

**CHRIST-ANS OVERCOME**  
**PAPACY AND ISLAM**

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**BIBLICAL PREDICTIONS OF CHRIST-IAN VICTORY**

by Professor-Emeritus Rev. Dr. Francis Nigel Lee  
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# CHRISTIANS OVERCOME PAPACY AND ISLAM

## 1. INTRODUCTION TO CHRISTIANITY'S PROGRESS TODAY

"There is an important Scripture in Hosea 6:2. 'After two days, He will revive us. In the third day, He will raise us up, and we shall live in His sight!'

For almost two thousand years -- two days with God (Second Peter 3:8) -- Israel has been without a king.... But the second day is almost ended.... When the third dawns..., **renaissance** shall come!"

-- Arthur W. Pink, 1974 A.D.<sup>1</sup>

In the beginning, God Triune created Heaven and Earth. Genesis 1:1. They were created by the Triune God. Not by the vicarious Romish Pope, nor by the unitarian Islam's *Allah*.

Then God Triune said: 'Let Us make man in Our image!' Genesis 1:26. After man fell, God Triune said: 'Man has become like One of Us!' Genesis 3:22. Then God Triune said: 'Let Us go down!' Genesis 11:4-7.

So God Triune sent down His Son as the God-man Jesus Christ, and gave Him all power in Heaven and Earth. In His Great Commission, Jesus commanded His Ministers: 'You must go and disciple all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And look, I [in the Spirit] am with you always – even to the end of the World!' Matthew 28:18-20.

Then God Triune sent down His Holy Spirit. He filled and keeps on filling His Church, empowering her fully to execute the Great Commission given to her. Acts 2:1-8,17-21,38-39,47.

At the end of the World, when Heaven and Earth are renewed, the Lord God Almighty and the Lamb shall be the Temple of God's City. The latter has no need of the sun, for the glory of God and the Lamb is its light. And man brings the glory and honour of the nations into it.

The nations shall then see. God Triune's name shall be on their foreheads, and they shall reign for ever and ever. Jesus shall be the bright morning star, and the Spirit shall speak – while God Triune maintains His book of life. Revelation 21:1 & 21:22-26 & 22:4-5 & 22:16-21.

Twenty years ago, Communist Theoreticians assumed our World would begin to pass from socialism into the "happier" condition of future communism – by or soon after about A.D. 2000. This, they believed, might occur at the 2017 centenary of the 1917 Red takeover in Russia.<sup>2</sup>

Many modern Western thinkers of a secularistic persuasion (such as Spengler, Wells, Huxley, Orwell, Vacca, Drucker, Stent, Cornuelle, Toffler, Kahn, Wiener and many others) --

have sensed the coming of a new age at or around the end of the twentieth century.<sup>3</sup> There have been significant world events at the sunset of the twentieth and the rise of the twenty-first century – at the end of the second and the start of the third Christian millennium to which the famous Neo-Puritan Arthur W. Pink referred above.

Here one thinks of the A.D. 2000 Y2K computer breakdown scare; the decline of the West; the rise of the East; the machinations of the Papacy; and the Worldwide advances of militant Islam. One thinks too of repeated tsunamis; planetary hydrology; the severe international financial crises; and the increasing problems of global warming.

Significantly, also the Christian Scriptures of the Old and New Testaments too contain some allusions to the importance of this same general period in the history of our World. So it may be profitable here to write down some thoughts about the significance of the end of the twentieth and the beginning of the twenty-first century A.D., according to the Bible. On this important matter, then (*cf.* Romans 4:3) – ‘what says the Scripture?’

Many intricate series of numbers have been imbedded into the very fabric of Holy Scripture by the Holy Spirit Himself. This has been quite adequately proven by authorities as diverse from one another as the celebrated British Theologian Ethelbert W. Bullinger and the great Russian Mathematician Dr. Ivan Panin.<sup>4</sup>

Biblical numbers sometimes have predictive significance in respect of future events. This can be established from the Bible itself,<sup>5</sup> and especially from its books of Daniel and Revelation. And this can also be seen from any Christian Bible Commentary -- irrespective of whether written from a classic Dispensationalist, a classic Premillennialist, a classic Amillennialist, or a classic Postmillennial perspective.<sup>6</sup>

The Biblical descriptions regarding the time of fulfilment of future events in general and of Christ’s second coming in particular, are clothed in mystery. Indeed – as is the very nature of predictions destined for yet-future fulfilments – they cannot be pinpointed to hour-and-day or even to year-and-decade realizations.<sup>7</sup>

Yet, when taken cumulatively, these various predictions do suggest that something very significant in the unfolding of God’s eternal counsel for this World of ours may well be about to occur in our own day. For Holy Scripture seems to indicate that something important can be expected to take place around the end of our twentieth century or after the close of this second millennium A.D.

All the various Christian schools of prophecy are aware of the gravity of the days in which we are presently living. The classic Dispensationalists are expecting the rapture. The classic Premillennialists are anticipating great apostasy.

The classic Amillennialists look forward to Christ’s soon coming again in final judgment. And classic Postmillennialists patiently await and work for the exhaustion of the power of Antichrist, the completion of the evangelization of the World, and the expansion in much greater strength than heretofore of the already-principally-commenced Kingdom of God here on Earth – ultimately to be followed by Christ’s second coming in final judgment.<sup>8</sup>

Differing from one another as to the next event expected, all of these various Christian eschatologies are in remarkable general agreement with one another as to the approximate date concerned. Hence, all are agreed that something really momentous is probably about to happen around the close of our present age and at or after the beginning of the next millennium.

Right after man's fall, God promised that Christ the Second Adam would come and bruise Satan's head – while Himself getting nicked in His heel. And Christ's seed too would themselves shortly crush Satan under their feet, down through the centuries. Genesis 3:15 and Romans 16:20.

We should not forget that even the very angels are ignorant of the day and hour of Christ's second coming. And we should also remember it is not for man to attempt to set the month or the year or even the decade of the times of future events which the Father has established in His Own power.<sup>9</sup>

Yet we have been commanded by Christ Himself to discern the signs of the times of happenings prior to His final coming.<sup>10</sup> The time of some of these happenings can, we believe, from a close study of the Bible, be established roughly – within a margin of a century or two.

We should approach this whole matter with the necessary reserve. In so doing, however, it is still quite legitimate and indeed even necessary to inquire -- what do the Christian Scriptures teach us about the relevance of the approximate time of the end of our twentieth and the start of our twenty-first centuries? Are we really living at the end of an age?

Now there was no Papacy nor Islam during the times of the Older Testament. Yet in Deuteronomy 13:1-11 & 18:15, **God warns against false-prophets.**

Here, Calvin observed in 1555f A.D.:<sup>11</sup> "The wicked like the [**Islamic**] **Turks**...do not pretend to come to [**the Triune**] **God** .... They **blaspheme** with open mouth.... They be **utterly cut off from the Church**.... **False-prophets** step up.... (Yet) the **Turks**...are not more...venomous...to deface the whole doctrine of salvation, than are **the Papists**....

"Although the **Turks** still hold their **Mahomet's Al-Coran**; although **the Papists** still be entangled in their superstitions -- **all is one**.... They hold fast this principle that 'there is a God'.... But in the meantime..., **worship a puppet!**....

"The **Roman[ist]s**...have transformed the majesty of God -- though their intent was to worship the living God.... Likewise the [**Islamic**] **Turks**, who say the same thing....

"The [**Islamic**] **Turks** set their **Mahomet** in the place of God's Son, not knowing [or acknowledging] that God has manifested Himself in the flesh (which is one of the chief articles of our faith).... Behold, a hypocrite comes to me that would devise a **new religion** -- as it were to set up a **Popedom** here again, or to bring in the **Al-Coran** or **Mahomet!**....

"**The Popish Religion** tends to no other end, than to put Jesus Christ to silence.... **Mohammed** says that his *Al Coran* is that sovereign wisdom. So says the Pope of his own decrees.... **They be the two horns of Antichrist!**"

Not only was there no Papacy or Islam during Old Testament times. Neither was there any Papacy or Islam during the times of the Early Church. As predicted in Holy Scripture, they would arise only **later** -- to test and to strengthen Christians. Daniel chapters 7 to 12; Second Thessalonians chapter 2; First John chapters 2 to 4; and Revelation chapters 9 to 19.

This occurred especially from about A.D. 600 onward, when the Bishop of Rome first appropriated the title of Pope -- and when Mohammad first embraced Islam. It climaxed around A.D. 1215, when the Romish doctrine of transubstantiation was enunciated officially. Then, after Islam had suppressed Christianity from Central Asia through North Africa and Spain as far as France -- Mohammad II's Turks in A.D. 1453 conquered Constantinople the capital of the Eastern Roman Empire and then started infiltrating northward through Albania, Bosnia, Bulgaria, Hungary, Poland, the Ukraine, and even Lithuania.

\* \* \* \* \*

## **2. THE "DAY-MILLENNIUM" AND "DAY-YEAR" PREDICTIVE PRINCIPLES**

It is indeed remarkable that -- following hints in the Old and anticipating hints in the New Testament -- many of the writers of the Apocryphal and Pseudepigraphical books (such as *Ethiopic Enoch* and *Slavonic Enoch*) believed that the "Golden Age" would commence around the end of the World's sixth millennium (or about the end of the twentieth century A.D.).<sup>12</sup> So too did the ancient Etruscans and the Zoroastrians; and so too did the *Talmud* and the *Cabbala* and many of the Jewish Rabbis (such as Eliezer, Elias, Abraham ben Hiyya and Don Isaac Abravanel).<sup>13</sup>

So too did most of the ancient Church Fathers (such as Barnabas, Ignatius, Justin Martyr, Irenaeus, Hippolytus, Cyprian, Commodian, Victorinus, Lactantius, Eusebius, Ambrose, Augustine, Jerome, and Anastasius).<sup>14</sup> So too did many Mediaeval Scholars (such as Bede, Joachim Floris, Pierre Jean d'Olivi, Ubertino of Casale and Arnold of Villanova).<sup>15</sup>

The same position was taken by many famous Protestant Theologians. Thus Luther, Melancthon, Osiander, Latimer, Ussher, Samuel Lee, Vtringa, Mede, Lowman, Jonathan Edwards,<sup>16</sup> Thomas Newton, Gill, Brown of Haddington, Hopkins,<sup>17</sup> Faber, Robert Scott, Priestley, Adam Clarke, B.H. Carroll, and Arthur W. Pink.<sup>18</sup>

This list could be much lengthened. But from the above, one can see that the widely-held claim that the date of around A.D. 2000 may be prophetically important -- is at least worthy of careful investigation.

Up to and including Augustine, it was the universal belief both of the Synagogue and the Church, and rightly so, that God formed the Earth in six divine days and rested on the seventh. And that He had also told His image man to follow this pattern, down through history, until the very end of the World.<sup>19</sup>

The Bible also teaches that 'one day is with the Lord as a thousand years, and a thousand years as one day.'<sup>20</sup> Hence it was easily concluded (after calculating from the Biblical

genealogical tables that Adam was created around 4000 B.C.),<sup>21</sup> that after man had laboured for six days of one thousand years each (from approximately 4000 B.C. through to approximately A.D. 2000) -- he would then enter into his earthly sabbath rest.

That would be man's thousand-years-long (or millennial) seventh day sabbath rest here on Earth. It would last from approximately A.D. 2000 through approximately A.D. 3000.

Only at the end of that seventh millennium, was the final judgment expected to take place. Indeed, this we may perhaps call the "day-millennium" principle of historical time. According to it, one **divine** millennial day -- equals one **human** millennium of a thousand years.<sup>22</sup>

God's Seventh Day, which is still in progress, is equivalent to not just one but at least seven human millennia or seven thousand years. For God's Own **Seventh** Day (unlike His first through His sixth days of the Earth's formation week) has not yet terminated.

It is co-extensive with the past and present and future history of man here on Earth -- until the arrival of God's Eighth Day. Consequently, man's earthly history would run for seven thousand years, and man's millennial sabbath would consist of the last seventh of God's Seventh Day. **Man's** millennial sabbath was expected to commence approximately around A.D. 2000. Calvin too seems to have assumed something similar.<sup>23</sup>

In his *Commentary on Genesis 2:1-3*, Calvin said: "God...did not cease from the work of the creation of the World, till He had completed it in every part.... An end was only at length put to the work, on the sixth day.... God ceased from all His work, when He desisted from the creation of new kinds of things.... Six days were employed in the formation of the World. Not that God, to Whom one moment is as a thousand years, had need of this succession of them -- but so that He might engage us in the consideration of His works....

"God claims for Himself the meditations and employments of men on the seventh day. This is indeed the proper business of the whole life in which men should daily exercise themselves.... First, therefore, God rested. Then, He blessed this rest -- so that in all ages it might be held sacred among men.... This is to be the common employment not of one age or people only, but of the whole human race.... The Sabbath...was commanded to men from the beginning, so that they might employ themselves in the worship of God.... It should continue to the end of the World."

Even before the time of Calvin, the above argument was reinforced by a consideration of the sabbatical system of Ancient Israel.<sup>24</sup> Before Calvin, the great Mediaeval Theologian Nicholas de Cusa stated that "all time is unrolled in periods of seven -- as seven days, seven years, seven times seven years (which are forty-nine). Hence, the fiftieth year is after a weary revolution of time -- a sabbathkeeping in which all slavery ceases and returns to liberty.... The number of the faithful will be steadily increased, and will successively be enlarged by the light of doctrine -- until the fiftieth jubilee!"<sup>25</sup>

Moreover, also the celebrated Rev. Professor Dr. Otto Zöckler remarked: "The Bible begins in the book of Genesis with a seven, and ends in the Apocalypse with a series of sevens.... With reference to this sacred number -- all the legal festivals were ordered. Thus, the great festivals

lasted seven days.... The seventh day is a sabbath, the seventh week a Pentecost, the seventh year a sabbatical year, the seventh sabbatical year a jubilee.... The symbolical value of this number is...to be sought for...in the seven days during which creation arose.... We are entitled to regard the seven as the signature of the Holy Spirit."<sup>26</sup>

So every seventh day (or sabbath day), every post-pascal seventh week (or Pentecost), every seventh month (of trumpets and atonement and tabernacles) – represented a condition of restful bliss. So too did every seventh year (or sabbatical year), and the year after every seventh sabbatical year (or jubilee).

It is beyond dispute that God operated in this way during the Older Testament's times. Accordingly, coming to the age of the Newer Testament, one might almost expect God's image **man** to sabbath similarly during his seventh millennium (after humanly labouring for six millennial days each of one thousand years' duration).

This thousand-years'-long human millennial sabbath, would then represent the last seventh of God's Great Sabbath Day of Rest. It would indeed be co-extensive with the last seventh of the 7000-years'-long expected history of mankind here on this present Earth.<sup>27</sup>

As the last seventh of God's Seventh Day -- it would accordingly appear to be the last "forty-ninth" of God's formation week. And, after its termination, it would then be followed by the millennium and then the Everlasting Golden Jubilee of the New Creation. This would be the everlasting Eighth or Eternal Day – the never-evening and always-morning or everlasting Day of the Lord.<sup>28</sup> And all of the above, again points to the significance of the millennial character of the approximate time of the year A.D. 2000.

Proceeding from the last argument, some deem it highly significant that Matthew one describes the Lord Jesus as being born in the seventh seventh or the forty-ninth generation from Abraham. The Creator "sabbathed" in Christ the Second Adam, as God's most perfect work. And shortly after Christ's baptism, the Saviour inaugurated His prophetic ministry here on Earth on the seventh day of the week in the seventh month of the year after the seventh seventh sabbath-year or jubilee.

For it was then that He 'eschatologically' and 'sabbatically' announced: "'The Spirit of the Lord is (resting) upon Me, because He has anointed Me to preach the Gospel to the poor. He has sent Me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind – to set at liberty them that are bruised, to preach the acceptable (jubilee) year of the Lord!'

"And He closed the book, and gave it back again to the Minister, and sat down. And the eyes of all of them that were in the synagogue, were fastened on Him. And He began to say to them, 'Today this Scripture is fulfilled in your ears!'"<sup>29</sup>

Incidentally, others point out that this occurred apparently 777 years<sup>30</sup> after the founding of Rome around 753 B.C. And this heathen kingdom of Rome – as we shall see below in detail – was in principle to be destroyed by Christ's death and resurrection and ascension and heavenly session.

For Christ's heaven session took place half a sabbatical year or some three-and-one-half years after the formal inauguration of Christ's prophetic ministry at His baptism.<sup>31</sup> And that heavenly session of the resurrected Messiah would then last until the second coming of Christ at the end of man's seventh millennium.<sup>32</sup>

Now Christ came to Earth to be baptized and to live and die and rise again in the very fullness of time. This occurred precisely as foretold in Daniel's sevenfold prophecy of the 490 years or the "seventy 'weeks'" of years.<sup>33</sup>

For Daniel had been informed by a divinely-inspired angel in 538 B.C., that the seventy years of Israelitic exile in Babylon would be followed – after a further space of time – by a period seven times that long.<sup>34</sup> And this, as pointed out in the 270 B.C. Alexandrine Greek Septuagint of Daniel's prophecy,<sup>35</sup> is a period of exactly **490 years**.

This period of 490 years (as seven times that period of seventy years previously mentioned), was to run 'from (the time of) the going forth of the commandment to restore and to (re-)build Jerusalem -- until (the time of) Messiah the Prince.'<sup>36</sup> This 490 years represented ten jubilees, each lasting 49 years. It was, said Daniel, a period of 'seven "weeks" and threescore and two (or 62) "weeks"' of years – (thus totalling 69 weeks-of-years) to be followed by one final week-of-years which would last for the final seven years of those 490 years.

This totalled 7 + 62 + 1 or 70 weeks-of-years. Then the baptismally-anointed 'Messiah the Prince' or Jesus Christ would be 'cut off' or die in the middle of the 70th week-of-years. That was 486½ years after the time from which this Danielic prophecy began to run.

Daniel chapter nine thus establishes what we shall call the 'day-year' principle of prophetic time. Each **day** in the prophecy is equivalent to one **year** in its fulfilment (Daniel 9:2,24f cf. Genesis 1:14 & 5:23 & 29:18-30 and Numbers 14:34 and Ezekiel 4:6).

Even the ancient Rabbis applied this principle to their interpretation of Daniel. Thus Rabbi Jaddua, Flavius Josephus, the *Midrash Rabba*, the *Talmud*, and Rabbis Akiba ben Joseph, Benjamin ben Nahawendi, Saadia ben Joseph, Shlomo ben Jeroham, Sahl ben Mazliah Hakohen, Jephth ben Ha-Levi, Rashi Shlomo ben Isaac, Abraham ben Hiyya, Abraham ben Ezra, Tobiah ben Eliezer, Isaac ben Judah Ha-Levi, Moses Nachmanides, Bahya ben Asher, Levi Gersonides, Menachem ben Aaron, Simon ben Zemah Duran, Don Isaac ben Abranavel, Abraham Saba, Abraham Ha-Levi ben Eliezer, Joseph ben David, Naphtali Herz, Mordecai ben Judah, and Daniel ben Perahiah.<sup>37</sup>

So too did the Early and the Later Church Fathers. Thus Tertullian, Clement of Alexandria, Julius Africanus, Eusebius, Athanasius, Cyril, Ambrose of Milan, Augustine, Tichonius, Theodoret, Polychronius, Primasius, Andreas, Isidore of Seville, Theodosius, Miletenus, Andronicus, Prosper of Aquitaine, Bede, Ansbertus, Berengaud, Joachim of Floris, Arnold of Villanova, Bruno of Segni, Astensis, and Nicholas de Cusa.<sup>38</sup>

So too did some of the leading men of the Protestant Reformation. Thus John Calvin, the *Geneva Bible* (and especially Franciscus Junius), and later authorities such as the great E.B. Elliott and Professor Moses Stuart.<sup>39</sup>



Calvin wrote:<sup>40</sup> "It is customary with men in adversity to compute time not by years or months but by days, a single day being in their estimation equal to a year.... In prophetic language, one day stands for a year." And again:<sup>41</sup> "The angel...purposely puts days for years.... The days should be understood as years."

*Cf.* too Franciscus Junius, at the marginal note in his 1599 edition of the 1560 *Geneva Bible* at Revelation 11:2's 'forty-two months' – namely "a thousand two hundred and threescore days, as is said in the next verse. That is, 1260 years, a day for a year, as often in Ezekiel and Daniel. Which thing I noted before (in Revelation) 2:10.

"The beginning of these 1260 years we account from the passion of Christ..., and the end of these years precisely falls into the Popedom of Boniface VIII who a little before the end of the year of Christ 1294 entered the Popedom of Rome...like a fox, reigned like a lion, and died like a dog. For if from 1294 years you shall take the (34-year) age of Christ which He lived on the Earth – you shall find there remains just 1260 years."<sup>42</sup>

It can also be seen this 'day-year' principle fixes the time of the commencement of the Messiah's earthly prophetic ministry – as explained above – at approximately A.D. 30. Luke 4:14-21. For A.D. 30 is some 69 weeks-of-years or 493 years-of-360-days (or 476 solar-years-of-365-days) after Daniel's prophecy of Artaxerxes' decree to **rebuild** Jerusalem (Ezra 7:1 cf. Nehemiah 2:1-8), given in the year 445 B.C.<sup>43</sup>

Christ's prophetic ministry, then, commenced at the end of Daniel's **69th** and at the beginning of Daniel's **70th** week-of-years -- around A.D. 30, when Jesus was messianically baptized or anointed at about thirty years of age.<sup>44</sup> And that earthly ministry of the Messiah apparently terminated about 3½ years (or half\* of one septennial week-of-years) later – at the time of His crucifixion when He was 'cut off' some time after the 69th week-of-years and in the midst\* of the 70th week-of-years<sup>45</sup> around 33 A.D.<sup>46</sup> Interestingly, those Jews who disbelieved in Jesus' 3½-year-long Messianic ministry, were themselves subjected to 3½ years' "Messianic" punishment at the hands of the Romans from 66½ to 70 A.D.

Thus Christ would then be baptized in A.D. 30 at the beginning of Daniel's 70th week. He was crucified 3½ years later in A.D. 33½, in the middle of Daniel's 70th week. And He was preached after the martyrdom of Stephen in Acts 7, to the first Non-Jews (or Samaritans) in A.D. 37 -- at the end of Daniel's 70th week.

Some fifty days (or seven times seven plus one day) after Messiah's death, the first-fruits of the New Testament Church were presented to the Lord on the day of Pentecost.<sup>47</sup> And from that time onward, the Newer Testament's administration of the covenant of grace unfolded down through the centuries. It will continue to do so -- until the arrival of what many consider will be the fulfilment of the Feast of the Ingathering at the World-harvest, which will endure throughout its Jubilee at the world's renewal.<sup>48</sup>

That harvest already had its principal fulfilment at the above-mentioned 'sabbatical' commencement of the prophetic ministry of Jesus Himself.<sup>49</sup> But this same Jesus will also give that harvest its final fulfilment in actuality in the yet-future.<sup>50</sup>

Now this world-harvest (of Revelation chapter fourteen) marks the future occurrence of the return of Christ. To the classic Premillennialist, He returns to set up His millennial reign. To the classic Amillennialist, He returns at the end of the final tribulation. And to the classic Postmillennialist, He returns at the end of the blessed earthly millennium.

Yet (either immediately or remotely) before the advent of this coming World-harvest of Revelation chapter fourteen, there first elapses the prophetic period of 1260 days mentioned in Revelation chapters eleven through thirteen.<sup>51</sup> As we shall see below, this period of 1260 days corresponds to the clearly-predictive period of 'a time and times and the dividing of time' mentioned in both Daniel and Revelation.<sup>52</sup> And it apparently also bears some relationship to the other predictive period (of 2300 'evening-mornings' mentioned in Daniel chapter eight),<sup>53</sup> as well as to the yet-other predictive periods (of 1290 days and 1335 days) mentioned in Daniel chapter twelve.<sup>54</sup>

In all these chapters, there are several indications as to the approximate duration of this period (which runs for some time between the first advent of Jesus and the World-harvest). For this period apparently falls somewhere between the Church's Spirit-sown first-fruits of Pentecost Sunday, and the Law-reaped last-fruits of the coming Feast of the Ingathering.<sup>55</sup>

Moreover, these indications (in Daniel and Revelation) all point to approximately A.D. 2000 as a very significant date on the calendar of God's pre-ordained history of the World. It is to a detailed consideration of the relevant chapters in Daniel and Revelation, then, that we must now turn.

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### **3. THE PROPHECIES OF DANIEL TWO AND OUR PRESENT AGE**

Let us first take a look at Daniel chapter two. For the correct interpretation of this, is essential for the right understanding of the closely-related Daniel chapters seven to twelve.

In this second chapter, we have a prediction revealed in a dream of Nebuchadnezzar the king of Babylon. It was disclosed in the second year<sup>56</sup> of his reign (around 604 B.C.). And some time later, but probably well before 600 B.C.,<sup>57</sup> the divinely-inspired Daniel infallibly interpreted the dream.

The dream, said Daniel, relates to the future history of the World. For the great image of a man seen by Nebuchadnezzar in his dream, represents five increasing World-Empires.

The golden head of the image represents the first kingdom of the Babylonian empire of Nebuchadnezzar himself.<sup>58</sup> The image's breasts and two arms, represent the subsequent imperial kingdom – the twin Medo-Persian Empire which would succeed the Babylonians when Darius took over Babylon from Nebuchadnezzar's son Belshazzar in 538 B.C.<sup>59</sup>

The brass belly and thighs of the image, represent the subsequent Grecian World Empire of Alexander the Great which pulverized the Persians in 330 B.C.<sup>60</sup> And the iron legs and feet

of the image represent the then-following World Empire which destroyed that of the Greeks. That destroying Empire could therefore only be Rome (thus ancient Jewish Scribes; the Early Church Fathers; the Protestant Reformers; the great secular Historian of Rome Edward Gibbon; and many others).<sup>61</sup> Yet the Roman feet and the ten toes of the image with the iron legs, were themselves quite brittle – being made of hard iron, but also of soft clay.<sup>62</sup>

All four of Daniel 2's kingdoms manifest a basic continuity with one another as parts of one image, in spite of their several differences. But thereafter, a new and entirely different kind of Kingdom would be established -- which would ultimately reduce the image to powder.

This Fifth Kingdom would appear, and assail the pagan political machine **long before the end of history**.<sup>63</sup> For this everlasting Fifth Kingdom would be established already in the days of the fourth kingdom of Pagan Rome (which lasted only from perhaps 338 B.C. through to 321 A.D.).

Note that the Messianic Stone of the Fifth Kingdom, hits the feet of the image (Daniel 2:33f) -- and not its later-mentioned ten toes (Daniel 2:41-43). This indicates that the principal destruction of the image began before the division of the Roman Empire, the feet -- into its 'toes' or its various disparate segments (2:34,41 *cf.* 7:11-14,24 and Revelation 17:9-12).

The division of the Roman Empire into ten 'toes' (and/or the ten 'horns' of Daniel 7:7,20) – took place at various times between A.D. 351 and 476, and before the Bishop of Rome was first called "Pope" in A.D. 533 by the Roman State (*cf.* 7:8-20) and in A.D. 604-6 by the Church (*cf.* 7:24f). Note further that the division here is not that between the Eastern and Western Roman Empires. For the legs of the image are described as **being together**, and not separated. Nor are we told that the feet, but only that the toes of the image were divided. So the fourth beast was initially and essentially Roman, and **not** Byzantine.

Indeed, the Fifth Kingdom of Jesus Christ the Messianic Stone would be established just over midway between 339 B.C. and 351 A.D. (namely in 0-35 A.D.). For that Messianic Kingdom would hit the Roman feet of Nebuchadnezzar's image long before the latter would start to break up into its ten toes between A.D. 351 to 476 – under the Post-Constantinian attacks of barbarians from Central Europe.

Now this new and Messianic Fifth Empire is compared to a Stone virginally 'cut without hands' out of the mountain (of Old Testament Israel). The Stone smashes the image representing all four previous kingdoms, and ultimately consumes them.<sup>64</sup> Yet this 'Messianic' Stone Kingdom Itself keeps on rolling, even after that – until It Itself becomes a great Mountain (or the Worldwide Christian Church) which fills the whole Earth and then stands there forever!<sup>65</sup>

From the Newer Testament, it is clear that this Stone is the Kingdom of the Lord Jesus Christ.<sup>66</sup> We are told even by Judaistic authorities (like the first-century A.D. Historian Flavius Josephus and some of the Rabbis) that this Stone is Messianic. And all Christian authorities throughout Church History (from Eusebius to Rushdoony) agree with this identification.

Held Josephus:<sup>67</sup> "**Jesus**, a wise man..., was a doer of wonderful works – a teacher of such men as received the truth with pleasure.... He was Christ [the Messiah]. And when Pilate, at

the suggestion of the principal men amongst us, had condemned him to the cross (April 3 in A.D. 33) – those that loved him at the first, did not forsake him. For he appeared to them alive again the third day (April 5 in 33 A.D.), as the divine prophets had foretold these and ten thousand other wonderful things concerning him."

The Messianic Stone of Christ's still-expanding Kingdom ultimately overcomes all the kingdoms of the World, christianizing them and then amalgamating them into Itself by way of conquest.<sup>68</sup> This Christian conquest of the kingdoms of the World, however, is fulfilled in progressive stages.

First, it is fulfilled in Christ's Own virgin birth.<sup>69</sup> Second, it is proclaimed in Christ's Own resurrection from the dead and His ascension into Heaven.<sup>70</sup> And third, it is increased in His Church's own progressive and expansive triumph.<sup>71</sup>

The Church triumphs first over Jerusalem,<sup>72</sup> and then over Heathen Rome.<sup>73</sup> It triumphs over Heathen Rome, especially after the conversion of Emperor Constantine.<sup>74</sup> It triumphs over the so-called Holy Roman Empire and even Papal Rome (which both succeeded Heathen Rome),<sup>75</sup> at the time of the Protestant Reformation of the Church.<sup>76</sup> And at a still later time, the Church will also triumph over Islam and the subsequent religious whore and international political beast of the Humanism of the French and Communist Revolutions after they themselves further wound the Romish Papacy which produced them.<sup>77</sup>

This revolutionary Humanism may yet get recombined with the Romish Vatican (before the final destruction of both).<sup>78</sup> Possibly such recombination may yet occur as a result of the Euromark Treaty of Rome after World War II (as perhaps also evidenced by the ten toes of Nebuchadnezzar's image).<sup>79</sup> Perhaps it may further get recombined, by the Romish Vatican's modern and ever-increasing flirtation with Socialism and Islam.<sup>80</sup> And it may get recombined yet further by the Rome-based papal rôle in integrating the ever-increasing socio-economic synthesis of many of the Non-Christian religions and the political powers of our modern day.<sup>81</sup>

All these Non-Christian and essentially Anti-Christian 'kingdoms of this World'<sup>82</sup> have either already been destroyed, or shall yet be destroyed. They have been or shall be destroyed in their continuity with one another. For their continuity was from Ancient Pagan Rome through Mediaeval Papal Romanism and its unruly liberal or Pseudo-protestant daughters.<sup>83</sup>

Those unruly daughters include French Revolutionary Humanism and revived Modern Vaticanism and Pseudo-Ecumenism. Such devices are evident in the modern Treaty of Rome (to integrate socialistically the Post-WWII Common Market economy of Western Europe). They are also evident in the Romish Vatican's overtures toward the apostate-liberal Pseudo-protestant and Eastern 'Orthodox' and syncretistic World Council of "Churches." They are further evident in the Papacy's increasing flirtations with both democratic Socialism, the international Communist Conspiracy, and recently even with Islam.

However, the ever-expanding Stone of Christ's Kingdom slowly breaks up and progressively destroys Nebuchadnezzar's Roman image, and consumes it.<sup>84</sup> And after that, the Messianic Stone Itself rolls on -- and then yet becomes a great Mountain which fills the whole Earth as the waters cover the sea!<sup>85</sup>

At the time of the Protestant Reformation -- especially Luther, but also Calvin, recorded their views that Christ's Fifth Monarchy in Daniel 2:40-45 would break into pieces not only the fourth kingdom of Pagan Rome. It would demolish also the Roman Papacy and Oriental Islam that would succeed that Pagan Roman Empire.

Thus, on Daniel 2:40-44, Luther commented:<sup>86</sup> "**The Roman Empire is to be the last** [Pagan Empire].... No one will be able to **destroy it**, save **Christ alone -- and His Kingdom.**" Yes, He would destroy also the Western Empire's Papacy -- and the Eastern Empire's Islam.

Christ, the Stone in Daniel chapter two, at His Resurrection shattered the Pagan Roman Empire -- in principle. Ephesians 1:20f & 4:8-10, and Colossians 2:12-15. Then, from A.D. 600 onward, that shattered Roman Empire divided into two legs -- as predicted in Luther's explanation of the dream of Nebuchadnezzar.

The left leg became the **Western Roman Empire, under the Papacy** in Rome. The right leg, the **Eastern Roman Empire**, later succumbed to Islam -- **under the Turk Mohammed II** and his awesome armies in 1453 A.D. at Constantinople.

"**The Turk and the Pope,**" explained Luther,<sup>87</sup> "**do not differ at all in the form of religion.** They vary only in words and ceremonies. For the Turk observes his and Moses' ceremonies -- yet the Pope, partly Christian ceremonies and partly such as were born of his own brain.... Just as the Turk violates the washings of Moses, so the Pope [too] does violence to Baptism and the Sacrament [of the Eucharist]. And just as the former does not stay with Moses, so the latter does not stay purely with Christ."

Luther continues: "The Pope, with his followers, commits a greater sin than the Turk and all the Heathen.... The Turk forces no one to deny Christ and to adhere to his [own Islamic] faith.... Though he rages most intensely, by murdering Christians in the body -- he, after all, does nothing by this but fill Heaven with saints....

"The Pope...fills Hell with nothing but 'Christians'!.... This is committing real spiritual murder, and is every bit as bad as the teaching and blasphemy of Mohammad and the Turks. But whenever men do not allow him [the Pope] to practice this infernal diabolical seduction -- he adopts the way of the Turk, and commits bodily murder too....

"The **Turk** is an **avowed** enemy of Christ[ianity]. But the **Pope** is not. He is a **secret** enemy and persecutor, a false friend. For this reason, he is all the worse!"<sup>88</sup>

Observed Luther in his *Table Talk*: "At the time of the Apostles and for a long while thereafter, the Gospel had free and full course. In Arabia, Syria, Egypt, Asia Minor, Greece and other kingdoms **now** occupied by the **Turk**.

"But [later,] since people became surfeited with it [the Gospel] in the course of time, and many heresies arose -- the blasphemous **Mohammad** came with his *Koran*. From this time on, these countries let go of Christ -- and **worshipped the devil** Mohammad. **The same thing** happened under the **Papacy**....

"God's wrath is greatest when He removes His Word or permits people to despise it. When the **Greeks** despised His Word, He took it away and **gave them the Turk and Mohammad**. To us **Germans** and to the Italians, He **gave the Pope** and with him all sorts of **horrible things**."<sup>89</sup> Yet "the wrath of God has brought **Mohammad and the Pope** into the World."<sup>90</sup>

Calvin comments in his 1561 *Commentaries on Daniel* (at 2:35 and 2:44) that the Prophet "speaks of **the Roman Empire** as iron."<sup>91</sup> On Daniel 2:47, Calvin comments:<sup>92</sup> "We must observe how severe and dreadful a judgment awaits **Papists**.... For **the Papists** not only divide God's power.... But when **the Papists** lay their foundation in the will of man -- we see how they deprive God of His rights."

Calvin further comments<sup>93</sup> that "what is here said of the Fourth Beast -- many transfer to **the Pope**, when it is added that a '**Little Horn**' sprang up [Daniel 7:8].... The 'little horn'...**clearly** ought to be referred to the **end** of the **Roman Empire**."

Calvin comments<sup>94</sup> in his *Commentaries on Daniel* (at 2:35 & 2:44) that "**Daniel intended the Romans by the Fourth Empire**.... The [Islamic] **Turks**, a long time afterwards -- namely 600 years -- suddenly burst forth like a deluge.... Rabbi Barbinel (1437-1508) says...the **Turks**...have spread far and wide, and the World is filled with impious despisers of God."

\* \* \* \* \*

#### **4. THE PROPHECIES OF DANIEL SEVEN AND OUR PRESENT AGE**

We are given a more detailed account of the above philosophy of history in Daniel seven.<sup>95</sup> This was recorded apparently some sixty years<sup>96</sup> after the first vision in chapter two. It occurred just before the Medo-Persian conquest of Babylon. Daniel then received a second vision (around 542 B.C.).<sup>97</sup>

In this new vision, Daniel saw four beasts successively rise up out of the sea.<sup>98</sup> These beasts were identified as four king(dom)s,<sup>99</sup> and they are obviously the same four kingdoms as those previously described in Daniel chapter two.<sup>100</sup>

For the first beast, a winged lion, represents the Kingdom of Babylon<sup>101</sup> -- as too archeological discoveries of statues of winged lions found there, serve to confirm. The second beast or lop-sided bear represents the top-heavy Kingdom of Medo-Persia,<sup>102</sup> which would soon replace the Babylonian Empire (in 538 B.C.).

The third beast or four-headed and four-winged leopard, represents the swiftly-expanding Grecian Empire of the phenomenal Alexander the Great of Macedonia. This was the Empire which would overwhelm Medo-Persia, but which would itself soon thereafter split up into four Hellenistic sub-empires -- each under its own head, after Alexander's death in 323 B.C.<sup>103</sup>

The fourth 'dreadful and terrible' beast with iron teeth and ten horns, represents the Empire which conquered Greece. This was obviously the Roman Empire or the fourth Kingdom previously represented by Daniel two's iron legs and ten toes in the image Nebuchadnezzar

dreamed about. And such is the clear conviction of the vast majority of both Judaistic and Christian Expositors.<sup>104</sup>

As Boutflower states:<sup>105</sup> "Daniel's fourth kingdom is the Roman.... First, in its earlier stage as a singular and imperial power. And then, in its later stage, when as the 'little horn' it depicted the Papacy."

The prophecy of Daniel seven next mentions that the thrones (of these four World-Empires) were 'cast down' -- and that the messianic Throne of the Fifth Kingdom was 'set' (or 'set up'). This would take place when the Messianic Son of man at His ascension came back with the clouds of Heaven 'to' the Ancient of Days.<sup>106</sup>

That Is **NOT AT ALL** the final coming of Christ **FROM the Father** -- back **to** our Earth. To the contrary, it is at the earlier coming of Christ **TO the Father** -- back **from** our Earth!

This occurred at Christ's resurrection and **ascension** (compare the "Resurrection" Stone of Daniel chapter two).<sup>107</sup> For Christ's resurrection (quickly followed by **His ascension and His heavenly session**), was the time He started despoiling all principalities and powers on Earth -- and openly started triumphing over them.<sup>108</sup>

It was, then, at the resurrected Christ's **ascension** that He 'came with the clouds' back **FROM the Earth and TO His Father in Heaven** -- namely right after His earlier advent to our Earth. This is the clear exegesis of Daniel 7:13 as given by John Calvin, the *Geneva Bible* of John Knox, the *Dutch Dordt Bible*, Matthew Poole, Matthew Henry, Jonathan Edwards, Adam Clarke, David Brown, Patrick Fairbairn, C. van Proosdij, B.H. Carroll, and many others.

Indeed, even the Dispensationalistic Premillennialist C.I. Scofield himself admits that Daniel 7:13 refers to the investiture of the Son of man with the kingdom. Prior to His vexing of the Heathen and His still-later return.

Thus Scofield says:<sup>109</sup> "The historic order will be: (1) The investiture of the Son of man with the Kingdom (Daniel 7:13-14 and Revelation 5:6-10). (2) The 'vexing' of Psalm 2:5, fully described in Matthew 24:21-22 and Revelation 6 to 18. (3) The return of the Son of man in glory.... Daniel 7:13-14 is identical with Revelation 5:1-7 -- and antedates the fulfilment of Daniel 2:34-35."<sup>110</sup>

So the system of pagan World-Kingdoms (including the Heathen Roman Empire), was overthrown in principle at Christ's ascension and heavenly session. But that system still needs to be overthrown in practice, too. It is even now being overthrown by Spirit-filled Christians as Christ's earthly people. Yet it is being overthrown in progressive stages.<sup>111</sup>

For it is clear that even after Christ's ascension and heavenly session had in principle shattered the Roman beast -- the latter still lived on, here on the Earth, to persecute the Christian saints in subsequent centuries (and to some extent does so even today). Yet the Fifth Monarchy or the Kingdom of the Lord Jesus, now that it has been established on Earth by Christ Himself, shall never be destroyed. To the contrary, it constantly increases -- while progressively destroying all other kingdoms as they constantly decrease.<sup>112</sup>

Yet the complete destruction of all Christ's enemies, has not yet been accomplished. The war lasts for centuries. And, during that time, Christ's enemies sometimes win a few battles and indeed many skirmishes against the people of the Lord.

For Daniel identified the ten horns of the fourth or Roman beast, as ten kings that would later arise. They would do so, after the emergence of the fourth or Roman Kingdom itself. Just as the ten toes in the feet of Nebuchadnezzar's image followed after the firm iron legs and feet of the Roman Empire.

The ten kingdoms of Western Europe would arise out of the remnants of the Roman Empire -- before the rise of the Papacy. Just as the originally-undivided heathen Roman Empire itself had succeeded the Grecian Empire -- and the latter in its turn had succeeded its Medo-Persian and Babylonian predecessors.<sup>113</sup>

Now while Daniel in his vision was considering the ten horns of the Roman Beast, yet 'another little horn' slowly grew out of its head.<sup>114</sup> This new 'little horn' grew larger and larger, until it became strong and so big or 'stout'<sup>115</sup> that it uprooted three<sup>116</sup> of the other ten lesser horns.<sup>117</sup>

The *Afrikaans Revised Version* here rightly translates that three of the ten horns 'fell before' or succumbed to 'this horn' with eyes and a bragadocious mouth. Why? "**Because** its size was larger than that of the others."<sup>118</sup>

This new and 'stout' Roman horn had eyes and a mouth like a man, and arrogantly spoke very great things.<sup>119</sup> It grew in size from a 'little' horn, into a horn 'more stout' or much larger than the others.<sup>120</sup>

Then it persecuted the Christian saints.<sup>121</sup> But only for 'a time and times and the dividing of time' alias 1260 years -- until the saints themselves take away the stout and arrogant horn's dominion and themselves take possession of the kingdom or the rulership of the Empire of the World, for ever and ever.<sup>122</sup>

Yet first, the Christian saints would be persecuted by the stout arrogant Roman horn for 'a time and times and the dividing of time.' Here, in the original Aramaic language of this part of the book of Daniel, the singular word 'time' is followed by the dual word 'times.' Being dual, it means "two." It is not plural in number (which would imply three or more "times" according to the nature of the Aramaic language). Instead, it is dual in number -- meaning "two times."

The next phrase in the expression -- the phrase 'the dividing of time' -- means "half a time." Hence, the entire expression 'a (single) time and (dual) times and the dividing (or half) of (one) time' -- means "3½ times." Or half of the sabbatical "seven times."

Now a 'time' must mean a year in prophecy, inasmuch as the book of Revelation itself identifies Daniel's '3½ times' as 3½ prophetic years or 42 prophetic months or 1260 prophetic days.<sup>123</sup> Moreover, we have seen that each day in prophecy is equivalent to a year in its fulfilment -- on the already-established 'day-year' principle of prophetic time.<sup>124</sup>



Hence, Daniel's '3½ times' amounts to a period of 3½ prophetic day-years or 42 prophetic months or 1260 prophetic days – *i.e.*, 1260 day-years. This means a period of 1260 real years.

Thus very many Judaistic and both Romish and Protestant Theologians -- from the 250 B.C. Alexandrine Septuagint Daniel, through to the A.D. 1948 Dr. B.H. Carroll. And it is during these '3½ times' or 1260 years, that the new Roman arrogant and 'stout horn' persecutes the saints.<sup>125</sup>

Interestingly, even many Pre-Reformation Christian Theologians – such as the A.D. 991 Arnolf of Orleans, Eberhard, Wycliffe, and Brute<sup>126</sup> – took the view that this 'stout' and arrogant horn is indeed to be identified with the Romish Papacy. Judaists like Don Isaac Abravanel and many Eastern-Orthodox Theologians such as Apostolos Makrakis have also taken the same position. Moreover, this was also the unanimous opinion of all the Protestant Reformers and of all of their immediate successors – just as it is still the opinion of many Protestant Theologians even today.

Yet these Theologians have regarded the arrogantly antichristian 'stout horn' not as a specific Pope, but as the continuous institution of the Romish Papacy as such -- as it has existed down through the Christian centuries. It is especially infidels like Porphyry and modernists like S.R. Driver who have sought to argue that Daniel 7:8's arrogant and Daniel's 7:20's 'stout horn' (and Daniel 8:9's 'exceedingly great horn') is not the Papacy but only the B.C. 167f minimal local tyrant Antiochus Epiphanes.<sup>127</sup> Yet the evidence is overwhelming that Daniel seven's arrogant and 'stout horn'<sup>128</sup> and Daniel eight's 'exceedingly great horn'<sup>129</sup> – is not at all the Greco-Syrian Antiochus Epiphanes, but is rather the institution of the later Romish Papacy.

Let us now hear from the expert historians Gibbon, Flick, Von Ranke and Harnack about this important matter. In his famous book *The Decline and Fall of the Roman Empire*, Edward Gibbon indicates that Pagan Rome disappeared -- but only to re-appear as Papal Rome.<sup>130</sup> A.C. Flick declares that "out of the ruins of political Rome, arose the great moral Empire in the 'giant form' of the Roman Church."<sup>131</sup>

In his *History of the Popes*, the famous Leopold von Ranke states: "Under the protection of the (Holy Roman) Emperor himself, the power of the Romish Bishop then (*demnach*) raised itself."<sup>132</sup> And in his celebrated *What is Christianity?*, the renowned Adolf von Harnack insists that "the Bishop of Rome...was the chief person there after the Emperor's disappearance.... The Roman Church in this way privily pushed itself into the place of the Roman World-Emperor, of which it is the actual continuation."

"The Empire has not perished; it has only undergone a transformation.... The Pope, who calls himself 'King' and '*Pontifex Maximus*' – is [the Emperor] Caesar's successor!"<sup>133</sup>

This identification of Daniel's 'stout' and arrogant and antichristian horn with the continuing institution of the Papacy, is **not** to be construed as an attack upon Roman Catholics.<sup>134</sup> Still less should it be regarded as an attack on the many orthodox Biblical doctrines of Christianity held by the Roman Church (even though obscured by her many other peculiar heresies).

It is an enigma that the Romish Church is one the one hand so strong on the Biblical doctrines of the Trinity, the two natures of Christ, the Deity of the Holy Spirit, the inspiration of

Holy Scripture, the virginal conception of Jesus, His substitutionary atonement, His resurrection, the Final Judgment, and the Eternity of Heaven and Hell. Yet sadly, the Romish Church is on the other hand also equally emphatic in her advocacy of her unbiblical teachings of the veneration of images, the intercessions of Mary and the angels and dead saints, the bodily assumption of Mary into Heaven, the Mass, auricular confessions to priests, baptismal regenerationism, the Papacy and its averred 'infallibility,' celibacy of clergy and of nuns, papal indulgences, prayers for the dead, limbo, purgatory, and ultramontanism, *etc.*

Nor may the identification of the institution of the Papacy with Daniel's 'stout' and arrogant horn even be interpreted as an attack upon the character of any of the Popes, and still less as an attack on the character of all the Popes. For some of the earlier Roman Bishops, such as Leo I and Gregory I, have been "holy men." Thus, even John Calvin.<sup>135</sup>

Yet many of the Mediaeval Popes, such as Zachary I and John XXII, were very unsavoury persons indeed. And others were adulterers, sodomites, robbers or murderers -- even while in the papal office!<sup>136</sup>

Even the famous Romish Scholar Dr. J. Faà di Bruno, in his book *Catholic Belief* endorsed by the Romish Cardinal Archbishop of Westminster,<sup>137</sup> states the 806 A.D. Boniface VI was "considered not legitimately elected." The 904 A.D. Leo V, the A.D. 956 John XII, the A.D. 985 Boniface VII, and the 1058 A.D. Benedict X -- were each labelled "Antipope." And the A.D. 985 John XV was "unconsecrated," and "died within four months" of "his doubtful election."

Faà di Bruno says the 1305 A.D. Clement V "removed to Avignon," before "in the year 1378 began a schism...of Antipopes which lasted...till the year 1429." The 1410 John XXII "ceased to be Pope in 1415." Leo X "excommunicated Luther, A.D.1520"; the 1523 Clement VII "excommunicated Henry VIII King of England (1530)"; the A.D. 1534 Paul III "convoked the Council of Trent to put down heresies"; and the A.D. 1566 Pius V "repressed the Turks."

So any identification of the Papacy with Antichrist should very definitely be regarded as an exposé of the unscriptural office of the Papacy as such, and of the related errors of Vaticanism and Romanism. It should also be seen as a critique of Rome's unfaithful (Eastern-"Orthodox" and liberal "Protestant") daughters<sup>138</sup> in the World Council of "Churches" today *etc.* For, as Martin Luther pointed out,<sup>139</sup> even Rome (and her unfaithful daughters) regard -- and to a considerable extent would still regard -- Christ's True Church as being in *Babylonian Captivity!*

Moreover, the once little horn -- as it continues to grow into a big or 'stout' horn -- may ultimately embrace not only papally-dominated Romanism but even non-papal and not-yet-papal powers.<sup>140</sup> Indeed, such powers might yet well include the apostate liberal "Protestant" and Eastern-"Orthodox" groups in the World Council of "Churches" -- as well as the international Communist Conspiracy *etc.*, and ultimately even Islam and other Non-Christian religions.

Historically, however, the Papacy itself is the very "leader and standard-bearer of that wicked and abominable kingdom" of Antichrist (thus Calvin)<sup>141</sup> -- and the very heart of the continually-growing Roman 'stout horn.' For Daniel's stout and arrogant horn is described as a man (*cf.* the Pope) with intelligent eyes (*cf.* the Worldwide papal intelligence system) and a great speaking mouth (*cf.* the royal 'We' in the Papacy's *ex cathedra* pronouncements).<sup>142</sup>

Furthermore, the arrogant and 'stout' horn wields political power (as can be seen by this horn's uprooting of three of the ten 'political horns')<sup>143</sup> -- and its insistence to this day that the Vatican may establish political relationships with other countries. This political power of the Papacy was particularly demonstrated after the overthrow of the Western Roman Empire by Odoacer in A.D. 476, when it started splitting up into ten separate kingdoms later to be dominated by the Vatican.<sup>144</sup> Those ten kingdoms were probably those of the Anglo-Saxons in England, the Franks in France, the *Alamanni* in Germany, the Burgundians in Switzerland, the *Suevi* in Portugal, the Visigoths in Spain, the Lombards in Northwestern Italy, the Ostrogoths in Austria and Northeastern Italy, the Vandals in Southern Italy and Africa, and the Huns in Hungary and elsewhere in Eastern Europe.<sup>145</sup>

This political power of the Papacy was also particularly demonstrated after the Christian Emperor Justinian removed his imperial headquarters from Rome to Constantinople. For that left the Bishop of Rome as the most powerful political person in Italy, and also as the most powerful ecclesiastical person in all the World.<sup>146</sup>

After this, the Papacy became very 'stout'.<sup>147</sup> And that stoutness ultimately extended even to the political domain, when it uprooted three of the first ten horns<sup>148</sup> -- namely the kingdoms of the Lombards, the Ostrogoths, and the Vandals (in various parts of Italy).

Moreover, Daniel's arrogant and 'stout' horn would seek to change 'times and laws' (such as even God's Moral Law).<sup>149</sup> Compare here the Second Commandment,<sup>150</sup> which the Romish Papacy corrupted by her own vain ecclesiastical traditions.<sup>151</sup> Compare the Seventh Commandment,<sup>152</sup> which the Papacy has perverted with her doctrine of practically-universal clerical celibacy.<sup>153</sup> And compare too especially the Fourth Commandment's Sunday sabbath 'times',<sup>154</sup> which the Papacy attempted to supplant with her man-made feast-days.<sup>155</sup>

The Papacy became so 'stout' and arrogant -- that it not even hesitated to try to supplant the Law of God with its own vain ecclesiastical traditions.<sup>156</sup> Just listen to the 1772 Roman Catholic authority Lucius Ferraris describe the Papacy: "The Pope is...not a mere man, but as it were **God**, and the Vicar of God....

"The Pope...is likewise the divine Monarch and supreme Emperor, the King of kings.... Hence the Pope is crowned with a triple crown, as King of Heaven and of Earth and of the lower regions.... If it were possible that the angels might err in the faith, or might think contrary to the faith -- they could be judged and excommunicated by the Pope.... The Pope is of so great authority and power -- that he can **modify, explain, or interpret even Divine Law**."<sup>157</sup>

Being so arrogant and 'stout,' it is not surprising that the Romish new horn would not find it incongruous even to persecute the true saints of God.<sup>158</sup> Indeed, the Romish Papacy has done this almost since the Bishop of Rome was for the first time (illegitimately!) called 'Pope' or Papa or 'Father'<sup>159</sup> by the Church in the seventh century A.D.

Ever since, Romanism has been notorious for her persecution of the Eastern-'Orthodox,' the Waldensians, the Wycliffites, the Hussites, the Lutherans, the Calvinists, the (Ana)Baptists, and the Hugenots.<sup>160</sup> Indeed, even in our own century, also South American and Iberian (Spanish and Portuguese) Protestants *etc.*<sup>161</sup>

Luther regarded both the Papacy and Muhammad as Daniel 7:8's and 7:20's 'little horn' and 'stout horn.' He wrote in his *Preface on Daniel*:<sup>162</sup> "In the seventh chapter [of Daniel]..., most of his attention centres on the fourth beast -- the Roman Empire.... The **fourth beast**, with the iron teeth, is now the really guilty one! This is the last, **the Roman Empire**....

"Daniel [7:19-21] here...portrays this Roman Empire in such a way that it should first be broken up into ten kingdoms. These are the ten 'horns': Syria, Egypt, Asia [Minor], Greece, [North] Africa, Spain, Gaul, Italy, Germany, England, *etc.*

"He also indicates that one small horn shall knock off three among the top ten horns -- meaning (the small horn) **Mohammad** or **the Turk** -- who now holds Egypt, Asia, and Greece.... This same **little horn** will fight the saints and **blaspheme Christ**.... **The Turk** has had great victories against the Christians, yet denies Christ while elevating his **Mohammad**.... [Still,] **the Turk** will not knock off **more** than these three horns."

Now as we have seen above, this period of persecution of the true Christian saints by the arrogant 'stout horn' may be expected to last for about 1260 years.<sup>163</sup> But just as the arrogant horn at the beginning of those 1260 years only gradually grows from a 'little horn' into a huge horn 'more stout than his fellows'<sup>164</sup> or greater than the other ten political horns<sup>165</sup> -- so too is the stout horn only gradually to waste away at the end of those 1260 years.

Previously, there were **various** prophetic *termini a quo* and *ad quem* (or points of embarkation and of fulfilment) for the period of the seventy-years'-long Babylonian captivity.<sup>166</sup> One such period ran from the *terminus a quo* or the time of Nebuchadnezzar's overthrow of Jehoiakim, through to the *terminus ad quem* seventy years later when Cyrus gave the decree for the Israelitic temple to be rebuilt (606-536 B.C.).<sup>167</sup> And another such period ran from the *terminus a quo* or the time of the actual fall of Jerusalem, through to the *terminus ad quem* or the time of the actual completion of the rebuilt temple (587-517 B.C.).<sup>168</sup>

So too, many have submitted that there are **various** *termini a quo* and *ad quem* demarcating even this subsequent prophetic period of the 1260 years. In the next few paragraphs, we will take a look at these various *termini*.

First -- thus the classic Protestants -- there are the 1260 years stretching from the time that Stephen Bishop of Rome first claimed and usurped the pre-eminence over the other bishops and churches around A.D. 257. The following 1260 years endured through to 1517 A.D. At that latter time, the Protestant Reformation then started with Rev. Dr. Martin Luther's protest against the pre-eminence of the Bishop of Rome at the beginning of the sixteenth century.<sup>169</sup>

Second (thus Duffield)<sup>170</sup> -- there are the 1260 years from the *Donation of Justinian* in A.D. 533. Then, Emperor Justinian gave state recognition to the Bishop of Rome as the earthly head of the entire Christian Church. The next 1260 years endured through to 1793 A.D. The French Revolutionist Robespierre established his Reign of Terror and formally abolished the Christian religion and the Christian Sunday. The A.D. 533 *Donation of Justinian* became effective in A.D. 538. That was 1260 years before 1798 A.D. After the successful counter-revolution in France predicted in the 1637 *Dordt Dutch Bible*,<sup>171</sup> Napoleon's Generals Berthier and Haller withdrew all state recognition of the Pope -- by imprisoning the Pontiff in his own Vatican.<sup>172</sup>

Third – thus the 1618 A.D. Pareus and the later Mosheim – there are the 1260 years from A.D. 606-10. Then, during the confusion following the death of the "Pontiff" Gregory the Great, the Bishop of Rome first recognized his being called "Pope" or Universal Bishop by the Church. The following 1260 years endured through to 1866-70 A.D. Then the Papacy – revived after receiving its deadly wound by the French Revolution, and immediately thereafter again by Napoleon – lost its last papal state outside of the Vatican in 1866-70 A.D. under Garibaldi's and Victor Emmanuel's famous assaults.<sup>173</sup>

Fourth – thus Leopold von Ranke and W.F. Miller – there are the 1260 years starting in 756 A.D. That is when the Pope became a **political** "beast," after the German Emperor Pepin made him a political prince over a large dominion. That is also when the Pope as the stout horn subdued three other king(dom)s or horns and annexed their territory.<sup>174</sup> And the following 1260 years would endure through to A.D. 2016,<sup>175</sup> at which time one could perhaps correspondingly expect the Pope to lose control of the Vatican.<sup>176</sup>

And finally, there are the 1260 years from A.D. 800. That is the time the Pope implicitly arrogated to himself the theoretical supremacy over all political empires on Earth, by crowning Pepin's son Charlemagne as the Emperor of the revived and 'christianized' Holy Roman Empire.<sup>177</sup> The 1260 years following would endure through to A.D. 2060. And by that time, one may perhaps anticipate, the Pope's political power will totally have been abolished.<sup>178</sup>

All of this, then, would point to a gradual rise and a gradual fall of the Papacy. And this should by no means be surprising. For the Son of man Himself (Whom the Papacy falsely claims to represent) was also only gradually humiliated (at His incarnation, birth, life, crucifixion, death, and burial).<sup>179</sup> And He is also only gradually being exalted (at His resurrection, ascension, heavenly session, world conquest, and second coming).<sup>180</sup>

Indeed, even the devil is only gradually being trodden down (at his fall from Heaven, in the Protevangelium, at Calvary, by the victorious course of the Gospel, later in Hell, and finally when thrown into the Lake of Fire).<sup>181</sup> And because of the above-mentioned gradual rise of the Papacy before the elapse of the 1260 years and its gradual demise thereafter, it is fitting that Daniel shows only the approximate duration of papal power – by finally somewhat elongating the '3½ times' of the 1260 years to 1290 years and even to 1335 years.<sup>182</sup>

Possibly, these different numbers of prophetic years – namely 1260 and 1290 and 1335 – refer to different events as regards their fulfilment. If the above 1290 years are to run from Daniel's time or from about B.C. 607-534, and **if** they are to be **followed** by the 1335 years, those 2625 years in all would stretch down to about 2032-2105 A.D. And if those 2625 years are to run from the destruction of the sanctuary in 70 A.D., they would reach even 2695 A.D.

Probably, however, the 1290 and the 1335 years run **concurrently**<sup>183</sup> rather than successively.<sup>184</sup> In that case, it is clear that there are (1335 minus 1260 or) seventy-five years between the 1260 years which ended with the above-mentioned important events of 1793-98 -- and the 1260 years which ended with the above-mentioned important events of 1868-73 A.D.

So too, it seems, the destruction of the Papacy<sup>185</sup> may perhaps take place fully (1290 minus 1260 or) thirty years before the destruction of the imperialistic kings with which it allies itself.<sup>186</sup>

That destruction of the kings in its turn may take place fully forty-five years before the completion of the evangelization of the whole World<sup>187</sup> or the actual commencement of the 'millennial reign' of the saints some seventy-five years after the complete destruction of the Papacy.<sup>188</sup>

This elongation factor, then, may conceivably shift the significant date A.D. 2000 not only to the above-mentioned terminal dates of A.D. 2016 and 2060, but possibly even thirty years beyond 2060 to A.D. 2090 -- or seventy-five years beyond 2060 to 2135 A.D.<sup>189</sup> Accordingly, it may be fully a century after the disappearance of the Papacy and its allies before the saints achieve their victory over the international political beast or before the complete evangelization of the whole World or the saints Worldwide triumphant millennial reign begins to take place.<sup>190</sup>

Unlike the book of Daniel, the book of Revelation itself does not mention the 1335 or the 1290 days, but only the 1260 "days" or the 'time, times, and half a time' (or the 3½ "times" or the 'forty-two months').<sup>191</sup> So, then, it is apparently from the time of the end of the 1260 day-years (or thereafter) onward -- that the saints are finally to take over the kingdom and to possess it for ever and ever.<sup>192</sup> And all of this -- at least as far as the book of Revelation is concerned -- again seems to focus the expected date of the end of the 1260 years, at around A.D. 2000.

A few quotations from famous authorities on Daniel seven, will underscore the above. Here we cite only Wycliffe, Luther, Calvin, Gibbon, Clarke, and Barnes.

The 1329-84 A.D. English Pre-Reformer John Wycliffe wrote:<sup>193</sup> "The Pope would seem to be not the Vicar of Christ, but the Vicar of Antichrist.... The Pope of Rome...is very Antichrist.... The Pope is not Christ's Vicar, but rather Antichrist himself....

"The Pope could not more openly tell that he is Antichrist.... The Bishop of Rome...be Antichrist.... Things that Popes do, teach that they are Antichrist.... The Roman Pontiff is the great Antichrist."

In his 1521 *Concerning the Question whether the Pope is really the Antichrist*, Martin Luther wrote:<sup>194</sup> "The Pope is the Antichrist.... Daniel has also predicted as much in the 7th chapter, verses 7-8."

In his *Institutes*, Calvin claims<sup>195</sup> regarding the 'little horn' that becomes 'stout' in Daniel 7:8-25: "We call **the Roman Pontiff Antichrist**.... Antichrist would sit in the temple of God.... The Spirit...says that his reign would be with great swelling words of vanity (**Daniel 7:25**)....

"This calamity was neither to be introduced by one man, nor to terminate in one man.... Second Thessalonians 2:3; **Daniel 7:9**.... It is certain that **the Roman Pontiff** has impudently transferred to himself the most peculiar properties of God and Christ. There cannot be a doubt that he [the Pontiff] is the leader and standard-bearer of an impious and abominable kingdom."

In his *Commentaries on Daniel (7:7-18)*, Calvin explains<sup>196</sup> that "in this **Fourth Monarchy** -- those who are endued with moderate judgment confess this vision to be fulfilled in the **Roman Empire**.... What is here said of the Fourth Beast -- many transfer to the Pope.... Others think the **Turkish kingdom** is comprehended **under the Roman**. The Jews, for the most part, incline this way....

"The **Jews**...join the **Turkish** monarchy with the **Roman**.... There are some of our [**Christian**] writers who think this image ought not to be restricted to the **Roman Empire**, but ought to **include the Turkish**.... Some take this prophecy to relate to the **kingdom of Turkey**; others to the **tyranny of the Pope of Rome**."

Daniel 7:23 declares: 'The fourth beast shall be the fourth kingdom.' It 'shall devour the whole Earth, and shall tread it down and break it in pieces.'

Calvin comments:<sup>197</sup> "The **Roman Empire** we know...to have been more extensive and powerful than the other monarchies.... We shall find the Church to have been much more heavily afflicted **after** Christ's [first] advent.... **The Caesars** became more and more stirred up to carry on war against the elect, and to oppress the Church....

"**The Papists**...clothe themselves in the spoils of God.... They are immersed in the same error with the Jews.... As if they could...obtain the right of treading the whole World underfoot! **The Papists** do exactly the **same**."

The great Edward Gibbon, in his *Decline and Fall of the Roman Empire*, wrote<sup>198</sup> that Pope "Gregory VII was the founder of the Papal Monarchy" -- and became Pope in 1073. So that the Papacy should then lose its power 1260 years later, or by 2333 A.D.

Adam Clarke, in his famous 1813 *Commentary on the Bible*, wrote that the 3½ 'times' of papal persecution of the True Church mentioned in Daniel 7:25 was principally fulfilled in the French General Berthier's capture of Rome in 1798. Though it might probably still continue, until 2015 A.D.<sup>199</sup>

Rev. Dr. Albert Barnes, in his 1851 *Commentary of Daniel*,<sup>200</sup> candidly remarked that "we are at present (in 1851 A.D.) not far from the termination and fall of that great (papal) power." For "the saints of the Most High shall take away his 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!"

\* \* \* \* \*

## **5. THE PROPHECIES OF DANIEL EIGHT AND OUR PRESENT AGE**

In Daniel chapter eight, the same prophetic fulfilment date of about A.D. 2000+ again becomes apparent. In yet another vision, Daniel then looked out of the palace in Shushan by the Ulai River in the Babylonian province of Elam.<sup>201</sup>

This was in the third year of the reign of Belshazzar, around 540 B.C. Looking out over the countryside, Daniel saw a big he-goat suddenly hurtle across the face of the Earth from the West – and destroy a large ram in the East that was itself pushing westward and northward and southward.<sup>202</sup>

The two-horned ram in the East was identified with the twin Medo-Persian Empire -- for the Median Empire had become absorbed into the Persian Empire as the twin Medo-Persian Empire in about 549 B.C.<sup>203</sup> And that Medo-Persian ram was still expanding westward and northward and southward -- for it would soon absorb the remnants of the previous Babylonian Empire, as from 538 B.C.

The conquering he-goat from the West was identified with the as-then-still-future Grecian Empire.<sup>204</sup> It would itself last from B.C. 336 through to B.C. 64.

By implication, the he-goat also represented the still-more-Western and still-more-future Roman Empire too. For the Roman Empire would itself begin to expand even from the time of the Samnite and Latin Wars onward (beginning in 338 B.C. almost simultaneously with the Grecian Empire).

Just before 301 B.C., the Grecian Empire broke up into four parts -- the northern and the western and the southern (or Ptolemaic), and the eastern (or Seleucidic) kingdoms.<sup>205</sup> And from the West, the Roman Empire would later absorb the (northern) Macedonian Greek Empire into itself -- almost simultaneously with the successful Israelitic revolt of the Maccabees against Antiochus Epiphanes and his (eastern) Greek Seleucids.<sup>206</sup>

The Maccabeans got Roman aid against the Greeks, in 167 B.C.<sup>207</sup> And the rest of the Greek Empire would finally be amalgamated into the Roman Empire, just after 64 B.C.<sup>208</sup>

Daniel, then, prophesied that the Grecian he-goat with the one and only notable horn would destroy the two-horned Medo-Persian ram at the Battle of Issus in 333 B.C. Thereafter, continued Daniel, the Grecian he-goat would wax very great.

For Macedonian Greece would then expand with lightning rapidity westward into what later became Yugoslavia. Then northward into what is now the Ukraine; eastward into what is now Persia and India; and southward, deep into Egypt.

Indeed, this Grecian expansion would continue until the notable horn (of the kingdom of Alexander the Great) would itself get broken off of the head of the he-goat. At Alexander's sudden death, in 323 B.C.

This broken-off notable horn would soon be replaced, however, by four other notable though lesser (Hellenistic) horns -- which would then grow out of the head of the Grecian he-goat. This occurred when the Grecian Empire was divided up among the deceased Alexander's Generals -- into the eastern kingdom of Seleucus, the southern kingdom of Ptolemy, the northern kingdom of Antigonus Cyclops, and the western kingdom of Lysimachus and Cassander.<sup>209</sup> This happened prior to the Battle of Ipsus in B.C. 301, when the Greek Empire broke up "toward the four winds of the sky."<sup>210</sup>

Then, at a later stage, apparently not out of one of the four Hellenistic horns but rather from out of the west wind as one of 'the four winds' -- yes, out of the west wind (from Rome) -- there 'came forth a little horn which grew exceedingly great.'<sup>211</sup> It ultimately dominated all of the other winds (of the north and south and east), and then replaced all four of the hellenistic horns.<sup>212</sup>



This little horn came forth out of the **west** wind (from **Rome**)! And then it conquered the Greek horns of the north, south and east.

The little horn which later became an 'exceedingly great horn' (Daniel 8:9a), does not seem to have grown out of one of the 'four notable ones' or horns of Daniel 8:5-8a (*cf.* 8:21*f*). Instead, the 'exceedingly great horn' appears to have come up 'out of one' of 'the four winds of the sky' in Daniel 8:8b. This seems clear, for the following reasons.

First. The 'exceedingly great horn' of Daniel 8:9a has as its immediate antecedent not the four horns of Daniel 8:8a, but the four winds of Daniel 8:8b.

Second. The word 'them' in the Daniel 8:9a phrase 'one of them' (from which the 'exceedingly great horn' of Daniel 8:9a came forth), is much more reconcilable with 'the four winds' of Daniel 8:8c than it is with the 'four notable ones' (or horns) of Daniel 8:8b. This is so, because the preferred original-Hebrew reading of this phrase 'of them' in Daniel 8:9a, is *meehem* (**masculine** plural). This is easily reconcilable with the sometimes masculine gender of the common gender Hebrew noun *rooach*, translated 'winds' in Daniel 8:8c. But it is quite irreconcilable with the exclusively feminine gender of the Hebrew noun *qeren* translated 'horn' in Daniel 8:8a and 8:21*f*, as well as with the exclusively feminine gender of the Hebrew adjective *chaazooth* (translated 'notable ones' and meaning "horns") in Daniel 8:8b.

Third. The meaning of Daniel 8:8*f* is infallibly explained in Daniel 8:21-25. There it is clear the he-goat's 'exceedingly great horn' of Daniel 8:9a alias the 'king of fierce countenance' of Daniel 8:23 does **not** at all arise out of the four Hellenistic horn-kingsdoms of Daniel 8:8a and 8:22, in the way they previously arose out of Alexander's Grecian kingdom (Daniel 8:5,8 & 8:21*f*). But there, the new 'exceedingly great horn' of Daniel -- stands up **not from** but in **apposition** to the four Hellenistic horns and 'their (Hellenistic) kingdom' (Daniel 8:23a). For the 'exceedingly great horn' is apparently an unrelated foreign emperor or 'a king' (Daniel 8:23b) who puts down the four Hellenistic horns foreign to him too (*cf.* Daniel 11:30,36*f*,40-44). *Cf.* at note 219 below.

Now this 'exceedingly great horn' of Daniel chapter eight which later came forth out of the west wind from **Rome** and which replaced the three less notable Grecian horns, is not at all reminiscent of the tiny tinpot Greek tyrant of Syria called Antiochus Epiphanes in the east.<sup>213</sup> But it is extremely reminiscent of Daniel chapter seven's already-described arrogant Roman 'stout horn' -- which became very strong, and then uprooted three other horns.<sup>214</sup>

In fact, the **Pagan Roman** 'exceedingly great horn' of Daniel chapter eight is historically the direct predecessor of the **Papal Roman** 'stout horn' of Daniel chapter seven.<sup>215</sup> Note that the westernmost Post-Alexandrine Grecian kingdom was absorbed into the ever-expanding and still more western "west wind" Roman Empire in 168 B.C.<sup>216</sup> -- during Rome's constant expansion toward the south and the east (and its absorption of the western Macedonian Grecian kingdom and the southern Ptolemaic Grecian kingdom from that time onward).<sup>217</sup>

Moreover, with its absorption of the eastern Seleucidic Grecian kingdom too -- Rome also expanded into the Near East from about 64 B.C. onward.<sup>218</sup> The Roman expansion from small beginnings, was indeed that of the growth (from the west)<sup>219</sup> of 'a little horn which was

exceedingly great toward the south (Egypt), and then through the east (Southern Palestine), and toward the pleasant land' (of Northern Palestine)<sup>220</sup> and even toward the land of Eden in Northern Turkey-Armenia.

That the 'pleasant land' in Daniel 8:9 (*cf.* 11:41-45) may here mean either Northern Palestine or even the lost land of Armenian Eden in the north, is apparent. In fact, Rome had already absorbed the whole of the previous Grecian Empire north and south and west of Arabia – more than half a century before the birth of Christ.<sup>221</sup>

Daniel eight's 'little horn which grew exceedingly great,' is the same Pagan Roman Empire of Daniel seven which later developed into the Papal Roman Empire or the 'little horn...which came up' and which ultimately grew 'more stout than his fellows' or the surrounding other political horns or kingdoms.<sup>222</sup> Daniel eight's 'little horn which grew exceedingly great' was not the Antiochus Epiphanes prophesied about in Daniel eleven<sup>223</sup> -- but Daniel seven's **Roman** horn.

For Daniel chapter eight's 'exceedingly great horn' was the Roman Empire which thrust against its hostage the Greek-Syrian Antiochus -- and which later conquered his territory.<sup>224</sup> For unlike Rome, Antiochus was not a kingdom, but only one of a whole line of personal leaders of the Seleucids.<sup>225</sup>

Unlike Rome, Antiochus did not 'grow exceedingly great' in comparison to the earlier Alexander the Great of Greece's Macedon. Antiochus was not 'in his power' -- and was not even the most powerful of the Seleucidic leaders.<sup>226</sup> And unlike Rome, Antiochus did not grow great through conquest of the Egyptian south.<sup>227</sup>

Again, unlike especially later Pagan Rome, Antiochus did not stand directly against the later Jesus Christ the 'Prince of the host' and the 'Prince of princes.'<sup>228</sup> Unlike Rome (Matthew 24:15), Antiochus did not abolish the temple sacrifices, but only temporarily took away daily offerings.<sup>229</sup>

Unlike Rome, Antiochus only desecrated and desolated the place of the sanctuary -- but did not cast it down.<sup>230</sup> Unlike Rome, Antiochus did not really prosper.<sup>231</sup> Unlike Rome, Antiochus suppressed the Jewish sacrifices for exactly three literal years -- and not at all for fully 2300 morning-evenings or 2300 day-years.<sup>232</sup> Unlike Rome, Antiochus did not reign 'in the latter time' of the Hellenistic kingdoms after Alexander, but only in the middle of that time.<sup>233</sup> And unlike that of Rome, Antiochus's rule was hardly 'mighty' -- nor of particularly 'fierce countenance'.<sup>234</sup>

Indeed, Daniel **8**:13-14 forms the basis of Christ's reference to the **Romans**' 'desolating sacrilege' or the 'abomination of desolation' in Matthew 24:15 *cf.* Mark 13:14. That occurred not in the time of the Pre-Christianity Syrian-Greek Antiochus Epiphanes, but in the later time of the destruction of the temple in Jerusalem by the **Roman** armies in 70 A.D.

It is true that the Seleucidic Antiochus Epiphanes<sup>235</sup> – who is indeed referred to in Daniel chapter eleven<sup>236</sup> -- is sometimes **wrongly** regarded as being even the 'exceedingly great horn' of Daniel chapter eight<sup>237</sup> (if not also occasionally alleged to be also the arrogant 'stout horn' of Daniel chapter seven too).<sup>238</sup> But it has been demonstrated<sup>239</sup> that the description of the 'exceedingly great horn' in Daniel chapter eight<sup>240</sup> (and especially the description of the arrogant 'stout horn' in Daniel chapter seven),<sup>241</sup> can rightly be applied to **Rome alone**.

It was mighty Rome that held Antiochus hostage, and easily checked him in 165 B.C.<sup>242</sup> Before ultimately absorbing the remnants of his eastern Seleucid kingdom, and Palestine, into the Roman realm around 64 B.C.<sup>243</sup>

Daniel chapter eight's '**exceedingly** great horn'<sup>244</sup> was identified as the Antichrist by Irenaeus, Origen, Pseudo-Joachim, and Thomas Aquinas. It was regarded as **specifically Roman** by the 350 A.D. Persian Church Father Aphrahat -- and by Thomas Horne, by Jenks's *Comprehensive Bible*, and by many others.

It was identified as the **Roman Empire** by Luther, Melanchthon, Bullinger, Sir Isaac Newton, Bishop Thomas Newton, Hopkins, Thomas Scott, Adam Clarke, Daniel Wilson, and many others. And it was considered to be the **Romish Papacy** by Luther, Melanchthon, Bullinger, Sir Isaac Newton, the *Berlenberg Bible*, Bishop Thomas Newton, Hopkins, Thomas Scott, the *Christian Observer*, Adam Clarke, Daniel Wilson, and also by Seventh-day Adventist Theologians Uriah Smith and LeRoy Edwin Froom *etc.*

Luther's principal views about Daniel chapters 7 and 8, are perhaps to be found in his 1521 answer to Ambrosius Catharinus. That answer carries the longer title: *Concerning the Question Whether the Pope is Really the Antichrist*. Its shorter title is: *Daniel Eight on the Antichrist*. There, Luther is quite categorical: "The Pope is the Antichrist!"<sup>245</sup>

Declared Luther:<sup>246</sup> "'Behold, there came up among them another **little horn**' -- which **is the papal government**, arising in the midst of the **Roman Empire**.... 'Behold, in this horn were eyes like the eyes of man -- and a mouth speaking great things' [Daniel 7:20]. These eyes are for 'understanding dark sentences'.... The mouth, for blaspheming Christ, constitutes the 'fierce countenance'" -- in Daniel 8:23.

Not Antiochus Epiphanes, then, but Rome is the 'exceedingly great horn' of Daniel chapter eight. Indeed, the heathen Roman horn even started its prior expansion from the time of the Samnite and Latin Wars as from 338 B.C. onward -- almost exactly contemporaneously with the rise of Alexander's own Grecian Empire during the very same decade. Thereafter, Rome fought the prolonged Punic Wars in Africa as from B.C. 261 and conquered Sicily in 241 and Corsica and Sardinia in 231.

As from the beginning of the second century B.C., Rome expanded far more rapidly. She conquered Spain in B.C. 197, Armenia in 189, Macedonia in 168, Corinth and Carthage in 146, Western Asia Minor in 137, Southern France in 121, and Cilicia in 102.

During the first century B.C., Rome conquered Cyrenaica in B.C. 96, Bythia in 74, Crete in 68, Syria in 64, Palestine in 63, Northern France in 58, Numidia in 46, Egypt in 30, the Balkans in 29, and Galatia in 25. Then, in the first century A.D., Rome invaded Germany in 12, and conquered Cappadocia in 17, Southern Britain in 43f, and Mauretania in 44.

In 64 A.D., the Pagan Roman 'exceedingly great horn' (of Daniel chapter eight) started persecuting Christians.<sup>247</sup> And it later still developed into the arrogant Papal Roman 'stout horn' of Daniel seven and the 'exceedingly great horn' of Daniel eight which, as the Romish Vatican, later persecuted Christian Protestants.<sup>248</sup>

Now this Pagan-to-Papal and Roman-to-Romish 'exceedingly great horn' of Daniel chapter eight would **persecute** the saints<sup>249</sup> – just as would also its direct successor, the Papal-Romish arrogant and 'stout horn' of Daniel chapter seven.<sup>250</sup> The Pagan-to-Papal Roman-to-Romish 'exceedingly great horn' of Daniel chapter eight would then go and persecute the saints for 2300 'evening-mornings' or "days."<sup>251</sup>

This means, on the day-year principle of predictive interpretation, that the true people of God would be persecuted for fully 2300 years.<sup>252</sup> For such is the clear insight of famous expositors such as the 950 A.D. Benjamin ben Moses Nahawendi, Saadia ben Joseph al Fayyumi, Sahl ben Mazliah Hakohen, Jepheth ben Ali, Rashi Shlomo ben Isaac, Abraham bar Hiyya Hanasi, de Semine, Pseudo-Joachim, Arnold of Villanova, Moses ben Nachman, Pierre Jean d'Olivi, Ubertino of Casale, Bahya ben Asher, Simon ben Zemah Duran, Nicholas de Cusa, Don Isaac ben Judah Abravanel, Martin Luther, Joseph ben David ben Jahya, Naphtali Herz ben Jacob Elhanan, Tillinghast, Cotton Mather, the Newtons, Hopkins, Priestley, Faber, Thomas Scott, Adam Clarke, Daniel Wilson, E.B. Elliott, Albert Barnes, and many others.

At the end of this period of 2300 years, the sanctuary would be restored or 'made right'.<sup>253</sup> This probably means that the sacrosanct Church of Jesus Christ would be cleansed by the fall of the Papacy as the continuation of the Roman-to-Romish Pagan-to-Papal 'exceedingly great horn'.<sup>254</sup> And that, in its turn, would soon be followed by the arrival of a time of great blessing for the 'sanctuary' of the Church of Jehovah-Jesus.<sup>255</sup>

For such a time of future blessing has competently and confidently been expected by recognized expositors of Daniel chapter eight. Such include Pierre Jean d'Olivi, Ubertino of Casale, Luther, Cotton Mather, Thomas Newton, John Gill, Priestley, Thomas Horne, Faber, Thomas Scott, and many others.

In Daniel 8:9-12, we read of the western 'little horn which became exceedingly great' -- that 'he cast down some of the host and of the stars to the ground, and stamped upon them. Yes, he magnified himself -- even to the Prince of the host.... By him, the daily sacrifice was taken away; and the place of His sanctuary was cast down.... A host was given him, against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground!' Cf. too Revelation 12:1-4, 13f.

Luther comments:<sup>256</sup> "All the laws of the **Pope**, of which there are so many, are snares for the souls. Thereby, he accomplishes naught but the spread of sin and destruction in all the World -- and the ruin of Christendom. Thus did Daniel prophesy [8:24f & 9:27] -- on account of which Christ calls him the 'abomination' [Matthew 24:15]....

**"Every one hates the Papacy.... It is properly called -- the abomination.... Come, Lord Jesus Christ, and deliver us from Antichrist! Cast his throne into the abyss of hell, as he has deserved!"**

Now Daniel 8:20-23 makes predictions concerning 'the **latter** time' of the rule of the four Greek kingdoms to arise after Alexander the Great, which themselves lasted to the time of the Roman Empire as the last of the old Empires of Babylon --> Medo-Persia --> Greece --> **Rome**.

It predicts that 'in the **latter** time' -- something extremely important would at length occur. It predicts that then, 'when the transgressors have come to the full -- a **king[dom] of fierce faces** ('*az paaniym* or countenances), **understanding dark opinions** (*chiydooth*), shall stand up.'

So, in 'the **latter** time' of the four kingdoms and when the transgressors have come to the full -- 'a[**nother**] **kingdom of fierce faces** understanding **dark opinions**' would arise. Here, the B.C. 270 Greek Septuagint has -- *en eschatoo; tees basileias autoon...anasteesetai basileus anaidees prosoopoo; kai sunioon probleemata.*

Jerome's 404 Latin Vulgate translates it -- *post regnum eorum...consurget rex impudens facie et intelligens propositiones.* Even the A.D. 1976f *New International Version* renders it: 'In the **latter** part of their reign...a **stern-faced king[dom]**, a **master of intrigue**, will arise.'

Moreover, that would occur **only after a period of apostasy** -- namely 'when **rebels** have become **completely wicked**' (thus the *NIV*), or 'when the **transgressors** have come to the **full**' (thus the 1611 *Authorized Version* commissioned by King James). Very significantly, the emergence of **both Islam and the Papacy** marked the **culmination of a period of apostasy from God's True Revelation** on the part of those who had professed to adhere to it.

Too, certainly many of the views of **Mohammad in the Koran** -- are indeed '**dark opinions**.' As Luther says of this verse Daniel 8:23 and those which follow it: "One might have thought the Prophet Daniel was...talking about the **Turks!**"<sup>257</sup>

Yet in addition to Islam, Daniel 8:23 does seem to be referring especially to the **Vatican**. For Daniel's very words 'dark opinions' -- here imply obscure forthtellings or soothsaying *vaticinia*. Moreover, as Luther goes on to observe<sup>258</sup> of the Vatican: "This king[dom] would be a powerful king[dom]...; as powerful as a[ny] **Roman king[dom]** had previously been."

Explains Luther: "What a wonderful power this rare kingdom now has! It is mighty.... The statement is not that it becomes mighty from [one] face. But from [**many**] faces" -- alias the whole plural series of not just one-faced or even two-faced but rather many-faced **Popes**.

"It is obvious that **this King[dom] must be [that of] the Antichrist**. *I.e.*, the Withstander of Christ and of His Kingdom [Daniel 7:8f,20f,24b,25f *cf.* Second Thessalonians 2:6f]....

"Let us look at **the Pope's kingdom**, and first at the appearance or **faces** of the **persons** there... First look at the Pope -- how he struts with his triple crown, with immeasurable splendour.... Then look as the lustre and wealth of his cardinals" *etc!* Daniel 8:23f.

Wrote Luther in his *Answer to Emser*<sup>259</sup> (the famous Romish Apologist): "In Daniel [8:23f], we read: 'At the end of the Roman Empire, a King[dom] shall arise whose power shall consist in his demeanour and appearance' -- *i.e.*, in doctrines of [mere] men that teach only external customs and demeanour. For instance, the bishops', priests', and monks' manner of life -- which consists in their garb and external works and demeanour."

'He shall destroy wonderfully.... He shall cause craft to prosper in his hand and have understanding [or guile] to make and to multiply the commandments of men.' Daniel 8:24.

Declared Luther,<sup>260</sup> "Daniel doubtless wishes to indicate that the tyranny of the Pope would commence." When? "When the Roman Empire had declined and fallen!"

Elaborating on this passage Daniel 8:23f, Paul himself forecast in Second Thessalonians 2:6 that the powerful Roman Empire would for a long time retard or 'hold back' the appearance of the emerging Romish Papacy. At least until its own demise around 476 A.D.

Says Luther: "The Apostle similarly predicts, Second Thessalonians (2:6-7), that what holds it back -- will continue to hold it back, until the former has been removed. **Then**, the 'man of sin' can be disclosed.... Paul says...that the same 'son of perdition' will **then** come in!"

Now this figure is apparently not just a single person, but a whole series or dynasty of persons with the same basic character. Luther explains that "the Prophet Daniel [8:23] -- and with particular significance -- in Hebrew also actually calls him *p<sup>e</sup>sha'iyim* ['transgressors<sub>s</sub>']. This actually means perverters<sub>s</sub> or transgressors<sub>s</sub> and apostates<sub>s</sub> from faith....

"Paul, in the aforementioned saying, speaks of this abundantly. There he states [*viz.* in Second Thessalonians 2:10-12]: 'they shall not receive the love of truth.' Also again: 'they shall not believe the truth' -- but 'shall believe the lie'.... This [papal] king...will rule only with his own human doctrine." Though predicted **in** Scripture -- the Pope thus stands **against** Scripture!

Daniel 8:24 states -- regarding Rome's Pope, believed Luther<sup>261</sup> -- that 'his power shall be mighty'.... "Thus the kingdom of the Romish Antichrist arose. It commenced **after** the times of the **Apostles**.... The **Popes** have thus...achieved the upper hand.... They themselves admit they have re-erected the Roman Empire."

Said Luther of the Papacy:<sup>262</sup> "What a wonderful power this rare kingdom now has! It is mighty...in appearance" -- as regards 'faces' or *paaniym*, Daniel 8:23. "The statement is...that it becomes mighty...from many faces (*viz.* the whole series of Popes).... Look at the Pope, how he struts with his triple crown!....

"All the laws of the Pope...are snares for the soul.... He accomplishes naught but the spread of sin and destruction in all the World, and the ruin of Christendom! Thus did Daniel prophesy (8:24f)... Daniel doubtless wishes to indicate that the tyranny of the Pope would commence when the Roman Empire had declined.... All doctrines of the Pope are deceit and scoffing....

"Has the Pope not, by this power of his 'propositions'..., re-erected the Roman Empire anew?... They themselves [the Popes]...have re-erected the Roman Empire!....

"The Pope has become a king even over the dead, and now rules there in 'purgatory'.... He, the Pope, openly damned the Word of God at Constance [in A.D. 1414f] -- in connection with John Huss."

Calvin, in referring to the 'king of fierce countenance' in Daniel 8:23, comments<sup>263</sup> that "Luther...refers this passage to the masks of Antichrist.... Interpreters suppose this passage to unfold that devastation of the Church which should take place **after** the coming of Christ and the promulgation of the Gospel....

"It would please me...to see any one wishing to adapt this prophecy to the present use of the Church..., to apply [it] to Antichrist.... Whatever happened to the Church of old -- belongs also to us."

Now this Pagan-to-Papal and Roman-to-Romish 'exceedingly great horn' of Daniel chapter eight, would **persecute** the saints of God<sup>264</sup> – like its direct successor, the Papal-Romish arrogant and 'stout horn' of Daniel chapter seven.<sup>265</sup> The Pagan-to-Papal Roman-to-Romish 'exceedingly great horn' of Daniel chapter eight would persecute for 2300 'evening-mornings' or **days**.<sup>266</sup>

This means, on the day-year principle of predictive interpretation, that the true people of God would be persecuted for fully **2300 years**. Such is the clear insight of famous expositors such as the 950 A.D. Nahawendi, Luther, Cotton Mather, the Newtons, Hopkins, Adam Clarke, Albert Barnes, and many others.

Even Professor Keil states<sup>267</sup> that longer periods of time are usually determined not according to days but according to weeks, months or years. So everyone should lead the number of days in the question of the length of time of 2300 days -- back to weeks, months and **years** (emphases mine – F.N. Lee). Indeed, 'the vision of the evening and the morning...shall be for **many** days,' Daniel 8:26.

At the end of this period of 2300 years, the sanctuary would be **restored** or 'made right.'<sup>268</sup> Daniel 8:14. This means the holy Church of Christ would be cleansed by the fall of the Papacy as the continuation of the Roman-to-Romish Pagan-to-Papal 'exceedingly great horn.'

Also in Daniel 8:25, one further reads: 'through his policy [or politics] also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many. **He shall also stand up against the Prince of princes; but he shall be broken without hand!**'

Here Luther remarked:<sup>269</sup> "Hence it is obvious and clear, that **this king must appear after Christ** has already been preached." For Daniel (8:25) here declared that this antichristian king 'shall also stand up against the Prince of princes' -- alias **against Jehovah-Jesus**.

Luther then proceeded to describe<sup>270</sup> these '**politics**.' "Even under the appearance and Name [of Christ], the Antichrist has merrily gone forth.... He, like a god, sits in the Temple of God, claiming that he is divine' [or 'a god'].... He opposes and exalts himself above all that is called a god' [Second Thessalonians 2:4]....

"He, the **Pope**, openly damned the Word of God at Constance [in A.D. 1414f], in connection with John Huss.... However, 'he shall be broken without hand'.... Daniel, with great force, **consumes and devours the whole Papal Empire!**"

Said Luther:<sup>271</sup> "The Scriptures have foretold for the Pope and his followers an end far worse than bodily death and insurrection. Daniel 8:25 says 'he shall be broken without hand'....

"Have I [*viz.* Luther himself] not..., without any use of the sword whatever, done...injury to the Pope?... Why? Because **Daniel eight says** 'this king shall be broken without hand!'"

That in its turn would soon be followed by the arrival of a time of great blessing for the sanctuary or the Church of Jehovah-Jesus.<sup>272</sup> For such a time of future blessing has been competently and confidently expected by recognized expositors of Daniel eight (such as Pierre Jean d'Olivi, Ubertino of Casale, Cotton Mather, Bishop Thomas Newton, John Gill, Priestley, Thomas Horne, Faber, Thomas Scott, and many others).

Take Thomas Scott, for example. In his 1788f A.D. book *The Holy Bible containing the Old and New Testaments according to the Authorized Version with Explanatory Notes*, he makes the following comments<sup>273</sup> on Daniel 8:8-25.

"Expositors...suppose this little horn to mean the empire of the **Romans**, from the time when they had got footing in Greece and Macedonia (167 B.C.).... The Romans from that time...extended their conquests eastward into Asia..., at length conquering Judea (in B.C. 64f)....

"They 'magnified themselves against this Prince of the host' (Daniel 8:11), the King of kings – both as Pilate the Roman governor ordered His crucifixion, and as they persecuted His followers for three centuries.... After the emperors became Christians [from 321f A.D.], the civil authority of Rome was gradually weakened, and the empire began to be divided (Daniel 7:7f & 7:20)....

"Then [from 600 A.D. onward]..., the Bishop of that city arose to great dominion.... They have proved 'rulers of fierce countenance and understanding dark sentences'" or *vaticinia* (Daniel 8:23) -- especially after the A.D. 664f Synod of Whitby, from 666 onward.

They have "desolated the sanctuary of God, put a stop to the pure administration of His ordinances, and cast down His truth to the ground [Daniel 8:10-13].... With this interpretation of Sir Isaac Newton and Bishop [Thomas] Newton (in his 1754 *Dissertation on the Prophecies*), the writer of this comment [Thomas Scott] has acquiesced....

"It appears to me...that there should be in these concise yet most comprehensive prophecies of Daniel..., particular predictions of the **Papal delusions in the west** and...a hint of the **Mahometan delusion in the east**. The progress and effects of which...are specially and separately noted as such, by St. John (*Notes, Revelation 9* [& 16:12-13 & 19:20 & 20:10])....

"It is plain that the rise of the papal ecclesiastical authority by which 'the saints of the Most High' (Daniel 7:22-25) were delivered into the hands of the Bishop of Rome by the edict of Phocas constituting him Universal Bishop, A.D. 606 -- and the first dawn of Mahomet's religious imposture -- occurred in the same year! And in all probability, the two delusions will be terminated precisely at the same time....

"It does not then remain to be inquired, either when the Pope became a temporal prince or when Mahomet began his conquests.... The dominion of the Mahometans began to decline in a few centuries..... The effects of the spiritual delusions will nevertheless remain, till dispelled by the triumphant light of divine truth. As will the papal delusion also.....

"The extreme corruption of the professed Christian Church and the establishment of the worship of images and angels and saints and manifold other corruptions...by the newly conferred



ecclesiastical authority of the Pope, gave occasion to the Mahometan delusion -- and plausibility to it, as the protest against the idolatry of Christians [*cf.* Revelation 9:1-20].... Mahometanism prevailed especially for a long time in the corrupt parts of the Eastern Church. When Christian churches were converted into mosques, 'the daily sacrifices' [or the Mass] might be said to be 'taken away' [Daniel 8:11]."

Mohammad then "'cast down the truth to the ground' -- and... 'he practised and prospered' [Daniel 8:12].... The remains of the Eastern Empire..., the Grecian kingdom, and the power of the Greek Church... were subverted by the Mahometans.... Whoever has read any part of the *Koran*..., will see the propriety of the term 'understanding dark sentences'.... The severe and overbearing requirements of its tenets, expressly enforced by the sword, surely mark out 'a king of fierce countenance' (Daniel 8:23)....

"Mahometanism soon spread from Mecca in Arabia into Syria, and occupied locally as well as authoritatively the ancient dominion of the he-goat.... It is now about 2362 years since Daniel had this vision.... No doubt the end of the 2300 days or years, is not very distant....

"The words rendered 'the transgression of desolation' [Daniel 8:13] are referred in the New Testament to events which occurred long after the persecution of Antiochus" Epiphanes. They are referred, "by our Lord Himself, to the siege and destruction of Jerusalem by the Romans." Daniel 12:11-13 *cf.* Matthew 24:15.

The ultimate fulfilment of Daniel 7 and 8, is the most comprehensive. It could not be consummated during the Maccabean Revolt against Antiochus Epiphanes around B.C. 170*f.* Nor even in the Jewish rejection of Jesus around 33-70 A.D. But only in the cosmic judgment, at Christ's Second Coming.

It was pointed out that the persecution of the saints by the Papal-Romish arrogant and 'stout horn' of Daniel chapter seven, would last for fully 1260 years -- and would only gradually subside. So too, even the persecution of the saints by the Papacy's direct predecessor, the Pagan-to-Papal Roman-to-Romish 'exceedingly great horn' of Daniel chapter eight, would only gradually subside.

At first, the persecuting power would be only 'a little horn.'<sup>274</sup> For only gradually would it grow into 'an exceedingly great horn' which would ultimately reach up even to Heaven. For it would attempt to cast the very stars onto the ground and stamp on them; to cast down and desolate and tread down the sanctuary; to persecute the holy people; to destroy wonderfully; and by peace to destroy many.<sup>275</sup>

Accordingly, as in respect of the arrogant and 'stout horn' of Daniel chapter seven,<sup>276</sup> there are probably also various prophetic *termini a quo* (or points of departure) and *termini ad quem* (or points of fulfilment). Even in respect of the 2300 years' persecuting reign of this 'exceeding great horn' of Daniel chapter eight.<sup>277</sup>

Rejecting the Seventh-day Adventists' extremely-strained *terminus a quo* of 457 B.C. and its fulfilment for them in 1844 A.D.,<sup>278</sup> it can be seen that the Roman-Romish 'exceedingly great horn' could have started to reign (in terms of this prophecy) as from its imperial "birth" during the Roman Samnite and Latin Wars commencing in B.C. 338. Thus its 2300 years' reign would then

last through to 1992 A.D. Note that this would be just (Daniel 12:11's 1290 minus 1260 =) 30 years after the year 1962 A.D., in which the Second Vatican Council "liberalized" traditionalistic Romanism and promoted Ecumenism with the Eastern-'Orthodox' and with liberal-Protestant groups -- in an attempt to bring them back under the Romish umbrella.<sup>279</sup>

Or the Roman-Romish horn may have started to reign (in terms of this prophecy) from the death of Alexander the Great in B.C. 323, for 2300 years till 1997 A.D. Or the Roman-Romish horn may have started to reign (in terms of this prophecy) from the year B.C. 301-300, when the four Hellenistic Generals settled down to rule their various provinces<sup>280</sup> – for 2300 years, through to A.D. 2000 (thus John Gill).<sup>281</sup>

Or the Roman-Romish horn may have started to reign (in terms of this prophecy) from 'the latter time of the(ir) kingdom' of all four hellenistic provinces (or from about B.C. 200 onward).<sup>282</sup> For 2300 years, through to 2100 A.D.<sup>283</sup>

Again, the Roman-Romish 'exceedingly great horn' may have started to reign (in terms of this prophecy) after the Roman destruction of the Hellenistic province of Macedon and after the Israelites' appeal for Roman aid against the sanctuary-desecrating Greek Seleucid Antiochus Epiphanes in 168 B.C.<sup>284</sup> Namely for 2300 years, through to A.D. 2132 (thus the A.D. 1295 Pierre d'Olivi and the A.D. 1305 Ubertino of Casale).<sup>285</sup>

Or the Roman-Romish horn may have started to reign (in terms of this prophecy) from the time of the fall of 'the pleasant land' of Palestine to Pompey's armies in B.C. 63 – for 2300 years, through to 2207 A.D.<sup>286</sup> Or the Roman-Romish horn may perhaps only have started to reign (in terms of this prophecy) from the A.D. 70 Roman destruction of the Jerusalem temple – for 2300 years through to 2370 A.D.<sup>287</sup>

Looking at the total context, of all these various dating possibilities -- the B.C. 338 to 1992 A.D.<sup>288</sup> and especially the B.C. 168 to 2132 A.D.<sup>289</sup> or the 70 A.D. to 2370 A.D.<sup>290</sup> time-frame best fits the particulars of the predictions in Daniel chapter eight. However, from any of the above perspectives, the general time of 1962 A.D. through to 2370 A.D. (or around the end of the sixth and after the beginning of the seventh millennium in the history of the world) -- marks the gradual termination of the power of the Roman-Romish Pagan-to-Papal 'exceedingly great horn' and the gradual termination of the persecution of the true saints of God.<sup>291</sup>

This, then, seems to be the approximate time of the terminal activity of the long-enduring Roman-Romish and Pagan-to-Papal 'exceedingly great horn.' In the last phase of that terminal activity, the Roman-Romish Pagan-to-Papal horn may even absorb Socialism.<sup>292</sup> But at the end of the 2300 years, when the Antichristian horn 'shall also stand up against the Prince of princes' -- that horn 'shall be broken without hand'<sup>293</sup> or shattered even without human agency.<sup>294</sup>

Of course, this "shattering" already took place in principle at the time of Christ's resurrection.<sup>295</sup> Further "shatterings" took place from time to time in subsequent history, and notably at the time of the Protestant Reformation.<sup>296</sup> Yet there is also an indication of another "shattering" – a yet-future and final one, scheduled to take place between A.D. 1992 and 2370 or approximately at or after the end of the World's sixth millennium.

This approximately A.D. 2000-or-so "shattering" -- will mark the end of Antichrist (thus Thomas Scott), and the restoration of God's unchallenged rule over all the Earth (thus Thomas Newton, Joseph Priestley, and Thomas Horne). And after that, our already-reigning Prince of princes Jesus Christ shall still continue to reign – in considerably greater measure than ever before – and even for ever and ever.<sup>297</sup>

So, out of one of the four winds – in Daniel 8:23's "latter time" (of the four Grecian kingdoms) – there 'came forth a little horn which grew exceedingly great toward the south and toward the east and toward the pleasant land. And it grew great, even to the host of Heaven. And it cast down some of the host and of the stars to the ground, and stamped upon them. Yes, it magnified itself even to the Prince of the host! And by it, the daily sacrifice was taken away – and the place of His (the Prince's) sanctuary was cast down. And a host was given to it, together with the daily sacrifice, in ungodliness.' Daniel 8:9-12.

*Cf.* both the Roman destruction of the Jerusalem temple, as well as the desecration of the Christian Church by the later Romish-Papal Mass! 'And it cast down the truth to the ground.' *Cf.* the Romish-Papal rejecting of the truth of the Protestant Bible. 'And it practised, and prospered.' *Cf.* the economic stability and successes of the Romish-Papal Church.

'Then I heard one saint speaking. And another saint said to that certain saint who spoke: 'How long shall the vision endure, concerning the daily sacrifice and (terrible ungodliness or) the transgression of desolation? (How long shall) both the sanctuary and the host continue to be trodden under foot?'

And he said to me: 'Unto two thousand and three hundred 'days' (or for 2300 years). Then shall the sanctuary be set right.<sup>298</sup> *Cf.* the ongoing Protestant Reformation, and its future success throughout the Church Universal!

Now the above prophecy, Daniel was told, would start to unfold probably only after Alexander the Great's Grecian Empire had been succeeded by the Hellenistic four kingdoms out of the (Grecian) nation -- but not in his (Alexander's) power.<sup>299</sup> For only 'in the latter time of their kingdom, when the transgressors are come to the full – a (Roman) king of fierce countenance understanding dark sentences, shall stand up.' *Cf.* the 'vaticanistic' cruelties and superstitious claims of the Romish Popes!

'And his power shall be mighty.... And he shall destroy wonderfully, and shall prosper and practise and shall destroy the mighty and holy people.' *Cf.* the Romish-Papal persecution also of true Protestant Christians! 'And through his policy [or politics] also, he shall cause craft to prosper in his hand.' *Cf.* the Romish jesuitical ethics! 'And he shall magnify himself in his heart, and by peace shall destroy many.' *Cf.* the Romish-Papal *pax vobiscum*!

'He shall also stand up against the Prince of princes.' *Cf.* the blasphemous pretensions of the Romish Papacy! 'But he (the horn) shall be broken without hand' -- or without man's aid!<sup>300</sup>

'And the vision of the evening and the morning which was told, is true' – the angel Gabriel told Daniel.<sup>301</sup> 'Therefore, you must shut up the vision! For it shall be for many days<sup>302</sup> – namely, for fully 2300 years.<sup>303</sup>

Then, or at some time between 1992 and 2370 A.D., the Romish Papacy shall be broken and Christ's Church shall be cleansed.<sup>304</sup> For the saints of the Most High shall gain the victory over the Romish-Papal horn.

'And they shall take away his dominion, to consume and to destroy it unto the end. And the dominion and the greatness of the kingdom under the whole Heaven shall be given to the people of the most High Whose Kingdom is an everlasting Kingdom. And all dominions shall serve and obey Him!<sup>305</sup>

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## **6. THE PROPHECIES OF DANIEL NINE TO ELEVEN AND OUR AGE**

The next prediction, contained in Daniel nine, seems to have been made in the first year of Darius in 538 B.C.<sup>306</sup> Yet whatever its exact *terminus a quo* or date of departure, it clearly establishes the day-year principle of predictive interpretation by accurately foretelling the very time of the then-future baptism and death of Jesus the Messiah. But it also predicts the desecration and destruction of Jerusalem in 70 A.D. by the Romans – and possibly also the even later destruction of the Roman Empire itself in all of its various later forms.<sup>307</sup>

In Daniel nine, Luther held to the day-year **historicist** interpretation of the Prophet's predictions of the **seventy 'weeks'** (alias the 490 prophetic 'days') -- as well as of the **1290 and 1335 day-years** in Daniel twelve. Daniel 9:24-27 & 12:7 & 12:11 *cf.* 7:19-25 and Leviticus 23:3f & 23:16 with 25:4 & 25:8-11 and Numbers 14:24 *cf.* Ezekiel 4:6 and Revelation 11:2f & 11:9-11 & 12:6,14 & 13:5.

In his *Preface to Daniel*, Luther explains:<sup>308</sup> "The ninth chapter opens with a splendid prayer in which Daniel prays for his people who are held captive in Babylon.... To Daniel is revealed **the number of years**, until Christ would come and begin His eternal Kingdom....

"These 'seventy weeks' [of Daniel 9:24-27]...are **unanimously** regarded by **all** teachers as weeks of **years**, and **not as weeks** of days. That is, one week denotes seven years -- and not seven days.... Seventy weeks of years, total four hundred and ninety **years**. This is how long men were still supposed to wait for **Christ** -- and then His Kingdom was to **begin**."

In Daniel 9:24-27, the year-day principle of prophetic interpretation is fully established (70 weeks or 490 days = 490 years). Thus Luther insisted that the first "62 'weeks' are 434 years which, together with the 49 years of 7 'weeks' (thereafter), constitute 482 years. Then, in the middle of Daniel's seventieth 'week' "and at the beginning of the 34th year of Christ's life – in the very same year, I say, Christ was put to death.

"The angel [which brought this revelation to Daniel] further divides these 'seventy weeks' weeks into three parts. In the first seven weeks -- that is, in forty-nine years -- (he says) the wall and streets [of Jerusalem] shall be rebuilt....

"Then, **after** [a **further**] sixty-two 'weeks' [of **years**]," explains Luther, the Saviour would come. Indeed, He would come – also according to Daniel – then to "**be put to death.**"

Luther then concludes his explanation: "The one last 'week' -- that is, seven years -- is the time which follows the sixty-nine 'weeks' during which (as has been said) Christ was supposed to be put to death.... In the midst of that same 'week' -- that is, during the fourth year after His baptism -- Christ was put to death, and then the sacrifice ceased.

"That is, through Christ's death, which is the true sacrifice, the Jewish sacrifice and worship were abolished. Then [A.D. 37-41], the [Pagan] Romans under Emperor Caligula placed an idol in the temple..., as a sign that the temple and Judaism were to be at an end." See Josephus: *Antiquities* 18:8:2f.

Thus, Luther<sup>309</sup> insists that in Daniel 9:24f the first "62 'weeks' are 434 years which, together with the 49 years of 7 'weeks' -- **amount to 483 years.** It is that many years, since the second of Darius." Then, in the middle of Daniel's seventieth 'week' – "and at the beginning of the 34th year of Christ's life, in the very same year..., Christ was put to death."

Specifically on the seventy weeks of Daniel 9:24-27, Luther is adamant. "All teachers are in harmony that **these are year-weeks and NOT day-weeks.** That means, **a week encompasses seven years, and NOT seven days....**

"Seventy day-weeks would not even span two years -- and that would not be a remarkable period for such a wonderful revelation.... These seventy weeks are 490 years.

"The ninth chapter [Daniel 9:24-27]...is a remarkable and great revelation of Christ, which sets the time so surely and accurately.... He [Christ] shall make a covenant with many, for one 'week' [or for the seven 'days' each of one **year's** duration]. For the preaching of Christ spread mightily during those seven years [*circa* 31-38 A.D.], both through Christ Himself up into the fourth year [about the middle of 33 A.D.] -- and thereafter through the Apostles, who proclaimed to the people the promised grace.

"In the midst of that same 'week' -- that is, during the fourth **year** after His baptism -- Christ was put to death [on Calvary, around 35 A.D.].... Then the sacrifice[s] ceased. That is, through Christ's death -- which is the true sacrifice.

"Daniel freely prophesies and plainly declares that the coming of Christ and the beginning of His Kingdom (that is, Christ's baptism and preaching ministry), is to happen five hundred and ten years after King Cyrus (Daniel 9) -- when the Empire of the Persians and of the Greeks is at an end, and the Roman Empire in force. Daniel 7 and 9....

"Therefore Christ assuredly had to come at the time the **Roman Empire** was at its height -- the Empire which was also to destroy Jerusalem and the temple." Daniel 9:26-27 & 12:7-11.

Calvin's views<sup>310</sup> are similar. "The Jewish interpreters...agree with us in considering the Prophet to reckon the weeks not by days but by **years**, as in Leviticus (25:8)....

"Our Prophet [Daniel] alludes to the seventy years of Jeremiah.... He wished to compare seventy weeks of years, with the seventy years.... Darkness had brooded over you for seventy years -- but God will now follow up this period by one of favour, of sevenfold duration....

"God pronounces the commencement of this period, to be at the termination of the seventy years proclaimed by Jeremiah.... We shall find about 480 years between the time of Darius and the death of Christ.... Christ sealed up all visions.... Christ shall put an end to prophecies.... When Christ was manifested, we arrive at the close of prophetic times....

"The coming people [the Romans], shall destroy the city and the sanctuary (Daniel 9:26).... The **Roman** army which should destroy the city and sanctuary, did not immediately appear.... 'Its end shall be in a deluge'....

"The leader Titus...should overthrow the city and national polity, and utterly put an end to the priesthood and the race... This prophecy was fulfilled when the city was captured and overthrown, and the temple utterly destroyed by Titus" in 70 A.D. Thus Calvin.

Daniel ten was revealed in the third year of Cyrus during 534 B.C.<sup>311</sup> It further reviews the struggle between the Persians and the Greeks in some detail.<sup>312</sup>

Then, Daniel chapter eleven -- apparently revealed at the same time -- predicts the history of God's true people from the time of Alexander the Great of Greece.<sup>313</sup> It foretells the outcome of Israel's struggles, down to the incarnation of Christ. For in even greater detail, it describes the actions of some of the kings of the four Post-Alexandrian Hellenistic kingdoms.<sup>314</sup>

The 'southern' kingdom of Ptolemy (Daniel 11:5f) was long engaged in warfare against the Seleucidic 'northern' kingdom (11:6f). Then the **Roman** 'robbers of God's people' (11:14), as the Jews frequently called them, started their destruction of the Eastern Mediterranean -- when they first moved against Ptolemaic Egypt, as from 200 B.C. onward.<sup>315</sup>

The Romans checked their Seleucidic hostage to the northeast of Egypt, by sending their 'ships of **Chittim**' to Palestine in 168 B.C.<sup>316</sup> 'He [the Greek-Syrian "king of the north"] shall return, and come toward the south [or Egypt]. But...the ships of **Chittim** shall come against him.' Daniel 11:29f. These 'ships of the **Chittim**' were Roman ships (thus the Alexandrine Septuagint Daniel, the Vulgate, Jerome, Calvin, and many others).<sup>317</sup>

Calvin comments:<sup>318</sup> "By comparing all the passages of Scripture in which the word (**Chittim**) occurs, we shall find all the Gentiles denoted by it from Macedon through...as far as...Italy.... **Italians** are included under this term," viz. "the **Romans**.... There shall come against him [the Syrian Antiochus],' says he, 'ships of **Chittim**' -- meaning Italy."

Observe how Calvin associates Macedon as the westernmost kingdom of Ancient Greece, with the even-more-western and almost adjacent Roman land of Italy! It agrees with our view in Daniel 8:8f, that **after** the Macedonian Alexander 'the great horn was broken' -- four notable horns came up 'toward the four winds of the sky,' and that from 'out of one [the west wind],...came forth a little horn which grew exceedingly great (from the west) toward the south and toward the east (and then northwards) toward the pleasant land.' **Rome** rose up, together with Greece!

At Daniel 11:34, that great Prophet said of then-still-**future** evil rulers: 'Many shall cleave to them with flatteries.' There, Calvin commented: "We observe similar effects at this day [A.D. 1561], in **the Papacy**.... Their own community...is subverted utterly -- or else contaminated with the multitude of **superstitions** and...**papal idolatries**."

In Daniel 11:35, that Prophet predicted that 'some of them of understanding shall...try and purge and make them white -- even till the time of the end. For it is appointed yet for a time.'

Here Calvin comments:<sup>319</sup> "This reminds us of the great folly of **the Papists**.... This is **the papal theology**, and these miserable sophists are not ashamed of these gross blasphemies."

Furthermore, '**the king**...shall exalt himself, and magnify himself above every god.' Daniel 11:36.

Commented Calvin:<sup>320</sup> "The Christian expositors..., the greater number, incline toward **Antichrist** as fulfilling the prophecy. Others again use greater moderation, by supposing Antichrist to be here obliquely hinted at.... This last opinion has great probability....

"I apply it entirely to **the Roman Empire**.... The angel did...prophecy...of a new empire, meaning the **Roman**.... The angel prophesies...**the continued course of the Roman monarchy**."

Luther explained:<sup>321</sup> "The 'king' who 'magnifies himself above every god' in Daniel 11:36 clearly depicts **the Pope**.... The sun is over the moon; so too is the Pope over the Emperor.... Not the Emperor, but the Pope is Emperor. For the Emperor like a vassal kisses the Pope's feet.... The latter puts himself above Holy Scripture.... As [the Prophet] Daniel says [11:36], 'against the God of gods'...and through God's wrath over the ungrateful World....

"Paul explains this text of Daniel (11:36) in Second Thessalonians 2. There it is revealed he is the 'man of sin and the son of perdition...who exalts himself above all that is called God or that is worshipped.... He, like a god, sits in the temple of God, exhibiting himself as a god'....

"He cannot exalt himself over God's natural being.... But he can, over the God Who is preached and honoured -- that is, over the Word of God.... As Daniel says, he (the Pope) exalts himself over and against the God of gods."

This, explained Luther, "has to do wholly with the **Antichrist** and with the last times in which **we** are living." *Viz.* Luther's own years, around **1530 A.D.**

Daniel 11:36, said Luther, "identifies clearly him who has magnified himself above every god, who has not simply failed have regard to the love of women -- that is, the estate of marriage -- but who has actually forbidden it [to his clergy]." For this 'man of sin' [**the Pope**] has been "filling the World with the idolatrous worship of his own god and with carnal unchastity....

"The Prophet here reckons among the foremost crimes of the **Antichrist**, that he does not have regard for the love of women." *Cf.* the **papal** enforcement of **celibacy** for his **clergy**!

Indeed, that self-magnifying Antichrist, Luther is adamant, "has parcelled out the treasures and possessions on Earth *etc.* [Daniel 11:36-39 *cf.* Second Thessalonians 2:3-8]. For the 'love of women' [Daniel 11:37]...must mean that pure and honourable love of women [*Liebe zu Weibern*] which God created and commanded -- namely married love. Since the Prophet here reckons among the foremost crimes of the **Antichrist**, that he has no regard for the love of women."

Luther now applies<sup>322</sup> Daniel 11:36 to the Romish Papacy. "Here I am now, being damned by the 'most holy father' [*sic*]...who will call me a 'Picardist' [alias one of the 'Bohemian Brethren'] and a **Wycliffite!** Against this -- I will, however, console myself from the Prophet Daniel.

"He thus directs his prophecy in chapter eleven (vv. 38f) against this Antichrist" who 'shall honour the god of forces.... A god whom his fathers knew not, shall he honour -- with gold and silver and with precious stones and pleasant things. Thus shall he do in most strongholds, with a strange god [the Romish Mass] whom he shall acknowledge!"

"Other tyrants persecuting God's Word, have done so in ignorance. This one does it knowingly! While calling Holy Scripture **God's Word** -- he wishes to lord over it.... Hence, he may be called an earthly god -- yes, a god of all gods, a lord of all lords, a king over all kings....

"It is not just as a private and as a personally lost sinner that he is here called 'the man of sin' and 'the son of perdition' -- but as a public figure, who drags others with him into sin and perdition.... **The Pope** has occupied this sinful office.... He has erected many new liturgies such as his Masses; indulgences; holy water; veneration of saints.... Alongside of this, he has disturbed and disfigured true religion -- such as God's Word, Faith, and Sacrament.

"As Daniel says, he [the Pope] exalts himself over and against the God of gods. For God gave Commandments through Moses.... He [the Pope] sits in the Temple of God -- that is, [he sits over and indeed with]in Christendom [*cf.* Second Thessalonians 2:4]. His decrees, and the language of his decretals, prove this."

Luther believed that the "**two** regimes, that of the **Pope** and that of the **Turk**, are no doubt **the true Antichrist**" -- in the **broader** sense of that word. And against such -- "**Daniel (11:36)**, Christ [Matthew 24:24-26], Paul [Second Thessalonians 2:4f], John [First John 2:18] and other Apostles [*cf.* James 4:1-5 & Jude 4-11] have warned."<sup>323</sup>

In Daniel 11:37, according to Luther,<sup>324</sup> the Bishop of Rome disregards the God of his fathers [alias God as worshipped by the earlier church at Rome]. He also disregards 'the desire of women' [and] "rips up...the marital state. For he has not only forbidden it to clergy -- but also slandered...it throughout....

"God has blessed marriage [*cf.* Genesis 2:22f]..., and pronounced the marriage-bed pure and honourable (Hebrews 13:4).... The Antichrist curses what God blesses....

"**The Antichrist**, that is **the Pope**, will not have God -- nor a legitimate wife.... But harlots he was to respect -- and worse than that!...



"Celibates live under the terrible sentence in which Daniel (11:37) says 'he will not respect married women'.... Not because he loves chastity or serves God, as he will pretend in order to deceive the World -- but so that he may have an easy life and be spared the worries and difficulties of married life [cf. First Corinthians 7:28]....

"Yet he neither lives chastely, nor serves God -- but is so much the freer to practice harlotry and knavery [or roguery].... **Believe me,**" insists Luther, "**the Pope is the Antichrist!**"

In his 1530 *Exhortation to the Clergy at Augsburg*, Dr. Luther condemned<sup>325</sup> "papal innovations.... Thus is fulfilled the prophecy of Daniel [11:37]...., where he says of your [papal] king, *i.e.*, **Antichrist** -- 'neither shall he regard any god, nor the desire of women.'

"It must be a great sin not to love women. For the Prophet indicates here that it is a peculiar abomination of Antichrist, and puts it next after the denial of God.... To despise the love of women, that is, to forbid marriage -- is an abomination and plague of Antichrist. For God made woman to be held in honour, and to be the helper of man."

Calvin commented:<sup>326</sup> "Some refer this prophecy to the **Pope** and to **Mahomet**.... The phrase 'the love of women' seems to give probability to this view.

"For Mahomet allowed to men the brutal liberty of chastising their wives.... Mahomet allowed full scope to various lusts, by permitting a man to have a number of wives....

"Those who think the Pope to be intended here, remind us of their enforcing celibacy -- by means of which the honour of marriage is trodden under foot. We know with what foulness the Roman Pontiffs bark, when marriage is hinted to them.... Some assert that as **Mahomet** invented **a new form of religion**, so did **the Pope**. True indeed!"

After this (Daniel 11:37), the Pagan Roman Emperors or their Imperial Governors subjugated Palestine from B.C. 64 onward.<sup>327</sup> From Daniel 11:40 onward, Calvin commented:<sup>328</sup> "The [Egyptian] king of the south would carry on war against the Romans.... Great was the power of Egypt....

"Antony next made war upon Augustus [Caesar], assisted by the forces of Cleopatra [in Egypt].... The Angel [or Messenger of Daniel 10:5f & 11:1f] doubtless signified the difficult nature of the struggle between the Romans and Egyptians....

"Pompey crossed the sea, and subdued the whole of Judea as well as Syria. He afterwards entered the Temple, and took away some part of its possessions but spared the sacred treasures.... Lastly, after Cleopatra was conquered, Egypt lost...and passed into a **Roman** province....

"The land of Judea is called the 'pleasant' or 'desirable' land (Daniel 8:9 *cf.* 11:41).... He says 'they [the Romans] should acquire dominion over the treasures of gold and silver, and should draw to themselves all the precious things of Egypt, Libya, and Ethiopia' (Daniel 11:43)....

"The angel at length concludes with the settled sway of the Romans in Asia Minor and the regions of the east -- as well as in Syria, Judea, and Persia.... On the other side was the Syrian

Sea, including Judea.... At length, he adds – 'they [the Romans] should come to the mountain of the desire of holiness' (Daniel 11:45)" – viz. Jerusalem.

There in Jerusalem, the Romans crucified the Lord Jesus Christ around 33 A.D.<sup>329</sup> And under Emperor Nero, they started to harass Christians in A.D. 64<sup>330</sup> -- right before destroying Jerusalem and its Judaistic temple sanctuary in 70 A.D.<sup>331</sup>

So, after the Romans invaded Egypt, they occupied 'the glorious land' of Palestine as from the first century onward.<sup>332</sup> Before it was predicted that finally also the Roman power 'shall come to his end, and none shall help him.'<sup>333</sup>

Much of what Daniel eleven writes of Ancient Imperial Rome – as previously also in the case of Daniel eight – lives on in Papal Rome too. For also the Romish Papacy is self-willed, and given to 'magnify itself above every god.'<sup>334</sup>

The Romish Papacy too, enslaved to the sin of compulsory celibacy, had little 'regard' for 'the desire of women.'<sup>335</sup> And the Romish Papacy too is given over to vaticanistic idolatry, 'with gold and silver and with precious stones and pleasant things.'<sup>336</sup>

From Daniel 11:44 – 'tidings...shall trouble him' -- Luther gathered **the Pope "will be blown over by a single breath.** Here is how these words of Daniel are explained by St. Paul: The Lord Jesus 'will slay him, with the Breath of His Mouth'" -- alias **by the Spirit of His Word.** Second Thessalonians 2:8. "The Pope does not arise again!"

In Daniel 11:45, we are told that 'he shall plant the tabernacles of his palace between the seas.' Here again, Luther discerned the Vatican.

"In the beginning, also the finest churches were there..., until the devil took up his residence there.... **The Pope has placed himself, like a god, on the holy mountain, within Holy Christianity** -- and established his own kingdom.... But Christ says every plant (or doctrine) which My heavenly Father did not plant -- shall be eradicated. Matthew 15 [vs. 13]."

So too in Luther's *Table Talk*. There, he remarked<sup>337</sup> that **the Pope "shall plant the tabernacles of his palace between the [Tyrrhenian and the Adriatic] seas, in the glorious holy mountain; that is, at Rome.... The Turk rules also between two seas (the Marmara and the Black), at Constantinople!"**

\* \* \* \* \*

## **7. THE PROPHECIES OF DANIEL TWELVE AND OUR PRESENT AGE**

Daniel twelve was revealed at the same time as chapter eleven -- in the third year of Cyrus in 534 B.C.<sup>338</sup> Here, all is focussed on **the Christian era.** For it is brought to bear on the entire New Testament period, starting with the incarnation and resurrection of Michael-Christ<sup>339</sup> (thus Calvin, the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Poole, and Matthew Henry).

The benefits of Christ's incarnation and resurrection are permanent and irreversible. Consequently, this new (or "New Testament") period endures – even till the fulfilment of the most ultimate aspects of as-yet-still-future eschatology.<sup>340</sup>

Daniel 12:1 says: 'At that time [0-35 A.D.], shall Michael stand up -- the Great Prince Who stands for the children of your people.... And at that time, your people shall be delivered.'

Michael! *Mi-kaa-'El*. Meaning: 'Who is like the Triune God?' Yes, Who indeed – save the Lord Jesus Christ. The One and Only Central Person of the Trinity -- the One Who indeed really is God!

Luther commented:<sup>341</sup> "Here, exactly as also in Revelation 12, we understand by 'Michael' the Lord Christ Himself Who with His 'angels' or preachers through the Gospel battles against the devil here on Earth.... Till then, it was the worst time ever upon Earth. Just as Christ cites this word in Matthew 24 [verse 21]....

"We previously read in Daniel 9 (verse 26) how the city would be destroyed, before he described the last week [of the seventy]. Precisely so again, we take this here [Daniel 12:2-3] to refer to the need and service of the tribulated Church" in A.D. 66-70.

Calvin commented<sup>342</sup> that Daniel "says 'Michael the Prince of the people should stand up'.... The singular aid of Michael would not have been needed, unless the Church had been oppressed with the most disastrous distresses....

"By 'Michael' many agree in understanding Christ as the Head of the Church.... Under Christ as the Head, angels are the guardians of the Church....

"God was the Preserver of His Church by the hand of His only-begotten Son. And because the angels are under the government of Christ, He [God the Father] might entrust this duty to Michael.... This epithet of Christ..., [is] 'Michael' -- the Guardian of the Church....

"Daniel therefore represented 'Michael' [meaning 'Who is like the Triune God?'] as the Guardian of the Church.... I embrace the opinion of those who refer this to the person of Christ [the Spirit-anointed One].... He is called 'the Mighty Prince'....

"The angel...calls 'Michael the Mighty Prince'.... Michael should be the Guardian and Protector of the elect.... Christ confirms the same assertion...in the 10th chapter of John. He says all His elect were given Him....

"This epithet...designates 'Michael as the Great Prince'.... It was in no degree superfluous for the angel to predict such great calamities as impending over the Church.... In the present day [1561 A.D.], the same expressions are most useful to us....

"He adds, 'At that time your people shall be preserved.' By this expression, the angel points out the great importance of Michael's protection.... Michael should be superior to every enemy.... We are in truth obliged to fight – but Christ has conquered for us."

During this new period, 'many that sleep...shall awake.'<sup>343</sup> Many shall be turned to righteousness.<sup>344</sup> 'Many shall run to and fro, and knowledge shall be increased.'<sup>345</sup>

On Daniel 12:4, Calvin comments:<sup>346</sup> "At the **present** time [*viz.* 1561 A.D.], in the Papacy and throughout the whole World, **impiety prevails** so extensively.... **But I do not hesitate**...to **promise** the **arrival** of a **period** when God **would** collect **many Disciples** to Himself."

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

Someone asked Christ: 'How **long** shall it be to the **end**?' Then 'the Man clothed in linen...swore by Him Who lives for ever, that it would be "for a time, times, and a half.'" Daniel 12:6-7.

Luther commented:<sup>347</sup> "The Man clothed in linen (Daniel 12:6), is the One Who had been speaking up till then." Namely, Christ. "The Antichrist has so abominably almost destroyed the Church.... **Yet in that time**..., **after the fall of the Antichrist**, the World will live **freely!**"

It shall be many years 'to the end of these wonders.'<sup>348</sup> Many shall be scattered (to preach the Gospel).<sup>349</sup> And many shall be purified.<sup>350</sup>

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 Himself: 'It shall be for a time, two times, and a half. But when he (namely the persecuting Roman power of Daniel 11:36-45 & 12:1 & 12:7 *cf.* Revelation 12:6 & 12:14) shall have **accomplished** to scatter the power of the holy people -- all these things shall be finished.' Daniel 12:6-7.

This expression 'a time' and 'two times' and 'a half' -- in the opinion of many commentators -- means: 3½ years-of-days (alias **at least 1260 years**). Thus the *Alexandrine Septuagint Daniel* of 250 B.C. So too later, but still before the Protestant Reformation: Rashi; Pseudo-Joachim; Pierre Jean d'Olivi; John Wycliffe; and Walter Brute. Thus too, at the Protestant Reformation: Luther; Osiander; Calvin; Bullinger; and Chytraeus. Also too: King James (of *Authorized Version* fame); Brightman; and further the *Dutch States-General Bible* commissioned by the 1618f Synod of Dordt.<sup>351</sup>

Commented Calvin:<sup>352</sup> "I have **no hesitation** in referring this language [*viz.* of Daniel 12:11]...to that profanation of the temple which happened **after** the manifestation of Christ." 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 **subsequently to** Christ's incarnation.

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:<sup>353</sup>

"The **calamity of the Church** shall last through **a time, 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** (note, **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 Calvin's wife's brother-in-law Rev. Dr. William Whittingham and co-written by Calvin's great student John Knox) agrees. For it there 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**."<sup>354</sup>

It would thus be many centuries after Calvary before the Lord's Christ-ian people would achieve considerable cultural clout. And only after that, would they later triumph and christianize the World.

Before that happy time, however -- God deemed it necessary first 'to scatter the power of the holy people.' Daniel 12:7.

This 'scattering' was first accomplished in the flight of the Hebrew-Christians from Jerusalem some 3½ 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 66½ A.D. That was just before the **abomination** of desolation was set up and the daily sacrifice taken away from the then-to-be-destroyed temple in Jerusalem.

For then, the Roman armies -- with their 'unclean' eagle standards -- besieged and destroyed Jerusalem and its temple in 66½ to 70 A.D. 'Wherever the [Judaic] carcass is, there will the [Roman] eagles be gathered together.' Matthew 24:28.

Yet this ongoing 'scattering' was accomplished also 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.

Very well does chapter 29 of the famous 1647 Calvinistic *Westminster Confession of Faith* insist that "the **popish sacrifice of the Mass**, as they [*viz.* 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." Daniel 9:24-27a -- *versus* 9:26b & 9:27b. And *cf.* too Daniel 12:1-2 *versus* 13:7 & 12:11.

Why? For the Papal-Romish **Mass**, "commonly called **transubstantiation**..., is repugnant not to Scripture alone, but even to common sense and reason." Indeed, it "hath been and is the cause of manifold **superstitions -- yea, of gross idolatries!**"

But even while many would be brought to Christianity, Rome would repeatedly persecute Christians for many centuries – especially before the first Christian Emperor Constantine (321f A.D.). And even after Constantine, Rome continued to persecute Christians under tyrants like Emperor Julian the Apostate and the cruel Emperor Phocas.

Indeed, much of Daniel chapter twelve is applicable not only to Imperial Pagan Rome -- but also to its A.D. 600f Papal-Roman successor. Yet Christ defends His True Church also in the 'time of trouble' caused by the Romish Papacy.<sup>355</sup>

The Romish Popes also scattered the power of the holy people or the true Proto-Protestants and their successors, down through the centuries.<sup>356</sup> Too, the Romish Papacy, in the place of 'the daily sacrifice' of the Older Testament, would set up the 'abomination' of the Mass<sup>357</sup> – for at least the last 1260 years.<sup>358</sup>

The Antichristian Roman persecution of God's True Church was continued by the blasphemies of the Romish Popes and also Islam, especially from A.D. 606-666 onward.<sup>359</sup> The Vatican has also persecuted Protestants during and since the Reformation (1517f A.D.).<sup>360</sup> And it continues to do so – though diminishingly – until this present day.

For the spirit of antichristian persecution lived on recently not only in the Communist Khrushchev's Christmas Day 1960 statement concerning his intention to chase God from Heaven.<sup>361</sup> It is found also in the ongoing persecution of Protestants by the Romish Papacy in many Romanistic countries and especially in South America, and also throughout the Muslim world from West Africa to Indonesia – even today.<sup>362</sup>

Commented Calvin:<sup>363</sup> "At the **present** time [1561 A.D.], in the Papacy and throughout the whole World, 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 the angel to promise the **arrival** of a **period** when God should collect **many** Disciples to Himself....

"God should gather to Himself a **great multitude**.... The sons of God shall soon become **increased**.... The Lord will **at length** cause **many** to embrace it to their own salvation....

"I have stated my objections to the opinion of those who think 'one **year**, and two, and a half' -- to be here intended.... The passage ought to be understood of that pollution of the Temple -- of which the Prophet has already treated [Daniel 7:9-27]....

"With reference to the doctrine here delivered..., '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. Signifying, as I have already stated, an **indefinite period**....

"How sad is the dispersion of the Church in these days [1561f A.D.]! God indeed defends it by His power.... How has it appeared throughout all **ages**?.... But **yet**, the **end** should be **prosperous!**"

So the 3½ 'times'<sup>364</sup> or 3½ years of prophetic day-years, means **1260 years** (thus Adam Clarke and Albert Barnes) -- or an indefinitely long time (thus Calvin). Yet for God's Christian people, this is "a long time and a longer time and a short time – signifying that their troubles would have an **end**" (thus the *Geneva Bible*).

These 'times' apparently did not start to elapse until at least the first century A.D. For it was then that God's Hebrew-Christian people were **scattered**<sup>365</sup> from Jerusalem and out into all the World, to propagate the Gospel everywhere.<sup>366</sup>

These 1260 years would be fulfilled! And they would then perhaps also be elongated to **1290 years**<sup>367</sup> -- or even to (a further?)<sup>368</sup> 1335 years.<sup>369</sup>

'From the time the daily sacrifice shall be taken away and the abomination that desolates is set up, there shall be 1290 days. **Blessed** is he who waits and comes to the 1335 days!

'But go on your way, till the end!... For you shall rest -- and stand [up again] in your lot, at the end of the days!' Daniel 12:11-13.

Observed Luther:<sup>370</sup> "We cannot know when this 'time, two times, and half a time' are up." Yet 'from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate is set up -- there shall be 1290' days. Daniel 12:11.

Explained Luther: "**If** these **were** 'ordinary' **human** days, the angel would be reckoning from the last week in the midst of which the daily sacrifice ceased -- through to the Apostolic Council, Acts 15 [vv. 6-11].... That would constitute 1290 days -- practically the remaining half of the last week, namely three-and-a-half years [Daniel 9:24-27].

"According to the same, the Gospel went forth also among the Gentiles -- through St. Paul and Barnabas, Acts 13 [cf. too chapters 8:1 to 11:21]. In that way, the angel would be using these words as a 'lid' over His discourse -- and again implying His going back, once more, to the time of the seventy weeks.

**"However,**" demonstrated Luther, "these are '**angel-ic**' days. That is, one '**day**' is one **year**, as above [Daniel 9:24-27]. Thus, the 1290 'days' run till the fourteenth year of Kaiser Ludwig [1327 A.D.] -- who was excommunicated by the Pope" just before **the Black Death**.

"And the 1335 'days' run until the 23rd year of Charles IV [alias 1373 A.D.]" – in **the time of Wycliffe**. It is the period "barely seven years before the schism of the three Popes [1380f A.D.] -- or 42 years before the Council of Constance" and the burning of the Wycliffite **Huss** in 1415 A.D. Indeed, Luther applied this time-statement to the **Islamic Turks**, whose hegemony for him was from their conquest of Constantinople (1453 A.D.).

Luther concluded: "The daily sacrifice of the Jews was abolished in the seventieth 'week' by the Apostolic Council [Daniel 9:24-27 *cf.* Acts 15:4-29]. Yet even thereafter, it nevertheless remained till the destruction of Jerusalem [in 70 A.D.].... Almost all teachers...have applied this [prediction] to the reign of the Antichrist" -- *viz.* Daniel 12:11's 1290 'day-years' from A.D. 70 till the 1360f **Wycliffe**, and Daniel 12:12's 1335 'day-years' from A.D. 70 till the 1405 persecution by the Papacy of **Huss**.

Commented Calvin:<sup>371</sup> "In this passage [Daniel 12:11-13], without doubt, he treats of the period **after** the destruction of the Temple.... The time **now** treated..., **begins** at the last destruction of the Temple [in 70 A.D.]. That devastation happened as soon as the Gospel began to be promulgated.... I have no hesitation in referring this language...to that profanation of the Temple which happened **after** the manifestation of Christ -- when sacrifices ceased....

"From that period, there shall be 1260 days'.... The angel...puts days **for years**.... That time may seem **immeasurably prolonged**..., yet it must be endured....

"Happy is he who shall have waited and endured until the 1335 days!'.... The days should be understood as **years**.... The faithful ought constantly to persist in the hope of deliverance.... God at length will not disappoint you. He will succour you..., and gather you to His blessed rest....

"You shall rest!" – God said to Daniel. Meaning, you shall rest in death. But then, 'you shall stand [up again]!' Meaning, your restful death shall not last forever.

"God shall cause you to stand [up again on resurrection day], in your lot, with the rest of the elect.... That is, **after** God has sufficiently proved the patience of His people, and by **long**...contests has humbled His Church and **purged** it – until the end shall arrive!"

Calvin rightly commented<sup>372</sup> (on Daniel 12:12): "Some think the [1335] 'days' should be understood as **years** -- and thus make the number of years 2600 [if not 1290 + 1335 = 2625 years]. The time which elapsed from this prophecy to the [First] Advent of Christ, was about 600 years. From this Advent, 2000 years remain.... They think this is the assigned period until **the end of the World** [around 2000 or 2025 A.D.]....

"But they are quite **wrong** in separating the 1290 days from the 1335!" -- explained Calvin. "For they clearly refer to the same period -- with a slight exception" of their last 45 years. "It is as if the angel had said...the faithful ought constantly to persist in the **hope** of deliverance."

In God's good time, the daily **abomination** of the Romish Mass shall be **removed** from Christ's deformed Visible Church. In the words of Daniel 12:11-12f, *mee'eeth* or '**from the time** [70 A.D.] that the [Judaistic] daily sacrifice shall be taken away, **and** [from the time] the [Roman]



abomination that desolates be set up [especially as the Papal Mass in the Middle Ages], there shall be 1290 days. **Blessed** is he who waits and comes to the **1335** days' or years! Daniel 12:12.

So then, it is only from **after** the time of the commencement of these Daniel 12:1-7 events, that the '3½ 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 commencing simultaneously -- 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 3½ years alias 1260 days, similarly represent 1260 **years**.

Calvin himself is one such authority. Thus, he comments that Michael-Christ 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 Hiyya Hanasi; Tobiah ben Eliezer; Halevi; Nachmanides; Bahya ben Asher; Levi Gersonides; Menahem ben Aaron ben Zerah; Simon ben Zemah Duran; Abravanel; Abraham Halevi ben Eliezer; Daniel ben Perahiah; Naphtali Herz ben Jacob El-hanan; and Mordecai ben Judah Dato.

Christian Scholars who do the same, include: Luther; Melanchthon; Calvin; the *Dutch States Bible* commissioned by the 1618 Synod of Dordt; Tillinghast; Matthew Poole; Cotton Mather; Matthew Henry; Bishop Thomas Newton; Brown of Haddington; Hopkins; Thomas Scott; Adam Clarke; and many others. Furthermore: Matthew Henry, 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**.

Wrote the Calvinistic Baptist Rev. Dr. Gill on Daniel 12:4-11 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[come] 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? Explained 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 [**the Romish**] **Antichrist**; of the Church's being in the wilderness...; and of the treading under foot [of] the holy city.... 'When he [Satan] 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" -- viz., "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 attemptedly 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 papalistic 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."

Next, explained Gill, comes the further statement: "'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 antichristian 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 **Antichrist**...."

"Another learned man [Dr. Henry Wolphius] was of opinion that these numbers are to be counted from the destruction of Jerusalem by Titus Vespasian, A.D. 71. From whence the first number fell on the year 1361 -- at which time [**John Wycliffe** rose up and] the school at Prague was founded [by Wycliffe's follower Jerome]...and the errors and tyranny of Antichrist began to be opposed openly by the same...."

"The second number [1335] ended in the year 1406, when the light of the Gospel broke out more clearly [*viz.* 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," concluded Gill. "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!"

Also the Calvinistic Anglican Scholar Thomas Scott remarked on Daniel 12:1-13 in his famous *Commentary on the Bible*: "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 'running to and fro' [Daniel 12:4], may refer to the future spread of the Gospel by the active labours of faithful Ministers...."

"The Jews then ceased to be the holy people [Daniel 12:7f].... The **antichristian usurpers** [within **the Church of Rome**] began to 'scatter the power' of true Christians by false doctrine, persecutions, massacres, and religious wars....

"The **imposture of Mohamet** and the **papal usurpation** began about the same time [A.D. 600f].... We may allow both to be included, as a twofold attack upon the Church....

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

"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?... **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]!... Daniel, and the Apostle John in Revelation, speak of the same transactions....

"Let us not then be weary of well-doing, 'for in due season we shall reap -- if we faint not' [says St. Paul in 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.... Glorious times approach. **Happy** will they be, who live to see them!" Daniel 12:12.

So then, it is Christ's **powerfully-preached Word** -- as it went forth in the Protestant Reformation -- that **ultimately shall 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 Calvinistic *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 fulness of the Gentiles brought in; and **the Church** furnished with all Gospel-Officers and Ordinances [and indeed] **purged from corruption**."

Indeed, **the Papacy** itself is at the very heart of that corruption. Thus the Calvinistic *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."

That is why we need to pray daily that the De-form-ed Church of Rome may yet be **cleansed** and become re-transformed 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 Calvinistic *Geneva Bible* comments (on Daniel 12:12f): "They are blessed who **patiently abide**" -- who thus 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. For indeed, '**blessed** is he who waits.' Daniel 12:12.

So things would improve in the Church here on Earth. Especially 1260 or 1290 or 1335 years after A.D. 70 -- around A.D. 1330 or 1360 or 1405 (from Huss onward).

In Bohemian, Huss means 'goose.' In 1415, Rome charged Huss with the sin of preaching Wycliffite doctrines. He replied: "Wycliffe was a true believer. His soul is now in Heaven!"<sup>373</sup> Then, just before Rome burned him to death, Huss added: "They will roast a 'goose' now; but, after a hundred years, they will hear a 'swan' sing!"

Exactly a century later, the 'swan' Martin Luther proclaimed:<sup>374</sup> "Huss and Jerome of Prague were good Christians...burned by heretics and apostates and Antichristians -- namely the Papists.... Paul and Augustine are in reality Hussites.... John Huss prophesied of me!"

But after the Romish-Papal horn shall finally have been destroyed,<sup>375</sup> the patiently-waiting saints of the Lord shall truly be 'blessed.'<sup>376</sup> For they shall enjoy the blessing of taking over the kingdom of this World, of this Earth, for their Lord. And thereafter, they will unimpededly reign here on Earth -- for ever!<sup>377</sup>

It needs to be seen how Luther regarded himself as part of the fulfilment of these predictions in Holy Scripture. Indeed, he believed that the papal Antichrist and also the Islamic false-prophet would both get checked -- as a result of the Protestant Reformation.

In Daniel 12:5-6, we read that the Prophet Daniel heard an angel ask the preincarnate Christ: '**How long** shall it be to the **end** of these wonders?' That is -- how long would it be, after 70 A.D., before the predictions contained in these Holy Scriptures would be **fulfilled**? Cf. Daniel 7:19-25 and 8:9-14 with 12:7-12.

In Daniel 12:7, we learn that the pre-incarnate Christ then replied. It would be -- He Himself said -- 'for a time, two times, and an half.' See too: Revelation 11:2f & 11:9-12 & 12:6f & 13:5f.

So, 'three and a half times' (or year-days) alias forty-two months (of year-days), here means **1260 years**. Apparently, they start with the Roman destruction of the Jerusalem temple in A.D. 70 -- and they peter out 1260 years later in **1330f A.D.** Daniel 12:1b,4,7,11f.

It was precisely that year 1330 A.D. when God's powerful **plague** swept through the corrupted 'Christian' World. This plague was called the "**Black Death**."

It raged across from the Mid-East, throughout Boccaccio's papal Italy, and even into Western Europe -- on and off until A.D. 1400. That pestilence soon **wiped out perhaps three-quarters**<sup>378</sup> **of all Europeans and Asians**.

However, in Daniel 12:7-11 there follows a prediction of an extra three decades from the 1260 till the end of "1290" day-years. Compare Daniel 7:23-25f. These three decades are **subsequent** to the 1260 day-years which stretch first from the 70 A.D. Roman destruction of the Jewish temple, and then from the subsequent progressive pollution of the temple of the Christian Church. The three decades thus start with the 'Black Death' of 1330f A.D.

During those subsequent thirty years -- from A.D. 1330 to 1360 -- the Lord would raise up and prepare the Proto-Protestant Reformers. Thus, the great John Wycliffe would then challenge<sup>379</sup> the centuries-long Romish pollution of the temple of the Christian Church.

The latter had been soiled by the priestcraft of the Papacy. For the Popes had denied complete redemption by the blood of Christ alone. They had gone and erected the blasphemous doctrine of transubstantiation. They had also obscured the completed canon of Holy Scripture. And Rev. Dr. John Wycliffe challenged Rome on all of these apostate errors.

In Daniel 12:11 -- 'the time that the daily sacrifice shall be taken away' -- seems to refer to the A.D. 70 Roman destruction of the Jerusalem temple. Thereafter, 'the abomination that astonishes' would be 'set up.' This is seen in the later Romish pollutions of the temple of God's Church. See: Second Thessalonians 2:3-8.

All of this would last for 'a thousand two hundred and ninety days' -- that is, for 1290 year-days after 70 A.D. The 'abomination' would thus continue -- until 1360f A.D. Then Wycliffe would start his Early-Protestant Reformation against that Roman-Romish desolation. Daniel 12:11. Thus, many would be 'purified.' Daniel 12:10. For then, the recovered Gospel would ripen -- through Protestantism, and into Puritanism. Daniel 12:12f.

Wycliffe's testimony in England from 1360 A.D. onward, would bear fruit especially in Bohemia. There, it would blossom -- some forty-five years later.

Thus, Daniel 12:12 adds: 'Blessed is he who waits -- and comes to the thousand three hundred and thirty-five days!' That is, blessed is he who comes 1335 year-days after 70 A.D.

So Daniel 12:12 predicts the arrival, in A.D. 1405 -- exactly forty-five years after Wycliffe -- of the further testimony of the Bohemian Wycliffites. These included the Early-Protestant martyrs like John Huss and Jerome of Prague. They, in turn, were the great forerunners of Martin Luther -- and the great Protestant Reformation of 1517f A.D. See: Revelation 11:2-3; 12:13f; 13:5,11f; 14:6-8f; 15:1-4; 16:1,10,13f;17:8-17; 18:1-4,21; & 19:10-21.

Huss 'the goose' had accurately predicted: "They will roast a 'goose' now; but, after a hundred years, they will hear a 'swan' sing!"<sup>380</sup> The next year, Huss's colleague Jerome of Prague too was burned -- in 1416. Then, precisely as predicted by Huss, a century later the 'swan' started singing. Martin Luther -- the 'swan' -- launched the Protestant Reformation.

For in 1517, Luther nailed his *Ninety-five Theses* on the doors of Wittenberg Cathedral. Already by January 1518, the Romish controversialist Eck -- in his *Obelisks* -- had branded Luther as a follower of the Bohemian 'heretic' John Huss. Luther soon remarked about Eck: "He vilifies me as a 'heretic' and a Bohemian!"<sup>381</sup>

In 1518, Luther wrote to his friend Link: "At the Roman Court, the true Antichrist rules of whom St. Paul speaks." In March 1519, Luther wrote to Spalatin:<sup>382</sup> "**The Pope be Antichrist** himself.... Cruelly is Christ (the Truth) corrupted and crucified by him in his decretals.... **The people of Christ are thus mocked, under the pretence of the laws and name of Christ!**"

The same year, 1519, Eck and Luther were debating one another. And yet later, Luther referred back to that famous *Leipzig Debate*.

There Luther wrote that the Romanist "Eck stamped about with much ado..., holding up the Bohemians before me. And publicly accusing me of the heresy of, and support for, the Bohemian 'heretics.'"

Yet "John Huss and Jerome of Prague were good Christians" and no way heretics -- insisted Dr. Luther. Indeed, they "were burned by **heretics** and **apostates** and **antichristians** -- namely the **Papists**."<sup>383</sup>

Luther's opponent Eck quickly re-acted. "Martin," he exploded, "many of the things which you adduce -- are heresies of...Wycliffe and Huss!"<sup>384</sup>

Now Luther's opinions were not, as Eck falsely alleged, 'heresies.' However, they certainly were the views "of...**Wycliffe and Huss**" -- as Eck rightly claimed. Indeed, Luther himself wrote<sup>385</sup> to Spalatin in February 1520: "**Paul** and **Augustine** are in reality **Hussites!**"

So Luther saw Daniel twelve as predicting the 1260 years' long pollution of the Christian Church, starting in A.D. 70. He saw that as terminating in the Black Death in A.D. 1330, and in the solid preaching of Wycliffe from the Holy Scriptures against the Papacy and its transubstantiation at the end of Daniel twelve's 1290 day-years in A.D. 1360f.

He saw Dr. Wycliffe's work as having come to fruition with Huss at the end of Daniel twelve's 1335 day-years in A.D. 1405. And he saw himself as the 'swan' -- publicizing the work of the Wycliffite Huss (the 'goose') a century after his death in A.D. 1415, at the 1517f Protestant Reformation.

As Calvin himself prays at the ends of the Sixty-First Lecture in his 1561 A.D. *Commentaries on the Book of the Prophet Daniel*: "Grant, Almighty God, as at this day You try the faith of Your People by many tests -- that they may obtain strength from the **unconquered fortitude** of Your Holy Spirit! May we **constantly march** under Your standard, even **to the end** -- and **never succumb** to any temptation!

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

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 Daniel will then be resurrected.

Commented Calvin:<sup>386</sup> "The angel does...seem to me...to announce **future** events. As if He had said, 'You shall **rest!**' Meaning -- 'You shall die; but then you shall stand up!'

"Meaning -- 'God shall cause you to stand [up again], in your lot, with the rest of the elect! And that, too, at the end of the days, in your lot' [Daniel 12:13]. That is, **after** God has sufficiently proved the patience of His people, and by **long**...contests has humbled His Church and **purged** it -- until the end shall arrive!"

\* \* \* \* \*

## **8. THE PROPHECIES OF MATTHEW AND MARK AND OUR PRESENT AGE**

At the beginning of the Newer Testament, we are significantly told that Christ was incarnated as God's seventh ( $7 \times 2 = 14$ ,  $\times 3 = 42$ ,  $+7$  and  $+1 = 50$ ) or 'jubilee' gift to wayward man. Namely as the sevenfoldly-Spirited and sevenfoldly-wise and sevenfoldly-illuminated and sevenfoldly-eyed One. Matthew 1:1-18 *cf.* Isaiah 11:1-3 and Revelation 1:4-5 & 4:4 & 5:6.

Said Luther<sup>387</sup> in his *Sermon on Christmas Day* in 1530 A.D.: "There have been disputations and lectures which dealt with the fact that Christ the Lord, born of Mary, is true man.... But this belief is heard by the devil too, and **the Turks**, and all the godless among the 'Christians'....

"**The Turk** too admits that Christ was born of the virgin Mary; that Mary was an immaculate virgin.... But the Word of God as it is given in the Gospel -- he denies....

"Christ is not only the virgin's son, but also **the Lord of angels** and the **Saviour of men**. The words, anyone can understand -- anti-sacramentarians, fanatics, sectarians, and **Turks**....

"**We** should know nothing but this message of the angel: 'I bring to you **good news of great joy!** For to you is born this day **the Saviour**' [Luke 2:10-11]. This, then, is the faith we preach, of which **the [later] Turks and the Pope...know nothing**. In the Papacy, this message was not preached.... And among **the Turks** -- the devil has completely wiped it out."

Jesus started His public ministry in the jubilee year (Luke 4:16-21). And He would launch His Church out into the World in 33-35 A.D., and especially in 70 A.D. (Matthew 24:14-35).

Indeed, in Matthew 6:10, Jesus commanded Christians to pray: 'Thy Kingdom come!' Thus, the realms of the Papacy and Islam too would need to be won for the Kingdom of our God and of His Christ. Revelation 11:15.

We now come to Matthew 16:16-23. This is the chief Bible passage appealed to by Papists, in their attempt to prove Peter was the first of a long line of Popes on whom it believes the Church is built.

Yet in actual fact, the passage proves that not Peter but Christ is the Builder of His Church. The gates of Hell shall not be able to withstand it. And even Peter represented Satan, whenever Peter rebuked Jesus. Let us now pause a little, and very carefully look at this entire passage!

To Jesus, 'Simon Peter...said: "**You** are the Christ, the Son of the living God!"... Jesus answered:... "You have been blessed, Simon son of Jonah.... For it is not flesh and blood that has revealed this to you, but My Father in Heaven....

"I also say to you, that you are Peter (only a little pebble or *petros*). **But** [pointing to Himself], upon this Rock [*en tautee; tee; Petra;*] **I** will build **My** Church. And **the gates of Hell shall not prevail against it** [or **be able to withstand it!**]" ....

"Then **Peter...began to rebuke Him**.... But He turned and said to Peter: "Get behind Me, **Satan!**"

Now Romanism calls Peter its first Pope. But Jesus, the Rock, here calls him Satan -- when Peter rebuked Jesus. It is Christ the Rock Who builds His Church -- not Peter, whom Jesus called 'Satan' when Peter rebuked Christ!

Against Romanism's notorious misapplication of Matthew 16:18's 'Rock' or *Petra* not to Jesus but to the Papacy, Luther later thundered back. And Calvin too!

This rockiness, said Luther,<sup>388</sup> can truly be attributed solely "to the one and only Church built in the Spirit on **Christ the Rock** -- not on the Pope, nor on the Romish Church.... It is blasphemous to call him a rock who is a 'man of sin' and a servant of the devil (Second Thessalonians 2:3)....

"**That [Romish] Church... being overwhelmed from the gates of Hell**, cannot be built upon the Rock. However, **the papal gang is indeed being overwhelmed by Hell**. Therefore, the papal gang cannot be the Church built upon the Rock!"

Calvin commented:<sup>389</sup> "**The Romish Antichrist**, wishing to cloak his **tyranny**, has wickedly and dishonestly dared to pervert the whole of this passage.... **He** alleges that **Peter** is declared to be the foundation of the Church! But who does not see that what he applies to the person of a man, is said in reference to Peter's faith in **Christ**?...

"**Augustine** judiciously reminds the reader that it is not *Petra* [a huge Rock] that is derived from *petros* [a little pebble] -- but *petros* (Peter the pebble) that is derived from *Petra* [the huge Rock Jesus Christ].... **The Church** can have no other Foundation, than **Christ alone!**"

See the **Apostle Peter's** own **infallible** interpretation of Matthew 16:18, in First Peter 2:3-8! **Only Christ** is the Living Stone and the Rock of Offence against Whom the disobedient shall stumble! And note that Jesus Himself insists Hell (and its Papists) **shall collapse** -- before the **onslaught** of **His Church!**

In Matthew 24:5-28, Jesus warned His Disciples: 'Many shall come in My name..., and shall deceive many.... When therefore you shall see the abomination of desolation which is described



by Daniel the Prophet standing in the holy place, let him who reads understand!... If anyone shall then say to you, "Look, here or there is Christ!" – don't believe it!

'For false-christs and false-prophets shall arise, and shall perform great "signs" and "wonders" -- so that even the elect (if it were possible), would be led into error.... Wherever the carcass [of dying Judaism] is, there will also the eagles [or Roman vultures] be gathered together.'

These texts were often applied by Luther to the papal prognostications. Luther explained: "Even in earlier times, Prophets did not deny the name of the Lord. They came in the name of the same Lord!" Indeed, not just Prophets did so; but so too did even false-prophets!

"Thus, here is how Christ Himself portrays them [the false-prophets of the future]: 'There shall arise false-christs and false-prophets..., and shall show great signs and wonders. Inasmuch that, if it were possible, they shall deceive the very elect.... Many shall come in My name...and shall deceive many!' Again, He says: 'If any man shall say to you, "Lo, here (or 'there') is Christ" -- believe it not!'" Matthew 24:11-23.

Here Luther commented:<sup>390</sup> "Christ says: 'Many shall come in My name!' So well was this destruction announced, in these actual words -- about the false-teachers -- ahead of their time! It is not that they would openly do away with the Way of Christ; nor point to another; nor deny the doctrine of the Gospel. They would point to the external appearance of it! However, they would present Christ and the Gospel **hypocritically**.

"They would highly praise themselves about this. Yet alongside -- as they are now doing! -- they would deceitfully introduce difficulties and blockages. Thereby, they would in time extirpate and destroy the way of the Lord and the Gospel. Thus, they would preserve in their midst nothing more than the mere name and title of Christ and the Gospel!"

Luther continued:<sup>391</sup> "Also under the pretence and name [of Christ], everything has merrily proceeded from the Antichrist -- which he has indeed dared to attempt. He would have deceived the very elect, if that were possible.

"As Christ declared (Matthew 24:24): 'For there shall arise "false-christs" and false-prophets, and shall shew great signs.... If it were possible, they shall deceive the very elect!'"

Luther added:<sup>392</sup> "Who was it who said the Pope alone comes in the name of Christ?" Yet the Pope "only **pretends** to be the 'Vicar of Christ' -- the Viceroy of God on Earth....

"Some have not sufficiently read what Christ has said there -- in Matthew 24:4f. 'Many shall come in My name'.... They have now made one and the same thing out of the Pope and out of Christ. They gossip that Christ and the Pope are each a [mixed] human being, and that the Pope is not to be separated from Christ.

"O, what a nonsensical blasphemy above all blasphemies is this! The godless and shameless pailerasts, the stranglers, the church-robbers and the bloodthirsty tyrants -- are supposed to be 'mixed' with Christ and to be one with Him? O come, dear Lord Jesus, and at once put an end to them!"

Christ Himself, observes Luther,<sup>393</sup> "speaks of false-prophecies and [false-]wonders. Also in Matthew 24, He says: 'False-christs and false-prophets shall rise up and do great signs and wonders which, if it were possible, would mislead even the elect unto error.' And St. Paul in Second Thessalonians [speaks] of **the Antichrist** who comes with all kinds of lying-signs and [lying-]wonders and with all kinds of deceit unto unrighteousness *etc....* This has occurred powerfully **in the Papacy** -- and **also in Turkey** where such [Muslim] 'clerics' and exceptional 'holy men' are many....

"In the *Koran* of the Turks, I do not regard **Mohammad** as the final Antichrist (*Endechrist*). He is too coarse, and has a recognizable black devil who can deceive neither faith nor reason. He is like a Heathen who persecutes Christianity from the **outside**, just as did the [Pagan] Romans and other Heathens. For how can one [like Mohammad], who has rejected the Holy Scripture of both the New and Old Testament and who regards Baptism and the Sacrament and the Keys or the forgiveness of sins and the Lord's Prayer and the Ten Commandments and Marriage as nothing, and who vainly teaches murder and immorality -- **deceive** a Christian?"

Luther says of **Christendom**: "With us, **the Pope is the real final Antichrist**. He has a high and subtle and beautiful and glistening devil. He rules **inside Christendom** -- keeps the Holy Scripture, Baptism, the Sacrament, the Keys, Catechism, and Marriage. As St. Paul says [in Second Thessalonians 2], 'he sits (that is rules) in the Temple of God' -- that is, in the **Church** or in **Christendom**."

Also **Mohammad** "rules masterfully. And raises his filth, his *Koran* and his human doctrines, **above** God's Word -- among such people who are baptized [*etc.*]....

"This [**papal**] **devil** does not deceive those who are mischievously misled under **Mohammad** -- but those who do not willingly wish to be deceived; yes, [among] God's elect in Matthew 24. For he [Rome's **Pope**] uses these words: God; Christ the Son of God; Holy Spirit; Church; Baptism; Sacrament -- and everything which Christians believe and teach and which **Mohammad** rejects.

"Yet under such names and apparent offerings of the truth -- he [**Mohammad**] pushes through his *Koran*.... He brags he did no miracles.... Paul predicted that the Pope would sit in God's Temple; claim to speak for God; and do many false-signs and [false-]wonders....

"Behold how the coarse devil there [in **Islam**] and the subtle devil here [in the **Papacy**], has trifled with marriage! The coarse undiligent **Mohammad** takes all wives, yet has none; the chaste **Pope** takes no wife, but yet has all wives....

"He who has no wife, has all wives. He who has all wives, has none. What happens? This is what happens -- the unashamed undiligent **Mohammad** makes no pretence of chastity, and (like the whoremonger) takes as many 'wives' as he wishes. Thus he has no marriage and cannot have a marriage -- and is thus without wife and in no state of matrimony.

"The lily-white, chaste, modest, virtuous 'Holy Father' the **Pope** -- gives the **semblance** of tender virginity and chastity. He does not desire, with God and with honour, to have **a** wife.

"But how **many** wives does he take besides -- not only whores but also married women and virgins? Behold his Cardinals, Bishops, Convents, Courtesans, Monasteries, Vicars, Priests, Chaplains, Scholars, and his whole Corps!...

"**The Pope exceeds even Mohammad....** For he wishes to launch so much war, murder and bloodshed among the kings; has robbed and stolen and plundered such a large amount of land and people.... Mohammad could almost be 'holy' before the World, compared to him!"<sup>394</sup>

Yet, in a sermon on Matthew 24:15-28, Luther further expressed<sup>395</sup> his view that Islam and the Papacy are but two different legs of the same Antichrist. Verses 24-26 of that chapter record our Lord Jesus Christ's prediction that 'there shall arise **false-Christ** [like the **Antichrist** in **Rome**] -- and **false-prophets**' also 'in the **desert**' (as **Mohammed himself arose there**).

Luther indeed conceded here, that "**Mohammed** boasts...he performs no miracle." Yet the great Protestant Reformer also added that "**the Antichrist** will sit in the temple of God" -- as indeed the Muslim Turks have done in, *e.g.* the Church of St. Sofia in Constantinople ever since the fifteenth century. "Matthew 24:15,24f" -- and Second Thessalonians 2:4.

So then, to Luther, **the Pope** in the midst of Christendom is the real **Antichrist**. Nevertheless, in the **broader** sense, so too is **Islam**.

There is, then, in Matthew 24 no pretribulationistic rapture.<sup>396</sup> On Matthew 24:15, Calvin comments:<sup>396</sup> "Those commentators are I think mistaken, who think that this quotation is made from the ninth chapter of the Book of Daniel.... In the twelfth chapter, the Angel predicts what is called the final abrogation...which was to take place at the coming of Christ....

"'From the time,' says he, 'that the daily sacrifice shall be taken away and **the abomination of desolation** set up -- there will be 1290 days. Blessed is he who shall wait till he comes to the 1335 days!' Daniel 12:11-12....

"Our Lord declares that '**antichrists**' and '**false-prophets**' would be armed with 'miracles.' There is no reason why **the Papists** should talk so haughtily on this ground; or why we should be terrified by their boasting. In support of their **superstitions**, they plead miracles -- those very '**miracles**' that the Son of God predicted would **corrupt** the faith of many!...

"Christ does not restrict us either to the primacy of **the Roman See** or to any other foolery.... Let **the adherents of Rome** now go and exclaim that all are **schismatics** who...allow themselves to be separated from Christ so that they may transfer their allegiance to a robber" -- *viz.* to Rome, *cf.* in Daniel 11:14-45 & 12:7-12.

"When **the Papists** interpret the word 'carcase'..., it is **excessively absurd**. For Christ manifestly had no other design than to call unto Himself the children of God, and to retain them in union to Him wherever they were scattered." Calvin's *Harmony of the Gospels*, III:132-44.

The **Great Commission** itself presumes **the final triumph of Christianity** over both the **Papacy and Islam**. Remarkd Calvin:<sup>397</sup> "Christ delivered it to the Apostles, when He enjoined them to baptize in the name of the Father and the Son and the Holy Spirit. On this is commanded,

as often as Baptism is conferred, both the faith of the recipient if he is adult and in the case of infants the faith both of those engaging and confessing for them and for the whole Church.... 'Go into the World and preach the Gospel to **every** creature; go and teach all nations, baptizing **them**' (Matthew 28:19)....

"I do not...concede...that Paedobaptism had its origin in the tradition of the Church. It certainly appears to be founded on the institution of God, and to have derived its origin from circumcision [Genesis 17:12-14].... The offspring of believers are born holy (First Corinthians 7:14) – because their children, while yet in the womb..., are included in the covenant.... Nor indeed are they admitted into the Church by Baptism on any other ground, than that they belonged to the body of Christ before they were born....

"If any one at this time maintains Paedobaptism keenly and on strong grounds, I am certainly in the number.... The children of believers, before they were begotten, were adopted by the Lord -- when He said 'I will be your God, and the God of your seed' (Genesis 17:7).... The promise which assigns life to them while still in the womb, has sufficient efficacy in itself. Hence it is that Paul makes honourable mention of them as holy (First Corinthians 7:14) – intimating that they are separated from the common race of mankind by virtue of the Covenant....

"Paedobaptism rests on this ground, that God recognises those who are presented to him by our ministry (of baptizing them), as already His Own.... He anciently called all who derived their origin from Israel, His Own (Ezekiel 16:20f).... For the offspring was holy, as Paul teaches (Romans 11:16)....

"Children have need of regeneration.... This gift comes to them by promise.... Baptism follows, as a seal.... John the Baptist was sanctified from the womb [Luke 1:15].... We too...were baptized by the command of Christ, Who ordered that not saints only or the children of saints but...all nations should be baptized.... The infant is included in the Covenant by hereditary right, even from its mother's womb.... The children of believers...are partakers of the Covenant."

On Matthew 28:19, Calvin comments:<sup>398</sup> "'Teach all nations'.... The Lord commands the Ministers of the Gospel to go to a distance, in order to **spread** the doctrine of salvation in **every** part of the **World**.... Christ enjoins...to teach before baptizing, and desires that none but believers shall be admitted to baptism.... Baptism is not properly administered, unless when it is preceded by faith....

"On what condition does God adopt as children?.... When He has once received them into His favour, He continues to bestow it on their children and their children's children....

"That promise which was formerly given to the Jews must now be in force towards the Gentiles -- 'I will be thy God and the God of thy seed after thee' (Genesis 17:7).... It is not rash to administer Baptism to infants.... God invites them.... He promises that He will be their God."

Finally, Calvin adds:<sup>399</sup> "The Church of Christ...will live as long as Christ shall reign at the right hand of the Father.... He will be with His people always, 'even to the end of the World' (Matthew 28:20)."

Yet, on Christ's Great Commission at Mark 16:16, Calvin comments:<sup>400</sup> "**Miracles** were promised only for a time -- in order to give lustre to the Gospel while it was new and in a state of obscurity.... Certainly, we see that the use of them ceased -- not long afterwards....

"Yet, those who came after them -- so that they might not allow it to be supposed that they were entirely destitute of miracles -- were led by foolish avarice or ambition to **forge** for themselves 'miracles' which had no reality. Thus was the door opened for the impostures of Satan."

Why? "Not only so that delusions might be substituted for truth, but [also] that under the pretence of 'miracles' the simple might be led aside from the true faith.... Men of eager curiosity who, not satisfied with lawful proof, were every day asking new 'miracles' -- [were]...carried away by such impostures.

"This is the reason why Christ in another passage foretold that **the reign of Antichrist** would be full of '**lying-signs**' (Matthew 24:24).... Paul makes a similar declaration (Second Thessalonians 2:9)....

"Would to God that **the Pope** would subject to this rule -- the power which he claims for himself!" If only "he did not usurp a tyrannical dominion over our souls.

"But he has set aside the authority of Christ, and infects **the Church** with his childish fooleries. This shows plainly enough how widely he has departed **from the apostolic office.**"

The genius of Geneva, in his *Institutes of the Christian Religion*,<sup>401</sup> also wrote about the time of the early Christian centuries prior to the Papacy of A.D. 600f. Explained Calvin: "In the present day [A.D. 1536f] we deny not to **the Papists** those vestiges of a Church which the Lord has allowed to remain among them.... He had deposited His [Christian Church and] Covenant in Gaul, Italy, Germany, Spain and England."

Even after the seventh century A.D., "when these countries were oppressed by the tyranny of **Antichrist**, He [God] -- in order that His Covenant might remain inviolable -- first preserved **baptism** there," even in the mediaeval **Roman Catholic Church.**

"He [God] did not permit Antichrist either to subvert His Church from its foundation, or to level it with the ground. Though, to punish the ingratitude of men who had despised His Word, He allowed a fearful shaking and dismembering to take place.

"He was pleased that amid the devastation -- the edifice should remain, even though half in ruins. Therefore, while we are unwilling simply to concede the name of 'Church' to **the Papists**, we do not deny that there are churches among them....

"Daniel and Paul foretold that **Antichrist** would sit in the temple of God. Daniel [7:7-25 &] 9:27 [& 12:7-12] and Second Thessalonians 2:4. We regard **the Roman Pontiff** as the leader and the standard-bearer of that wicked and abominable kingdom [of **Antichrist**]. By placing his seat [or throne] in the temple of God, it is intimated that his kingdom would not be such as to destroy the name either of Christ or of His Church."

Still, "ecclesiastical government as now existing in **the Papacy**" -- is "opposed to the institution of Christ." For the Romish Papacy has "so degenerated from the ancient customs and practices of the Church..., that a greater injury cannot be done to Christ than to use His name in defending this disorderly rule.... We maintain that their kingdom is the tyranny of **Antichrist**."

Calvin further warned: "We may not be imposed upon by the name of 'Church' .... If the True Church is 'the pillar and ground of the truth' (First Timothy 3:1-5), it is certain that there is **no Church** where lying and falsehood have usurped the ascendancy.

"Since this is the state of matters under **the Papacy**, we can understand how much of the 'Church' survives there.... Their principal bond of communion is understandably in the '**Mass**' -- which **we** abominate as **the greatest sacrilege!**"<sup>402</sup>

The title of 'Sole Pope' or 'Universal Father' was never given by the Church to any Bishop of Rome, before Gregory the Great (597-604 A.D.) -- who promptly repudiated it! Calvin explains: "The controversy concerning the title of '**Universal Bishop**' arose at length in the time of Gregory.... But he strongly insists that the appellation is profane; nay, blasphemous; nay, the forerunner of **Antichrist**....

"[Asked Gregory:] 'What else is intimated, but that the days of **Antichrist** are already **near**' (*Lib. IV Ep. 76*).... 'None of my predecessors [as Bishops of Rome] ever desired to use this **profane** term [of '**Universal Bishop**']' (*Lib. IV Ep. 80*).... 'To consent to that **impious** term, is nothing else than to lose the faith' (*Lib. IV Ep. 83*)....

"'Everyone that calls himself or desires to be called "**Universal Priest**,"'" insisted Gregory, "'is...a forerunner of **Antichrist**' (*Lib. VII Ep. 154*).... 'None ever wished to be called by such a name' (*Lib. IV Ep. 82*).... '**Though I prohibited** you [Bishop Eulogius of Alexandria] -- **you** have taken care to write a word of proud signification by calling me "**Universal Pope**"' (*Lib. VII Ep. 30*)!"<sup>403</sup>

Yet soon after Gregory the Great, the various successive bishops of Rome started to **demand** that they be called '**Pope**' alias '[**Universal**] **Father**.' From Pope Boniface III onward.

Continued Calvin: "At length [Emperor] Phocas...conceded to Boniface III [who was Bishop of Rome from A.D. 607-8] what Gregory by no means demanded -- *viz.* that Rome should be the head of all the churches.... **Rome** indeed was once the mother of all the churches. But since she began to be **the seat of Antichrist** [by 606-666f A.D.], she ceased to be what she was.

"Paul says that Antichrist would sit in the temple of God (Second Thessalonians 2:4).... In another passage, the Spirit...says that his reign would be with great swelling words of vanity (Daniel 7:25).... He [**the Antichrist in the Church**] abolishes not the name either of 'Christ' or the 'Church' -- but rather uses the name of 'Christ' as a pretext, and lurks under the name of 'Church' as under a mask."

\* \* \* \* \*

## 9. THE PROPHECIES OF SECOND THESSALONIANS AND OUR AGE

The prophecies in Second Thessalonians two, apply especially to the Modern Papacy. Calvin explained in his *Institutes* IV:2:12 & IV:7:25: "Daniel and Paul foretold that Antichrist would sit in the temple of God (Daniel 9:27 and Second Thessalonians 2:4). We regard the Romish Pontiff as the leader and standard-bearer of that wicked and abominable kingdom...

"We call the Romish Pontiff Antichrist... Paul says that the Antichrist would sit in the temple of God (Second Thessalonians 2:4)... But though all heresies and schisms which have existed from the beginning belong to the kingdom of Antichrist, yet when Paul foretells that defection will come -- he by the description intimates that that seat of abomination will be created when a kind of universal defection comes upon the Church, though many members of the Church scattered up and down should continue in the true unity of the faith.... Seeing then it is certain that the Romish Pontiff has impudently transferred to himself the most peculiar properties of God and Christ, there cannot be a doubt that he is the leader and standard-bearer of an impious and abominable kingdom."

In his A.D. 54 Second Thessalonians (1:7-10), St. Paul reminded those saints that 'the Lord Jesus shall be revealed from Heaven with His mighty angels in flaming fire, taking vengeance on them that do not know God and do not obey the Gospel of our Lord Jesus Christ -- who shall be punished with everlasting destruction...when He shall come to be glorified in his saints...in that day.' But then he soon adds in 2:3: 'That day shall **not** come, except a **falling away** first comes.'

For in Second Thessalonians 2:1, Paul then goes on to say: 'We beseech you...by the coming of our Lord Jesus Christ and by our gathering together with Him -- that you not soon be shaken in mind or be troubled..., as if the day of Christ is at hand. Let no man deceive you, by any means! For that day shall not come -- except there comes a falling away first, and that man of sin be revealed.' That is 'the son of perdition who opposes and exalts himself above all that is called a god or that is venerated, so that he like a god sits in the temple of God, claiming to be a god'<sup>404</sup> -- that is, claiming to sit vicariously in the place of God.

Christ will surely come again to gather His Church. But He will **not** so come, until **after** the 'falling away.' Nor again, till **after** the fallen-away 'man of sin' is destroyed by **preaching**!<sup>405</sup>

For it is here **not** stated He will thus come again, **immediately** after that 'falling away.' Christ would **not** finally come **immediately** after the Second Thessalonians 2:3-8a apostasy. But the 2:8b's consumption<sup>406</sup> of the wicked 'man of sin' by the Spirit of God's mouth, alias the Word of the Lord being **preached** -- would, after destroying the Antichrist, first produce long-lasting blessings here on Earth, before finally ushering in Christ's second coming.

Again, the 'falling away' or *apostasia* in nowhere said to be an apostasy of **Christians**. Some believe this apostasy was first-century A.D.'s **Judaism's** 'falling away' from Old Testament religion which clearly had pointed forward to Jesus Christ. Thus Warfield, Boettner, and Hendriksen. Others, however, regard this apostasy as a **later Romish-Papal** 'falling away' from the faith of the Apostles. Thus Luther, Calvin, the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Henry, Adam Clarke, Albert Barnes, R.H. Dabney, and B.H. Carroll.

Now by the phrases 'man of sin' and 'son of perdition' and 'mystery of iniquity,' Paul probably meant Imperialistic Pagan Rome (in the first instance). For Imperialistic Pagan Rome would be the precursor and predecessor of Vaticanistic Papal Rome or the Papacy, which (in the second instance) most of the Mediaeval Pre-Reformers and their successors regarded as the fulfilment of Paul's 'man of sin.'

Indeed, such was the clear teaching of the Waldensians, Eberhard of Salzburg, Wycliffe, Huss, Savonarola, Luther, Melancthon, Calvin, the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Henry, Robert Dabney, and many others. In fact, all Historic Protestants have always regarded Papal Rome (as an extension of Pagan Rome) as the second instance 'man of sin' mentioned in Thessalonians.

Further, first century A.D. Imperialist Rome and the later Vaticanistic Papal Rome both opposed and exalted themselves 'above all that is called a god or that which is venerated.' So too do contemporary atheistic Communists and modern Treaty-of-Rome Socialists, both of which derive their impetus from the Ex-Roman horn of the 1789 A.D. French Revolution.

Again, various imposters have frequently sat as a god in the temple of God, and claimed to represent God. Such imposters include the Imperialistic Pagan Roman armies which desecrated the temple of Jerusalem in 70 A.D.<sup>407</sup> Such imposters also particularly include Imperial Rome's Vaticanistic Papal Romish successors. For the Popes have kept on uttering their *ex cathedra* pronouncements – from the 'prophetic' or 'vaticanistic' temple of God in Rome.<sup>408</sup>

Paul himself implied the 'man of sin' and 'son of perdition' is primarily the Roman system. For the Apostle next went on to tell his first-century A.D. Thessalonian addressees who lived under the yoke of Pagan Roman Imperialism -- the following.

'Don't you remember that, when I was still with you, I told you all of these things? And now, you know what withholds (or "holds back") the full manifestation of the "man of sin" and "son of perdition" -- so that he might be unveiled in his time. For the "mystery of iniquity" (or the "man of sin") already works. Only, what now holds back the full manifestation of the man of sin, "shall keep on withholding" the complete outburst of the "mystery of iniquity" – until he ("the withholder") be taken out of the way. And then shall that wicked ("man of sin" and "mystery of iniquity") be manifested – whom the Lord shall consume with the Spirit of His mouth."<sup>409</sup>

Now here we should note that the full manifestation of the Anti-Christian Roman 'man of sin' and 'mystery of iniquity' was 'already' being 'held back' -- in the first century A.D. in which Second Thessalonians was written.<sup>410</sup> For the full manifestation of the Roman Antichrist was unwittingly being 'held back' by first-century A.D. Judaism -- prior to Nero's first persecution of Christians, and prior to the Roman destruction of Jerusalem in A.D. 64-70.

Till then, Rome regarded Christianity as but one more sect of Judaism. First-century A.D. Judaism was tolerated by the Romans – till then.<sup>411</sup> Thus, although some Judaists themselves persecuted many of the early Christians – the Romans, then, did not. For the tolerated status of *religio licita* which Judaism enjoyed in the eyes of the Romans until about A.D. 64, effectively 'held back' any early persecution also of Christianity by the Romans.



Yet the early first-century Christianity was tolerated by the Pagan Romans -- **only until** about 64-70 A.D. Then, with and after the Neronic persecution of Christians in 64 and the Roman siege and destruction of Jerusalem as from 66½ to 70 A.D.<sup>412</sup> -- **Pagan Roman persecution of Christians** broke out.<sup>413</sup>

Also under the influence of Nero's wife, the Jewess Poppaea, this latter occurred especially when it now for the first time became apparent to the pagan Romans that Christianity was quite different to Judaism. So the Romans started to persecute Christianity in earnest, as soon as they clearly perceived that the Christian Church was not just a local sect of Judaism but seemed to be challenging Rome itself for the ultimate cultural control of the Mediterranean.<sup>414</sup>

Yet even after the demise of Ancient Judaism, God used the Roman Empire to 'hold back' the manifestation of the Papal Romish 'man of sin' in his own time. The later Post-Constantinian Christian Roman Empire,<sup>415</sup> although slowly disintegrating after the fall of Rome to the barbarians in 476 A.D.<sup>416</sup> and the removal of its political capital from Rome to Constantinople, nevertheless itself long 'held back' the triumph and entrenchment of the still-later Antichristian Romish Papacy after the Bishop of Rome then became the most powerful person in the Roman City.<sup>417</sup>

The Holy Spirit's work of general grace in the hearts even of Non-Christian power-wielders, has often 'held back'<sup>418</sup> or largely restrained political persecution of Christians.<sup>419</sup> So it was here too -- in respect of the timeous 'holding back' of the only later manifestation of the 'mystery' of the iniquitous Romish Papacy.<sup>420</sup>

According to the A.D. 200 Tertullian, Chrystostom, Theophylact, and Cyril – and later also Luther, Calvin, the *Dordt Dutch Bible*, Matthew Henry, Albert Barnes, Denney, and many others – the withholder or hinderer here in Second Thessalonians two is especially the Imperial Roman Empire. And according to the Waldensians, Wycliffe, Huss, Savonarola, Luther, Melancthon, Calvin and all subsequent Historic-Protestants -- the Papacy is the 'man of sin' or the wicked religious Antichrist which would later (after the taking away of the "withholder") be manifested in its own time, and then sit as a god in the temple or the Church of God, and vicariously in the place of God Himself.<sup>421</sup>

Only after the removal of the withholder – only when the hinderer had been 'taken out of the way' or removed 'from the midst' or phased out of the centre of the scene -- only then 'shall that wicked ("man of sin" and "mystery of iniquity") be fully manifested.'<sup>422</sup> And this would be the wicked Romish-Papal power, whose coming (or full manifestation here on Earth) is after the working of Satan with all power and signs and lying wonders -- and with all deceivableness of unrighteousness.<sup>423</sup>

Now this Romish-Papal 'man of sin' in Second Thessalonians two, is essentially the same as Daniel's arrogant and 'stout horn.' For Daniel's Papal-Roman horn uproots other leaders, speaks great blasphemies, arrogantly exceeds other political leaders in stature (or looks more 'stout' than his fellows), persecutes the true Christians, tries to change God's Law, and shall ultimately be consumed by the Gospel proclamations of the Bible-believing people of God.<sup>424</sup>

Similarly, the Papal-Romish 'son of perdition' in Second Thessalonians two – like that other 'son of perdition' Judas Iscariot the Early Church's treasurer -- falsely claims to be a Christian

leader. He hoards the Church's finances for his own use, betrays the Lord Jesus, and is finally removed and taken away to his own perditionous place.<sup>425</sup>

This Papal-Romish 'mystery of iniquity' is also essentially the same as the Johannine 'mystery' of 'Babylon the Great' or the scarlet woman of the great city of the seven-hilled Rome. This is the scarlet woman who is unfaithful to the Heavenly Bridegroom, by consorting with and reigning over the political leaders of the whole Earth -- as the Romish-Papal beast which looks like a lamb but speaks like a dragon.<sup>426</sup>

However, Paul next goes on to gladden us, by telling us in the rest of the Thessalonian passage that the Papal-Romish power shall be destroyed. For 'the Lord shall consume (him) with the Spirit of His Mouth.'<sup>427</sup>

Here it should be noted that the Spirit of the Lord's Mouth (by Which He consumes the antichristian 'man of sin' and 'mystery of iniquity'), certainly suggests successful results achieved by the **preaching of God's Holy Word**.<sup>428</sup> Thus Calvin, the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Henry, Adam Clarke, Albert Barnes, R.C.H. Lenski, and others. And the 'brightness of His coming' with which the Lord destroys the antichristian 'man of sin' and 'mystery of iniquity' -- is the progressive coming or advance of His Kingdom here and now in history, through the bright expansion of His Church,<sup>429</sup> as powerfully energized by His Spirit and His Word.<sup>430</sup>

Now this bright coming of the Lord in the 'Breath of His Mouth' or in the Spirit and power of His preached Word, is manifested also in His various resulting judgments -- whenever His Word is stubbornly disobeyed.<sup>431</sup> These judgments would include His coming in judgment at His A.D. 70 destruction of antichristian Judaistic Jerusalem through the agency of the Romans; His coming in judgment at the A.D. 320 de-pagan-ization of the Imperial Roman Empire through the agency of the christianized Emperor Constantine; His coming in judgment at the outpouring of His wrath upon the papal throne in the Vatican Temple through the agency of the A.D. 1517f Protestant Reformation; His coming in judgment at the ungodly A.D. 1789 French Revolution (over immoral Papal France); and His coming anew in any future judgment yet to be poured out.

Continued Paul in Second Thessalonians: 'God shall send them (the unbelievers) strong delusion, so that they should believe a lie -- so that they who do not believe the truth but had pleasure in unrighteousness, might be damned. **But we** are bound always to give thanks to God for you, brethren beloved by the Lord! Because God has from the beginning chosen you to salvation, through sanctification of the Spirit and belief in the truth to which He called you by our Gospel -- to obtain the glory of our Lord Jesus Christ.

'Therefore, brethren, stand fast! And hold (fast to) the traditions which you have been taught, whether by our word or our epistle!... Finally, brethren, pray for us -- so that the Word of the Lord may have **free course**, and be glorified (everywhere), even as it is with you!<sup>432</sup>

In his 1546 *Preface to the Second Epistle of St. Paul to the Thessalonians*,<sup>433</sup> Luther explained that "because of **misunderstanding**, the Thessalonians understood that the Last Day was already at hand.... In chapter two, he teaches that before the Last Day -- the **Roman Empire** must first pass away, and **Antichrist** [must] set himself up as a god in Christendom and seduce the unbelieving World with false doctrines and signs."

Anent Second Thessalonians 2:3, already in 1520 A.D. Luther was declaring<sup>434</sup> that "**the Pope** can be called the 'man of sin'.... O Christ my Lord, look down...and destroy the devil's nest at Rome!

"Here sits the man of whom St. Paul has said that he shall exalt himself above You -- sit[ting] in Your Church and set[ting] himself up as a god! The man of sin and the son of perdition! What else is the papal power, than only the teaching and increasing of sin and evil -- the leading of souls to damnation under Thy Name and guise?"

In Second Thessalonians 2:3f, Luther thus found<sup>435</sup> "the tyranny of the **Pope**...and all his **Papists**.... They are guilty of all the souls that perish under this miserable captivity....

"The Papacy is of a truth the kingdom of Babylon, yea, of very **antichrist**! For who is 'the man of sin' and 'the son of perdition' -- but he that with his doctrines and his laws increases sins and the perdition of souls in the Church, while he sits in the Church as if he were a god?

"All this the papal tyranny has fulfilled, and more than fulfilled, these many centuries. It has extinguished faith, obscured the Sacraments, and oppressed the Gospel. But its own laws -- which are not only impious and sacrilegious, but even barbarous and foolish -- it has enjoined and multiplied." Daniel 7:25 & 11:36f!

Explained Luther:<sup>436</sup> "St. Paul, writing to the Thessalonians [Second Epistle 2:3], calls the Pope a 'man of sin' and 'son of perdition' -- because he permits sin and encourages it, and thereby leads all the World with him to the devil, by means of his lying deceitful indulgences.... This is the reason why St. Paul calls Antichrist the 'man of sin' and the 'son of perdition' -- because through his precepts and laws, he would turn all the World from God....

"He shall be a master in sin and all iniquity. And yet he will retain the name and appearance of Christ -- and call himself *Sanctissimus* and *Vicarius Dei*" ('Most Holy [Father]' and 'Official Substitute' or 'Vicar of God').

"The Pope has ensnared innumerable souls and led them into Hell. He is called the 'man of sin' and 'son of perdition' [Second Thessalonians 2:3], because he has taken the consciences captive, and forced them to approve of his injustice -- and thus filled the World with sin and perdition.... If the Pope had brought about no other calamity than the prohibition of marriage [*cf.* Daniel 11:36f], it would be sufficient to stamp him as Antichrist...the 'man of sin' and 'son of perdition' and 'the abomination' [Second Thessalonians 2:3 and Daniel 9:27]!"

In his *Commentary on Second Thessalonians* 1:7-12, Calvin comments:<sup>437</sup> "Christ will come from Heaven..., and indeed...to judge the whole World.... To the godly..., Christ will come to be glorified in them" -- at their "blessed **resurrection**."

Right after that, at Second Thessalonians 2:1-2, Calvin commented:<sup>438</sup> "When Paul's epistle which contains a vivid description of the **resurrection**, had been read -- some overcurious individuals seized this inappropriate moment to begin a discussion concerning the **time** of this day.... **Satan**...promised that the day was **close**, and would soon be at hand....

"The **ravings** of...the **Chiliasts** [or **Premillennialists**], were highly acceptable in a former period [before the Protestant Reformation].... Even at the present day [1550f A.D.], he [**Satan**] continually makes use of the same means of attack.... The **false-prophets**..., who are refuted by Paul, were bidding men feel assured of His **speedy** advent."

In his *Theme of the Second Epistle of Paul to the Thessalonians*, Calvin observes:<sup>439</sup> "In chapter two, he **disproves** a profitless and fanciful belief about **the imminent return of Christ**.... He does so, by arguing that **first** there must come **apostasy in the Church**.... Indeed, **Antichrist** must reign in **the Temple of God**."

In his *Commentary on Second Thessalonians* (2:3), Calvin identifies Paul's 'man of sin.' The Reformer insists<sup>440</sup> the **preteristic** "interpretation which some have given -- that this passage refers to the end of the [**Ancient**] **Roman Empire** -- is **too stupid** to need lengthy refutation."

**Preterists and Futurists -- note well!** Here, Calvin --- like the Early Church till Augustine and also Luther and every Protestant Reformer and every Reformed Confession right down to that of the Westminster Assembly -- is unreconstructedly **Historicist**.

To Calvin, the 'man of sin' meant **the Papacy** -- the whole series of **Romanistic Popes**. Thus, in his 1550 *Commentary on Second Thessalonians* (2:3), he states<sup>441</sup> that according to the inspired Apostle Paul, **the time of the second coming** or "the day of Christ...will **not** come -- until [after] the World has fallen into apostasy, and the rule of **Antichrist** has held sway **in the Church**.... When the word 'apostasy' is used..., **it cannot be confined to a few individuals**....

"The word 'apostates' can be understood **only** of those who have **previously enlisted in the service of Christ** and His Gospel. Paul, then, is predicting a **general defection** on the part of the **Visible Church**....

"In our **own day** [1550 A.D.], indeed, very many people begin to waver -- when they consider **the long continued dispersion of the Church**.... The pretext of the **Romanists** which they make in extenuation of the tyranny of their **idol [the Papacy]** -- is that it was not possible for Christ to forsake His bride.

"But here..., the impudence of the **Romanists**...is exposed clearly. **Because Paul declares that when the World has been brought under the rule of Christ -- a defection will take place**....

"The minds of [**Romanizing**] ancients were so bewitched, that they believed [**preteristically**] that **Nero would be Antichrist!** However, **Paul is not speaking of one individual -- but of a kingdom that was to be seized by Satan, for the purpose of setting up a seat of abomination in the midst of God's Temple**.

"This we see accomplished in **Popery**.... The defection has indeed spread more widely. For, since **Mohammad** was an apostate, he turned his followers the Turks from Christ.... The sect of **Mohammad** [A.D. 570-632f]...tore away about half of the **Church**. It remained for [the 606-666f **papal**] **Antichrist**, to infect with his poison the part which was left."

This 'man of sin' and 'son of perdition,' continues Paul, 'opposes and exalts himself above all that is called a god or that is worshipped. So that he sits as a god in the temple of God, showing himself [or setting himself forth] as a god.' Second Thessalonians 2:4.

Why have we here rendered the above words 'called a god' – rather than as '**called God**'? Why have we rendered the next words 'he sits as a god' – rather than as '**he sits as God**'? And why have we rendered the final words 'setting himself forth as a god' – rather than as '**setting himself forth as God**'?

It should be noted that when the (papal) 'man of sin' would be unveiled, he would 'keep on opposing and keep on exalting himself against all [else] that is called a god (theon).' Indeed, 'he would keep on going into the temple of God (tou Theou) -- to be seated [or enthroned] there as a god (hoos theon), while claiming to be a god (theos).' Second Thessalonians 2:4.

Now **Romanists** object that their **Popes** have never tried to exalt themselves **above God Himself**. Indeed, **this text** does **not say** 'the son of perdition...exalts himself **above God**'!

It says: 'the son of perdition...keeps on opposing and keeps on exalting himself **against** all that is **called a god** or is [revered or] worshipped, so that he (like a god) **keeps on going into the temple of God to be enthroned there**, claiming to be a god' – while claiming to reign in the place of God and to represent God. Compare the Greek original: *antikeimenos kai hyperairomenos epi panta legomenon theon ee sebasma, hooste auton eis ton naon tou Theou, hoos theon kathisai -- apodeiknunta heauton hoti estin theos.*

In Second Thessalonians 2:4, the words *hoos theon* (meaning 'like a god') -- are not in most of the oldest nor even in the majority of all the Greek manuscript copies. Yet G\* has *hina*; and (G)KL and other manuscripts here have *hoos theon*.

However, at that verse's end, the undisputed Greek words *apodeiknunti heauton hoti estin theos* do **not mean** 'claiming to be God' -- but 'claiming to be a god' (or the final earthly representative of God).

But even if all of the Greek words shown by us above in our discussion of Second Thessalonians 2:4, were to be or perhaps even were in the original Greek autograph -- it would still mean nothing more than that the man of sin would keep on opposing all that is called a god; would keep on going into the Temple of God, there to remain enthroned as a god; and would also keep on claiming to be **not** God but a god (who would then be God's final earthly representative). Indeed, even Romanism claims no more than this, for her long line of Popes!

The omission of the definite article 'the' (*ho* in Greek), in crucial places above, is very significant. For it means that the man of sin would claim no more as regards himself -- than God claimed for Moses. It means the man of sin would **not** claim to be God, but only a god alias a person duly appointed officially to **represent** God.

In Exodus 4:16, the Lord God claims that the fallible leader Moses was to be 'in the place of God' – *l' Elohiym* in the Hebrew Massoretic text, or *pros ton Theon* in the Greek Septuagint translation. And in Exodus 7:1, God says He had made Moses 'a god to Pharaoh' (*'elohiym*

*l'Far' o or theon Pharaoo*). Indeed, Moses as God's representative ('instead of God'), no more claimed to be the Lord Himself -- than does the Pope (who, however, unlike Moses, falsely claims himself to be God's final earthly representative).

In Psalm 82:1-7, David inspiredly stated that a corrupt judge was not God -- but rather that he was supposed to be the representative of 'God...in the congregation of gods' whenever he and others there functioned as a 'god' on a bench in a law court. *'Elohiym nitsaab ba'a:dat-'eel, b'qereb 'elohiym yishpot -- or Ho Theos estee en sunagoogee; theon, en mesoo; de theos diakrinei.*

Said the Lord to such corrupt judges: 'I have said, "you are gods...; but you shall die as men!"' *'Aniy 'aamarthiy "'elohiym 'aththem";... 'aakeen k<sup>e</sup>, aadaam th<sup>e</sup>muuthuun! -- or Ego eipa, 'theoi este'...; humeis de hoos anthroopoi apothneeskete!*

In John 10:34, the infallible Christ applies this even to the then-corrupt leaders of Israel. He said: 'Is it not written..., "I said 'You are gods'?"' *Ouk estin gegrammenon..."Ego eipa .theoi este.?"*

No wonder, then, that also Paul could make his infallible prediction in Second Thessalonians 2:4. We mean his prediction that the man of sin would 'keep on going into the temple of God (*tou Theou*), to be enthroned there as a god (*hoos theon*) -- claiming to be a god (*theos*)!'

On Exodus 4:16's words 'Aaron would be instead of a mouth, and Moses instead of God' -- John Calvin commented:<sup>442</sup> "To be 'instead of God' is the same as to lead or to direct to have the chief command.... We know that the name of 'god' is attributed to every potentate.... As when the devil himself is called 'the god of this World' (Second Corinthians 4:4)."

Indeed, on Exodus 7:1, Calvin commented:<sup>443</sup> "Moses therefore was a 'god' to Pharaoh. Because in him, God exerted His power -- so that he should be superior to the greatness of the king."

On Psalm 82:1-6, Calvin commented:<sup>444</sup> "It is quite common for the Hebrews to adorn with the title of 'god' whatever is rare and excellent.... The name 'gods' is to be understood of 'judges' -- on whom God has impressed special marks of His glory.... This will afford no support and protection to wicked judges!"

On John 10:34f, Calvin further observed:<sup>445</sup> "Scripture calls 'gods' those on whom God has laid an honourable office.... The passage which Christ quotes, comes from Psalm 82:6 -- where God [there] expostulates with the kings and judges of the Earth who tyrannically abuse their authority.... He reproaches them for being unmindful of the One from Whom they received so much honour -- and [yet were] profaning the name of God.

"Christ," explained Calvin, here "applies this to the present case" of **leaders** in the Jewish **Church** in His Own age. "They are adorned with the name of 'gods' -- because they are **God's Ministers**.... Let us know that [also] **Magistrates** are called 'gods' -- because God has committed the rule to them."

Very interestingly, Calvin says this, just a few pages after having commented<sup>446</sup> on John 10:19 that "the wickedness of many today is the reason why **the Church** is troubled by divisions -- and why controversies are started. Yet those who disturb the peace, blame **us** [Protestants] for it, and call us 'schismatics.'

"For the chief accusation that **the Papists** bring against us, is that our teaching has upset the peace of **the Church**. But if they would yield quietly to Christ and uphold the truth -- all the commotions would be settled at once."

Martin Luther here insisted:<sup>447</sup> "Behold how the Pope strives to be a god!... St. Paul prophesied of him, 'he will sit and rule in the Church of God, and give it out that he is [divine alias] a god.'"

Commenting on Second Thessalonians 2:4, Calvin insisted:<sup>448</sup> "Paul now gives us a striking picture of **Antichrist**..., by saying that he will appropriate to himself those things which belong properly to God -- so that he is 'worshipped' in the temple as [representing] a Divine Being... Paul will afterwards attribute to **Antichrist** the power of deception, by means of godless doctrines [like that of Purgatory] and false-miracles [like that of the Mass]....

"Paul meant that **Antichrist** would seize the things which belong to **God alone**.... Anyone, even a ten-year-old boy who has learned from Scripture what are the things that belong particularly to God, and who on the other hand considers well what **the Pope** usurps for himself -- will not have much difficulty in recognizing **Antichrist**....

"There is not one of these things which **the Pope** does not claim to be his own prerogative. He boasts that it is his right to bind men's consciences with such 'laws' [*cf.* Daniel 7:25]....

"What, I ask, does it mean to be 'lifted above all that is reckoned to be divine' -- if this is not what **the Pope** is doing?.... The pride of **Antichrist** would be such that he would: set himself apart from his position and rank as servant; mount the judgment-seat [or **throne**] of God; and would **reign**.... Anything that is put in the place of God -- even though it does not bear the name of God -- is, as we know, **an idol**."

All of this occurs 'in the **Temple of God**.' Commented Calvin: "Paul sets **Antichrist in the very sanctuary of God**. He is not an enemy from the outside, but from the household of faith -- and **opposes Christ under the very name of Christ**.... It is '**the Temple of God**' in which **the Pope** holds sway. But the Temple has been profaned by sacrileges beyond number."

In Second Thessalonians 2:5-8, Paul reminded the Church: 'Don't you remember...I told you these things? And now you know what keeps on withholding, so that he [the "**man of sin**" alias the one John calls "**Antichrist**"] may be revealed in his own time.... The mystery of iniquity is already at work.

'Only, the one who now restrains -- will keep on restraining, until he be taken out of the way.... Then "the lawless one" shall be manifested, whom the Lord Jesus shall slay with the Breath of His Mouth.'

The Lord Jesus Christ does the latter progressively -- through the mouths of Christians! Luther remarked in his work *On the War Against the Turk [alias Islam]*: "**The Pope** -- with his followers -- makes war, murders, robs.... He burns, condemns and persecutes the innocent, the pious, the orthodox -- as a true **Antichrist**. For he does this, 'sitting in the Temple of God' as [the self-alleged] head of the **Church**....

"As **the Pope is Antichrist**, so **the Turk is the very devil**. The prayer of Christendom is against both. Both shall go down to Hell.... I hope it will not be long!"

Even as early as 1522, Luther wrote to Christian Leaders:<sup>449</sup> "St. Paul in Second Thessalonians 2 [vs. 8] says of the Pope, '**our Lord Jesus shall consume him with the Spirit of His mouth**'.... **You** are to make of **your mouth**, such a mouth of the Spirit of Christ as St. Paul speaks of in the text quoted above....

"This **we** will do, if we boldly continue the work already begun -- and by speaking and writing, spread among the people the knowledge of the knavery and deceit of the Pope and his Papists. Until he is exposed, known and brought into disrepute throughout the World!

"For **we** must slay him with words. The 'mouth' of Christ [on **us** His body,] must do it. That is the way he [Antichrist] is torn out of men's hearts, and his lies become known....

"See what effect this one year [1522 A.D.] of **preaching** and writing, this truth has had -- how the Papists' cover has shrunk both in length and in breadth!... What will the result be, if this mouth of Christ shall consume with His Spirit for two more years?... Let us be wise, thank God for **His Holy Word**, and be **bold** with **our mouths**!...

"Let us keep boldly on, earnestly inculcate the Word, and drive out the laws of men! This is the way Christ is, **through us**, slaying the Papacy!"

John Calvin commented:<sup>450</sup> "He [Paul] had given them [the Thessalonian Christians] **early** warning about the **reign of Antichrist** and the devastation that was coming **upon the Church**.... When **future generations** saw a considerable number of those who had professed the Christian Faith, abandon True Religion...[-- then,] what could they do but waver?..."

"And now, you know that which restrains.' *To katechon* here means...an...occasion of **delay**. Chrysostom (400 A.D.), holds...it can be understood only as...the Roman Empire....

"He has good reason to do this. Because Paul..., in speaking of the Roman Empire..., wanted to avoid an offensive expression. He explains why the state of the Roman Empire delays the revelation of Antichrist. It is because...**Antichrist** is...to seize for himself the **vacant** rule of **the Roman Empire** [*cf.* Daniel chapters 2 and 7].... The doctrine of the Gospel was to be spread far and wide, until almost the whole World had been convicted....

"The power of the **Roman Empire prevented** the rise of **Antichrist**.... Satan had **not yet** amassed such strength, that **Antichrist** could openly oppress **the Church**.... The name '**Antichrist**' does not designate a single individual, but a **single kingdom** which extends throughout **many generations** [plural]!"



By the words 'the Lord Jesus shall slay' in Second Thessalonians 2:8 -- Calvin insisted that the **reign of Antichrist** will be **temporary**. Paul "predicted the **destruction** of the reign of **Antichrist**, and now describes the **manner** of his destruction.

"He will be **annihilated** by **the Word** of the **Lord**.... Paul does **not** think that Christ will accomplish this in a **single** moment....

"**The Antichrist** would be completely and utterly destroyed.... Christ will scatter the darkness in which Antichrist will reign, **by the rays which He will emit before His coming** [in Final Judgment]. Just as the sun, **before** becoming visible to us, chases away the darkness of the night....

"This **victory of the Word** will therefore be seen **in** the **World**. For [the Spirit or] 'the **Breath of His Mouth**' means simply His **Word** -- as in Isaiah 11:4, the passage to which Paul appears to be alluding. In that passage, the Prophet takes 'the Rod of His Mouth' and 'the Breath of His lips' to mean the same thing.... He also furnishes Christ with these very weapons, so that He may scatter His enemies."

Thus, according to Calvin, Isaiah 11:2*f* is cognate to Second Thessalonians 2:8. The former states that 'the Spirit of the Lord shall rest' upon the Messiah -- and that thus 'He shall smite the Earth with the rod of His Mouth; and with **the Breath of His lips** He shall slay the wicked.'

There, Calvin commented<sup>451</sup> that the Son "came down to us -- and received the gifts of the **Spirit**, so that He might **bestow** them upon **us**. And this is the anointing from which He receives the name of 'Christ' -- which He imparts to **us** [as '**Christ**'-ians]....

"Christ imparts to **us** the gifts which He received from the Father, so that He may live in **us**, and so that we may live in Him.... The Prophet here extols the efficacy of **the Word**, which is Christ's royal sceptre. By the '**rod of His mouth**' is meant a **sceptre** which consists of **words**....

"In the second clause, he repeats the same idea by the phrase '**the Breath of His lips**' -- as if he had said that Christ will have no need to borrow aid from others to cast down His enemies and to strike down everything that opposes His Government. For a mere '**Breath**' -- or a '**Word**' -- will be enough.... The Gospel is 'a two-edged sword'.... Christ is armed '**with the Breath of His lips** to slay the wicked'....

"Paul also...undoubtedly alludes to this passage, when he speaks of **the destruction of Antichrist**. 'And then shall the lawless one be unveiled, whom the Lord shall consume **with the Breath of His Mouth** and shall destroy with the **manifestation of His Presence**.' Second Thessalonians 2:7-8.... He shows that Christ...will drive away...the whole of them together -- and their very **head and leader** [viz. **the papal Antichrist**] -- by the sound of His **doctrine**....

"When the Prophet says '**by the Breath of His lips**' -- this must **not** be limited to the **Person** of Christ. For it refers to **the Word which is preached by His Ministers**.... Hence it follows that all who reject the outward **preaching** of the Gospel, shake off this sceptre....

"The **doctrine** of the Gospel...assembles believers under His dominion. Wherever therefore the doctrine of the Gospel is **preached** in purity -- there, we are certain that **Christ reigns**.... Hence it is evident how foolishly **the Papists** boast that the Church belongs to them -- when they order Christ Himself to be silent, and cannot endure the sound of **His Voice!**"

There is indeed a **progressive 'coming'** of Christ's Kingdom, here and now, through the expansion of His earthly Church. That was the case, also in the past. There was a 'coming' of Christ and of His Kingdom at the Red Sea; at Sinai; at Paran; at Seir; and throughout subsequent Church History.

Also, the great Protestant Reformer John Calvin declared that there will be a similar 'coming' of the Lord yet again. Namely, when He comes to destroy 'the man of sin' **by our declaring of His Word** -- yes, by our **declaring of His Word -- before** His visible and Final Coming!

In his further comment on the remark that Christ will consume **Antichrist** 'with the **Spirit** of His **Mouth**' in Second Thessalonians 2:8, Calvin then continued:<sup>452</sup> "It is a notable commendation of **true and sound doctrine**, that it is represented as being **sufficient** to put an end to all ungodliness -- and as destined at all times to be **victorious** over all devices of Satan. It is also a commendation when -- a little further on -- **the preaching of this doctrine is referred to as Christ's 'coming' to us!**"

Explained Calvin:<sup>453</sup> "The light of Christ...will be such that it will swallow up the darkness of Antichrist.... Paul teaches us that His presence alone will keep all the elect of God safe."

In Second Thessalonians 2:13-17, Paul declares: 'But we are bound to give thanks always to God.... So then, brethren, stand fast!... Our Lord Jesus Christ Himself...has given us everlasting consolation and **good hope**.... Comfort your hearts!'

In Second Thessalonians 2:13-17, commented Calvin,<sup>454</sup> Paul "makes a clearer division between the [Christians]..., and the wicked. So that their [the Christians'] faith should not waver through fear of the [then] coming apostasy.

"At the same time, however, his purpose was to **consider the interests not simply of these [first century A.D. Christian folk] -- but also of future generations** [plural!]. He...**establishes** them -- so that they may not experience the same downward plunge as the World....

"Christ offers himself to us, for our **enjoyment**.... We are not to grow despondent.... Paul therefore bids the Thessalonians stand firm.... The calling of God should defend us against all occasions for stumbling....

"The statement...refers to the **confidence** which we have in getting what we ask for.... The term '**(good) hope**' also refers to the same thing. They are to have a **sure expectation** that their gifts will continue without interruption.... God may **lift up their hearts**, by His **comfort**."

Finally, in Second Thessalonians "2:18 " alias 3:1, Paul pleads: 'Pray for us! So that **the Word** of the Lord may **run**' its course!

There, Calvin comments:<sup>455</sup> "The 'course' to which he refers, means **dissemination**.... Viz., so that his **preaching** may have **power**." For it is the **powerful preaching of Puritan Protestantism** that will yet bring down **the Papal Antichrist!**

The Papacy is to be brought down precisely as **the Word of the Lord**<sup>456</sup> has **'free course'** and is preached from **this Pauline epistle** (and **also the other Scriptures**).<sup>457</sup> That Word of God is to be preached fearlessly 'with **the Spirit of His Mouth**' – in order to 'destroy' the Antichrist 'with the brightness' of the ongoing coming of the Lord's Kingdom.<sup>458</sup>

Indeed, that preached Word must 'have **free course**.' This means it must fairly "**run**" (thus Calvin). It means the Word of God must "**speedily** and happily be **spread** and promoted" (thus the *Dordt Dutch Bible*).

It must result in "His Kingdom (being) **advanced**" – so that "the interests of religion might...not only go **forward**, but go **apace**" (thus Matthew Henry). There must be a "quick and unimpeded **advancing**" of that Word (thus Adam Clarke). If it were but "carried abroad with the rapidity of a **racer**," commented Albert Barnes, then indeed "the Gospel would **spread rapidly in (all) the Earth!**"

For 'the Lord shall consume' the kingdom of Antichrist 'with the Spirit of His Mouth.' As 'the Word of the Lord' goes forth on its 'free course' or rapid advance, throughout the World!

\* \* \* \* \*

## **10. THE PROPHECIES FROM TIMOTHY TO FIRST JOHN AND OUR AGE**

The reaction to all this, would soon follow. We are immediately struck by the resemblance between the Thessalonian 'man of sin' and the Johannine 'antichrists' on the one hand -- and Daniel's arrogant and 'stout horn' and 'exceedingly great horn' on the other.<sup>459</sup>

But first, note First Timothy 2:3f says 'God...will have **all** men to be saved' – **including Papists and Muslims!** As Calvin remarked (*Institutes* III:23:14): "Because we know not **who** belongs to the number of the predestinated..., our desire ought to be that **all** may be saved.... Hence, **every** person we meet, we will desire to be with us a partaker of peace!"

In a sermon on Second Timothy 1:3, Calvin explained:<sup>460</sup> "**The Turks** at this day...say for themselves: 'We serve God from our ancestors!' .... It is a good while ago since **Mahomet gave them the cup of his devilish dreams to drink, and they got drunk with them.**

"It is about a thousand years since **those cursed hellhounds** were made drunk with their follies.... Let **us [Christians] be wise** and discreet!"

Also First Peter 2:6-8, already dealt with previously above, clarifies Peter knew not the Pope but Christ Himself as the Rock on which His Church is being built. And this, as the authoritative view of Peter (whom Rome regards as the first Pope) -- clearly demolishes Rome's claim that Peter himself is the Rock on whom it believes Christ builds His Church, in Matthew 16:18.

As Calvin explained:<sup>461</sup> "Peter...exhorts [not himself but] all other Presbyters to feed the Church (First Peter 5:2).... Nothing more was given to Peter, than to the others....

"The Pope will willingly omit that office assigned to the Apostles which...would interfere with his luxuries.... Nothing is...given to Peter...not common to him with his colleagues....

"Christ, they [the Romanists] say, constituted Peter prince of the whole Church.... What if I should answer with Cyprian (*de Simplic. Praelat.*) and Augustine (*Homily 124*), that Christ did not...prefer one to the other?...

"Peter himself affirm(s this) of **all** Christians.... First Peter 2:5..... I will not allow them (the Romanists) to infer...that he [Peter] has a primacy over others!...

"The ancient quibble [that the argument] which they [in the Early Church] at first used..., (is) that the Church is founded upon Peter.... Peter had confessed...that Christ was the Son of God (Matthew 16:16). On **this** Rock, Christ builds His Church....

"How will they [the Papists] prove that his [Peter's] See was...fixed at Rome?... But where did he first sit? At Antioch, they say. Therefore, [answered Calvin,] the church of Antioch justly claims the primacy!...

"It appears from the first and second chapters of Galatians, that he [Peter] was at Jerusalem about twenty years after the death of Christ -- and afterwards came to Antioch.... Paul wrote to the Romans while he was on his journey to Jerusalem -- where he was apprehended and conveyed to Rome (Romans 15:15-16). It is therefore probable that this letter (*viz.* Romans) was written four years before his arrival at Rome (around 64 A.D.).

"Still, there is no mention [in Paul's Epistle to the Romans] of Peter -- as there certainly would have been, if he had been ruling that church!... In the end of the Epistle..., he enumerates a long list of individuals whom he orders to be saluted -- and in which...he includes all who were known to him.

"He says nothing at all of Peter.... Let Romanists thus seek their primacy [of Peter in Rome] somewhere else than in the Word of God, which gives not the least foundation for it!"

"It [the true Rock] is contained in Scripture. "Behold, I lay in Zion a Chief Cornerstone!" First Peter 2:6, citing Psalm 118:22 and Isaiah 28:16 and Matthew 21:42-46 and Acts 4:10-12 and Romans 9:30-33 and Ephesians 2:19-20.

Commented Calvin:<sup>462</sup> "Peter simply intended to quote the testimony of Scripture. He means that...he...has been taught by the Holy Spirit in the Scriptures.... God has pronounced Christ to be a precious and a chosen Stone. Peter draws the conclusion that He is so, to us.... Christ is a precious Stone in the sight of God.... He as the Cornerstone, should sustain the building....

"The fact that this passage ought truly and properly to be understood of Christ, is borne out not only by the witness of the Holy Spirit but also by Christ Himself Who has thus explained it

(Matthew 21:42).... Those who arrogate to themselves the place of prime authority in the Church, are Christ's most inveterate enemies.... The Pope calls himself the vicar of Christ -- and yet we see how fiercely he opposes Him!...

"It is...doubly ridiculous of the Pope and his followers to arrogate to themselves supreme and indubitable authority, on this sole pretence that they are the ordinary governors of the Church.... He [Peter] quotes the testimony of Isaiah (8:14 *cf.* 28:16). The Prophet declares that the Lord would be a Stone of stumbling and Rock of offence to the Jews. This properly refers to Christ, as may be seen from the context.... Paul applies it to Christ (Romans 9:32)....

"Christ becomes a Stumblingblock...when men perversely oppose the Word of God. This is what the Jews did....

"The Papists do the same today. They worship the mere name of Christ, while they cannot endure the doctrine of the Gospel. Peter means here that all who do not receive Christ as revealed in the Gospel, are adversaries to God."

'The elders which are among you I exhort, I [Peter] who am also an elder.... Feed the flock of God...not for filthy lucre...neither as beings "lords" of God's heritage, but being examples to the flock!' First Peter 5:1-3.

Here Peter does not call himself the Pope, but a fellow-elder (*sumpresbuteros*). Indeed, he insists that also the other elders are not "'lords" over God's heritage.' All Popes -- note this!

Calvin commented:<sup>463</sup> "Peter...calls himself a 'presbyter'.... If he had the right of primacy, he would have claimed it.... But although he was an Apostle, he knew that authority over his colleagues was by no means delegated to him (alone) -- but that, on the contrary, he was joined with the others in the sharing of the same office....

"The Pope makes Presbyters [or rather 'pr-i-es-t-s'] for the...purpose of daily slaying Christ, and no mention is made of feeding in their ordination. Let us then remember to distinguish the institution of Christ from the confusion of the Pope, as light is different from darkness.... Peter is here condemning unreasonable exercise of power!"

Elsewhere, Calvin teaches<sup>464</sup> that "the whole Church is by Peter denominated...the inheritance of the Lord.... As Peter had received a command from the Lord, so he exhorts all other Presbyters to feed the Church (First Peter 5:2)....

"When he reminds Pastors of their duty, [he] exhorts them to feed the flock without lording it over the heritage.... Their [the Romanists'] appointing the Roman Pontiff over the whole Church, a thing intolerable in itself, is to be...keenly repelled.... Christ commands Peter to feed His sheep.... The office which Christ bestowed upon him, he assigns to others whom he exhorts to feed the flock of Christ."

Luther looked at the vital passage Second Peter 2:1-3*f.* He reminded his readers that Peter himself predicted: "There were false-prophets also among the people [of Israel] -- even as there **shall** be false-teachers among **you** [Christians], who secretly shall bring in damnable heresies.'

Here, Luther conceded that the **false-prophets** include those of **Islam**, with **Mohammed** himself as **the** false-prophet *par excellence*. Yet Luther also argued vociferously that here the **false-teachers** are even the **Romish bishops and priests** -- and that **the Pope** is **the** false-teacher *par excellence*.

Explained Luther:<sup>465</sup> "**Peter touches the papal authority.... One might have thought the Prophet Daniel [8:23f] was...talking about the Turks** [alias the **Muslims**]..., **if** Peter...taught us of what kingdom we should understand the Prophet [Daniel 8:23f]. Namely, only of that which pushes up from **within** the **people of God**.... One cannot attribute these things to **the Turks** [or the **Muslims**], who have **cast away** both **baptism** and **the Gospel**."

Here, it is clear that **Luther still saw a striking similarity between Islam and Romanism**. Yet the fact remains, he regarded this particular passage as predicting the rise especially of Romanism (and particularly of the Papacy and all of its false-teachers) within the **Church**.

Explained Luther: "St. Peter says: 'Among **you too** [viz. among those in the visible Christian Church to whom Peter was writing] there **shall be** false-teachers' [Second Peter 2:1].... These words only apply, inasmuch as we are under the **Romish Babylon**.... **How boldly and well the papal church now fulfils this prophecy -- down to the present day!**"

Writing to true Christians in all ages (Second Peter 2:1f), in Second Peter 2:1-3 the Apostle Peter warns them against the later Romish sect which will arise even in **their** midst. 'There **shall be false-teachers** among **you**.'

Observes Luther<sup>466</sup> by way of contrast: "Compare them, the Holy Church of Christ -- and the crazy church of the Pope!"

Indeed, Calvin comments:<sup>467</sup> "When Peter admonishes us that there will be false-teachers in the Church as there were among the ancient people (Second Peter 2:1), and Paul declares that Antichrist will sit in the temple of God (Second Thessalonians 2:4) -- they point not to foreign enemies.... They speak of what is called the ordinary administration of Prelates....

"I know...continuous succession is extolled.... But it is mere imposition to attempt...defence of the tyranny of the **Papacy**, which has nothing in common with the ancient form of the Church!"

In First John 2:18-22 & 4:3-4, one reads: 'You have heard that Antichrist shall come. Even now, there are many antichrists.... He that denies that Jesus is the Christ..., is Antichrist...who denies the Father and the Son.... Every spirit that does not confess that Jesus Christ **has** come in the flesh, is not from God.... This is that spirit of Antichrist....

'You are of God...and have **overcome**.... Because **greater** is He Who is in you, than he that is in the world!'

It is interesting to note that later **Romanism** denies Christ **has** come in the flesh, **once and for all**. This can be seen in its doctrine of the daily Mass, which would **repeatedly** reincarnate Him!

In his *Lectures on First John* (2:18 & 4:3), Luther stated:<sup>468</sup> "**The true Antichrist...opposes the whole Christ....** He [the Antichrist] is the head of all, as **the Papacy** is.... **The kingdom of the Pope...grew gradually** (Daniel 7:7-25 & 8:23-25 & 12:7-11)."

Note that First John 2:22 states: 'Antichrist...denies the Father and the Son!' Very significantly, remember there is no **Fatherhood** of God in the **Muslims'** *Allah* – but only unfatherly Rulership. Indeed, Islam denies also that Jesus Christ is God the **Son** – the Son of God the **Father**.

As Luther commented: "What [the first-century A.D. Judaistic] **Ebion** began, **Mohammad** continued.... **Mohammad** came and **led nearly the whole World in the East astray**, and away **from Christ**."<sup>469</sup>

One sees "**Turks and the Pope...stand condemned**."<sup>470</sup> "**The Turks...were condemned**. They teach...God **committed the rule to Mohammed**. He was to govern people with the sword. **Thus, they entirely abolished Christ**."<sup>471</sup>

Luther added:<sup>472</sup> "I know...and am certain -- that our Lord **Jesus** Christ still lives and **reigns!** In that knowledge and with that comfort, I therefore defy and shall not fear even a **thousand popes**. 'For greater is He Who is in you -- than he that is in the world!' [First John 4:4]."

So 'Antichrist' is not an all-powerful person who has even now not yet arrived -- not even at this beginning of our own 21st century. No! It is an evil **influence** which in John's day too was working through **many** persons – and which according to Luther (above) and Calvin (below) would later precipitate itself in the **Papal, Islamic** and **Judaistic** Antichrists.

The spirit of Antichrist **could** appear **only** in 'the **last** time'<sup>473</sup> -- namely the **latter** days after the **former** days before Christ's incarnation. Thus, after the beginning of the '**last**' time in which Christ Himself had appeared. For Antichrist's only claim to fame, was in being 'anti-**Christ**' or 'opposed to **Christ**[-ianity].'

Accordingly, Christ would obviously first have to appear at His incarnation -- before being able to be opposed by '**Anti-Christ**.' This is why the Older Testament, and Jesus too, had forecast that 'Antichrist' would come only **after** Christ's incarnation and resurrection<sup>474</sup> -- and, indeed, **after** the generation of the 70 A.D. destruction of Jerusalem.<sup>475</sup>

The Apostle John adds that there were even then, a plurality of antichrists. He says: 'They went out **from us**' – meaning either from us Apostles or from us Christians (First John 2:18-19). **The apostate Apostle Judas**, a '**son of perdition**' (John 17:12 *cf.* Second Thessalonians 2:3), went out from among the Apostles -- in much the same way **the apostate Pope** would later go forth **from** among the other Bishops.

Comments Calvin<sup>476</sup> about the time when John wrote those words: "**Already** various sects **had** arisen.... The Apostle not only **arms believers** lest they should waver, but turns it all to another end.

"He tells them that **the last time** had **already** come; and therefore exhorts them to greater vigilance. As if he had said 'When various errors crop up, you must **be aroused -- not overwhelmed**'....

"**We today** must similarly bestir ourselves!... Under **the Papacy**, there is nothing more well-known and common, than the '**future**' coming of **Antichrist**" -- **after** 1549-51 A.D., when Calvin first published this *Commentary on First John*. "And yet, they [**the Papists**] are so dull -- that they do not see that **his** tyranny **is** exercised [**already**] over **them**!

"Indeed, entirely the same thing happens to them -- as to **the Jews**.... **The Papists** have **imagined** an **Antichrist** who **is** [at some **future** time!] to harass the Church for three and a half years.

"[Yet] **here**, all the marks by which the Spirit of God has pointed out **Antichrist** -- [**already**] **appear clearly in the Pope**!... Those who think that he would be just one man, are dreaming! For **Paul**...plainly shows that it would be a body or a kingdom (Second Thessalonians 2:3).

"He first **foretells** a falling away that **would spread throughout the whole Church**, as a sort of universal evil. Then he makes the head of this apostasy **the adversary of Christ, who would sit in God's Temple** and claim...divine honours.

"Unless we deliberately want to err, let us learn to know **Antichrist** from **Paul's** description [in Second Thessalonians 2:3f]!... But how does that passage agree with John's words, when he says that there were **already** many antichrists?

"I reply that John only meant that certain sects had already arisen, which were **forerunners** of a [then-]**future** scattering. For Cerinthus, Basilides, Marcion, Valentinus, Ebion[ites], **Arius** and the rest -- were members of that kingdom which the devil **afterwards** raised up against Christ.... It follows that **Turks** [or **Muslims**]...and such like -- **have a mere idol in place of God**."

"This is the **Antichrist**." Cf. First John 2:22. John, comments Calvin,<sup>477</sup> "puts all who try to overthrow Christ -- among that wicked band. And to amplify their crime, he says that they deny the Father no less than the Son."

"Whosoever denies the Son, the same does not have the Father." First John 2:23. Comments Calvin:<sup>478</sup> "From this it follows that **Turks [alias Muslims], Jews [alias Judaists]** and such like -- **have a mere idol in the place of God**. For whatever titles they may give the god they worship, yet because they reject Him [the **Son**] without Whom they cannot come to God, and in Whom God has concretely manifested Himself to us -- what have they, but some **creature** or invention of their own?"

In First John 4:1-14, God says: 'Many a **false-prophet** has gone out into the World.... Every spirit that keeps on confessing that Jesus Christ **has** come in the flesh -- is from God. But every spirit that does not keep on confessing that Jesus Christ **has** come in the flesh, is not of God....



'This is that spirit of **Antichrist** -- of which you have heard that it would come.... **You** are of God, little children, and have **overcome**....

'Greater is He Who is in you, than he that is in the World.... We have seen and keep on testifying -- that the Father **sent** the Son to be the Saviour of the World.'

The Apostle John here warns Christians against '**the spirit of Antichrist**.... Hereby we know the spirit of truth -- and the spirit of error.' First John 4:3-6.

Although **the Papacy** does profess that Jesus is the Christ and that He was incarnated, crucified and resurrected -- it is still **Antichrist**. Because it believes in **the Mass**. For **Papists** believe that their **Mass** is an **ongoing** (re)**incarnation** of Jesus -- and therefore a denial that He **has** come in the flesh once and for all. To that extent too, **the Papacy** is **Antichrist**.

Said Calvin on these words of John:<sup>479</sup> "He had spoken of **one Antichrist**.... Whatever contests we may have against the flesh and worldliness -- **certain victory** accompanies **us**....

"As we fight by Christ's power and are armed with God's weapons in fighting and striving -- **we are victorious**.... We can no more be conquered, than can God Himself Who has armed us with His Own power till the end of the World.... **Victory is certain**....

"Today, **the Papists** proudly vaunt that they are worshippers of God -- and yet, no less proudly, [they] reject God's Word.... Today, **the Papists** boast with professorial superciliousness that all their inventions are the oracles of the Spirit.

"**Mohammad too** asserts that he has drawn his dreams only from Heaven.... But I reply that **we** have the Word of the Lord!... Hence, when **false-spirits claim the name of God** -- we must enquire from **the Scriptures** whether it is as they say."

Rightly commented the *Geneva Bible* of Calvin's students Rev. John Knox and Mrs. John Calvin's brother-in-law Rev. Dr. William Whittingham -- that this Johannine Antichrist occupies a place **in the Church** (*cf.* **the Romish Papacy**). Furthermore, they say at First John that the Johannine Antichrist "diminishes either nature of Christ; or confounds them; or **denies** Christ **alone** saves by His **only** sacrifice" painfully **completed** on Calvary. And such is **denied** precisely by the so-called **painless** sacrifice alleged to occur ongoingly in the repeated if not at least daily **Romish Mass**.

In John's own day -- the apostate Judaists had now been broken off from the Older Testament. The Patristic Fathers saw the Johannine Antichrist as an **intra-ecclesiastical** apostasy from the truth -- whether an apostasy of Judaists from the truth of the Older Testament together with their repudiation also of the Newer Testament, or whether a later apostasy of 'Christians' (*sic*) from the Christ of both the Older and the Newer Testaments.

So this **Johannine Antichrist** was regarded as "apostasy" -- by Justin, Irenaeus, Hippolytus, Augustine, Primasius, and Gregory. This **Johannine Antichrist** was regarded preeminently as

**"the Papacy"** -- by Robert Greathead, Joachim, Pierre d' Olivi, Ubertino of Casale, Eberhard of Salzburg, the Waldensians, Wycliffe, Purvey, Brute, Huss, and Savonarola.

This is the position of **every Protestant Reformer** and every authentic Post-Reformation Protestant without exception. Thus, *e.g.*: Luther, Melanchthon, Osiander, Amsdorff, Funck, Chytraeus, Oecolampadius, Bullinger, Ridley, Latimer, Cranmer, Bale, Jewel, Calvin, Knox, Brightman, Pareus, Mede, More, **all** the divines of the *Westminster Assembly*, Tillinghast, Jurieu, Cocceius, Sir Isaac Newton, Bishop Thomas Newton, Bengel, Brown, and Fairbairn *etc.*

It is true that the Johannine 'antichrists' were at least in part already extant in John's own day.<sup>480</sup> For those then-extant 'antichrists' were either Jews who had rejected Jesus as their true Messiah<sup>481</sup> (thus say Irenaeus and Hippolytus and Primasius and many others), or apostates from the Christian Church herself such as the so-called "Christian Gnostics" *etc.*<sup>482</sup> (thus say Augustine and Calvin and the *Geneva Bible* and Adam Clarke and many others).

However, John also declares that a further 'Antichrist shall come.'<sup>483</sup> This 'Antichrist' would not "set up a rival claim" to Christ, but would rather allege "to be in the place of Christ" as His "vice-functionary" -- while yet "denying essential doctrines" (thus Barnes).

For "Antichrist, while assuming the guise of Christ, opposes Christ" (thus Westcott). And that Antichrist seems to have come in the book of Revelation with the advent of John's ten-horned Sea-Beast, as it developed into John's dragonlike Lamb-Beast<sup>484</sup> alias the Romish Papacy.

Victorinus, Lactantius, Arethas, and many others equated the Johannine Antichrist with the Imperial Roman Empire.<sup>485</sup> Tertullian, Rupert Deutz, Arnold of Villanova and others regarded the Johannine Antichrist as a personal entity.

The Johannine Antichrist was regarded specifically as the Papacy<sup>486</sup> by Mediaeval Scholars such as Waldo, Joachim Floris, Eberhard of Salzburg, Robert Greathead, Pierre d'Olivi, Ubertino of Casale, John Wycliffe, Walter Brute, John Huss, and Savonarola -- and by every true Protestant from Martin Luther down to the present day. For the Johannine Antichrist, just like Daniel's 'stout' and 'exceedingly great horn',<sup>487</sup> himself blasphemes God and persecutes the true saints and performs pseudo-miracles and perpetrates idolatry for 'forty two months' or 1260 years.<sup>488</sup>

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## **11. THE PROPHECIES OF THE BOOK OF REVELATION ONE TO ELEVEN**

John's book of Revelation gives us similar and even more detailed perspectives. A great part of it is largely little more than an elaborate and detailed New Testament commentary on the prophetic portions of Daniel (and also of Isaiah, Ezekiel, and Zechariah).

Yet the book of Revelation also describes how the early Christians were being persecuted locally by Judaists (and later throughout the Empire by Pagan Rome). Prior to their yet later persecution at the hands of Papal Rome, and simultaneously also by Mohammad's Islam.

The book was written probably during the time of the Pagan Roman Emperor Nero, around A.D. 65f (though just possibly as late as during the reign of the later pagan Roman Emperor Domitian around 96 A.D.).<sup>489</sup> Yet this last book of the Holy Bible gives us an account not only of then-contemporary happenings, but also of then-future events from that time onward -- and even down to the very end of world history (and way beyond).

It is significant that the sevenfold sabbatical system of Mosaic historical demarcation is reflected in a sevenfold pattern -- also in the book of Revelation. For here too, we encounter many sevenfold things.

*E.g.:* the seventh-day sabbath;<sup>490</sup> the seven-day-long feasts of the unleavened bread and of tabernacles;<sup>491</sup> and the seventh-monthly sabbath.<sup>492</sup> Also: the seventh seventh day or the annual harvest sabbath;<sup>493</sup> the seventh year sabbath or sabbath year;<sup>494</sup> the seventh seventh year or jubilee sabbath;<sup>495</sup> and the seventh millennial sabbath.<sup>496</sup>

We have also encountered the sabbatical system previously, in our survey of the Levitical system and the book of Daniel. Thus the book of Revelation can easily be seen to be especially a **continuation** of Old Testament teaching.<sup>497</sup>

Yet Revelation features not only the Lord's day or the seventh-day sabbath,<sup>498</sup> the harvest sabbath,<sup>499</sup> the sabbath rest of Heaven,<sup>500</sup> and the millennial sabbath.<sup>501</sup> In addition, it also features the sevenfold candlestick and the seven stars,<sup>502</sup> the seven churches of Asia Minor and their seven 'angels,'<sup>503</sup> the seven(fold) Spirit(s) of God,<sup>504</sup> the book with the seven seals,<sup>505</sup> the seven(fold) eyes of the Lamb,<sup>506</sup> the seven heavenly angels,<sup>507</sup> the seven trumpets,<sup>508</sup> the seven thunders,<sup>509</sup> and the seven thousand slain.<sup>510</sup>

Moreover, Revelation further features the seven mystical figures. Namely the woman, the dragon, the man-child, Michael, the beast out of the sea, the beast out of the earth, and the speaking image.<sup>511</sup>

Also the seven-headed dragon;<sup>512</sup> the seven-headed beast out of the sea;<sup>513</sup> the seven last plagues;<sup>514</sup> the seven golden vials;<sup>515</sup> the seven judgments;<sup>516</sup> the seven-headed scarlet beast;<sup>517</sup> the seven mountains;<sup>518</sup> the seven kings;<sup>519</sup> and the sevenfold triumphs.<sup>520</sup> As well as the seven new things (namely the new Heaven, the new Earth, the new Jerusalem, the new tabernacle, the new temple, the new sunlight, and the new Paradise).<sup>521</sup>

Again, the whole book of Revelation even consists of seven sevenfold divisions. For the various sections deal with: (1), the seven churches;<sup>522</sup> (2), the seven seals;<sup>523</sup> (3), the seven trumpets;<sup>524</sup> (4), the seven mystical figures;<sup>525</sup> (5) the seven vials;<sup>526</sup> (6), the sevenfold judgment on the whore;<sup>527</sup> and (7), the sevenfold triumph of God's Kingdom.<sup>528</sup>

Truly, then, the book of Revelation is sevenfoldly synchronized to the seventh degree! For it has far more "sevenfoldnesses" than even the sevenfold vengeance of Lamech,<sup>529</sup> the sevenfold oaths of Beersheba,<sup>530</sup> the seven years' servitude for the seven days' honeymoon of Jacob,<sup>531</sup> the sevenfold Levitical sabbath system,<sup>532</sup> and the seventy-times-seven necessity of forgiving a brother's sins.<sup>533</sup>

Now this book of Revelation first gives three introductory chapters on the state of the Church in the first century A.D. This is a description of the various congregations of the Church in the Presbytery of Asia Minor in John's own day.<sup>534</sup> Yet it is typical also of the various conditions of the Church Universal throughout the World in all ages.<sup>535</sup>

To Luther, just like the Book of Daniel, also John's Book of Revelation is to be interpreted neither preteristically nor futuristically -- but rather **historicistically**. Luther explains in his 1545 *Preface to the Revelation of Saint John*<sup>536</sup> that "this Book...is intended as a revelation of things that are **to happen in the future** [and well after John's own day], and...of tribulations...**for the Church**...."

"The first and **surest** step toward finding its **interpretation**, is to take from **history** the events and disasters that have come upon the Church before now, and hold them up alongside of all these pictures [given in the book of Revelation].... If, then, the two were to fit and agree with each other -- we could build on that as a sure...unobjectionable interpretation."

Then, after giving a further glimpse into Heaven,<sup>537</sup> the book deals with **Christ's conquest of the World**.<sup>538</sup> For we see Him 'going forth conquering, and to conquer'<sup>539</sup> through and on behalf of His people -- in spite of repeated wars and famines and deaths<sup>540</sup> and great tribulations<sup>541</sup> -- at the hands of Jews,<sup>542</sup> Roman(ists),<sup>543</sup> Mohammadans,<sup>544</sup> and similar despoilers.<sup>545</sup>

For Revelation 1:7 insists that ultimately 'all kindreds of the Earth shall wail, because of Him.' Revelation 1:17f assures us Christ is 'the First and the Last' and that He has 'the keys of Hell' and even of 'death.' Revelation 2:10 and 2:26 promise He will give His Church 'a crown of life' and 'power over the nations.'

Revelation 3:9 states He will make even 'the synagogue of Satan...to come and worship' Him. Revelation 5:9f predicts those 'redeemed...of every kindred...and nation..., shall reign on the Earth.' Revelation 6:2 says the Lamb goes forth 'to conquer.' And Revelation 7:9 says that 'a great multitude...of all nations' come and stand before His throne.

Of course, even while this is being accomplished -- there are many hindrances, such as earthly persecution of the saints by Papists and Muslims. Thus the souls of martyrs in Heaven ask: 'How long, O Lord, do you not avenge our blood on those who dwell on the Earth?'

But those dead saints were given white robes, and told to rest for a time. Until the number of their brethren who were to be slain like them, should be completed. Revelation 6:10f.

Remarked Calvin<sup>546</sup> against the Anabaptist doctrine of soul-sleep -- to "the souls of the dead..., white robes are given.... White robes are not at all adapted for sleep.... Therefore, when thus clothed, they must be awake...."

"These white robes undoubtedly designate the commencement of glory, which the divine liberality bestows upon martyrs while waiting for the day of judgment.... When the son who had wasted his substance had returned to his father, he was clothed in the best robe -- as a symbol of joy and festivity.... Luke 15:22."

Calvin also cited "Revelation 8:3" (on 'the prayers of all saints...before the throne'). Or "Revelation 9:3" (on prayers against persecution by Muslims).<sup>547</sup>

Luther,<sup>548</sup> before becoming a Protestant, had previously been an Augustinian monk. He maintained the A.D. 400f "Augustine held that [the A.D. 320f Unitarian] **Arius's** punishment in Hell becomes greater every day.... **Mohammed** came out of this sect."

Said Luther: "The first...chapters [in Revelation]...have no other purpose than...to show how...congregations arose...and how they are exhorted to abide.... In chapter six, the **future** tribulations begin.... In chapters seven and eight, begin...all kinds of **heresies**."

Apart from heretics, "the Church will have good angels [or messengers] and the pure Word.... These good 'angels' are the holy Fathers, like...**Athanasius** [the **Anti-Arian** Trinitarian], Hilary, the Nicene Council, *etc.*" And bad 'angels' -- like **Mohammad!**

After John foreheard the fifth angel sound his trumpet, he recorded: 'I saw a star fall from the sky..., and **he opened the bottomless pit**. And there arose a smoke out of the pit.... And out of the smoke, **locusts came upon the Earth**.... Then the sixth angel sounded [his trumpet]. And I heard a voice say...: "**Loosen** the four angels which are bound in **the great river Euphrates!**" Then the four angels were unleashed..., **to slay the third part of men.**' Revelation 9:1-13f.

Luther explained<sup>549</sup> that "in chapters 9 and 10, the real misery begins." In Revelation 9:1-11 "is **Arius**, the great heretic and his companions who plagued the Church so terribly everywhere" -- and who was the **unitarian** forerunner also of the even-more-unitarian **Islam**. In Revelation 9:12-13, "the second woe is...the shameful **Mohammed** with his companions the **Saracens**, who **inflicted a great plague on the Church** -- with their doctrines, and with the sword."

The Scottish Presbyterian James Durham observed:<sup>550</sup> "This **Mahomet** lived a little before...the year 650.... He denieth the Trinity of Persons.... He is against all **idols** and **images**.... It may be that God...purposed him indeed, to scourge that sin." Revelation 9:3-20.

Mohammad's armies swept westward across Christian North Africa and then into Western Europe. They terrorized the previously-christianized Armenia, Cyprus, Crete, Syria, Persia, Kazakstan, Babylon, Arabia, Palestine, Egypt, Libya, Numidia, Mauretania, Sicily, Spain, Portugal, Sardinia, Corsica and France -- till Charles Martel stopped them there in 732 A.D.

The 1637 Calvinistic *Dordt Dutch Bible* insisted that Revelation 9:3's Mohammad's "ungodly doctrine...was propagated throughout a large part of the World by his **Arabs and Saracens**, who looked like armed **locusts**." Albert Barnes commented: "This is referring to the empire of the Saracens.... **Mohammedan tradition** speaks of **locusts**.... Nothing would better represent...the Saracenic hordes...that spread over the East...and threatened to spread over Europe."

Having reached Central Asia by A.D. 730, Islam next infiltrated even Western China -- and then overwhelmed Afghanistan. From around A.D. 1000, the Turkmenis spread Islam not only into Western Siberia and Southern Russia and the Ukraine. They spread it also throughout Northern India, and thence through Malaysia to the Philippines and to Indonesia. Then those Turks moved across the Euphrates into Asia Minor -- or Turkey. Revelation 16:12-13.

Christ Himself unleashed this Turkish scourge – because of the Church's **idolatry!** Revelation 9:15-20. As John Knox's *Geneva Bible* put it, "the enemies of the East Country...would afflict the Church..., as did **the Arabians, Saracens, Turks, and Tartars.**"

Princeton's President Rev. Professor Dr. Jonathan Edwards explained:<sup>551</sup> "The two great works of the devil which he...wrought against the Kingdom of Christ, are...his **Antichristian** [Papal or Romish] and **Mahometan** [Muslim or Islamic] kingdoms.... Both together swallow...up the Ancient Roman Empire – the kingdom of Antichrist swallowing up the Western Empire, and Satan's Mahometan kingdom the Eastern Empire....

"**The Bishop of Rome**...claimed the power of Universal Bishop over the whole Christian Church through[out] the World..., by the civil power of the Emperor **in the year 606**.... **Mahomet**..., when...about forty [and thus around **610 A.D.**]..., began to teach his new invented religion..., until they overran a great part of the World....

"The **Turks**...were followers of **Mahomet**.... They began...to invade Europe [in A.D.] 1300, and took Constantinople and...all the Eastern Empire in the year 1453...[as] the 'horsemen' in the ninth chapter of Revelation."

Philip Mauro, in his commentary *The Book of Revelation* pp. 314-23, quoted Gibbon's *Decline and Fall of the Roman Empire* on Mohammad's successors: "They reigned by right of conquest over the nations of the East..., who were accustomed to applaud in their tyrants the acts of violence and severity that were performed.... Under the last of the Ommidades, the Arabian empire extended two hundred days' journey from east to west -- from the confines of Tartary and India, to the shores of the Atlantic Ocean."

Mauro also stated: "**Mohammedanism** has a superman [Mohammad], and a book [the *Quran*]. It is a satanic imitation of Christianity. It has spread over a great part of the christianized World.... Its founder was, without doubt, devil inspired.

"**Mohammed**, the fallen star, opened the pit (Revelation 9:1f) and let loose the darkening power of Satan.... He flooded the eastern part of the christianized earth, and considerable portions of the western also, with doctrines which can justly be termed hellish in their nature and effects....

"It is twice stated (in Revelation 9:20-21) that they ('the rest of the men that were not killed by these plagues'), 'repented not'.... History...shows that the nations which suffered under the **Saracenic** and **Ottoman** scourges, did not repent of...their **idolatries** and their worse than pagan practices."

Sir William Muir in his book *The Caliphate* said: "Like swarms from a beehive or like locusts darkening the air [Revelation 9:3], the one Arabian tribe after the other emerged and rolled to the north and then spread out in great hordes to the east and the west." And Gibbon stated: "It was on July 27 1299 when Othman (after whom the Ottoman Empire was named)...invaded the territory of Nicomedia" (cited in W.L. Emerson's *The Bible Speaks*, Sentinel, Kenilworth RSA, n.d., pp. 585 & 491). After that, not one of the Byzantine emperors of the Eastern Roman Empire dared to ascend the Byzantine throne -- without first obtaining the permission of the Ottomans.

The four 'angels' or messengers of Revelation 9:15, are probably fallen angels or demons, – inasmuch as their mission was to 'slay' one-third of mankind. One might compare this to the four angels or archangels celebrated in Islam – namely Gabrail, Mikail, Israfil and Israil or the angel of death – and especially compare this with the bad angels of Islam (namely Munkar, Nakir, Harut and Marut) under the control of Iblis or Shaitan (the devil).

At the end of his remarks on Revelation chapter nine and at the beginning of his remarks on Revelation chapter ten, Rev. Dr. Albert Barnes rightly comments: "The judgments which were brought upon the World by **the Turkish invasions**..., wrought no repentance or reformation [of the Church].... The **language** here is strictly applicable to these things. 'Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts'....

"In the previous apocalyptic revelations..., the **history** had been brought down...to the capture of Constantinople by the Turks..., A.D. 1453.... The sketches of history pertaining to the Roman Empire in the *Book of Revelation* [9:20f], have been made with surprising accuracy.... The same state of things continued subsequent to the plagues brought on by those invasions, which had existed before.... The same sins of superstition, **idolatry**, sorcery, murder, fornication and theft prevailed **afterwards** -- that had prevailed before..., in the Romish Church....

"The next event in the order of time, was the Reformation.... In the exposition of the chapter [ten,]...the symbols are such as accord well with the great leading events of the **Protestant Reformation**."

In the middle of the book of Revelation, the Apostle John as the writer was himself given a 'little book' (concerning the last things) out of the hand of the angel of the Lord, and told to prophesy to 'many peoples and nations and tongues and kings.'<sup>552</sup> The rest of the book of Revelation seems to consist chiefly of the explication of the contents of that 'little book.'

It deals with the unfolding of all the main highlights in the Post-Reformational struggles of Christianity here on Earth. It contains both warnings and predictions, especially for the Protestant Church.

However, in the following discussion, we limit ourselves only to the light which these prophecies in the 'little book' seem to throw upon our present age. What, then, are they?

After his vision of the terrible onslaught against Eastern Orthodoxy's Christian Civilization by the Turks,<sup>553</sup> John saw a 'mighty Angel.' This was apparently Christ Himself, seen as 'descending' **spiritually** from Heaven.

Wrote John: 'Then I saw a...mighty Angel come down from Heaven clothed with a cloud. And a rainbow was upon His head. And His face was like the sun -- and His feet like pillars of fire.'<sup>554</sup>

Luther continued by informing us that in Revelation 10:1f, "**along with this** [rise of Islam in Revelation 9,]...comes...the 'holy' **Papacy** -- with its great spiritual show, **the Mass**" in Revelation 11. Indeed, in Revelation 11:7, '**the beast** from the 'pit' is, he insisted, "**the worldly Pope**."<sup>555</sup>

Now Calvin died when but fifty-five, in 1564. He did not live long enough to write a commentary on the Book of Revelation. However, as previously seen in his *Commentary on the First Epistle of John* -- he saw that this Apostle John very clearly predicted the later coming of the **Papal Antichrist** -- if not also of **Muhammad**.

Consequently, Calvin would have expected also the same John's Book of Revelation to do the same. Indeed, texts in the Book of Revelation considered by Calvinists to be of significance in the rise and fall of the **Papacy and Islam** and the conversion to Christ of many of them, are: 9:1-21; 13:2-18; 16:10-14; 17:5-16 & 19:20 and 20:10.

Calvin's **historicist** view of predictive prophecy -- very clearly documented in his commentaries on Daniel and First Thessalonians and First John -- would be reflected in his understanding also of the last twenty-two chapters of Holy Scripture. That very view is reflected clearly also in Calvin's *Tracts and Treatises*; and, too, in many of his *Letters*.

As the 1560 Calvinistic *Geneva Bible* rightly comments, this 'mighty Angel' in Revelation 10:1f, "was Jesus Christ. He came to comfort His Church against the furious assaults of Satan and **Antichrist**" -- especially *via* Islam and the Papacy.

After centuries of ecclesiastical stagnation during which the Bible had almost been forgotten -- right after the **invention of movable type printing, the Bible was once again made accessible** at least in the ancient languages (of Hebrew and Greek and Latin). But then, it still needed to be **translated** -- and **preached** in the **various languages of the common people**.

Now this programme of World Christianization was to be executed through the publication of Christ's **Book**<sup>556</sup> -- the Holy Bible -- among men. So -- according to the *Geneva Bible*, Albert Barnes, Mauro, Lenski, and B.H. Carroll -- John now recorded how he saw that Christ Himself had **an open Bible** in His hand, and how a heavenly voice told His Church to "go and take **the...Book** [or *Biblion* alias *Biblaridion*] which had been opened, from the hand of the Angel"<sup>557</sup> Jesus Christ.

Albert Barnes commented that all this took place **at the very point in time** the invention of **movable-type printing** had promoted the publication of the Bible. That produced the **Reformation** of the Islamitically-threatened and papally-deformed Church.

Also Mauro explained:<sup>558</sup> "The question will naturally arise as to the **time** indicated by the loud voice of the mighty Angel and the seven thunders.... What marked this event outwardly, was **the Protestant Reformation**. That great event took place **at the time the waning of the Turkish power began....**

"There began at that time (sixteenth century), the era of the **prophesying anew** concerning peoples and nations and tongues and many kings. For certainly it was a new era of the preaching of the Word of God; the separation of the true from the untrue in the House of God; and the final testimony of God by His two witnesses (namely the Old Testament 'Law' and the 'Prophets' of Revelation eleven)....



"At that time also, there was a great and wonderful revival of learning. **The invention of printing** by means of movable type...gave us the printing press...[and] coincided with the translation of **the Holy Scriptures** out of the original languages, Hebrew and Greek, into the vernacular -- English and German -- with results that have been incalculably great.

"From that day to the present, **the diffusion of the knowledge of the Bible** has continued.... The printing press...is working toward the accomplishment of the purposes of God.... Most certainly, therefore, the era of **the Reformation** was one of the greatest of the entire dispensation [of History], and hence well deserving of a place in this prophecy."

Revelation chapter eleven makes it plain that **the Bible-believing Christian Church** is the true **Temple of the Lord** and the **City of God**.<sup>559</sup> That True Church and Divine City would get trodden down under foot during its 'Babylonian captivity'.<sup>560</sup>

This refers to the True Church's oppression by the papal<sup>561</sup> beast that ascends 'out of the bottomless pit.' And the "False Church" alias the 'outer court' of 'the Gentiles' or the Great City of 'Sodom and Egypt'<sup>562</sup> -- is the Romish Vatican. Thus Luther, the *Geneva Bible*, the *Dordt Dutch Bible*, Goodwin, Newton, Gill, Bengel, and many others.

The 'outer court' [alias the "Courtyard"], is **outside** the Temple. Do not measure that 'Nominal Christendom' which was outside of the True Church of Christ during the Middle Ages! For it has been given to the Pagans. 'And they shall tread under foot the "Holy City" [or the True Church], forty-two months.'<sup>563</sup>

Now this 'forty-two months' of downtreading, has **nothing at all** to do with any persecution of the Ancient Jews (thus many Preterists). Also, it has nothing to do with any possible future desecration of any building in the **modern land of Israel** (thus many Futurists). This forty-two months refers to the **mediaeval** period of the **Papacy's** 'Babylonian captivity'<sup>564</sup> **of the True Church Universal** -- meaning the 'Holy City' under the enduring "**Semi-Pagan**" power of the **Romish** yoke (thus Historicism)

Consequently, there is here no reference to the physical Jerusalem in Palestine (either ancient or modern). For note from the Historicist viewpoint that Revelation 11:1-8 is a direct continuation of 10:1-11, and that the latter apparently deals with the invention of printing in the time of the Pre-Reformation exactly when Constantinople fell to the Turks in 1453 A.D. (9:14-21). So Revelation 9:14 through 11:8 should all be read at one sitting -- if not even in one breath.

Most Theologians reject the identification of Revelation 11 with the first-century's Jerusalem. Instead, some identify it with 'Babylonian Rome.' Rev. Professor Dr. Hengstenberg rightly demonstrates<sup>565</sup> "the inadmissibility of the literal view" of Revelation 11:1-9 that it is "in the actual temple" of Jerusalem prior to A.D. 70 "in which we are here placed."

This is disproved by the fact that "there were no worshippers" or true believers in that temple after the flight of the Christians in 66½ A.D., during that time of the A.D. 66½ to 70 'cleansing' of the temple. Revelation 11:1,3,8,13,19 with 1:6f & 2:9 & 3:9,12 & 5:9f & 7:9-15 & 13:8 & 14:1-5,15,17 & 15:5 & 21:1-10 *cf.* Psalm 87:2 and Galatians 4:24 & 6:15f and Philippians 3:20 and Hebrews 11:22. Also see especially Ezekiel 40 to 48, which series of chapters

"unquestionably refers not to an external building but to the spiritual Temple of God's Kingdom, as is evident in particular from chapter 47."

Hengstenberg again comments on Revelation 11:2 & 11:13: "The truth, however, is that the [Mediaeval Church or] Temple is **preserved**.... Only the [Outer] Court[yard is] given up.... The **non-desolation** of the Temple, includes in itself the non-desolation of the City.

"That this 'City' is to be thought of as not destroyed, is evident besides from verse 13 -- according to which **only** the **tenth** part of the City falls. Only seven thousand men, who are hence to be understood to be the tenth part of the inhabitants of the city -- are killed. The rest give God the glory, and are consequently preserved."

At the A.D. 70 fall of the first-century Jerusalem in Palestine -- fully **ten-tenths** of the city was destroyed. And the desolation was **complete**. Consequently, Revelation 11:8 is not referring to the actual Jerusalem back then, but to "the great City which spiritually is called 'Sodom and Egypt' where also our Lord was crucified" -- especially in Rome's daily **Mass**!

Revelation 11:8's "great City which spiritually is called 'Sodom and Egypt'" -- is squarely to be equated with Romanism. Thus Luther, the *Geneva Bible*, Pareus, the *Dordt Dutch Bible*, Tillinghast, Goodwin, Poole, Jurieu, Whitby, Matthew Henry, Sir Isaac Newton, Gill, Bishop Thomas Newton, Bengel, and perhaps most also of the subsequent expositors (such as Barnes and Lange *etc.*).

For, to quote the *Geneva Bible*, Revelation 11:8's 'great City...called Sodom and Egypt where also our Lord was crucified' does, in one word, include "the whole jurisdiction of the Pope." Similarly, Revelation 11:1's 'temple' is not a Jewish building in (old or modern) Jerusalem.

To the contrary, it is the "Mediaeval Church" (thus the *Geneva Bible* and the *Dordt Dutch Bible* and Matthew Poole). It is the "Gospel Church" (thus Adam Clarke).

It is the "True Church" (thus Albert Barnes). It is the "City of God" (thus Lange and Lenski and Carroll). It is, in fact, "the Christian Church" (thus the *Afrikaans Bible with Explanatory Notes*).

Revelation 11:1's 'temple of God' is indeed located in 11:2's 'Holy City.' But the latter in its turn means not the actual Jerusalem in Palestine during the first century, but the "Visible Church."

Thus the 1637 *Dordt Dutch Bible*. It is the "Christian Church" (thus Matthew Poole); the "True Church" (thus Albert Barnes); or "the Church" (thus the *Afrikaans Bible with Explanatory Notes*).

The latter further very compellingly points out that the word 'City' in Revelation 11:2 as well as in 11:8, **cannot** be the actual first-century Jerusalem in Palestine. Inasmuch as **10/10ths** of the latter was destroyed in A.D. 70 -- and **not merely one-tenth** of the 'City' (as clearly recorded in 11:13).

The learned Hengstenberg is correct where he writes<sup>566</sup> that "no trace whatever is to be found here [in Revelation 11:1-8] of Jerusalem" in Palestine -- the latter's "temple being in ruins at the time of the vision. Nor [is there] any trace of a re-building to take place in the future, either here or in any other part of the *Book [of Revelation]*....

"This [**dispensationalistic**] 'literal' method of exposition" -- which assumes the old Jerusalem temple would one day get **rebuilt** -- "belongs to an entire chain of representations in regard to the Kingdom of God which has recently indeed obtained extensive support.... In particular, the *Society for the Conversion of the Jews* is pervaded by it.

"We cannot regard it as agreeable to the Scriptures! It is a kind of...idea that the converted Jews [or Hebrew-Christians] in it [the Church], are to form a sort of 'spiritual nobility' in the Church....

"It misleads the converted to form a sort of peculiar brotherhood among themselves [*viz.* as self-styled 'Messianic Jews' rather than as 'Christians']. It prevents them from incorporating themselves properly with the general society of the Christian Church, in which alone the means of recovery can be found....

"Let us here also look back to the soundness of the Older Church [of the Patristic Fathers]!" Let us "cease to change Jewish Christians [alias Hebrew-Christians], into 'Christian Jews' [alias ecclesiastical Judaizers]!"

Also Revelation 2:9f & 3:9f warn us against 'those who say they are Jews' but who reveal themselves to be 'the synagogue of Satan!' They would humiliate if not even persecute the True Church, which alone correctly worships God!

Now this time of oppression would last for '1260 days' or 1260 day-years or 1260 years.<sup>567</sup> Yet throughout this whole time of persecution, Christ's two faithful witnesses (or Jehovah-Jesus' Ministers declaring His Law and His Prophecies)<sup>568</sup> -- would nevertheless continue to be heard.<sup>569</sup>

On the rejuvenation of a "dead" Protestantism, the *Dordt Dutch Bible* comments that the slain 'two witnesses' were to be followed by "the **greater power** and glorifying of those witnesses -- by those who replace them. This in turn was followed by yet others who would be strengthened also by the power of the civil government in [Lutheran] Germany, [Huguenot] France, [Puritan] England, [Presbyterian] Scotland, [Calvinistic] Switzerland, the [Reformed] Netherlands, Colonial America and the early U.S.A., and other parts of the World -- notwithstanding all the force of the Antichrist. This has been accomplished -- and is **still being perfected**.

These '1260 days' seem to be day-years, and hence **1260 years** or twelve-and-a-half centuries according to the 'day-year' principle of predictive interpretation.<sup>570</sup> Thus the **Classic Historicists** Joachim of Floris, Eberhard of Salzburg, Wycliffe, Osiander, Flaccius Illyricus, the *Dordt Dutch Bible*, Brightman, Pareus, Mede, Cotton, Gerhardt, Alsted, Jurieu, Matthew Henry, Bishop Thomas Newton, Albert Barnes, Apostolos Makrakis, and many others -- such as Calvin.<sup>571</sup>

We say this **Classic Historicist** position was strongly advocated also by the greatest of all of the Protestant Reformers, **Calvin himself**. He remarked<sup>572</sup> that "the Spirit exhorts believers

to prepare themselves...through an uninterrupted period of **many ages**.... For it is customary with men in adversity to compute time not by years or months but by **days** -- a single **day** being, in their estimation, **equal** to a **year**....

"The sons of God shall soon become increased.... Men must wait for '**the time, [two] times, and half-a-time**'.... I have stated my **objection** to the **opinion** of those who think **one year and two and a half [years]**, to be here intended.... Its meaning is very simple.

"'Time' means a **long period**; 'times,' a **longer period**.... The 'half-a-time' is **added** for the comfort of the pious, to prevent their sinking under the delay.... 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**.... How sad is the dispersion of the Church in these days!... Yet the **end** would be **prosperous**.... The angel then **purposely** puts '**days**' for **years**, implying...that time may seem **immeasurably prolonged**."

The Calvinistic *Dordt Dutch Bible* comments:"The '**days**' **mean whole years**, as in [Numbers 14:34 and] Ezekiel 4:5*f* and Daniel 9:24. Some compute the beginning of those years from the year 606, when the Bishop of Rome for the first time took over the title of Bishop of the whole Christian Church (which is peculiar only to Christ)."

Now this period of 1260 years of papal persecution of the Church, began inconspicuously in the early centuries. Then the 'downtreading' increased from the seventh and peaked in the thirteenth century -- as the Papacy gradually rose to prominence. Yet that period began to end from the fourteenth through the twenty-first centuries -- as the Papacy gradually dwindled and still keeps on dwindling, whenever bravely challenged by the powerful preaching of the Word of God.<sup>573</sup>

Note Revelation eleven predicts the Christian Church would be kept in a 'Babylonian captivity' for 1260 'days' alias 3½ "years" or 'half of seven years' *cf.* the "three-and-a-half 'days'" in Revelation 11:2,3,9,11. This is reminiscent of the seventy years of the Babylonian captivity of Israel in the past. Leviticus 26:28-35; Second Chronicles 36:1-23; Jeremiah 25:11*f* & 29:10; Daniel 9:1*f*,21-27 & 8:10 & 11:31,36 & 12:1,7,11.

Yet just before the invention of printing in the middle of the fifteenth century A.D., the Romish Papacy itself was in a similar "Babylonian Captivity" -- **and also for about seventy years**. For from 1309-76, Romanism's Popes (or 'Antipopes') were all **French** (*cf.* at Revelation 11:13), and the Papacy then operated not from Rome but from Avignon in France.

Note too that the Papacy only gradually rose to power. It was about 1000 years from the first faint ecclesiastical assumption of the primacy of the Bishop of Rome in purely ecclesiastical matters (Bishop Stephen in A.D. 257) -- to the actual exercise of the papal claim to universal secular rulership too.

At that latter time, a number of important events rapidly took place. The whole of England and Ireland were placed under papal interdict in 1208. And in 1209, King John was excommunicated -- until in 1213 he gave the Pope "our Kingdoms of England and Ireland, with

all their rights and dependencies, in order [for the Pope] to receive them [King John and England and Ireland] anew as vassals of God and of the Roman Church."

Indeed, at the Fourth Lateran Council in 1215 – the Pope resolved to reconquer the Holy Land. He also resolved physically to punish all unrepentant heretics -- and to require Jews and Saracens to wear distinctive clothing, while debarring them from holding any public office over Christians.

It was also about 1000 years from the establishment of the power of the Roman Bishop (in 461) -- to the Fall of Constantinople and the beginning of the Renaissance (in the latter half of the fifteenth century), during which time the secular power of the Pope alternately waxed and waned *vis-a-vis* Islam and the regal European power-wielders of the Holy Roman Empire. For here, we should note: the Papacy's loss of Spain, Sardinia and Sicily; the *Pseudo-Isidorian Decretals*; the claims of Pope Nicholas I; the papal crowning of Emperor Charlemagne; Emperor Otto's appointment of Pope Gerbert; the rule of the Papal Office by the nobility of Italy; the 1054 division between the Eastern and the Western Church; the power struggle between King Henry IV of Germany and Pope Gregory VII alias Hildebrand; the Turkish inroads into the Eastern Roman Empire; and the Crusades; *etc.*

An amount of time elapsed from the first setbacks received by the Papacy (namely the loss of his African and Asian churches to the Arabian and the Saracen Muslim armies from A.D. 620 onwards) -- to the loss of the last Papal State in Italy during the 1860s. That time-lapse embraced about 1260 years.

It is difficult to set an **exact** point of departure or an exact point of fulfilment for the 1260 years of the papal desecration of the Church. Yet 1260 years elapsed between each of the major dates in the rise of the Papacy -- and each of the major dates in the decline thereof.

For example: 1260 years elapsed from A.D. 257 (the first time the primacy of the Bishop of Rome was asserted in ecclesiastical matters) -- and 1517 (the time Luther launched the Protestant Reformation against that primacy). Another 1260 years elapsed between the issuing of the 533 *Donation of Justinian*, and its enforcement in 538 (whereby the State recognized the ecclesiastical primacy of the Bishop of Rome) -- and 1793 (when Romanism was abolished in France), and 1798 (when Napoleon's Generals imprisoned the Pope in Rome). And yet another 1260 years elapsed between the decree of Emperor Phocas and the first time the Bishop of Rome alone was called "Pope" (in 606-10) -- and the Pope's loss of his last Papal State (in 1866-70).

As Luther pointed out:<sup>574</sup> "The shameful **Mohammad** with his companions the Saracens...inflicted a great plague on the Church.... Along with this," comes "the 'holy' **Papacy** with its great 'spiritual' show -- the **Masses**. They [*viz.* both the Muslims and the Papists] lay hold upon the Temple..., and start a **sham church** or **outward 'holy place.'**"

This is how also Calvin regarded Romanism.<sup>575</sup> Yet the great Genius of Geneva did not regard Roman Catholicism as a **Non-Christian** religion (like Judaism or Islam). Nor did he regard Romanism as a legitimate branch of the True Church (such as Lutheranism or Presbyterianism). Instead, Calvin regarded Romanism as a 'false church' – *ecclesia falsa* -- as God's temple's 'outer court[yard]' **polluted** by the 'Gentiles' alias the Romish Papists.

