DANIEL'S
ESCHATOLOGY

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Brisbane, Australia, 2000
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."  

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." 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." After the destruction of Babylonia, its remnants would be amalgamated into the succeeding lesser and "silver" kingdom, namely the "thorax"-like dual empire of the Medes and the Persians (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." 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, 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. 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 11:42).

All of the Pre-Reformers and Protestant Reformers -- without exception -- agree on this. See: Wycliffe; Brute; Luther; Decolampadius; 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: "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). 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.

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; Jephet ibn Ali; Abraham ben Ezra; Luther; Melanchthon; and also many other subsequent authorities (including Edward Gibbon).

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."

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." For it was then that the Son of God, our Lord and King Jesus, started destroying the remains of all
the World-kingdoms 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.\[1737\]

Even many Judaistic expositors -- like Josephus, Eliezer, Jephet 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.\[1757\] Here, He would purify and "consume"
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!"\[1789\]

For Daniel declares that the Messianic or Fifth Kingdom, inaugurated at
Christ's Incarnation -- will stand for ever.\[1745\] 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 king-
doms of the World are transitory, and the Kingdom of Christ alone shall remain
for ever."\[1700\] Christ's "Kingdom, at the beginning, would be small." Yet it
"would at length grow, and fill the whole Earth."\[1721\] 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 king-
doms" -- namely, in the days of the four previous kingdoms already mentioned
by Daniel in his description of the image in Nebuchadnezzar's dream.\[1766\]

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,
to 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 by the Church (cf. Daniel 7:24f).

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
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 medieval 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; Jepheth ibn Ali; Abraham ben Ezra; Luther; Melanchthon; Poole; Jonathan Edwards; Lacunza; Faber; Adam Clarke; Albert Barnes; E.W. Hengstenberg; Patrick Fairbairn; and many others.

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.

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. 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.

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.

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." [Daniel 2:35]

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 all 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-
"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 Kingdom -- 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. 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." In these long-enduring "last days," Nation after Nation must and shall flow unto the Mountain of the House of the Lord -- until the glory of God fills the World, and Jesus reigns as Lord over "the whole Earth." 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!
"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 exalt 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."\(^\text{1767}\)

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 Re- vealer of secrets."\(^\text{1768}\)

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 forbad anyone in his own kingdom to speak against Him.\(^\text{1769}\)

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

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?''\(^\text{1772}\)

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."\(^\text{1773}\)

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!"

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?'

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."

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."

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!"

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!

GOD OVERTURNS PAGAN EMPIRES AND REMOVES THEIR DOMINION

Daniel 7:1f

"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 sea 1781 -- 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 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 dual World-empire of the Medes and Persians which succeeded the Babylonian World-empire. Thus the Reformers, Matthew Henry, Keil, Zoeckler, C.H. Wright, Boutflower, the 1955 Catholic Commentary, Leupold, E.J. Young, and others.

The second Beast is "like a bear.... It raised itself up on one side." 1784 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. 1785

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, 1790 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." 

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.

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."

States the great Historian Edward Gibbon in his *Decline and Fall of the Roman Empire*, the Babylonian and Persian and Grecian empires in Daniel'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)."

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. 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.

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. 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.

But the heathen Roman Empire, together with the remnants of all the preceding World-empires which it incorporated into itself, 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: "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."

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." Thus Luther, Calvin, the Geneva Bible, Matthew Henry, Albert Barnes, and others.

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.

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, 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."

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-Christ 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." 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.

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 fulfillment 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!
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 Cunningham (1813); T.H. Horn (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 Froom’s op. cit.

1795. Dan. 7:11f.
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.
**CHRIST'S ASCENSION INTO HEAVEN THE HINGE OF HISTORY**

Daniel 7:12f

"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."

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.

"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" -- 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 illegitimately usurped the inheritance of God's saints. For the meek, says the Lord Jesus, shall inherit the Earth.

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] Beast was slain, and his body destroyed and given to the burning flame." 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 -- 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." However, precisely the latter words referring to Christ's Coming "with the clouds of Heaven" 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."
Now Daniel's reference to Jesus' coming "with the clouds of Heaven" 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]."

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 Dordt, 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. 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.

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."  

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.

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

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

 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.

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!

1808. Mt. 28:18-20; Acts 2:30-35; Eph. 1:19-22; Col. 2:8-15; 3:1f; Heb. 1:3,13 &
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 Earth1819 -- 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."1821

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.1821 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. 1814

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." 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." 1815

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!

1827. Dan. 7:18.
Daniel 7:19f

"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 Ever-lasting Kingdom. And all dominions shall serve and obey Him."

Christ's Ascension and Heavenly Session in principle, ended the dominion or kingdom of the four heathen World-empires. 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."

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. For "as concerning the rest of the Beasts, they had their dominion taken away. Yet their lives were prolonged for a season and time" -- even after Christ the King, through His earthly work, had disherited them.

The fourth Beast seen by Daniel, was the heathen Roman Empire -- thus the pre-Christian Hebrews; the Epistle to Barnabas; Jerome; Theodoret; etc. 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.

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.

Now in Daniel's vision the fourth Beast (namely the imperial Roman kingdom) had, or grew, and was then seen to have -- ten horns. 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.

For, as John wrote in the Book of Revelation (no earlier than A.D. 65 alias some thirty years after 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.
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" -- that is, shall suppress three of those ten previous kings or kingdoms.1848

"Look!" predicted Daniel. "There came up among them [the ten fully-grown horns], another. This was, at first, but a "little horn." Yet, at its place -- three of the first horns were plucked up by the roots.1845

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 [namely 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." 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.1846 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 others -- 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 Switzerland; 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 established, 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 pertain[s] 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[elves]; 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, Anti-christ 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. 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. 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. 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-kings 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. 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.

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." 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'). 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 God 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) 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."

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.

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.

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."

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. 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. 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
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 1618Synod 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."[185]

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!

1830. See the study for May 27. 1831. Cf. Rev. 13:2-12f. 1832. Dan. 7:12.
1835. Mt. 6:10; Col. 1:13; Lk. 17:21 margin. 1836. See the study for May 27.
1839. Dan. 7:10-12 & esp. v. 17's "are"; per contra v. 24's "shall." See too Dan.
below thereon.
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.
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 1618th Synod
of Dortdt, 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); Abrahm ben Ezra
(1160); Luther (1522); Oecolampadius (1530); Melachthum (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); Cunninghamha (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 1.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); Oslander (1545); Knox (1547); Bolinger (1557); Jewell
(1662); Chytreaus (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 Williamson (1745); Bishop Thomas
Newton (1754); John Brown of Haddington (1792); Samuel Hopkinson (1793); Priestley (1794);
G.S. Faber (1804); Thomas Scott (1809); Andrew Fuller (1810); Adam Clarke (1813);
Cunninghamha (1813); Horne (1818); Alexander Keith (1828); Henry Drummund (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.


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 1618 Synod of Dort; John Cotton (1639); Roger Williams (1644); Parker (1646); Tillinghast (1655); Increase Mather ((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 (1810); Bickersteth (1836); Bp. Elliott (1844); Albert Barnes (1851); and many more. See Dan. 12:7-12 & Rev. 2:20 & 11:2f & 12:16 & 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 (1370), 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 1618 Synod of Dort; John Cotton (1639), Johan Gerhard (1643), Roger Williams (1644), Park (1646), John Davenport (1653), Tillinghast (1655), Increase Mather (1669), Samuel Mather (1672), Johan Alsted (1681), Jurieu (1687), Lowth (1700), Fleming (1701), Cotton Mather (1702), 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), and many more. Cf. Froom's op. cit. See too nn. 1895 & 6068 & 6260.

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 Zöckler and others have pointed out: 1st, that Antiochus Epiphanes belongs to the Third and not the Fourth Empire of Dan. 7:7f; 2nd, that Antiochus Epiphanes belongs to the four-divisioned Grecian Empire and not to the ten-divisioned Roman Empire (Dan. 7:6f cf. 8:5-8); 3rd, that Antiochus Epiphanes was only the eighth in the succession of the Seleucid rulers in Syria, and did not rise after their 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. 7:24; 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. 1704-09); 8th, Antiochus Epiphanes did not proclaim "the Judgment shall sit" but instead 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.
"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.

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, 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 un-
settled times.

In the Books of the Prophets, Daniel noticed the Lord had told his
predecessor Jeremiah that "the desolations of Jerusalem" caused by the
Babylon-ian destruction of that city -- would last for seventy years. This
septuagenary period, as Daniel well knew, 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.

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.

Daniel was studying the writings of the Prophets, in B.C. 538. With a
shock, he discovered from reading the Book of Jeremiah 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.

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 re-
built 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.

All of this would only begin to take place some time after 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 intensified period of seven times 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.

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 given probably in the reign of the Persian king Artaxerxes.

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. 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.

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.' For there was and is absolutely no intervening 'parenthesis.'

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. These seventy sevenfoldnesses reflect a sevenfold intensification of the "seventy years" of the unbroken Babylonian captivity, during which the temple remained in ruins.

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 insanity -- 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 seventy "year-weeks" -- constitutes the median average between the very ancient 352-day lunar year, and our present 365.25-day solar year.

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. 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.\textsuperscript{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 Baptist). Explained God to and then through Daniel: "You should therefore know and understand, that from the going forth of the commandment\textsuperscript{1863} to restore and to rebuild Jerusalem, until Messiah the Prince, shall be seven 'weeks' [or seven-foldnesses]."\textsuperscript{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 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.).

"Then, after sixty-nine 'weeks' [alias the 70 plus the 427.75 totalling almost 476 solar years], Messiah shall be cut off...in the midst of the [remaining or seventieth] 'week' of 360-day years. The latter, then, would happen sometime 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. 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. 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; Vitringa; 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.

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." 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."[1875]

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." 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." 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."[1874]

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.' 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
Later still, God's uttermost wrath fell upon those Israelites who had finally broken the Covenant and rejected their own Messiah. Even according to later Judaistic sources, 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 appropriate -- 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" -- 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. 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. 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 end of that 'week' of seventy years. 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." 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." 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."

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, and the latter by a flood. But inside of Christ, promised the Lord, there is "everlasting righteousness" and a "Covenant with many" -- a Covenant promising even the social and political and economic restoration of the true People of God.

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!

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.


1859. II Chr. 36:20 to Ezra 1:2f. 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.


1863. Dan. 9: f. 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, 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.

1864. After the time of Jesus, the same interpretation was followed also by: R. Akiba b. Josep (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); Jephth b. Ali (970); Rashii (1080); Abraham b. Hiyya Hanasi (1130); Abr. b. Ezra (1160); Nachmanides (1256); Aquinas (1270); Arnulf (1190); d'Olivi (1295); Brute (1393); Savonarola (1497); Abravaneli (1505); Luther (1522); Celsopulamidotis (1530); Melanchthon (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 & 12:11f & Rev. 2:20 & 11:2f & 12:6 & 12:14 & ch. 13.


1866. 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. 36:22f for the "Cyprus 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 p. 1867. P. Mauri's "The Seventy Weeks" and the Great Tribulation, Reiner, Swengel Pa., n.d.). Either way, note 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 untrustworthy 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 perplexity. For many who have attempted to construct a Bible chronology have based themselves 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. 44:22-27; 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 Antig. XI:11-3 with Ezra 4:12 & 6:6-15 and Hag. 1:4,7. This view is shared also by Wilmot, who with approval quotes Josephus (Antig.) as saying: "King Cyrus to Sisinnes and Setherabuzanes, 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 Jersusalem." For, '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 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; Zoedeker; Pusey; Blackstone; Strong; Jamieson, Fausset & Brown; Boutflower; McLean; 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; Melanchthon; Funck; Calvin; Bullinger; Selmner; Nigrinus; Mede; Sir Isaac Newton; Whiston; Bengel; Prideaux; John Blair; James Ferguson; Fletcher; Hales; Faber; Thomas Scott; Adam Clarke; Horne; Daniel Wilson; Keith; Bickersteth; Gaussen; 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' as 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 "seven weeks" -- and not a period of 69 year-weeks plus 200 years past. Genesis terminology 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. 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-year day 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. 9:24 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 Jewish 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.

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 also: 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. 59:20 & Mal. 3:1f & 4:1f & Heb. 12:22-24 cf. Acts 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).


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.


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 Antig. (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 fulfillment 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. 9:26cdef 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 "siege of Jerusalem" beginning in A.D. 66.5], the Prince of the [Roman] People that shall come [namely 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 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-feminine) "temple" -- and not the end of the (grammatically-masculine) "city." For the end thereof is 3rd person masculine singular (w'qitstsoo), signifying the end of Jerusalem's "temple" or haggodesh (which is masculine singular, while the "city" or 'am ha'a'iyr 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 & 9:27defghi 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. A.D. 70 -- and confirming the final consummation 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.

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!"

In Daniel chapter nine, we were told how Christ's death brought in "ever-lasting righteousness" as a "Covenant with many." That would happen during the time of the B.C. 63 to A.D. 70f 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. 168 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 1618 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."

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[n]y Nation -- even to that same time." This is exactly what the inspired Angel Gabriel pointed out to Daniel.

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.

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." It would be the time when the "eagles" or unclean vultures of the Roman armies would "be gathered together" to devour Judaists' carcases -- after the Hebrew Christians "in Judaea flee into the mountains."

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" -- 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.

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).

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.

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.

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. 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.

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).

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.1892

Thus the Resurrection of Michael-Christ Himself, during the first century A.D., is the guarantee of the Daniel 12:12 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."1892

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."1892
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."  

Now the stars themselves are so many in number, that they can hardly be counted. 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."  

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."  

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."  

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."  

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?" 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). 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 1618 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; Gaussen; 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.... He," 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 Christian 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. "Wherever the [Judaic] carcasse 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'eth 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. 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, similarly 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." 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 Hyya 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 El-hanan; 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; Cunningham; Adam Clarke; Bickersteth; Gaussen; 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 running concurrently? Most Scholars believe the latter to be the case.

It is true that some consider the two periods of 1290 and 1335 'years' 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 1360. 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 1405 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 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 Wofphius] 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 anti-christian usurpers began to 'scatter the power' of True Christians by false doctrine, persecutions, massacres, and religions 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 years!...

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 years 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 unconfquered 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!


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 prophecy's fulfilment was at hand in John's own day later (Rev. 1:1f).


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).

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.