

Yet this time of the 1260 years' captivity of the true City of God would then end with the powerful "resurrection" of apostolic Protestantism,⁵⁷⁶ resulting in a great earthquake.⁵⁷⁷ That would ultimately bring about the fall of fully a tenth of the oppressive Vatican Empire – the fall of fully a tenth of that great city called 'Sodom and Egypt'.⁵⁷⁸

This prediction of the 'fall' of one-tenth of Romanism is probably in part a pointer to the 1793-98 Revolutionization and de-Romanization of France (as previously one of the ten horns of the Roman-Romish Empire of Daniel chapter seven).⁵⁷⁹ It occurred exactly 1250 years after the Donation of Justinian in A.D. 533-38 (by which that Emperor gave state recognition to the Bishop of Rome as the assumed head of the entire Christian Church).

In 1789, the French Revolution occurred – thereby destroying one-tenth or one of the ten 'toes' or 'horns' of the so-called Holy Roman Empire. It was only the Wesleyan-Whitefieldian revival at the time of the French Revolution which saved England too from a similar fate. And unquestionably, the French Revolution was the mother of the Red Russian and the Red Chinese Revolutions.⁵⁸⁰

In the Middle Ages, Charles Martel of France stopped the Muslim advance – and Charlemagne of France was the chief builder of the Holy Roman Empire. Too, just before the Pre-Reformation, all of Rome's Popes were French; all ruled from Avignon in France (1309-76). And many believe also that Revelation 11:13's 'earthquake' was the 1789 French Revolution, which de-Romanized France as 'one-tenth' of the 'City' of the Holy Roman Empire.

Interestingly, on the strength of Revelation 11:13 & 16:13-19 & 17:7-16, the 1789 French Revolution was accurately predicted by Archbishop Brown (1551), John Knox (1572), Mede (1633), Cotton (1639), Brightman (1644), Goodwin (1654), Ussher (1655), Durham (1660), Increase Mather (1669), More (1680), Jurieu (1687), Vitranga (1719), Daubuz (1720), Lowman (1745), and many others.⁵⁸¹ Thus especially Goodwin's *The French Revolution Foreseen in 1639*.⁵⁸²

Thus too Jurieu wrote in his 1687 *Accomplishment of Scripture Prophecies*:⁵⁸³ "What is this 'tenth part of the City' which shall fall? In my opinion, we cannot doubt that 'tis France. This kingdom is the most considerable part or piece of the ten horns....

"Who must begin this last revolt? 'Tis most probable that France shall.... It cannot be any country but France, which a long time ago hath begun to shake off the yoke of Rome.... 'The tenth part of the City' which must fall, is France."

In 1687 -- more than a century before the French Revolution – Philipot wrote in his *Clarifications of St. John's Revelation*:⁵⁸⁴ "As the king of France did his utmost to enhance the glory of Popery, it will be the king(dom) of France who shall mostly contribute to her ruin.... France is one of the ten horns of the beast.... According to St. John, she should rise...with the Papal Empire.... France is...a part of the 'City' -- that is, of the Papal Empire."

Finally, in 1748 – still 41 years before the French Revolution – Bishop Thomas Newton insisted⁵⁸⁵ that "Rome therefore will finally be destroyed by some of the princes.... As the kings

of France have contributed greatly to her advancement, it is not impossible nor improbable that some time or other they may also be the principal authors of her destruction. France hath already shown some tendency toward a reformation – and therefore may appear more likely to effect such a revolution."

And, indeed, after the 1789 French Revolution, many Theologians saw France as the great engineer of Revelation 11:13. Such include Priestley, Dwight, Hopkins, Faber, Thomas Scott, Adam Clarke, Alexander Keith, Bickersteth, Bishop Edward Elliott, Albert Barnes and many others.

The Presbyterian Rev. Dr. Albert Barnes of Philadelphia commented⁵⁸⁶ on Revelation 11:13f and 16:2f: "No events have ever taken place in history that would better be compared with the shock of an **earthquake**.... The **French Revolution**...in the overthrow of the papal power...has more plausibility than any other explanation proposed.... 'A **revolution in France**,' said Napoleon, 'is sooner or later followed by a **revolution in Europe**'....

"The scenes which occurred in the times of the French Revolution...would properly denote that tremendous outbreak of social and moral evil, of **democratic fury**, atheism and vice, which was specially seen to characterize **the French Revolution**.... From France as a centre, it spread like a plague throughout its affiliated societies to the **other countries of 'Papal Christendom'**....

"All the infidelity and **atheism** of the **French** Nation – before so strongly papal – went...far in **weakening** the power of the **Papacy**.... The horrid outbreaks in the **French Revolution** -- were the first in the **series** of providential events that will **result in the entire overthrow of that Antichristian Power**."

Karl Marx wrote an appreciative tract *On the French Revolution*. Also Vladimir Lenin (in his *Can Jacobinism Frighten the Working Class?*) declared that the "Jacobinism" of the French Revolution is "one of the highest **peaks** in the emancipation struggle of an oppressed class. **The Jacobins gave France the best models of a democratic revolution**." Modern Communism or "Jacobinism" in Europe and in Asia during the twentieth century, was to be "**the rule of the revolutionary class...for advancing Socialism**."

For the bloody French Revolution of 1789 – quite unlike the reformatory American *Declaration of Independence* of 1776 -- was thoroughly atheistic. It tried to abolish God and the Christian Sunday. It is provably the forerunner of both nineteenth-century "**Democratic Socialism**" and the twentieth-century **Communist Revolution** of 1917 in Russia -- and all of its succeeding communist revolutions in Eastern Europe, Africa, Latin America, and Red China.

This prophecy may also refer even to Protestant America's great 1776 *Declaration of Independence* from Britain -- just before that time.⁵⁸⁷ Yet unlike America as "one nation under God" (and *cf.* too her 1783 Peace Treaty with England "in the name of the Most Holy and undivided Trinity") -- the 'horn' of France broke not only with the Papacy but even with God and Christianity at and after the atheistic and *Illuminati*-inspired 1789 French Revolution.

For the 1793 Revolutionary Reign of Terror quite "abolished" Christianity -- and the 1796 French Communist Revolution of Babeuf and Buonarrotti was even the demonstrable forerunner

of nineteenth-century Democratic Socialism as well as of the later 1917 Russian Revolution and all of its communist successors. Indeed, the 1798 French Generals even imprisoned the Pope in his own Vatican.⁵⁸⁸

But also after the "French" falling away of 'the tenth part of the City' of the so-called Holy Roman Empire, we are told that 'the remnant were affrighted and gave glory to the God of Heaven.'⁵⁸⁹ Indeed, they are to be converted to Christ (thus the *Geneva Bible*, the *Dordt Dutch Bible*, Matthew Poole, Albert Barnes, and Dr. B.H. Carroll) -- when the seventh angel sounds his trumpet. Even after the fall of France and its aftermath.

The *Geneva Bible* here commented that when they shall understand by God's Word the glory of His [Name] and the punishment of His enemies -- **they shall fall [away] from the Pope, and glorify God.**⁵⁹⁰ Also the *Dordt Dutch Bible* here commented that "**a large part of the Romish and Anti-Christian hierarchy falls away from the Antichrist.**"

For the kingdom of Christ will ever increase.⁵⁹¹ And 'the kingdoms of this World are (to) become the kingdom of our Lord and of His Christ. And He shall reign for ever and ever.'⁵⁹² For the long period of blessing of our Earth's golden jubilee, will then have arrived!

* * * * *

12. THE PROPHECIES OF THE BOOK OF REVELATION TWELVE TO FIFTEEN

In Revelation twelve we are given an amazing synopsis of the overall victory of our King, the Lord Jesus Christ. We are also given a glimpse into some of the victorious battles of the Lord's children. Those battles relate to the expanding Kingdom of God and the increasing victories of His children over the devil and his followers, down through the centuries.⁵⁹³

First, the chapter clearly implies the pre-human victory of the Son of God over Lucifer after the latter's fall into sin.⁵⁹⁴ Second, it refers to the victory of Eve and her seed over the devil and his seed.⁵⁹⁵ Third, it refers to the triumph of Christ (at His birth) over Herod, and (at Christ's resurrection and ascension) over Pilate -- the Roman lackeys Herod and Pilate being the instruments of the Pagan Roman Empire (itself a tool of the devil).⁵⁹⁶

And fourth, it predicts the subsequent struggle and ultimate triumph throughout the Earth in general and the Roman Empire in particular of Christ's Church⁵⁹⁷ -- through her faithful obedience to the 'faithful witnesses' of the Old Testament Law and Prophecies; and the New Testament blood of Jesus;⁵⁹⁸ and the 'Commandments of God' in both Old and New Testament times.⁵⁹⁹ In spite of the Mediaeval Church's persecution by Satan's Rome for some 1260 years long.⁶⁰⁰

In Revelation 12:7-9, says Luther, "the Prince of this war -- called **Michael** -- is and can be none other than our Lord Jesus Christ.... Daniel 3:25 [& 12:1f].... Therefore, together with His Church -- Christ must offer resistance and battle against the army of the hellish dragon, **the Pope, the Turks...and the destructive gangs.**"

As the Calvinistic *Geneva Bible* comments:⁶⁰¹ "The Church...is compassed about with Jesus Christ the Son [and the Sun] of righteousness.... **The Church treads under foot** whatsoever is mutable and inconstant with all corrupt affections!"

According to many Theologians, this probably refers first to the birth of Jesus Christ as the Second Adam. Thus Tertullian, Hippolytus, Victorinus, *etc.* According to other Theologians, Revelation 12:2-5 also refers to the ongoing 'birth' of new Christians especially in the Early Church and in the Mediaeval Church. Thus Methodius, the Calvinistic *Geneva Bible*, the *Dordt Dutch Bible*, and Matthew Henry.

Who was the one brought forth by the woman in John's vision? First, none Other than He "Who was to **rule all Nations** with a rod of iron."⁶⁰²

Albert Barnes commented: "The dragon stood...to prevent the increase and spread of the Church in the World." Yet "the Church...was destined to reign in all the Earth....

"All the Earth was to become subject.... That Church was...to be enlarged.... Though its increase was opposed, yet it was destined ultimately to assert a...sway over all the World."

In respect of the appearance of the great red dragon, Barnes also said: "John meant to describe what occurred in the World at the time when the True Church seemed to be about to extend itself over the Earth -- and when that prosperity was checked by the rise of the Papal Power.... The woman is driven for 1260 years into the wilderness, and nourished.... I regard this therefore as referring to the time of the rise of the **Papacy**."

"They [our brethren] **overcame** [or **conquered**] him [the Pope,] by the blood of the Lamb and by the Word of their testimony. And even unto death, they did not love their lives [the way they now loved the Lamb]!"⁶⁰³ As the Calvinistic *Geneva Bible* rightly comments in its heading to this chapter, here "the **victory** is gotten, to the comfort of the faithful."

Throughout this time, the True Church of God continues to go from strength to strength. She is hidden from the Satanic persecutor, and kept by the power of God.⁶⁰⁴

She overcomes the devil (at the christianization of the Pagan Romans after Constantine's conversion at the beginning of the fourth century A.D.)⁶⁰⁵ Later, she forges ahead at the increasing Protestantization of the papally-cultivated Church from 1517 A.D. onward.⁶⁰⁶

She does this, only by the blood of the Lamb and the Word of her testimony -- and her grateful keeping of God's Ten Commandments.⁶⁰⁷ Even the Earth itself co-operates to promote her welfare, into an increasing "majority remnant"⁶⁰⁸ down throughout future history -- in spite of all the attacks of Satan.⁶⁰⁹

"Then to the woman were given two wings of a great eagle, so that she might fly into the wilderness. Into her place where she is nourished for a time and [two] times and half a time, away from the face of the serpent."⁶¹⁰

Comments the Historicistic because Calvinistic *Dordt Dutch Bible* (on Revelation 12:7-15): "This war and **victory** must here be understood of an exceptional appropriation of the first victory

of **Christ** which would yet follow against Satan in the Members of Christ. Of this, Christ Himself speaks in Matthew 16:18 and Paul in Romans 16:20 -- namely during the times of persecution and seduction under **Pagan and Arian Emperors**....

"Then, Christ was opposed severely -- in His Members -- especially also when the [**papal**] **Antichrist in the West** and the **Mohammadans in the East** got the upper hand, and suppressed the Church of Christ throughout the whole World. This is clearly proved from the time of 1260 days attributed to the flight of the woman in the Wilderness, after this struggle."

As the Calvinistic *Geneva Bible* remarks: "Satan was **not able to destroy the Head -- or the Body.**" Meanwhile (according to some of the manuscripts), the dragon -- **unable to reach that remnant in the Wilderness** -- frustratedly went and "stood upon the sand of the sea."⁶¹¹

Here, in Revelation thirteen, we have an inspired reinterpretation and updating of Daniel seven and eight. In Revelation thirteen's sea-beast, Daniel's four beasts or successive political world-empires are all combined into one.⁶¹²

This constitutes the Imperial Roman Empire -- after the consumption of the Babylonian, Medo-Persian and Greek 'beasts' by the then regnant **Roman** beast especially after the fall of Rome in 476 A.D. Thus Pierre d'Olivi, Luther, Mede, Increase Mather, Matthew Henry, Elliott, and many others.⁶¹³

The sea-beast is followed by the lamb-beast (Revelation 13:1-11). Some Preterists have identified the sea-beast not with Rome but with the Judaistic State in Judea right before A.D. 70. However, Revelation 13:1-7's sea-beast is obviously a projection of the Fourth Beast of Daniel 2:34-43 & 7:19-25. And that Fourth Empire was clearly identified as Rome by the Ancient Hebrews (Daniel, Jaddua, the *Talmud*, the *Targums*, and Josephus); and by subsequent Judaists (Johanen ben Zakkai, Akiba ben Joseph, Pirke Eliezer, Saadia ben Joseph, Sahl ben Mazliah, Jephth ben Halevi, Rashi Solomon ben Isaac, Abraham ben Ezra, Moses Maimonides, David Kimchi ben Joseph, Levi Gersonides, Isaac Abranavel, Mordecai ben Judah, and Manasseh ben Israel).

The sea-beast was equated with Rome also by the Early Church Fathers. Thus: Jesus Christ (Matthew 24:1-28 *cf.* Daniel 9:27 & 12:11), John the Apostle (Revelation 13:1 *cf.* Daniel 7:17f), the 185 A.D. Irenaeus,⁶¹⁴ the 200 A.D. Tertullian,⁶¹⁵ the 220 A.D. Hippolytus,⁶¹⁶ the 300 A.D. Victorinus,⁶¹⁷ Lactantius, Tichonius, Ambrose, Augustine, Jerome and many others.

Irenaeus, who knew the earlier John and his Book of Revelation, said that "Antichrist" was the "apostate" whom Christ said would be the fulfilment of 'the abomination of desolation which has been spoken of by Daniel the Prophet' (Matthew 24:15 *cf.* Daniel 12:11). For "Daniel too, looking forward to the end of the last (or Roman) kingdom -- *i.e.*, the ten last kings amongst whom the kingdom of those men shall be partitioned, and upon whom the son of perdition shall come -- declares that ten horns shall spring from the (Roman) beast." Then, "another horn" -- the Romish Papacy! -- "shall arise in the midst of them."

Indeed, John's Revelation indicates "what shall happen...concerning the ten kings who shall then arise -- among whom the (Roman) Empire which now rules [the Earth], shall be partitioned."

The ten kings and the subsequent Papal Antichrist or "he who is to come, shall slay three (of those ten kings) and subject the remainder (or the seven others) to his (papal) power – so that he shall himself be the eighth (horn or kingdom) among them (*cf.* Daniel 7:7f,20f). And they shall lay Babylon (or the Neo-Roman Empire) waste, and burn her with fire....

"(Antichrist) comes, and of his own accord concentrates in his own person the apostasy.... He sits also in the temple of God, so that his dupes may adore him as Christ" or as the Vicar of Christ (Second Thessalonians 2:3-8)." John thus describes (it) in the Apocalypse: 'And the beast which I saw was like unto a leopard *etc.*' (Revelation 13:1-7).

"After this, he likewise describes (the next or papal beast or) his armour-bearer, whom he also terms a false-prophet." This latter beast has the number '666' (*cf.* Revelation 13:18), which means 'Romish' or 'Latin.' For, concluded Irenaeus, "Lateinos has the number six hundred and sixty-six.... It is...very probable this is the name of the last (or Roman) kingdom [of the four seen in Daniel chapters 2 & 7]. For the Latins are they who at present bear rule."

Again, Tertullian identifies the power that was 'holding back' the manifestation of the Antichrist or 'the man of sin' (Second Thessalonians 2:3-8). He says: "What obstacle is there but the Roman state – the falling away of which, by being scattered into ten kingdoms, shall introduce Antichrist upon its ruins?" The martyrs in glory await to see how that "city of fornication may receive from the ten kings its deserved doom, and that the beast Antichrist with his false-prophet may wage war on the Church of God." *Cf.* Revelation 6:9-11 & 13:1f & 17:1f.

Similarly, Hippolytus wrote: "All...who at present still hold the power, are Latins. If then we take the name as the name of a single man, it becomes Latinus" (*cf.* Revelation 13:18).

After the time of the first Christian Roman Emperor Constantine, the sea-beast was identified with Post-Constantinian Imperial Rome by Mid- and also by Late-Mediaeval Theologians. Thus Berengaud, Waldo, Joachim of Floris, Eberhard of Salzburg, Petrarch, Wycliffe, Purvey, Brute, Huss, and Savanorola.

That same identification was made by the Early Reformers Luther, Oecolampadius, Melancthon, Tyndale, Osiander, Knox, the Calvinistic *Geneva Bible*, Latimer, Ridley, Illyricus, Bullinger, and Funck. Too -- by nearly all later Lutherans and Calvinists and Anglicans such as Jewel, Cranmer, Chytraeus, Foxe, Pareus, the *Dordt Dutch Bible*, Gerhard, Alsted, Mede, Durham, Cocceius, Cotton, Increase Mather, Jurieu, Matthew Henry, Jonathan Edwards, Thomas Newton, Bengel, Brown of Haddington, Priestley, Thomas Scott, Adam Clarke, Elliott, David Brown, Patrick Fairbairn, Symington, Albert Barnes, Lange, Makrakis, Kik, and many others.

The following **Pre-Reformation Theologians** regarded Revelation 13:1f's **sea-beast** as **Antichrist**: Irenaeus, Tertullian, Cyprian, Victorinus, Lactantius, Ephraim, Ambrose, Augustine, Bede, Strabo, Waldo, Bernard of Clairvaux, Joachim of Floris, Albert the Great, Wycliffe, Brute, Purvey, and Huss. The following **Protestant Reformers** did the same: Tyndale, Osiander, Jewel, and Bullinger. The same view was taken by **Puritans** and **Post-Puritans** like John Cotton, Durham, Cocceius, Increase Mather, Spener, Goodwin, Jurieu, Cotton Mather, Matthew Henry, Isaac Newton, and Jonathan Edwards. This was done also by **later theologians** such as: Bengel, Gill, Bishop Newton, Wesley, Hopkins, Dwight, Bishop Elliott, and Albert Barnes.

Already in A.D. 840, Walafrid Strabo suggested that Revelation 13:1f's **sea-beast** adumbrated the **Papacy-in-embryo**. In this, he was followed by Waldo, Wycliffe, Purvey, Huss, Tyndale, Osiander, Jewel, Bullinger, the Westminster Theologians in their *Westminster Confession*, Cotton, Cocceius, Goodwin, Cotton Mather, Isaac Newton, Jonathan Edwards, Bengel, Gill, Bishop Thomas Newton, Wesley, Hopkins, Dwight, David Brown, Bonar, and Fairbairn -- prior to the Church's massive collapse into liberalism through the impact of the earlier so-called 'Enlightenment' and the French Revolution.

Indeed, even most of those who apply Revelation chapters 4 to 11 against Jerusalem -- nevertheless apply Revelation chapters 12 to 18 against Rome. Thus Alcasar, Grotius, Hammond, Lightfoot, Ewald, and Scholten *etc.*

Now the Imperial Roman Empire in principle received a deadly wound when Emperor Constantine became a Christian -- on the basis of Christ's previous resurrection from the dead and ascension to His throne in Heaven.⁶¹⁸ Yet this deadly wound was also gradually and progressively inflicted in subsequent centuries too.

We see this in Constantine's formal "christianization" of the Roman Empire in 312-337. And we also see the wound inflicted on the political beast anew, by the fall and destruction of all Non-Christian empires -- such as those of Attila the Hun (406-53), of the Mohammedan Arabs and Turks (seventh through twentieth centuries), of the Judaistic Oriental Khazars (740-956f), of the great Genghis Khan (1162-1227), of Tamerlane (1336-1405), of the Moguls (1530-1790), of Napoleon (1769-1821), and even of the (just recently cracked) Communist International.⁶¹⁹

See the wound inflicted by the conversion of Northern and Western Europe to Protestantism at the time of the sixteenth century Reformation, and in Protestantism's subsequent and still-continuing Worldwide expansion.⁶²⁰ For the political beast may oppress Christianity for only 1260 year-days. Then, however gradually, its power is to be broken permanently and even militarily destroyed.⁶²¹ Both before the Reformation and subsequently -- it was identified as the Papacy, Roman Catholicism, the Jesuits, the Spanish Inquisition, or the Pope's Clergy.

The **sea-beast** was equated with **Post-Constantinian and degenerate Mediaeval Rome** by many Mid- and Late-Mediaeval Theologians such as Berengaud, Waldo, Joachim, Eberhard, Petrarch, Wycliffe, Purvey, Brute, Huss, and Savanorola. The same identification was made by the Early Protestant Reformers like Luther, Oecolampadius, Melancthon, Tyndale, Osiander, Knox, the Calvinistic *Geneva Bible*, Latimer, Ridley, Illyricus, and Bullinger. Before the rise of theological liberalism round about the time of the French Revolution, the same identification was made also by nearly all later Protestants -- such as: Jewel, Cranmer, Brightman, Pareus, the Calvinistic *Dordt Dutch Bible*, Gerhard, Cramer, Alsted, Mede, Durham, Cocceius, Cotton, Increase Mather, Jurieu, Matthew Henry, Jonathan Edwards, Bishop Thomas Newton, Bengel, Brown of Haddington, Thomas Scott, Adam Clarke, Bishop Elliott, David Brown, Fairbairn, Symington, Albert Barnes, Lange, Kik, and many others.

In a particular way, the blasphemous political sea-beast (of Post-Constantinian wicked emperors like Julian the Apostate and the cruel Phocas) was wounded by the fall of Rome in 476 A.D. After that, a religious **lamb-beast** came to heal the Roman political sea-beast.⁶²²

The rise of the **lamb-beast** is probably the event most centrally referred to in Revelation thirteen -- inasmuch as the sea-beast's ten horns indicate its decomposition into the ten kingdoms of Early-Mediaeval Western Europe before the rise of the Papacy.⁶²³ This lamb-beast was the Romish Papacy (thus the Waldensians, Dante, Petrarch, Brute, Huss, Savonarola, Luther, the *Geneva Bible*, and almost all subsequent Protestants).⁶²⁴

The **lamb-beast** of the Romish Papacy thus turned the Post-Constantinian Imperial Roman sea-beast into the so-called 'Holy Roman Empire' of Charlemagne -- from the Middle Ages onward, right down to the time of the Protestant Reformation.⁶²⁵ In this way, the sea-beast of Post-Constantinian Imperial Rome -- though mortally wounded by the fall of Rome to the Goths and others -- was nevertheless 'resurrected' from the dead by the lamb-beast of Papal Rome with its Romish totalitarianism.⁶²⁶

Through the efforts of Papal Rome, the first sea-beast lived on as the so-called 'Holy Roman Empire.' And more recently and ever-increasingly, it again lives on through devices such as the modern Treaty of Rome after the Second World War.

This **lamb-beast**, Papal Rome, corresponds to the little horn that later became 'stout' or huge -- on the Roman beast's head in both the seventh and eighth chapters of the book of Daniel.⁶²⁷ It is clearly a religious power, inasmuch as it looks like the Lamb of God.⁶²⁸ Yet it is an apostate religious power. For it speaks like a dragon.⁶²⁹

The A.D. 185 Irenaeus held this lamb-like beast would be "a false-prophet." Around 200, Tertullian called it "**the** Antichrist." In 380, Tichonius said it would be a "false-priest." So too did many Mediaeval Scholars (such as Strabo, Berengaud, Waldo, Albert the Great, and Joachim).

In 1259, Ubertino of Casale even equated it with the "**Romanist Clergy**." And it was identified with **the Papacy** by the A.D. 1170 Waldo, Eberhard in 1230, and Robert Greathead in 1240. This was confirmed, **still before the Protestant Reformation**, by Dante, Petrarch, Wycliffe, Purvey, Brute, Huss, Savonarola -- and later also by Luther, Calvin, the *Westminster Confession* (25:6), and the *Belgic Confession* (article 29).

Revelation chapter 13:1-14, describes what Luther called⁶³⁰ "**the papal Empire and the imperial Papacy**." Here the Papacy gets the temporal sword also into its power, and rules not only with the book...but also with the sword.... For they boast that the Pope has both the spiritual and the temporal sword in his power.

"Here, then, are the **two beasts**. **The one** is the **Empire**; the other, **with the two horns**, [is] the **Papacy** -- which has now become a temporal kingdom.... The Pope restored the fallen Roman Empire.... Who can tell how much bloodshed, slaughter, war and misery **the Popes** [plural!] have wrought?"

Luther elaborated⁶³¹ that "**the Kingdom of Antichrist** is...described in the Revelation [13:7] of John, where it is said...'it was given unto him to make war with the saints and to overcome them'.... We must...understand this of **the Pope's abominations**....

"The Pope is the last blaze in the lamp which will go out.... When he is struck with God's Word -- then the Pope is turned to a poppy and a frothy flower!"

In Revelation 13:11, we read that the second Roman beast -- the Church of the Popes -- 'had two horns like a lamb. But he spake like a dragon.'

Observed Rev. Dr. Martin Luther in his *Answer to Emser*:⁶³² "If the Pope had not his large following and the outward show of sanctity, he could not be the Antichrist.... The donkey's ears stick out!

"He neglects God's Word; does not preach it; and is satisfied when his own teachings are preached. The bird is recognized by its song. Like the beast John saw in the Apocalypse which had two horns like a lamb but a voice like a dragon -- so the papal hosts look like Christians. But they preach like Satan!"

The sixteenth-century Luther then gave a brief survey of the further events yet to happen from his own time onward. As predicted by John in chapters 13 to 20 of Revelation.

Continued Luther:⁶³³ "Here now the Devil's final wrath gets to work. There, in the east -- the second woe: Mohammad and the Saracens. Here, in the west -- Papacy and Empire: with the third woe! To these is added...the Turk..., as will follow in chapter 20[:10 cf. 19:20]....

"The Pope re-erects the Empire (13:11).... 'His number is six hundred and sixty-six' (13:18). These are 666 years. Thus long does the worldly Papacy stand."

The first Bishop of Rome ever called 'Pope' by the Church -- was the A.D. 600 Gregory. The year 666 A.D. was right after the 664 Synod of Whitby, which rejected Proto-Protestantism for Papal Romanism -- in the days of Pope Vitalian the Italian (664-79 A.D.). Indeed, the next 666 years noted by Luther, would last till the 1332^f Black Death and John Wycliffe!

It is not any one Pope, but rather the institution of the Papacy as such that is the Antichrist. This is the view even of great Secular Historians of Rome and Romanism -- such as Gibbon, Ranke, and Harnack.

Edward Gibbon said: "The images of gold or silver or brass that might serve to represent the nations and their kings, were successively broken by the 'iron' monarchy of Rome. See Daniel 2:31-40.... 'And the fourth Kingdom shall be strong as iron; forasmuch as iron breaketh in pieces, and subdueth all things'.... The Roman Pontiff fought and conquered.... The cardinals and favourites were enriched with the spoils of nations.... The ambitions of the Popes subsided in the meaner passions of avarice and luxury.... They freely tolerated the impunity of vice, disorder and corruption."

Leopold von Ranke suggested that the Papacy arose under the protection of the Roman Emperor, and that the Pope even stepped into his shoes. And Professor Dr. Adolf von Harnack insisted that "the Bishop of Rome...was the chief person there, after the Emperor's disappearance.... The Roman Church, in this, privily pushed itself into the place of the Roman World-Empire -- of which it is the actual continuation.

"The Empire has perished." But "it has only undergone a **transformation**.... The Pope, who calls himself 'King' and '*Pontifex Maximus*' [or 'Highest Priest'] -- is Caesar's successor!"

Moreover, though primarily a religious power, it is also a political power – 'stepping into the very shoes' of the previous sea-beast, and exercising even some of its political powers.⁶³⁴ For 'he exercises all the power of the first (political) beast whose deadly wound was healed.'⁶³⁵

Even in his very actions, the papal lamb-beast also resembles the Roman sea-beast. And he not only blasphemously usurps the very prerogatives of God Himself.⁶³⁶ But in a bestial way, he also idolatrously attempts to force his papal mark and Latin number on all he can reach.⁶³⁷

Indeed, Papal Rome's own self-testimony condemns it. It says: *Urbs Romana, urbs aeterna* – the city of Rome is the everlasting city! It says: *Extra ecclesiam Romanam, nulli salus est* – outside the Romish Church, nobody can be saved! It says: *Ecclesia Romana semper eadem* – the Romish Church is always the same! It says: *Papa locuta, cause finita* – the Pope having spoken, the matter is settled!

John then goes on: 'Let him who has understanding, count the number of the Beast. For it is the number of a man. And his number is six hundred and sixty-six.' Revelation 13:18.

Now many have identified the '666' in Revelation 13:18 with *Lateinos* alias "the Latin one" and/or *Romith* alias "the Roman one" and/or *Papa* alias "Pope." See, **before** the Protestant Reformation: Irenaeus, Tertullian, Hippolytus, Bede, Pierre d'Olivi, and Purvey.

At the Reformation, the very same identification was made by: Luther, Melancthon, Osiander, the Calvinistic *Geneva Bible* of Knox and Mrs. Calvin's brother-in-law William Whittingham, and Chytraeus. **Later**, this was restated by: Pareus, Mede, Gerhard, Alsted, Matthew Poole, Cocceius, Vitringa, á Brakel, Whitby, Isaac Newton, John Brown of Haddington, Thomas Scott, Adam Clarke, Bishop Thomas Newton, Albert Barnes, and many more.

Irenaeus concluded in 185 A.D.,⁶³⁸ "*Lateinos* has the number 666.... This being the name of the Last [or **Roman**] Kingdom" of the four Empires seen by Daniel.

Also the A.D. 200^f Tertullian asks:⁶³⁹ "What obstacle is there, but **the Roman State** -- the falling away of which, by being **scattered into ten Kingdoms**, shall **introduce Antichrist** upon **its** ruins?" For the souls of the martyrs in glory await to see how that "**City of Fornication**" may receive **from the ten Kings** its deserved doom, and that **the Beast Antichrist** together **with his False-Prophet** may wage war on the Church of God." Cf. Revelation 6:9-11 & 13:1^f & 17:7-12.

Similarly, Hippolytus of Portus wrote in 230 A.D.:⁶⁴⁰ "It is manifest to all, that those who at present still hold the power, are **Latins**. If then we take the name '**666**' as the name of a single man -- it becomes *Latinus*."

With this number '666' one may perhaps compare also the *Synod of Whitby*. For there, in the year A.D. 664^f, the new Church in England decided to reject the Proto-Protestantism of the Ancient Celtic Church -- and instead to embrace **Roman Catholicism** and its **Papacy**. By A.D. 666, that had become quite apparent to the earlier Celtic Church of Britain and Ireland.

Comments the famous Calvinistic *Geneva Bible* of Knox and Mrs. Calvin's brother-in-law Rev. Dr. William Whittingham: "About **666 years after** this revelation, the Pope or the Antichrist began to be manifest in the World.... These characters *chi-xi-sigma* signify '666'.... This number is gathered from...*Lateinos*.... This notes the **Pope** or **Antichrist**, who uses in all things the Latin tongue.... The Italians are called *Latini*.... Hereby he [John] notes from what country he [the Antichrist] would come."

The Calvinistic *Dordt Dutch Bible* comments: "The Latin or Romish Church...performs her most important religious services in Latin.... Whence the name Romish or Latin, which this number expresses.... This ['666'] is a number calculated, in the manner of the Hebrews and the Greeks who use the letters of their alphabets to express numbers.... The oldest and most probable explanation is that of Irenaeus, who lived shortly after the time of the Apostle.... He applies it to the word *Lateinos*, in which the number 666 is found.."

The Scottish Presbyterian James Durham said in his 1657 *Complete Commentary upon the Book of the Revelation*: "This agrees well to **Antichrist** in the doctrine, and to the **Pope** in the fact.... The **letters** of a name which in Greek and Hebrew are numerals..., gather a **name** including that number '666' in it.... Others reckon it...so many **years**...before he came [by 666 A.D.]."

Even back in 1806, after the French Revolution of 1789, Faber reflected on this in his *Dissertation on the Prophecies* (I:269). There he wrote: "That era should be marked with peculiarly horrible events.... It is to witness the dying struggles not only of **Atheism** but likewise of **Popery** and **Mohammedanism**.

"This favoured servant of God [viz. John] has, with...wonderful accuracy, given us three distinct paintings of **three great enemies of the Gospel of Christ: Popery, Mohammedanism, and French Atheism**.... The first two being...the two feet of the great apostasy with which it trampled both upon the East and the West during the same period of 1260 years....

"**Popery** and **Mohammedanism** had these features in common, that they were each a lesser or a greater defection from pure Christianity.... The last [**Atheistic French Revolution**], being completely a monster *sui genesis*" -- was "predicted by St. John...as if **no symbol could be found adequate to describe the enormous wickedness of its character**."

Yet the Vatican still continues her manipulations – even today! Rome still promotes Jesuitical intrigues against Protestantism. The Papacy still continues its political rôle as a modern 'peacemaker' in the Near-Eastern, Southeast-Asian and the Northern-Irish conflicts.

The Papacy even conducts an increasing dialogue and *rapprochement* with Communists and Socialists. The Vatican continues to establish diplomatic relations even with the Iron and Bamboo curtain countries. So the message of Revelation thirteen is still very much up-to-date, and intensely relevant also to our own time.

But from Revelation fourteen, it is clear that the ancient and modern Roman 'Babylon' and all her allies are doomed to destruction at the end of the 1260 years.⁶⁴¹ 'Look, a Lamb stood on Mount Zion!' Revelation 14:1.

The meaning here, comments the Calvinistic *Geneva Bible*, is that the Lamb "Jesus Christ rules His Church to defend and **comfort**" alias strengthen her. The 'hundred and forty-four thousand' implies "**a great and ample Church.**"

Further, 'the **sound of many waters**' in Revelation 14:2 is for "signifying that the number of **the Church should be great....** They should **speak boldly.**"

In Revelation 14:6-8, John predicts the arrival of the 14th-century **Pre-Reformation** -- to be followed by the 16th-century **Protestant Reformation**. For there he writes: 'I saw another angel [or **messenger**] fly in the midst of the sky -- having **the everlasting Gospel**, to **preach** to them who dwell on the Earth and **to every nation....** And there followed another angel [or **messenger**], saying: "**Babylon, that great city, falls** -- falls **thoroughly!**"'

Luther observed: "In [Revelation] chapter 14, **Christ first begins to slay His Antichrist with the Breath of His Mouth** [or the Spirit of **God's Word**], as Paul says in Second Thessalonians 2.... The angel [or the **messenger**] with the **Gospel** comes.... The **saints...stand** again around the Lamb, and **preach the truth**" -- as, from A.D. 1330-60f, did **Wycliffe** and his successors like the Lollards, Purvey, Nicholas of Hereford, John Oldcastle, Jerome of Prague and Jan Huss.

"**Huss,**" explains Luther, "was saved in his person -- for he died in the Lord [Revelation 14:13].... The **harvest shall come** -- and **those who cleave to the Papacy against the Gospel**, shall be **cast out of the City of Christ** [alias the true Church] into **the wine-press of God's wrath** [Revelation 14:18-20]."

'Three angels' or messengers in Revelation 14:6-9 help bring down 'Babylon' by their powerful **preaching**. It is the **preaching of this everlasting Gospel** which will demolish the Papal Babylon!

John Purvey (1428 A.D.) held the first angel "exposes Antichrist"; the second angel indicates "evangelical preachers"; and the third angel represents "preachers against Antichrist." Thomas Brightman (1607) identified the first angel with the work of Wycliffe, the second with the work of Huss, and the third with the work of Luther.

David Pareus (1622) identified the first angel with Wycliffe-Huss, the second with Luther, and the third with "evangelical preachers." Timothy Dwight (1796) and Lyman Beecher (1812) both believed Revelation fourteen foretells there will be a time of extended earthly blessings **after** the fall of Babylon-Rome and **before** the second coming of Christ. And A.L. Crandall (1842) identified the first angel with the Waldensians, the second with Wycliffe-Huss, and the third with Luther.

For Babylon-Rome and her allies are **limited in outreach** to 'a thousand and six hundred furlongs' -- the maximum extent of the papal estates (thus Mede, Newton, and Priestley).⁶⁴² And Babylonish Rome and her allies are destroyed by the powerful and persistent Reform-ation-al **preaching** of the Word of God (thus Dwight and Livingston and Beecher *etc.*),⁶⁴³ and by man's increasing international obedience to the Biblical Gospel and God's Ten Commandments.⁶⁴⁴

Comments Albert Barnes: "The design of this vision is...to sustain...the Church...by the assurance that the Gospel would ultimately be **triumphant**.... For the fulfilment of this...we are to look to a period **subsequent** to the rise and **fall** of that great **Antichristian power** symbolized by the Beast.... It is...Rome considered as the prolongation of the ancient power in the **Papal** form.... When that **falls** -- the last enemy of the Church will be destroyed, and the final **triumph of the True Religion** will be speedy and complete."

For I saw another angel (or messenger) fly in the midst of the sky, and to every nation and kindred and tongue and people, saying with a loud voice: "Fear God and give glory to Him! For the hour of His judgment has come! And worship Him Who made Heaven and Earth, and the sea and the fountains of waters!" And there followed another angel, saying: "Babylon has fallen! That great city has fallen! Because she made all nations drink of the wine of the wrath of her fornication!"⁶⁴⁵

"This chapter," commented Albert Barnes in his *Analysis*, is "designed to hold out the symbols of **ultimate and certain victory**.... The 144000 on Mount Zion, as emblematic of the final **triumph** of the redeemed, have the Father's name in their foreheads.... They sing a **song of victory**" and have "the vision of the **final triumph** of the Gospel.... The Gospel **will** thus be preached among **all nations**.... Babylon the mighty Antichristian power...is **overthrown!**" For the name of the Triune God on their baptized foreheads, is much more powerful than even the Papal Church which may thus have baptized them!

After Babylon's fall, the Worldwide fulfilments of God's earthly blessings follow. 'Here is the patience of the saints. Here are they who keep the Commandments of God and the Faith of Jesus.' Revelation 14:12.

Then I heard a voice from Heaven saying to me: 'Write, "Blessed are the dead who die in the Lord from henceforth!" "Yes," says the Spirit, "so that they may rest from their labours! And their works follow them!"⁶⁴⁶ Follow them into the glory of Heaven after death -- and then, with Heaven, onto the New Earth!

These comforting words describe not only the blessed rest in Heaven of all the dead in Christ.⁶⁴⁷ In addition, they seem to imply also the still-future commencement of an extended period of postmillennial earthly blessing before death '**from henceforth**' -- or from **after** the time of the fall of the Romish Babylon yet before the time of the final coming of Christ (thus Dwight and Beecher).⁶⁴⁸

During that 'blessed' period, those that are 'in the Lord' will be very fruitful in their Commandment-keeping labours here on Earth while yet alive, before they die. And thereafter too, they even more deeply enter into their heavenly 'rest!'⁶⁴⁹

Remarked Calvin.⁶⁵⁰ "Death is not destruction, but a passage from this life to another.... **Solid comfort** is furnished by Scripture, when it declares 'Blessed are the dead that die in the Lord!' And it adds the reason, 'for they rest from their labours' (Revelation 14:13)." Indeed, 'their works do follow them!'

"This, then, is the bosom of Abraham.... Here is the peace of Abraham; here, his **rest**.... Abraham possessed this peace.... The elect of God are said to '**rest** in the bosom of Abraham' when they have passed from this life to their God [Luke 16:22-25]....

"They enjoy God fully.... There is, I say, a **rest** – a heavenly Jerusalem, *i.e.* a vision of peace in which the God of peace gives Himself to be seen by His peacemakers....

"How often does the Spirit make mention of this peace in Scripture, and use the figure of...'**resting**'!... David...says, 'I will...**rest** in **peace**' (Psalm 4:9).... And in the book of Job it is said, 'You shall have confidence in the hope set before you; and buried, will sleep securely. You shall **rest**!' (Job 11:18f)....

"Again, 'in hope...will be your strength' (Isaiah 30:15).... If the eyes of the elect look to the supreme glory of God as their final good -- their desire is always moving **onward**, till the glory of God is complete."

In his *Analysis*, Albert Barnes here describes "the final **overthrow** of all the enemies of the Church.... To this, all things are tending. This will certainly be accomplished, in due time....

"This whole chapter therefore is designed to relieve...the mind..., [to] be cheered with the assurance of the **final triumph** of truth and righteousness.... To the Church at large in the darkest times..., there is the **certainty of final victory**."

In Revelation fifteen, we are given the promise (in fulfilment of Christ's Great Commission).⁶⁵¹ All nations shall yet come and worship before the Lord!⁶⁵²

'I saw...in Heaven...them who had gotten the victory over the beast.... They say: "Great and marvellous are Your works..., You King of saints [or 'King of nations']! Who shall not fear You, O Lord?... For all nations shall come and worship before You!"'⁶⁵³

This would happen through the **preaching** of the Gospel. For God predicted and told John to write this down for the Church: '**All nations shall come and worship**.'

* * * * *

13. THE PROPHECIES OF REVELATION SIXTEEN TO SEVENTEEN

In Revelation sixteen, we are told how this comes about. In addition to the mentioned powerful and persistent **preaching** of the Gospel to every nation and kindred unto the conversion of God's elect, and to the keeping of the Ten Commandments to the glory of God -- there is also the outpouring of progressive **punishments** on those throughout the World who disobey the Gospel. Seven last vials and plagues⁶⁵⁴ are to be poured out on the Earth, **before** the completion of the christianization of the nations.

First, faithless men are scorched with great heat. They blasphemed the name of God Who has power over the first four plagues. But they did not repent, and give God the glory!

'So the fifth angel poured out his vial upon the **seat of the beast** [apparently meaning the **Vatican in Rome**]. And his kingdom became full of darkness....

'Then the sixth angel poured out his vial upon **the great river Euphrates**. Its water became dried up, so that the way of **the kings of the East** [meaning **the Turks**] might be prepared.

'Then I saw three unclean spirits like frogs coming out of the mouth of the **dragon [Satan]** -- and out of the mouth of the **beast** [in **papal Rome**] and out of the mouth of the **false-prophet** [apparently meaning **Mohammad and his Islam**]. For they are the spirits of demons, working [false-]miracles. They go forth to the kings of the Earth and of the whole World – to gather them to the battle of that great Day of God Almighty.' Revelation 15:4 & 16:9-14.

Luther says:⁶⁵⁵ "In chapters 15 and 16 come the seven angels with the seven bowls" containing **the seven plagues**. Compare here the 1334-83 A.D. '**Black Death**' and its accompanying plagues.

"**The Gospel increases**, and attacks **the Papacy** on all sides by means of many learned and pious **preachers**.... The **throne of the Beast, the Pope's power, becomes dark and wretched and despised**....

"Three frogs, three unclean spirits, go forth from the mouth of the beast -- and stir up kings and princes against the Gospel.... The **Pope...is the real Antichrist**."

Calvin seems to connect Revelation 16:13f specifically with **the Papacy**. For there, he refers⁶⁵⁶ to "the satellites of **the Roman Antichrist**....

"Who can believe that a **Pope** could be terrified by such fictitious councils as that of Trent?... **The Papacy** began to **decline** from the time of **Luther**.... From all [of] the caves of **monks**, there **will** come forth a great conflux of **frogs**...who by their eager croaking will banish far away every truth [cf. **Revelation 16:13f**]."

In his tract *The Necessity of Reforming the Church*, Calvin wrote:⁶⁵⁷ "The **Turkish War** **now occupies the minds of all and fills them with alarm**.... In future...you shall hear the **croaking** note [of **the Romish Papacy** and **the Islamic false-prophet** (Revelation 16:13)]."

The 1642 A.D. John Cotton in his book *The Pouring Out of the Seven Vials* pp. 4-26, claimed that "the fifth vial represents the Scottish Presbyterian repudiation of...the Papal See (or the seat of the beast).... The sixth vial dries up the Euphrates or the idolatry and revenues nourishing both the **Pope** and the **Turk** -- and converts the Jews."

The 1654 A.D. Puritan Thomas Goodwin (*Works*, Miller, Edinburgh, 1891 rep., III:28) stated the fifth vial strikes at the throne of **Romish Babylon**. The sixth vial would destroy the **Turks**, and convert the Jews to Christianity. And the seventh vial would destroy the united remnants of the **antichristian Papists** and the **antichristian Turks**. Revelation 16:10-17f.

The 1714 Matthew Henry wrote in his *Commentary on the Holy Bible* (VI:1407): "The sixth angel poured out his vial...upon the great river Euphrates.' Some take it...for the place where the Turkish power and empire began.... This is a prophecy of **the destruction of the Turkish monarchy** and idolatry, which...will be effected about the same time with that of the **Papacy as another antichrist**.... **Mahometanism** shall fall at the same time. There will be still a more open communication between the western and eastern nations, which may facilitate the conversion of the Jews and of 'the fullness of the Gentiles.'"

Observed Barnes in his *Analysis*: "The 'plagues' are described as...a succession of physical calamities that would come upon this **Antichristian power**, and **bring it to an end**.... A description of **the successive blows by which the Papacy will fall.**"

Explains Barnes in his *Commentary*: "The Church would ultimately be triumphant.... That formidable **Antichristian power** represented by the [**Roman**] **'Beast'** would be destroyed....

"As the result of these punishments inflicted on this dread Antichristian power, they shall come and worship Thee. Everywhere in the New Testament, the destruction of that power is connected with the promise of the speedy **conversion of the World**....

"That formidable power is overthrown, and the grand hindrance to the **universal spread of the True Religion** is now taken away.... One great hindrance to the spread of the true religion, would be taken away by the decline and fall of the **Turkish** power."⁶⁵⁸

The seven Angels, according to the Calvinistic *Geneva Bible*, include the Church's **Preachers** as "God's Ministers."⁶⁵⁹ And by the four living beings, "are meant all the creatures of God which willingly serve Him for the punishment of infidels." For "God gives us **full** entry into His Church, **by destroying His enemies.**"⁶⁶⁰

The seven last plagues would destroy the Papacy (thus Pierre d'Olivi, the *Geneva Bible*, the *Dordt Dutch Bible*, Cotton, Goodwin, Poole, Matthew Henry, Edwards, Thomas Newton, Brown of Haddington, Thomas Scott, Adam Clark, Albert Barnes, and B.H. Carroll). For the Papacy is the great *Standard Bearer* of the Antichrist (thus Beatus, Joachim, Calvin, Poole, and Scott).

But the latter of these last plagues would destroy also the Papacy's latter-day allies – allies not yet welded into the final Pan-Antichristian Religious Alliance. And such future allies of the Papacy will include Apostate Pseudo-protestantism (thus the 1680 Goodwin, Hopkins, Adam Clarke, David Brown, and Fairbairn); Islam (thus Cotton, the *Dordt Dutch Bible*, Goodwin, Poole and Carey); Paganism (thus Gill and Albert Barnes); Judaism (thus the *Geneva Bible*, Brightman and Poole); and the French Revolution and all of her radically-socialistic daughters (thus Priestley and Albert Barnes).

The first four of the seven last plagues, apparently refer to judgments poured out on the 'Holy Roman Empire' and its terrestrial realm – and on the surrounding pagan nations, on the corrupters of the truth (such as the Mohammedans), and on the blasphemies of the 'incandescent' *Renaissance*. But then the fifth vial is thrown upon the very seat or throne of the papal beast itself (or onto the Romish Vatican)⁶⁶¹ -- namely at the 'outpouring' of the antipapal 1517 A.D. Protestant Reformation (thus Luther, Bullinger, the *Geneva Bible*, Cotton, the *Dordt Dutch Bible*,

Goodwin, Poole, Brakel, Vitringa, Matthew Henry, Jonathan Edwards, Bishop Thomas Newton, Brown of Haddington, Hopkins, and Dwight).⁶⁶² And perhaps too also at the thereafter-resulting 1789 Revolution of the Ex-Romish 'horn' of France (thus Albert Barnes).⁶⁶³

The Puritan James Durham has rightly remarked:⁶⁶⁴ "The four first vials [in] chapter 16...carry on **Antichrist's ruin**.... The fifth vial **overturneth Rome his seat**.... The sixth **overturneth Turks, Popes**, and the rest of that kingdom; **bringeth in the Jews**; and setteth the Gospel at its full brightness."

"The sixth angel poured out his vial upon the great river Euphrates. And its water was dried up, so that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet. For these are the spirits of demons.' Revelation 16:12-14.

Commented the Calvinistic *Dordt Dutch Bible*: "Some here understand the thus-named actual River Euphrates, on both sides of which the **Turks** and the **Persians** [or **Iranians**] and **similar** nations of the East have their territory -- as noted in chapter 9:14. They would still **unite with one another**" – in a **Pan-Islamic Jihad** or 'Holy War' apparently against the West.

Commented Barnes: "This passage has reference to something in the **future** history of the **Turkish** dominions, and to some bearing of the events which are to occur in that history on the ultimate **downfall** of the Antichristian power referred to by the 'Beast'.... The Euphrates is represented as **a barrier** to prevent... 'the Kings of the East' on their way to the West....

"Applying the symbol of the Euphrates as being the seat of **the Turkish power** -- the meaning is, that that power is such a hindrance.... In some way that hindrance **is to be removed**.... It refers to what is **still future**.

"The kings of the East would be **converted** to the **True Religion**.... There was some **hindrance** or obstruction to their **conversion**. That is, as explained, **from the Turkish power**.... The **destruction** of that power, represented by the drying up of the Euphrates, would remove that obstruction.... The way would thus be 'prepared' for their **conversion**.... We should most naturally therefore look...for some such **decay of the Turkish [or Muslim] power** as would be **followed by the conversion of the rulers of the East to the Gospel**."

According to Thomas Brightman and John Owen and Jonathan Edwards, this refers to the **universal proclamation of the Gospel** -- and to its willing embracement by the Orient alias 'the kings of the East.' According to John Gill and Albert Barnes and the independent Greek Orthodox Scholar Apostolos Makrakis, it similarly represents **the christianization of the Muslims**.

Comments Jonathan Edwards: "Against the Church...all the forces of **Antichrist** and **Mahometanism** and **Heathenism** will be **united**...through[out] the **whole World**.... It is said that 'spirits of devils shall go forth'.... These spirits are said to come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet.... There shall be the spirit of **Popery**, and the spirit of **Mahometanism**, and the spirit of **Heathenism** -- all **united**.

"By the **beast**, is meant **Antichrist**.... By the **false-prophet**...an eye seems to be had to **Mahomet**, whom his followers call the 'Great Prophet'.... Christ and His Church shall in this battle obtain a complete and entire victory.... They (Antichrist and the false-prophet) shall be **totally routed** and overthrown....

"The Devil is utterly baffled and confounded.... He now sees his **Antichristian** and **Mahometan** and **Heathenish** kingdoms through[out] the World, all tumbling about his ears.... Satan has set up in opposition to the Christian Church...his **Mahometan** kingdom. **It shall be utterly overthrown**. The '**locusts**' and '**horsemen**' in the ninth [chapter] of Revelation, have their appointed and limited time set them there....

"The **false-prophet** shall be taken and destroyed. And then, though **Mahometanism** has been so vastly propagated in the World and is upheld by such a great Empire -- this smoke which has ascended out of the bottomless pit shall be utterly scattered before the light of that glorious day, and **the Mahometan Empire shall fall** at the sound of the great trumpet."

Albert Barnes comments that the phrase 'out of the mouth of the **beast**' -- here refers to "**the Papacy**." Whereas 'the **false-prophet**' -- here means **Mohammad's religion of Islam**.

"The word rendered 'false-prophet' -- *pseudopropheetou* -- does...seem then to refer to some power...similar to that of the beast.... It alludes to **the Mahometan power**...as such. That was still to continue...and was yet to exert a formidable influence against the Gospel...in some **combination**...with **Paganism** and the **Papacy**....

"The name '**false-prophet**' would, better than any other, describe that power.... To no one that has ever appeared in our World, could the name be so properly applied as to **Mahomet**.... That power..., in **connection** with the **Papacy** and with **Paganism**, constituting the sum of the obstruction to the spread of the Gospel around the World....

"**Evil spirits** [alias demons]...'go forth unto the kings of the Earth'.... No class of men have been more under the influence of **Pagan** superstition, **Mahometan** delusion, or the **Papacy** -- than kings and princes.... It might be presented as affecting the whole World -- to wit, the **Heathen**, the **Mahometan**, and the **Papal** portions of the Earth."

Today, we live in a very significant age. The age of Pius XII ("the Fascist Pope"); then, John XXIII ("the Worker's Pope"); next, Paul VI ("the Maoist Pope"); and after that, John-Paul II ("the evolutionistic and Pro-Muslim Pope" who kissed the *Koran* inside a mosque).

We now find the Romish Papacy promoting **demonic collaboration** with other religions, with Socialism, and with Communism. Indeed, the modern Papacy is flirting even with **Zionism** (alias international Judaistic Imperialism); with **Islam** (the religion of 'the false-prophet'); and with Animism and **Spiritism**⁶⁶⁵ (especially in South America and Africa and Asia).

Revelation 16:13f suggests **the protestantization of many Apostate Pseudo-'protestants'** (according to Fleming, Lampe, and Gill); **the on-going christianization of the West** (according to Noyes and Mason); **the calling of the Pagans alias 'the fullness of the Gentiles'** (according

to Matthew Henry and Fleming and Gill and Barnes); and **the conversion of the Jews** (according to Cotton, Goodwin, Matthew Henry and Fleming). See too Lowman, Brown of Haddington, Faber, and many others.⁶⁶⁶

It is perhaps significant that Albert Barnes attributes a rôle to the 1789 **French Revolution** and its ongoing aftermath -- in bringing down the Papacy. Thus he comments that that ungodly revolution "from France as a centre, spread like a plague throughout its affiliated societies to the other countries of Papal Christendom.... All the infidelity and atheism of the French Nation, before so strongly Papal, went just so far in weakening the power of the Papacy.... The horrid outbreaks in the French Revolution, were the first in the series of providential events that will result in the entire overthrow of that Antichristian power" of the Papacy at Armageddon (Revelation 16:16).

Comments Albert Barnes: "There will be a mustering of spiritual forces. There will be a **combination** and a **unity of opposition** against the truth. There will be a **rallying** of the **declining** powers of **Heathenism**, **Mohametanism**, and **Romanism**" -- the decline of the latter recently admitted even by Pope Benedict XVI.

"The **Turkish power**, especially since its conquest of Constantinople under Mahomet II in 1453 and its establishment in Europe, has been a grand hindrance to the spread of the Gospel.... By its laws, it was death to a Mussulman to apostasize from his faith and become a Christian....

"It was not until quite recently...that evangelical Christianity has been tolerated in the Turkish dominions.... The prophecy before us implies that there would be a **decline** of that formidable power, represented by the 'drying up of the great river Euphrates' [Revelation 16:12]....

"Events are occurring which would properly be represented by such a symbol.... There is, in fact, now such a decline of that Turkish power.... There has been for centuries a gradual weakening of the Turkish power.... This gradual decay will be continued.... Turkish power will more and more diminish.... One portion after another will set up for independence.... By a gradual process of decline..., what is here symbolized by 'the drying up of the great river Euphrates' will have been accomplished.

"We may look for a **general turning** of the princes and rulers and people **of the Eastern World to Christianity** -- represented...by its being said that 'the way of the kings of the East might be prepared'.... Nothing would be more likely to contribute to this or to prepare the way for it, than the removal of that Turcoman dominion which...has been an effectual barrier to the diffusion of the Gospel in the lands where it has prevailed.

"How rapidly...the Gospel would spread in the East, if all the obstacles thrown in its way by the Turkish power were at once removed!... We may look for something that would be well represented by a **combined** effort on the part of **Heathenism**, **Mohametanism**, and **Romanism** -- to stay the progress and prevent the spread of evangelical religion.... We are to suppose that something will occur which...will determine the **ascendency of True Religion** in the World."

The 'great city' to be divided, comments the Calvinistic *Geneva Bible*, even includes "the whole number of them that shall **call** themselves 'Christians'.... Some are Papists (but under

pretence of Christ serve Antichrist)... The 'cities of the nations' or of the heathen Gentiles, signify all strange religions -- of the **Jews, Turks** [alias **Muslims**] and others which then shall fall [together] with that great whore of **Rome**.⁶⁶⁷

The great Puritans -- men like Thomas Brightman, the Calvinistic commentators in the *Dordt Dutch Bible*, John Cotton, John Owen, James Durham, Thomas Goodwin, Matthew Henry, Moses Lowman and Jonathan Edwards -- all give a similar assessment. So too do John Brown of Haddington, Samuel Hopkins, Faber, Fairbairn, Albert Barnes, and Apostolos Makrakis. The 1637 *Dordt Dutch Bible* even says that by the words 'the cities of the nations fell' -- "is to be understood all other cities outside of Christendom such as those of the **Turks, Persians** [or **Iranians**], and other Heathen."

If the year-day principle of prediction be followed here, one can conclude the sixth trumpet began blowing in 1453 A.D. at the fall of the Eastern Empire in Constantinople to the Islamic Turks from Central Asia across the Euphrates.⁶⁶⁸ According to the *Geneva Bible*, Cotton, Matthew Henry, Samuel Hopkins, Thomas Scott, and Adam Clarke -- this refers to the vital waters of the Romish Babylon progressively **drying up** as a result of the proclamation of the Gospel after the victory of the Protestant Reformation⁶⁶⁹ and prior to its evangelization of the unbaptized nations of the World.⁶⁷⁰

According to Brightman and John Owen and Jonathan Edwards, this refers to the universal spread of the Gospel and to its willing embracement by the Orient or 'the kings of the East.' According to the *Geneva Bible*, Poole, Gill, Brown of Haddington, Albert Barnes and Apostolos Makrakis, it similarly represents **the future christianization of Mohammadans**.⁶⁷¹

It further represents **the protestantization of Apostate Pseudo-protestants and Romanists**⁶⁷² (according to Fleming, Lampe, and Gill) -- and **the rechristianization of the West** (according to Noyes and Mason).

It also comprehends **the calling of the Pagans or 'the fullness of the Gentiles'**⁶⁷³ (according to Matthew Henry and Fleming and Gill and Barnes). And **the conversion of the Jews**⁶⁷⁴ (according to Cotton, Goodwin, Matthew Henry, and Fleming).

This is in full accordance with Christ's petition "**Thy Kingdom come!**" in the *Lord's Prayer*. Which Jesus taught His disciples to pray each day.⁶⁷⁵

However, according to Hengstenberg as well as the important eschatologist Karl Dijk -- the preparation of 'the kings of the East' here represents the modern rise of the Non-Christian Orient against Western Christianity.⁶⁷⁶ Indeed, Hengstenberg and Dijk may well be correct in their interpretation of the course of world events in the immediate future and **before** the happy realization of the expectations of other Scholars -- the optimistic view that Pseudo-protestants and Romanists shall be protestantized and that the East and the West and the Muslims and the Pagan Gentiles and the Jews shall yet experience ultimate christianization.

For ultimately, as pointed out in the *Westminster Larger Catechism*, the World shall indeed be christianized. Yet in the immediate future, the present liberalization of slowly-waning Romanism and its slow but steady ecumenical syncretization with Islam and Paganism and

especially with Apostate Pseudo-protestantism and Western Secularism and Democratic Socialism and International Communism – is full of menace toward the advocates of Biblical Christianity today.

Indeed, even centuries ago, Jonathan Edwards in 1739 A.D. already foresaw⁶⁷⁷ in this passage some kind of eschatological ecumenism between the various apostate religious and political movements of our own day. In two respects.

First, there is the suggestion of a movement of Oriental leaders (or 'the kings of the East') from their own 'Babylon' East of the Euphrates toward 'Babylon-on-the-Euphrates' and even 'Babylon on the Tiber' as the type of Western Romanism (thus Adam Clarke and B.H. Carroll).⁶⁷⁸ And second, we are told of an eschatological ecumenical syncretism among the various false religions in the very next verse.

For, immediately after the Euphrates 'dries up' so that the way of 'the kings of the East' might be prepared -- the Apostle John also 'saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet. For they are the spirits of demons, working pseudo-miracles, which go forth unto the kings of the Earth and of the whole World – to gather them to the battle of that great day of God Almighty.'⁶⁷⁹

Now these demonic frog-spirits are Roman Catholic emissaries (thus the *Dordt Dutch Bible*). Utilizing spiritism (thus Froom), as Albert Barnes has shown – they come forth out of or through the mouth of the dragon of Paganism, and out of or through the mouth of the beast of the Papacy, and out of our through the mouth of the false-prophet of Islam (thus Brightman, Barnes, and Symington).

Having gone forth, they work pseudo-miracles and promote an ecumenical syncretism not just among themselves religiously, but also among 'the kings of the Earth' politically. Thus Arethas, Brightman, Goodwin, Owen, Brown of Wamphray, Matthew Henry, Lowman, Edwards, Hopkins, Faber, Barnes, Hengstenberg, Fairbairn, and Makrakis.

This eschatological syncretism takes place under the leadership of the Romish 'Babylon' (thus Fairbairn),⁶⁸⁰ as the 'standard-bearer of the Antichrist' (thus Calvin). It has also been linked to the Ex-Romish⁶⁸¹ *Illuminati* (thus Dwight and William F. Miller);⁶⁸² to the Ex-Romish⁶⁸³ French Revolution (thus Barnes); to Ex-Romish Democratic Socialism;⁶⁸⁴ to Romanism and Eastern 'Orthodoxy' and Islam (thus Makrakis); and to the ultimate Babel-like absorption of the Pseudo-protestant so-called "World Council of Churches" into Roman Catholicism⁶⁸⁵ before or after the absorption even of Hinduism and Buddhism and Islam and Revolutionism into both bodies or their successors.⁶⁸⁶

All this is now beginning to unfold before our eyes – not only in Euromark and the Treaty of Rome after World War II and in syncretistic "Festivals of Faith" such as that in the San Francisco Cow Palace in 1965, but even through the catalytic action of Catholic and 'Protestant' Neo-Pentecostalism and even of Non-Christian Islam through the agency of Neo-Spiritism in all of the above movements.⁶⁸⁷ Especially since the World Council of Churches' radicalization, and also particularly since the Vatican Councils of the Papacy during the last decades.

As the great independent Greek-Orthodox Scholar Apostolos Makrakis explained: "The 'spirit of the mouth of the false-prophet' is the spirit of pseudo-religion which fires the Pope and the Jesuits, Mohammad and the Ulemas (or interpreters of the Koran), and the simonical high priests who have gained control of the holy temples and altars of the Eastern-Orthodox Church. This spirit is the third power of Satan.... The three unclean spirits of Satan's system 'go forth unto the kings of the Earth and of the whole World' -- and persuade them by means of deceitful words and signs to oppose with all their strength Christ's new social order, which fundamentally destroys and exterminates the old.

"What is the religion of all Europe today? Islamism in the East; Popery in the West; (and Eastern-Orthodox) simony, the ally of Islamism....

"And, in the midst of these, wandering Judaism. And last but not least is Masonry, that lurking yet obvious enemy of all religions....

"The worldwide kingdom of Satan is today threatened and endangered by the emerging Kingdom of Christ.... All this is announced by the Divine for our sake, so that we may also make ready for this great battle by mustering our forces; by organizing ourselves in accordance with the Spirit of Christ's religion, government, and philosophy; and by abolishing and destroying, as much as we can – Satan's false religion, false governmental systems, and false philosophies."⁶⁸⁸

So then, as Makrakis and many others have eloquently pointed out, the above syncretism is **not limited just to religions** of the World. It also includes **international political machinations**. For the three unclean frog-spirits demonically both work pseudo-miracles and 'go forth to the kings of the Earth and of the whole World, to gather them to the battle of that great day of God Almighty."⁶⁸⁹

All this points to a **Pan-Antichristian Ecumenical Coalition** (such as the *Illuminati*-inspired Council on Foreign Relations and the Bildenberg Group and its Trilateral Commission)⁶⁹⁰ among the Red Chinese dragon⁶⁹¹ and the Russian bear⁶⁹² and the followers of the oil-rich Arabic World's false-prophet Muhammad⁶⁹³ and wealthy international Zionism⁶⁹⁴ and even the worldwide modern revival of spiritism.⁶⁹⁵ For some of all of these entities may well ultimately and antichristianly coalesce with Apostate Pseudo-protestantism and liberalized Romanism – but always under the final leadership of the Papacy, as the Vatican still insists – to form the great ecumenical 'whore' of 'Babylon the Great.'⁶⁹⁶

This scarlet woman, in league with the international scarlet political beast,⁶⁹⁷ then viciously persecutes the real Church or the true bride of Christ throughout the whole World.⁶⁹⁸ Indeed, there are many signs that such an unholy coalition is beginning to take place before our very eyes even today.⁶⁹⁹

Yet even such a powerful Worldwide coalition between these various unholy groups, shall not stand! For all suchlike antichristian conspiracies down through the centuries are short-lived and contain the seeds of their own destruction. The same will be the case in the final power struggle -- the struggle of 'Armageddon' or the 'Mountain of Syncretistic Idolatry' (thus Albert Barnes).

For then, the seventh vial shall be poured out into the air at the time of the proclamation of the seventh message.⁷⁰⁰ Amid titanic thunderings and lightnings and earthquakes, the ecumenical Romish Babylon shall be divided -- and the cities of the nations shall fall.⁷⁰¹

Thus falls 'the great city' of Rome (thus the *Dordt Dutch Bible*, Brakel, Vitringa, Thomas Scott, Ewald, Hengstenberg, R.H. Charles, Zahn, and others).⁷⁰² This means the end of the Papacy (thus the *Geneva Bible*, Poole, Priestley, Brown of Haddington, and Adam Clarke).

With the fall of Romanism, follows the fall of 'the cities of the nations'⁷⁰³ -- the fall of the Non-Romish rest of the ecumenical coalition of Revolutionists⁷⁰⁴ and Muslims⁷⁰⁵ and Pagans⁷⁰⁶ and Judaists⁷⁰⁷ and others.⁷⁰⁸ Thus the *Geneva Bible*, Brightman, the *Dordt Dutch Bible*, Goodwin, Bishop Thomas Newton, Carey, Barnes, Makrakis, and B.H. Carroll.

The proclamation of the Word of God, then, defeats the Antichristian Coalition, by destroying the united forces of the Papists and the Muslims *etc.* (thus Goodwin). This represents the triumph of the Church Militant (thus Matthew Henry). And indeed, it soon inaugurates the 'Golden Age' here on Earth (thus Cotton and Matthew Henry).

For then the saints go on to conquer the World⁷⁰⁹ (thus Brightman, Lowman, Edwards, Thomas Scott, Albert Barnes,⁷¹⁰ and Hengstenberg *etc.*). Indeed, "the seventh vial sometime after that, bringeth the end upon all enemies..., and **fully overturneth the devil's kingdom in the World.**"⁷¹¹ *Cf.* Romans 11:25-32.

Revelation chapter seventeen gives us a more detailed account of the nature of the last great unholy Antichristian coalition in the time of the outpouring of the sixth vial,⁷¹² and of the later fall of that coalition as a result of the outpouring of the seventh vial.⁷¹³ Here we find a dramatic description of the ecumenical conspiracy between one-world political government and apostate one-world religion.

Such a liaison (at an earlier historical stage) has already been referred to in Revelation thirteen. But here in the advanced stage of Revelation seventeen, the political beast actually carries the religious whore as its own arrogant and 'stout horn' -- even while the whore commits fornication with the kings of the Earth represented by the (rest of the) horns of the beast.⁷¹⁴

This is a very important picture. It requires careful scrutiny. While bearing in mind that the political beast and the religious whore are intimately connected at the time being described,⁷¹⁵ we first of all consider them separately.

The religious whore of Revelation seventeen is described in detail.⁷¹⁶ She is the more recent continuation of the second beast of Revelation thirteen (which looks like a lamb but speaks like a dragon).⁷¹⁷ But now she has so degenerated, that she no longer even looks like a gentle lamb -- but rather like a worldly whore.⁷¹⁸

She is, we submit, pre-eminently the Vatican (or Late-Mediaeval through to Modern-Age Papal Rome). For she is that great city built upon the seven hills (*cf.* the Vatican), which reigns "ecumenically" over the kings of the Earth (*cf.* the modern Treaty of Rome).⁷¹⁹

This great whore or purple-and-scarlet-coloured beast, then, is Rome (thus Tertullian, Eusebius, Jerome, Ambrose, Augustine, Bede, Joachim, Dante, Osiander, Amsdorff, the *Geneva Bible*, Chytraeus, Pareus, the *Dordt Dutch Bible*, Poole, Matthew Henry, Thomas Newton, Barnes, B.H. Carroll, and many others).⁷²⁰ Even many Romanists – such as Blasius Viegas, Ribera, De Lapide, and Bellarmin – agree with this. Specifically, she is the Romish Papacy (thus Waldo, Joachim, Eberhard, Pierre d'Olivi, Dante, Petrarch, Wycliffe, Huss, Savonarola, and all of the Protestant Reformers).

Papias, Clement of Alexandria, and Eusebius all equate John's 'Babylon' with Rome. Thus one could say Babylon was the Eastern Rome; and Rome was the Western Babylon -- so Augustine, with Vitringa and Christopher Wordsworth.

Prior to the Reformation, the whore was often equated with Pagan Rome. Thus Rabbi Kimchi, Irenaeus, Tertullian, Hippolytus, Victorinus, Eusebius, Ambrose, Augustine, Andreas, Arethas, Bede, Joachim, Thomas Aquinas, Pererius, Bellarmin, Baronius, Cornelius de Lapide, Ribera, and Bossuet. Even the eminent Romish Historian the Duc de Broglie stated in his *History of the Church* (VI:434 & 456): "The Popes mounted the throne voided by the Caesars" and "grasped little by little the place left vacant."

Referring to Revelation 17:4, Luther added:⁷²¹ "You do, you **scarlet whore** of Babylon..., make of our faith a mockery for all the World.... At **Rome**, they think of nothing but to continue in their madness and to increase the abounding misery.... The **imperial Papacy** and **papal Empire** is included from beginning to end, in a single picture....

"The **Ancient Roman Empire** is **long since gone**.... Some of its lands -- and **the city of Rome** besides -- are **still here**.... This [papal] **beast too is shortly to be damned** -- and brought to nought by the manifestation of the Lord's coming [**through powerful preaching** alias through the **Spirit or Breath of His mouth**], as Saint Paul says in Second Thessalonians 2."

Luther explained⁷²² that '**the great whore**' of Revelation 17 is "**the Romish Church**.... The **Roman Empire** 'was, and is not, and yet is' (17:8). For it has, after its fall, been **re-erected by the Pope**. In 17:11, 'the beast that was' -- is Rome."

In Revelation 17:12, said Luther, "the 'ten kings' are the other kings [or kingdoms] – like Hungary, Bohemia, Poland, France." In 17:16 -- 'the ten horns...shall hate the whore' -- that is, "the Pope's protectors become his assailants."

Eschatologically, the whore will probably re-unite with many whorishly re-romanizing Pseudo-protestants (thus Goodwin, Hopkins, Adam Clarke, David Brown, Fairbairn, and many others). For the Romish Vatican is the '**mother** of **harlots**.'⁷²³ Her apostate Pseudo-protestant **daughters** have, like her, also become unfaithful harlots to the Divine Word of the heavenly Bridegroom.

These liberalistic daughter-"churches" will probably re-enter the house of their Vatican mother.⁷²⁴ And even the major confessedly Non-Christian religions such as Islam and Hinduism with their lavish temples and mosques, may yet join her too.

Now the religious whore is arrayed in **purple** and scarlet, just like the Romish Popes and Cardinals (Revelation 17:4)⁷²⁵ -- see our very first page above! She is decked with gold and pearls (just like the treasures of the Vatican),⁷²⁶ running into double-digit billions with collateral of several trillion dollars.

Moreover, the religious whore persecutes the true saints of the Lord and the cause of God Himself⁷²⁷ This is reminiscent of Romanism's persecution of true Protestant Christians -- not just centuries ago in the Inquisition, but also in many parts of Southern Europe and South America even today.⁷²⁸

She readily enters into political entanglements with worldly powers, and lucrative flirtations with godless governments. As in the Vatican's *Concordat* with Hitler and Mussolini⁷²⁹ -- and its present endeavours to act as the World's "peacemaker" in establishing political and diplomatic relations with the recently-communist Eastern Europe, Russia, and China.⁷³⁰

Indeed, she commits fornication or has intimate connections with all the kings of the Earth.⁷³¹ And then, she actually guides and sits like a queen on the international political beast⁷³² -- just as Daniel's arrogant and stout horn controlled and sat on the dreadful and terrible Roman beast which came up out of the World's sea in Daniel seven.⁷³³

It exercises "worldwide" or at least large-scale dominion,⁷³⁴ and is described as a blasphemous and scarlet-coloured beast with seven heads and ten horns.⁷³⁵ The seven heads identify the beast both locally and temporally. For the beast is seen to be a continuation of the sea-beast of Revelation thirteen -- the Early-Mediaeval Roman state.⁷³⁶

Yet it is that beast at a later stage of its development. For the first beast of Revelation thirteen wore crowns on its horns⁷³⁷ and apparently represented the polycentric remnant of the Roman Empire after the fall of Rome and before the rise of the Papacy. But the scarlet beast of Revelation seventeen has lost its crowns and is under the totalitarian control of the scarlet woman.⁷³⁸

It represents the "Holy Roman Empire" from the Late Middle Ages, under the rule of the papal crown. Thus Joachim, Dante, early Lutherans, the *Geneva Bible*, some Post-Reformational Roman Catholics, the *Dutch Dordt Bible*, Poole, Matthew Henry, Thomas Newton, and Barnes.⁷³⁹

Rev. Professor Dr. Franciscus Junius, in his 1599 edition of John Knox and Mrs. Calvin's brother-in-law Dr. Whittingham's *Geneva Bible*, stated: "The beast signifies **Ancient Rome**; the woman that sits on it, the new Rome which is **the Papistry**." The ten horns of the revived beast are "**diverse nations** -- the Goths, Vandals, Huns...which were once subject to Rome [but] shall rise against it and **destroy** it."

But **Christians** shall then overcome the Antichrist. Hengstenberg commented:⁷⁴⁰ "**Believers** are expressly represented as sharers in the **victory**.... **Believers conquer**.... The **ten kings**...themselves are overcome...and are **received** into the bosom of the **Christian Church**."

Locally, the seven-headed scarlet beast is headquartered in the very capital of the Roman Empire. For 'the seven heads are seven mountains.'⁷⁴¹

This refers back to the well-known seven hills on which Rome the capital of the united Heathen Roman Empire was built.⁷⁴² Thus many Pagan Roman writers such as Ovid, Vergil, Horace, the *Sybilline Oracles*, Plutarch, Pliny, Dionysius and Halicarnassus.

In terms of John's prediction, it refers forward also to the same city of Rome where the Vatican capital of the later Western Roman Empire would be built.⁷⁴³ Thus Victorinus, the *Geneva Bible*, the *Dutch Dordt Bible*, Poole, Matthew Henry, Barnes, B.H. Carroll, and many others.

Temporally – as seen from the Apostle John's own day – the beast 'was, and is not, and yet is.'⁷⁴⁴ The political beast 'was, and is not' as a result of Christ's mortal wounding of the political beast at His Own resurrection and ascension in John's own day.⁷⁴⁵

But even in John's own day, many decades after our Lord's ascension, it could still be said that the Roman political beast 'yet is' -- at the time John was writing these very words. For the mortally-wounded Roman imperial beast continued to live on after Christ's resurrection, and was as it were wondrously healed.⁷⁴⁶ And later still, the political beast would be given an even further lease of life by the Papacy.⁷⁴⁷

Now the seven heads of the beast, are also 'seven kings. Five are fallen, and one is' (in John's own day). 'And the other is not yet come' (in John's own day).

The beast was a composite fusion of all the previous World Empires surveyable by the Apostle John.⁷⁴⁸ So we submit the first six king(dom)s are: (1) the Ancient Egyptian Empire, 2700-1000 B.C.;⁷⁴⁹ (2) the Assyrian Empire, 1000-625 B.C.;⁷⁵⁰ (3) then, the Babylonian Empire, 625-539 B.C.;⁷⁵¹ (4) the Medo-Persian Empire, 550-331 B.C.;⁷⁵² (5) the Grecian Empire, 336-64 B.C.;⁷⁵³ and (6) the Pagan Roman Empire, from 338 B.C. in Rome (or from 64 B.C. in Palestine) through to the time John wrote the book of Revelation in the first century A.D. and way beyond until the destruction of the heathen Roman Empire in A.D. 321 at the conversion of Constantine and the later fall of Rome itself in A.D. 476 -- during and after which time the Bishopric of Rome was slowly being transformed into the Romish Papacy.⁷⁵⁴

Hence the following seventh kingdom 'not yet come'⁷⁵⁵ would then be the Romish Papacy. Thus Osiander, Illyricus, Brightman, Mede, John Cotton, Alsted, Cotton Mather, Matthew Henry, the Newtons, and others. For the Papacy arose after the general time of the fall of John's own 'sixth horn' of Rome in 476 A.D. And thereafter, the Papacy became the integral political 'head' of the beast.⁷⁵⁶ And even though constantly waning ever since the time of the Protestant Reformation, the Papacy nevertheless endures as a political power right down to our own present time.

The Papacy would ultimately itself be followed by the (headless) eighth empire,⁷⁵⁷ after the successive falls of all seven heads of the seven-headed beast. At least in the initial stages of this eighth empire, however, the waning seventh papal head of the beast is apparently still highly influential. But when the seventh or papal 'head' finally falls, it leaves behind it the 'eighth' empire. That is, the head-less "antireligious" international political beast itself⁷⁵⁸ -- the bland totalitarian state!

Significantly, the totalitarian state arose largely as a result (of the still-official papal doctrine) of Mediaeval Thomistic Romish Philosophy. Now Thomism is itself the product of a synthesis between Christian-Biblical Theology and heathen Platonic-Aristotelian Philosophy (with the latter's doctrine of the 'Almighty State'). Instead of christianizing the state (and every other societal institution), Thomistic Philosophy merely subjected the Non-Christian State to some degree of Church influence, after the essentially-secularistic state has subjected every other societal institution under its own control.

For Thomism gave the State the dominant rôle in regulating and integrating the interests of the various "natural" spheres of human society (such as families, businesses, and the various other societal circles). This statist slant can clearly be seen in the modern Romish political principle of subsidiarity.

This requires the subservience of all the so-called "natural" spheres to the State -- and of the State in its turn in some degree to the so-called "super-natural" or "supra-natural" Romish Church. This is the position in the Romish countries of Southern Europe and Eire and Quebec and South America. And economically, it results in the socialistic dependence of the so-called "natural" societal spheres on State subsidies.⁷⁵⁹

Furthermore, since the Middle Ages, the Totalitarian State has progressively been exalted. It has become more and more deified and unified, and more and more extended throughout the World -- especially since the eighteenth-century Enlightenment. Yet this Enlightenment is itself the by-product of Thomistic Philosophy (with the latter's unscriptural compartmentalization of life into so-called "sacred" and "secular" areas).

Hence, it is not surprising that the supposedly "enlightened" philosopher Immanuel Kant designed what later became the United Nations. Indeed, some of Kant's further *Illuminati*-ed students produced the secularistic French Revolution (with all its Statist and "liberalistic" and socialistic and communistic implications).

The French Revolution in its turn ultimately produced the Marxist and Leninist Revolutions. And all of these Revolutions are themselves but the unintended though logical developments and ultimate products of the original Romish Thomistic so-called "naturalization" of the desacralized "secular" State and its separation from the truly-sacred Word of God.⁷⁶⁰

Now this Romish political philosophy with its unintended yet liberalistic and socialistic and communistic by-products, would ultimately dominate almost the whole of (largely Romanistic) Western Europe. It does so already -- by virtue of various Romish "Christian-Democratic" and "Christian-Socialist" and various Ex-Romish or French-Revolutionary "Social-Democratic" or Marxist political parties and philosophies now rampant there.

For the ten horns of the beast are identified as ten kingdoms (in Europe) which would only arise some time after the fall of Rome in 476 A.D.⁷⁶¹ Thus Irenaeus, Jerome, Osiander, the *Geneva Bible*, several Romish Theologians, Cotton, the *Dordt Dutch Bible*, the Mathers, Poole, Matthew Henry, Bishop Thomas Newton, Dwight, Faber, Thomas Scott, Gaussen, and Barnes.

In fact, they were confederated only after the Papacy and its "Holy-Roman-Empire-ization" of the ten 'kingdoms' of Mediaeval Western Europe arose.⁷⁶² As regards modern times, these ten

Western European countries, anchored in the Treaty of Rome after World War II, are at present apparently being "re-Roman-Empire-ized" and indeed even socialized by Euromark and by the movement toward the creation of a United States of Europe -- as even Lenin himself foretold, and George W. Bush (with the inclusion even of Islamic Turkey) promoted.⁷⁶³

These ten kingdoms (or countries), many believe, will 'receive power as kings (or powerful governments) one "hour" (or for one brief time) with the beast'..., and shall give their strength to the beast.⁷⁶⁴ This occurs when the beast itself attempts to assume worldwide or international (revolutionary control) -- after the demise of (or after fusion with?) the falling seventh 'head' or the Papacy, which at least initially steers the beast especially after the fall of its first six heads.⁷⁶⁵

The final religio-political coalition between the religious whore and the political beast, however, shall not stand for long.⁷⁶⁶ For the ten horns or kingdoms on the international political beast shall ultimately begin to hate the ecumenical religious whore for dominating and dictating to all peoples -- even while the ten horns are in league with her.⁷⁶⁷

True, the entire beast with all its horns (and as initially steered by the whore) 'shall make war against the Lamb.'⁷⁶⁸ Especially is this the case right at the end of the '1260 years,' apparently.

But then 'the Lamb shall overcome them. And they that are with Him⁷⁶⁹ -- thus Augustine, Jerome, Salvian, the *Dordt Dutch Bible*, Adam Clarke, Barnes, Hengstenberg and others -- shall overcome them too.⁷⁷⁰

Thus Hengstenberg commented:⁷⁷¹ "Believers are expressly represented as sharers in the victory.... The words 'King of kings and Lord of lords' point (to) the foundation of Christ's victory. The Lamb conquers, because He is the Lord of lords. **Believers conquer**, because they are with the Lamb.... Promises of victory given to the Christian Church...pass into fulfilment first when Rome is overthrown by the ten kings, and then when they themselves are overcome by the Lamb and are received into the bosom of the Christian Church."

This overcoming of all Christ's earthly enemies⁷⁷² through the actions of His Spirit-filled and Word-declaring Church,⁷⁷³ God uses to destroy even the coalition between the beast and the whore -- as He progressively did in 1789, and especially in 1798 and again in 1866 A.D. The ecumenical humanists and socialists were produced largely as degenerations of secularistic Western-Romish and Eastern-Orthodox life-and-world views. And when humanism and socialism have fully exploited Rome to their own advantage, they shall ditch and destroy her.⁷⁷⁴

For as Daniel prophesied, the coalition has no really permanent cohesion.⁷⁷⁵ And as Marx and Engels would say⁷⁷⁶ -- the coalition contains the seeds of its own destruction, and will yet prove to be its own gravediggers.

'The ten horns which you saw upon the beast, they shall hate the whore and shall make her desolate and naked and shall eat her flesh and burn her with fire. For God has put in their hearts to fulfil His will, and to agree -- and to give their kingdom to the beast, until the words of God shall be fulfilled.'⁷⁷⁷

Then, when these words of God have been fulfilled -- round about the predestinated year of A.D. 2000 or so -- then, and after the ten horns of the beast have destroyed the religious whore, the international political beast too shall be destroyed.⁷⁷⁸ And the meek or law-abiding saints of the Lord shall inherit the Earth!⁷⁷⁹

However, the occurrence of none of these events is to be anticipated, until the end of the '1260 years.' This, as we have seen repeatedly above, is widely expected to end gradually -- and probably somewhere around the year A.D. 2000.

So it is in the very last quarter of the twentieth and the very first quarter of the twenty-first century in which we are now privileged to live, that we may probably expect the occurrence of at least some of the momentous events described above. And perhaps this will be the "last ditch stand" of the forces of iniquity under the militant leadership of the Papal Antichrist.

Recent events in our own time tend to confirm the essentially perditious, whorish, syncretistic and therefore antichristian nature of the Papacy and its emissaries as such. Consider the liaison between leading members of the Romish clerical hierarchy in South America, and the Cuban Communist Dictator Fidel Castro.

In a happier day back in 1936, Pope Pius XI correctly remarked that "Communism is intrinsically evil -- and therefore no one who desires to save Christian civilization from extinction should render it assistance in any enterprise whatever."⁷⁸⁰ But by the time of Pope John XXIII in the 1960s, the liberal Catholics (such as Brazilian Archbishop Dom Hector Camara and the Dutch Romish hierarchy) had more and more taken over the control of the Romish Church from the more conservative traditionalistic Catholics (such as former Hungarian Cardinal Josef Mindzenty and Sir John Eppstein). And the consequences have been increasingly disastrous.

The strong trend toward syncretism in recent history, then, seems to have commenced with the reign of the Romish Vatican's Pope John XXIII -- "the workers' Pope." At the beginning of his reign, he lifted Pope Pius XII's ban against the books of the evolutionistic Romanist Teilhard du Chardin, with the result that the Roman Catholic Seminaries have now become deeply permeated with the totally-unproven yet pernicious doctrine of man's assumed "beast"-ial ancestry (which Pope Leo had considered condemning as heresy around the beginning of the twentieth century).

In 1959, Pope John XXIII called for a Vatican Council for the purpose of working for the reunion of the divided denominations and the achievement of 'unity, liberty, and peace' -- on the basis of "obedience to the Roman Pontiff."⁷⁸¹ And shortly thereafter, the Pope told even Judaistic leaders: "I am your brother!"⁷⁸²

Next, Pope John XXIII (the socialistic "People's Pope") started to overstress the importance of man's humanity (and therefore implicitly to understress the importance of God's divinity). The Papal "Church" now shifted even further toward humanism. Accordingly, recent Catholic thought has now overemphasized Christ's humanity and underemphasized His divinity and become intoxicated with the civil if not even the 'divine' rights of man -- while yet increasingly becoming oblivious of the divine rights of God.

The famous Belgian Romish Dogmatician Schillebeeckx has accordingly denied even the virgin birth of Christ. And the new Dutch Roman Catholic Catechism has even denied the atoning blood of Jesus.

Since Pope John XXIII's alteration of Roman Catholic prayers referring to Jews and Mohammadans as infidels, Rome has notably humanisticized and horizontalized her missionary outreach. Since John XXIII's attempts to establish contacts with Communist China, the official Anti-Communist stance of Rome of less than two decades previously, has all but crumbled away.

Since Pope John XXIII's convening of the Vatican Councils during the 1960s, Rome has drawn ever closer to the apostate World Council of Churches of liberal Pseudo-protestants and Eastern-"Orthodox" ritualists. And that World Council of Churches has itself become progressively more syncretistic and even revolutionary.

By 1961, *Time* wrote⁷⁸³ of the Treaty-of-Rome European Common Market -- that the revolutionary idea of a "United Europe is not a new notion, but an old one revived. The dream of order and unity once embodied in the Rome of the Caesars, lived on through the Middle Ages -- not only in the Roman Catholic Church, but in that embattled but strangely viable anachronism, the Holy Roman Empire.

"Even after it disintegrated and the last remnants of feudal internationalism gave way to popular nationalism, the European idea remained. And even if Europeans themselves at times forgot it, the rest of the World could not. For most of 2000 years -- the culture, commerce and conquests of the peoples of Western Europe shaped the World's destinies."

Moreover, the Common Market idea includes "a plan for a European monetary reserve fund, leading eventually to a common single European Currency.... And ahead is an even greater dream -- an Atlantic Community in which the U.S. and Europe will be full partners.... It is the beginning, on the road to the more orderly World we must have!"

By 1962, plans were underway to unite all of America's Methodists, Episcopalians, members of the United Church of Christ, and United Presbyterians -- by "preparing for one Church."⁷⁸⁴ At the same time, more than one thousand British Anglican clergymen were already agitating for reunion with the See of Rome.⁷⁸⁵

Dr. O. Frederick Nolde, World Council of Churches' liaison man at the United Nations, held prayer-meetings there -- with Christians, Jews, Muslims, Confucians, and Buddhists *etc.* all participating. And in that same year 1962, the European Conference on World Peace met in Rome to develop a blueprint for "World Law" -- compiled by 1000 lawyers from 79 nations (including the Soviet Union).⁷⁸⁶

In 1964, the Pope set up a Secretariat for Non-Christians. By 1965, the Anti-Communist books of the famous Ex-Communist and traditionalistic Roman Catholic Douglas Hyde had all but disappeared from the shelves of many leading Catholic bookrooms.

Many Catholic priests, particularly in Brazil and Chile but not excluding the United States, had turned to promoting revolution. And by 1966, the Communist Party of the U.S.A. embarked

on a ten-year plan for the creation of a "Church of World Brotherhood" -- all as a part of a Russian-oriented programme to promote a far-leftwing World Government.

In the nineteen-seventies -- Pope Paul VI offered his services as a political mediator. In Vietnam, the Near East, and Northern Ireland.

In 1970, the World Council of Churches' Secretary-General Dr. Eugene Carson Blake delivered the inaugural address at the consecration of the "Temple of Understanding" in Washington D.C., under the sponsorship of a committee composed of representatives of many Non-Christian Religions. Later that year, he did the same at a meeting in Kyoto -- to which the Pope, United Nations' Secretary-General (the Buddhist) U Thant, and Modernist Theologian Harvey Cox all sent messages.

In 1971, the World Council of Churches appointed a Buddhist as its "Executive-Secretary for Southeast Asia." While its Metropolitan Georges Khodr, at its Central Committee Meeting in Ethiopia, pleaded for "an ecumenical theology in which there is room not only for Christianity but also for other religions hitherto considered Heathen."⁷⁸⁷

Later that year the Ukrainian Primate Cardinal Slipyi, after eighteen years of imprisonment in that Communist country, protested to the silent Vatican: "Ukrainian Catholics have sacrificed rivers of blood and mountains of bodies -- because of their loyalty to the Church.... There is nobody to defend them.... We have become an obstacle to Church diplomacy."⁷⁸⁸

At the beginning of 1973, the World Council of Churches proclaimed a moratorium on April 18th of the same year. The Pope's Sacred Congregation for the Evangelization of the Peoples then officially asserted that Maoist doctrine "contains some directives that...find authentic and complete expression in modern Christian (meaning Roman Catholic) social teaching" -- adding that present-day (Red) China "is devoted to a mystique of disinterested work for others (and) to inspiration by justice." A similar system of real thought had been offered to the World by Pope John XXIII, and his successor Pope Paul VI.⁷⁸⁹

On February 5th 1974, Pope Paul VI, to the delight of the government of Communist Hungary, deposed the heroic Anti-Communist Cardinal Mindszenty as Primate of all Hungary. And later that year, the World Council of Churches openly sympathized with the deposed Marxist-Leninist Allende government in Chile -- and opposed the Anti-Communist Pinochet regime which succeeded it. While the W.C.C.'s General Secretary Phillip Potter claimed that "resurrection means insurrection!"⁷⁹⁰

In 1978, Ex-Jesuit Malachi Martin, who previously taught in the Pontifical Biblical Institute as a close associate of Pope John XXIII and of Cardinal Bea, indicated that Paul VI had made the decision to discount the West and to cultivate the Socialist Bloc -- on the assumptions that Capitalism is decadent and that the advent of Communism worldwide is now inevitable and only a question of time. Said Martin: "It's a momentous thing that the Vatican, which professes to promote godliness, says it would accept Communism.... It was my duty as a Catholic and as an American to reveal the secret negotiations now going on. Silence would have been the highest treason!"⁷⁹¹

And this dangerous syncretistic trend has continued under Popes John-Paul I & II. In November 1979, addressing Catholics at the Italian embassy chapel in the Turkish capital of Ankara, the Pope expressed the "esteem of the Catholic Church for the religious values of Muslims." He also urged his listeners "to consider every day the deep roots of faith in God in whom your Muslim fellow-citizens also believe -- and deduce from that principle of collaborating for the progress of man..., extending peace and fraternity!"⁷⁹²

In May 1980, John-Paul II called "for a 'new International Economic Order,' with closer relations between Eastern and Western Europe and between the developed and underdeveloped World."⁷⁹³ And in July 1980, while visiting the largest of all Roman Catholic countries, Pope John-Paul declared that the Brazilian have-nots have a right to own land -- and also have the right to utilize force to bring this about.

The Vatican already had commissions for Judaistic-Catholic and Catholic-Muslim relations. In 1981, Pope John-Paul II broadcast over the Romish *Radio Veritas* in Manila that the Roman Catholic Church accepted the "truth and goodness" found in Islam, Hinduism and Buddhism. He paid tribute to "the many moral values" enshrined in those three Non-Christian religions, and invited their adherents to common prayer -- "so that mutual understanding may grow. The Church sees reflections there of the truth of Christ.... She wishes to do everything possible to cooperate with other believers(?!), helping people to live as brothers and sisters." **Ahem!**

In 1994, Rome declared in its new *Catechism of the Catholic Church*⁷⁹⁴ that Muslims are included in God's plan of salvation because they "acknowledge the Creator, profess to hold the faith of Abraham, and...adore the one merciful God." Indeed, while visiting with a delegation of Iraqi Muslims in 1999, Pope John-Paul II reverently placed his lips on the Islamic holy book of the *Quran*!⁷⁹⁵

And even the present Pope Benedict XVI has proceeded into the Islamic mosque in Istanbul, with leading Muslim clerics. After previously refusing to secularize sodomizing paederastic priests -- as later came to light in March 2010.

That's how the 20th century ended, and the 21st began! Small wonder that even modern traditionalistic Romanists are disgusted with the more recent Popes from John XXIII and Paul VI and John-Paul I through to John-Paul II and Benedict XVI.

For the Papacy boasts that Rome is constantly *semper eadem* (or essentially "always the same"). Particularly regarding the expediency of international diplomacy! Anti-Communist Pius XII from Fascist Italy made a *Concordat* with the Fascist Dictator Mussolini. Why should Pope John-Paul II from Communist Poland then not recognize the similarly-totalitarian Soviet Union and Red China?

Consider the recent atheistic Communist reinterpretations of Romanism. Consider Castro's *rapprochement* with Rome. Consider Gromyko's and Mikoyan's visits to the Vatican.

Consider the re-evaluation of Catholic thought by the Leninist Theoreticians Roger Garaudy and Gus Hall (in *Political Affairs*, the official theoretical journal of the Communist Party of the U.S.A.).⁷⁹⁶ Who can deny the possibility (if not the probability) of a Worldwide Papist team-up

of leftist-liberal Catholics and leftist-atheistic Communists and also the apostate-modernistic Pseudo-protestants in the World Council of Churches during the last quarter of the twentieth or the first quarter of the twenty-first centuries?

Of course, this could and would all be done "in the interests of our common humanity" -- and in opposition to "divisive Historic-Protestantism!" And such a team-up would then in fact bring about precisely the kind of situation described at the end of Revelation sixteen and seventeen.⁷⁹⁷

Yet 'the beast...goes into perdition!' Revelation 17:11. Hengstenberg commented "the meaning is -- with the overcoming of the seventh phase of the ungodly power of the World -- that power generally goes down.... With that, the ungodly power of the World comes to an end."

Yes, the coming downfall (first) of the ecumenical religious whore and (thereafter) of the international political beast of Revelation seventeen, is absolutely certain. This is discussed in detail, in Revelation eighteen and nineteen.

* * * * *

14. THE PROPHECIES OF REVELATION EIGHTEEN TO TWENTY-TWO

In Revelation eighteen, we have a description of the fall of the Papal Romish Confederacy as a result of the outpouring of the final vial of God's wrath. Thus Luther, Calvin, the *Geneva Bible*, the *Dordt Dutch Bible*, Poole, Thomas Newton, Brown of Haddington, and others.⁷⁹⁸

Observe that the nations which Babylon deceived (Revelation 13:1,7 & 17:1,15 & 18:3,23) -- do not bewail her fall, as do the kings and the merchants (Revelation 18:9-11). Rather are the nations liberated from enslavement to Babylon (Revelation 18:3,23 *cf.* 19:1-7); converted by the Word of God (Revelation 19:15,21 & 20:1,3 & 22:2 *cf.* Matthew 28:19); and sanctified in their cultures to serve the Lord and fully to enjoy Him forever (Revelation 21:24,26 *cf.* 22:2 and the *Westminster Larger Catechism*, Question and Answer 1). But only after Babylon's destruction.

"In chapter 18," explains Luther,⁷⁹⁹ "this destruction begins.... **Rome** must be plundered and stormed.... [True,] they encourage and arm and defend themselves." But all to no avail. For, concludes Luther,⁸⁰⁰ in the words of Revelation 18:2 -- 'Babylon the great is fallen, is fallen [completely].' We have "the joyous outcry -- at **the fall of the Pope!**"

When the Roman-Romish Papal 'Babylon the Great' has degenerated to the utmost extent, it becomes apparent to all that she is indeed a whore and not the bride of Christ. At that time, not even the remnants of the True Church will be found in her any longer.

Observes Jonathan Edwards:⁸⁰¹ "The kingdom of **Antichrist** shall be utterly overthrown.... It shall be destroyed -- **utterly**. Then shall be proclaimed: **Babylon is fallen**; is fallen (completely)!' When the seventh angel sounds, the time [and two] times and half [a time] shall be out -- and [the] time [of further waiting] shall be no longer'....

"That great city **Rome**...has for so many ages been the great enemy of the Christian Church -- first under **Heathenism**, then under **Popery**." It "**shall come down to the ground!**"

States Albert Barnes:⁸⁰² "**Papal Rome...will be reduced to a state of utter desolation**, resembling that of the real Babylon.... The **Papacy**...is to be destroyed as utterly as was Babylon of old.... It refers to Papal Rome....

"The **Reformation** was in entire accordance with what God would have His people do.... **His people** are expressly commanded to '**come out of her**, so that they might not be partakers of her sin nor of her plagues'.... Just in proportion as the principles of the Reformation are acted on -- the destiny of mankind is **onward!**"

Then God will withdraw all His true children from her⁸⁰³ (and from her apostate liberal Pseudo-protestant and Eastern-'Orthodox' daughter "churches" too).⁸⁰⁴ For the Lord will bring His children out of that iniquitous mystery of 'Babylon the great'⁸⁰⁵ and into reconstituted and truly Christian churches⁸⁰⁶ promoting the Christian reconstruction of society.⁸⁰⁷

Then God shall cause the kings of the Earth to forsake the religious whore, and to turn against her.⁸⁰⁸ And in this way, God shall Himself use the international political beast's hatred of the ecumenical religious whore to destroy her -- to destroy her utterly in a single hour, and with fire.⁸⁰⁹ And thus shall even the wrath of man be caused to praise the Lord.⁸¹⁰

The remainder of the wrath of the heathen kings or antichristian political leaders, however, God shall restrain.⁸¹¹ For when He has destroyed the Romish whore after her gradually-declining 1260 years' reign, He will not allow the international political beast to destroy His children.⁸¹²

To the contrary! His armies of ever-witnessing children will then destroy the beast (thus Poole, Matthew Henry, Adam Clarke, Barnes, Makrakis, and Warfield).⁸¹³ Under the mighty hand of God and the increased influences of His Spirit,⁸¹⁴ God's children then, by wielding the sword of the Lord which is the Word of God,⁸¹⁵ set about destroying the cohesion-lacking⁸¹⁶ beast (thus Poole, Matthew Henry, Adam Clarke, Barnes, Hengstenberg and Warfield).

They shall complete that destruction perhaps thirty years later, at the end of the 1290 years.⁸¹⁷ And, after the destruction of the beast, the Lord's people themselves will even further prosecute the vigorous Christian reconstruction of society -- by converting and christianizing the perhaps sizable remnant⁸¹⁸ in all nations of the World (thus Hengstenberg and Makrakis).⁸¹⁹

Christians shall then convert the kings (thus Hengstenberg), and shall then successfully undertake the conversion of the Pagans and the Muslims (thus Bede and Makrakis) and the remnants of the Papists (thus Poole and Hengstenberg). And this christianization will be completed perhaps a further forty-five years later -- at the arrival of the state of Worldwide earthly "blessedness" at the end of the 1335 years (thus Samuel Hopkins and Adam Clarke).⁸²⁰

Meanwhile, considerable headway toward this great goal of Christian reconstruction must be made **here** and **now**.⁸²¹ For God's trinitarianly-baptized people⁸²² are to obey their triune religious mandate -- namely God the Father's fundamental Dominion Charter,⁸²³ God the Son's central Great Commission,⁸²⁴ and God the Spirit's Kingdom Vocation.⁸²⁵

For all three of these elements are but related aspects of the one triune basic mandate to man.⁸²⁶ That mandate involves obedience to God's Ten Commandments in their **all**-embracing scope⁸²⁷ -- until the very consummation of the ages.⁸²⁸

'Then comes the end, when He (Christ) shall have delivered up the Kingdom to God, even the Father -- when He (Christ) shall have put down all rule and all authority and power.... And when all things shall be subdued unto Him (Christ), then shall the Son (of man) also Himself be subject unto Him (God the Father) Who put all things under Him (the Son of man -- so) that (the Triune) God may be all (things) in all (people, through the Holy Spirit). Otherwise, what shall they do who are baptized?⁸²⁹ For baptism signals the subjugation of everything to God!

'Therefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord! Forasmuch as you know that your labour is not in vain.⁸³⁰

So the armies of the saints of the Lord or the Church of the living God -- presently involved as the 'feet' of Christ's body⁸³¹ in subduing all things in their work for Him⁸³² -- will take over and inherit the Earth.⁸³³ All together imbued with the mighty Spirit of Christ, they will conquer through the power of the preached Word of God which dominates and controls their lives.⁸³⁴ In this way, even the beast and the kings of the Earth and the false-prophet -- shall ultimately be destroyed for ever.⁸³⁵

For in that day, the saints will fully have subdued the Earth in all its fullness.⁸³⁶ They will have evangelized all the inhabitants of the Earth, and have turned all nations into Christian peoples -- by their obedience to and by the powerful and effective proclamation of the Word of God.⁸³⁷ They will have worked for God's Kingdom to have come and for His will to have been done here on Earth as it is in Heaven.⁸³⁸ Their Word-proclamation and good works for the Lord will have helped pull down the Babylonian Antichrist and its political allies, and thereafter finished the christianization of all the nations.⁸³⁹

Then, the voice of a multitude of many people shall thunder in triumph: 'Hallelujah! For the Lord God omnipotent reigns!'⁸⁴⁰ For that glorious day of victory in Revelation nineteen⁸⁴¹ shall apparently be followed by the saints' Worldwide and universally-triumphant reign here on Earth.⁸⁴² And at that time, many Christians believe the beginning of mankind's seventh millennium will arrive.

Concluded Barnes:⁸⁴³ "The fall of papal Rome...will remove one of the last obstructions to the final triumph of the Gospel.... **One** great hindrance to the spread of the True Religion, would be taken away by the **decline and fall** of the Turkish power [or **Islam**].... **The Papal power**...shall finally cease.... The most mighty obstruction which has ever been on the Earth...to the spread of the Gospel will have been removed, and the way will be prepared for the introduction of the long hoped-for **millennium.**"

Revelation nineteen, right before the millennium, ends with the destruction of the coalition between the beast and the kings of the Earth on the one hand and the false-prophet on the other⁸⁴⁴ -- and on the even happier note of the subsequent slaying of the remnant of the Lord's enemies by the sword of His Word.⁸⁴⁵ This latter means the evangelization of this remnant of all the nations, by the triumphant Bible-proclaiming Church in her work of Christian reconstruction.⁸⁴⁶

That evangelization will possibly last up to the end of Daniel twelve's 1335 years -- or 45 years after the victory over the international political beast at the end of the 1290 years, and 75 years after the destruction of the ecumenical religious whore after the 1260 years.⁸⁴⁷ Then, probably after the 1335 years, the saints still more happily enter into the Worldwide and universally-triumphant inheritance of the whole Earth.⁸⁴⁸

Luther explained⁸⁴⁹ that "in chapter 19, when they can do nothing more with the Scriptures..., and **the [unclean] frogs have croaked their last** (cf. Revelation 16:13 to 18:2f), they [*viz.* all those who futilely **attempt to resist the advance of the Kingdom of Christ**]...try to win by force and gather kings and princes for battle. But they are disappointed. **The One on the white horse wins** -- until both **[Romish] Beast and [False-]Prophet are...cast into Hell!**"

James Durham has rightly commented⁸⁵⁰ at Revelation "chapter nineteen" that "the Battle of **Armageddon**...is notable from two singular events -- the one, is the **conversion of the Jews**.... The other, in the **destruction of the beast** and his helper" probably by "**the Turks**.... The beast, having fled from Rome, is now wholly overturned -- **so that the name of 'Pope' ceaseth.**"

Matthew Henry comments on Revelation 19:10-20: "**Worship God**; for the testimony of **Jesus** is the spirit of prophecy!" The true and only Object of religious worship...is God..., and Him alone. This fully condemns the practice both of the **Papists** in worshipping the elements of bread and wine...and the practice of the Socinians and Arians [and **Muslims**] who do not believe that Christ is truly and by nature God.... The victory gained by the great and glorious Head of the Church [occurs when] 'the **[Papal]** beast and the **[Islamic]** false-prophet'...are taken prisoner...and 'cast into the burning lake.'"

Rev. Dr. Albert Barnes commented: "**The religion of Christ would finally prevail.**" Christ's horse "is here the symbol of the **final victory** that is to be obtained over the **beast** and the **false-prophet**...and of the final **triumph of the Church**....

"The kings [would still be] under the control of **the beast and the false-prophet**.... The **still-future** scenes...are to occur when **the Roman, the Pagan and the Mahometan powers** shall be aroused....

"The whole representation is that of an alliance to prevent the spread of the True Religion [of Protestant Christianity] -- **as if the Papacy and Mahometanism were combined**.... **The beast and the false-prophet, the Papacy and Mahometanism**..., will be subdued by the **Word**.... This destruction of these great enemies...prepares the way for the **[post]millennial reign** of the Son of God."

Warfield explains:⁸⁵¹ "The section opens with a vision of the **victory** of the Word of God.... It is a vivid picture of a **complete** victory, an **entire conquest**....

"The conquest is **wrought...by the preaching of the Gospel**.... It is the period of **advancing** victory of the Son of God over the World.... The Gospel of Christ is...**completely to conquer the World**...

"An **extended duration** for the **conquered Earth**, lies open.... A **progressively advancing conquest of the Earth** by Christ's Gospel, implies a **coming age** deserving at least the relative name of '**golden**.'"

This brings us to Revelation twenty. For -- after the conversion of the fullness of the Gentiles and of the presently-rejected Israelites into the visible Christian Church (which will then be internationally-triumphant and almost co-extensive with humanity itself)⁸⁵² -- the last verses of Revelation 19 are immediately followed by the first verses of Revelation 20.

Certainly, many expect that the last centuries of the World's weary sixth millennium will indeed be followed by the first centuries of the happy seventh millennium. And then too by the ever-continuing Christian reconstruction of the World.

In Revelation 20:1-9, a great chain is brought down from Heaven to the Earth. Satan is then bound by it, 'to deceive the nations no more....'

'I saw thrones. And they (the nations) sat upon them (the thrones), and judgment (or rulership) was given to them (the nations).

'(I also saw) the souls of them that were beheaded for the witness of Jesus and for the Word of God...and who had not worshipped the beast neither his image, nor had received his mark upon their foreheads or on their hands. And they lived and reigned (or judged and ruled) with Christ a thousand years....

'Blessed and holy is he who has part in the first resurrection!'⁸⁵³ That is, he who has spiritually risen from the death of sin at his own regeneration -- at the start of his all-embracing sanctification.⁸⁵⁴

'On such, the second death (of separation from God for ever)⁸⁵⁵ has no power. But they shall be priests of God and of Christ, and shall reign with Him a thousand years.'⁸⁵⁶

This thousand-years' reign of the believers with Christ, is entered in principle at their conversion while here on Earth. It is intensified for them after their deaths, when they go to Heaven.

It should be observed that Luther added⁸⁵⁷ in a marginal note at Revelation 20:2f, that "**the Turks** only came [toward Europe from Central Asia] -- after a thousand years, [when crossing the Euphrates some time after 1000 A.D.].... But **now** [namely when Luther was writing these words in the sixteenth century], **the Turk wants to help the Pope**, and to **eradicate the Christians**" (meaning the Bible-believing and Christ-loving Protestants).

Yet it seems there shall also be a long period of a thousand years reign of peace here on Earth -- after the destruction of the Papacy and Islam,⁸⁵⁸ and before the final coming of Christ. It is more and more being anticipated here and now on Earth, as the Kingdom of God triumphantly advances into all the World. For all things are inexorably moving toward the still-future triumphant period of universal international Spirit-filled and Decalogue-observing Christian harmony, which will yet prevail throughout the World.⁸⁵⁹

This period may perhaps last for even a longer period than one thousand years, calculated on the day-year principle of prophetic time.⁸⁶⁰ Be that as it may, it will end with the final judgment -- at the second visible coming of the Lord Jesus Christ back to our Earth.⁸⁶¹

Rev. Professor Dr. E.W. Hengstenberg commented⁸⁶² on Revelation 20:1: "'And I saw an Angel (*viz.* Christ the Lord) come down from Heaven, Who had the keys of the abyss and a great chain.... And He seized...Satan and bound him a thousand years'....

"What is here undertaken against Satan, stands in the closest connection with what has been said before (in Revelation 19:18-20) respecting the ten kings and the beast.... The dominion of the God-opposing principle, was broken in the ten kings – partly through severe judgments of God (chapter 19:11-21), partly through the peaceful mission of the Church (chapter 17:14 [*cf.* 19:21]).

"They have **renounced** their enmity against God and Christ and the Church. And by reason of their having taken on them the yoke of Christ, the beast too has retired from the stage [*cf.* 19:20 & 20:10].... 'Resist the devil, and he will flee from you' (James 4:7), *etc.* If the Earth were to watch and pray for a thousand years – Satan should have nothing on it!"

Embodied believing souls still on Earth, and some of them by now disembodied believing souls in Heaven, had been enlivened -- and they live and reign with Christ. This is the first resurrection. On such who participate in the first resurrection, the second death (of everlasting damnation) has no power.

But the unbelieving 'rest of the dead' do not become re-enlivened – until the thousand years are finished. And when the thousand years have expired and the dead believers have been resurrected and reunited with their souls above in the air -- Satan shall be unloosed from his prison and shall go forth further to deceive the then-resurrected unbelieving nations.

The unbelieving and then-resurrected nations, then go up on the breadth of the **Earth**. But fire comes down from God in Heaven and devours them. And the devil and all his followers get cast into the lake of fire, and shall be tormented day and night for ever and ever. Revelation 20:1-10. And the renewed Heaven then comes down to the renewed Earth, for ever and ever. Revelation 21:1-2 & 22:1-14 & 22:19f.

None of this worsens but only improves the Earth's condition, even toward the end of the World. As Ecclesiastes 7:8-10 declares: '**Better** is the end of a thing, than the beginning of it.... Do not say, "What is the reason that the former days were better than these?" For you do not inquire wisely, concerning this!'

Says Calvin:⁸⁶³ "The [**premillennial**] Chiliasts...limited the reign of Christ to a thousand years. This fiction is too puerile to need or to deserve refutation.

"Nor do they receive any countenance from the Apocalypse, from which...they extracted a gloss for their error (Revelation 20:4). Since the thousand years there mentioned, refer not to the eternal blessedness of the Church -- but only to [overcoming] the various troubles which await the Church militant in this World....

"Those who assign only a thousand years to the children of God to enjoy the inheritance of future life, observe not how great an insult they offer to Christ.... They are either most ignorant of...divine things, or they maliciously aim at subverting the whole grace of God and power of Christ -- which cannot have their full effect unless sin is obliterated, death swallowed up, and eternal life fully renewed.... Let us have done with these triflers -- so that we may not seem...to think their dreams deserving of refutation!"

Calvin also observed:⁸⁶⁴ "John has described a twofold resurrection, as well as a twofold death. Namely, one of the soul before judgment; and another when the body will be raised up and when the soul also [will be re-united to the body and then] will be raised up to glory.

"Blessed,' says he, 'are those who have part in the first resurrection; on them the second death takes no effect.' Revelation 20:6.

"Well then may you be afraid, [you] who refuse to acknowledge that first resurrection -- which, however, is the only entrance to beatific glory!" Thus Calvin.

Luther concludes:⁸⁶⁵ "**While** all this is happening, there comes in chapter 20 (vv. 7-10)" the final draught of the wine of the wrath of God. "Satan...brings up...the Turks [alias the **Muslims**].... But they are soon to go...into the lake of fire. This picture...has been put in because of **the Turks**....

"The thousand years are to begin.... After the Turks, the Last Judgment follows quickly -- at the end of this chapter [Revelation 20:11-15], as Daniel 7 [vv. 7-8 *cf.* 12:13] also shows."

But there would be no falling away of Christians, at the end of the millennium! See: Matthew 24:37-42; First Corinthians 15:22-28 & 15:51-54; First Thessalonians 4:14-17; Revelation 20:3-15 & 21:1-26 & 22:1-5.

The following seven events should then be expected. (1) The raising of the bodies of the dead-in-Christ, and their meeting the Lord in the air. (2) The immortalizing of all still-living saints, and their meeting the Lord in the air. (3) The simultaneous raising of the bodies of the dead-in-Satan, but their remaining here on Earth while surrounding the then-empty camp of the saints then devoid even of the still-living saints now above them in the air. (4) The immortalizing of the physically-undead wicked, who then remain on the Earth. (5) The final judgment here on Earth, involving the punishment of the wicked. (6) The thrusting of the wicked from off the Earth and into the Lake of Fire for ever. And (7) the descent of both the resurrected and the still-living Christians with Christ through the air, together with Heaven, down onto the then-renewed Earth -- where they shall thenceforth live for ever and ever.

Even the A.D. 185 Irenaeus, who is said to have known Revelation's author the Apostle John personally, insisted that "the Son of man...fought and **conquered**" and "**bound** the strong man" Satan. For Christ **did** "**bind** the strong man, and **despoiled his goods**" and did then "**tread** upon the enemy's head" -- and "**shall trample down**...the dragon." He "**bound** [Satan] with...chains..., in order that man, being set free, might **return** to **his Lord**.... The Word **bound** him **securely**..., and **made spoil** of his goods."⁸⁶⁶

Indeed, even the Amillennialist Rev. Professor Dr. Anthony A. Hoekema states⁸⁶⁷ that "because of the binding of Satan during this present age..., **the Church is conquering the nations.**" Right now!

Most Theologians place these "thousand years" **not in Heaven** but right here **on Earth**, and **before** the time of Christ's Final Coming at the very end of the World. Thus Barnabas, Papias, Caius, Origen, Ambrose, Augustine, Jerome, Gregory the Great, Bede, Aquinas, Luther, Calvin, Knox, the *Geneva Bible*, Junius, Brightman, Cotton, the *Dordt Dutch Bible*, Goodwin, Poole, Vitranga, Cocceius, Matthew Henry, Jonathan Edwards, Wesley, Bengel, Newton, Brown of Haddington, Hopkins, Dwight, Faber, Thomas Scott, Adam Clarke, David Brown, Barnes, Fairbairn, Hengstenberg, the Hodges, Shedd, Warfield, Kik, Carroll, Boettner, Rushdoony, and many others.

The A.D. 300 Victorinus wrote the oldest extant commentary on Revelation. At Revelation 6:1*f*, he described how "**Preachers** [were] sent forth...so that they might **overcome unbelief.**" And on Revelation 20: "Those years in which Satan is bound, are at the **first** advent of Christ, even **to the end of the age....** He [Satan] **may not keep on seducing the nations.** 'The nations' signifies the Church -- seeing that it [the Church] is itself being formed from them [the nations]."

The A.D. 400 Augustine declares:⁸⁶⁸ "The Church of Christ has everywhere **increased.... Before** His [first] advent, He had **not yet** been desired by **all nations....** He would by His grace collect, as now He does, a **people so numerous** -- that He thus fills up and repairs the blank made by the fallen angels."

James Durham comments⁸⁶⁹ that Revelation twenty holds out "**a flourishing and good condition** for...the Church Militant.... It consisteth in the...**abundance** of professors...**imbracing** this Gospel, **many nations...joining them[selves] to the Lord....** It continueth...a **long time.**"

Jonathan Edwards comments⁸⁷⁰ there will be a "great spiritual resurrection...of the Church.... I would describe the **prosperous** state the Church shall be in....

"The prophecies of the Old Testament...speak of the glorious times of the Gospel...**in the latter days.... All countries and nations...shall be full of light....** It shall be a time of great holiness.... It will be **a time of excellent order in the Church....** That will be **a time of the greatest temporal prosperity....** The Scriptures everywhere represent it to be of **long continuance.**"

Albert Barnes comments:⁸⁷¹ "This chapter...pertains to the **future....** Satan is to be arrested and bound for a thousand years.... This is properly the 'Millennium' -- the **long** period when the principles of True Religion will have the ascendancy on the Earth.... **Christianity would finally triumph....**

"The scene that is recorded here, occurs **after** the destruction of the beast and [also] the false-prophet..., and...**after** the final destruction of the **Papal and Mahometan** powers.... The Earth would continue under a reign of righteousness through a **vastly long period.**"

Already the A.D. 170-235 Hippolytus wrote about Revelation 20:7f as regards the loosening or unbinding of Satan at the very **end** of the millennium. He wrote:⁸⁷² "This unbinding of Satan does **not** mean that he will then enjoy a time of renewed activity. But that he and his followers will then be thrown into the fire!"

Augustine wrote:⁸⁷³ "There are also two resurrections.... The first and spiritual resurrection...takes place in **this** life, and preserves us from coming into the second death....

"Those who on the strength of this passage have suspected that 'the first resurrection' is future and bodily..., surpass the measure of credulity.... They who believe them, are called 'Chiliasts' -- which we may literally reproduce by the name '[Pre-]Millennarians'....

"We prefer proceeding to show how the passage of Scripture **should** be understood.... The devil is...**restrained** from seducing those **nations** which **belong to Christ**.... The words 'that he would not seduce the **nations**'..., are **not** to be understood as indicating that **afterwards** he **is** to **seduce!**"

Jonathan Edwards comments on the then-resurrected nations Gog and Magog:⁸⁷⁴ "There is nothing in the prophecy...as though the **Church** actually falls into their hands.... God will never suffer this!"

Rev. Professor Dr. Moses Stuart commented:⁸⁷⁵ "The eye of hope...sees the **thousand years** of **uninterrupted prosperity**.... **The setting sun of the Church on Earth is to be as a Heaven of unclouded splendour. Peaceful and triumphant will be her latest age.**"

Albert Barnes comments on the way in which the millennium will end. Referring to Revelation 20:7f, he explains:⁸⁷⁶ "**This** overthrow of the enemies of God and of the Church, will be **final**."

"Satan will be 'cast into the lake of fire and brimstone, to be tormented day and night for ever'.... **All** the enemies that ever opposed the Church -- in all forms of **Paganism, Mahometanism, Popery, and delusion** -- will be destroyed for ever."

In the 1957 edition of his book *The Millennium*, Professor Dr. Loraine Boettner stated: "Warfield believed there will be no resurgence of evil at all at the end. But rather that at the return of Christ, the present Kingdom...will be merged into the eternal Kingdom....

"The views of such a distinguished Theologian must be given consideration.... Revelation 20:1-10 affords no real basis for believing that there is to be a final apostasy."

In his 1972 work *The Future of the World*, Mathis Rissi states that Revelation 20:3-7 "deals with the kingdom of **demonic powers and of the dead**.... Satan entices the ghostly **nations of the dead**....

"But the **Church is indestructible**.... **No fresh battle** takes place. But rather a fire from Heaven consumes the whole ghostly array."

Indeed, only this view is thoroughly consistent with the *Westminster Confession* 8:8. And also with the *Westminster Larger Catechism* 45^{f-r} & 52^b & 53^g & 54^{pqr} & 191^{c-m} & 195^{w-a}.

Here is how Luther concludes his treatment of the book of Revelation:⁸⁷⁷ "We can **profit** by this Book!... We can know that neither force nor lies..., neither tribulation nor suffering, shall suppress **the Church**."

"But it [**the Church**] will gain **the victory**.... Manifold offences come upon the Church.... This has happened before now, under the **Papacy** and **Mohammad**." But all to no avail!

"If only **the Word** of the Gospel remains pure among us, and we love and cherish it -- **we are not to doubt that Christ is with us**.... For we see in this book that, through and above all plagues and beasts and bad angels -- Christ is with His saints, and **wins the victory**!"

Calvin believed⁸⁷⁸ also many unbaptized early-dying infants nevertheless go to glory. "But how, they [the Anabaptists] ask, are infants regenerated -- when not possessing a knowledge of either good or evil?

"We answer...infants who are to be saved -- and that some are saved at this age is certain -- must without question previously be regenerated by the Lord. For if they bring innate corruption with them from their mother's womb, they must be purified before they can be admitted into the Kingdom of God into which shall not enter anything that defileth (Revelation 21:27)" *cf.* 21:24*f.*

All of which, as yet to be discussed below, raises interesting questions about the salvation of the early-dying children of Romanists and Muslims. Particularly before 1900 A.D., when the World's infant mortality -- through the then-shortage of medical facilities -- was huge.

The final condition in Revelation 21 & 22 is a kind of 'eighth millennium'⁸⁷⁹ (at the end of God's Great Seventh Day which has not yet terminated).⁸⁸⁰ It is co-extensive with the history of mankind itself,⁸⁸¹ starting with man's first appearance here on Earth⁸⁸² and enduring down to man's final judgment here on Earth⁸⁸³ and for ever thereafter.

Christ and Christians and Heaven shall then reside on Earth for ever (Revelation 20:1-2,10). 'But the (unredeemed) fearful, and unbelieving and abominable, and murderers and whoremongers and sorcerers and idolaters and all liars and dogs or sodomites -- shall be elsewhere. In the lake of fire, for ever!' Revelation 21:8 & 22:15 *cf.* Deuteronomy 23:17*f.*

This eighth 'millennium' will never end, and its beginning will mark the end of God's Seventh Day and the commencement of God's Eighth Day or the Eternal Golden Jubilee. God's Eighth Day of eternity still to come, will bring in Heaven-on-Earth forever. For it will then be "ever morning, and never evening"⁸⁸⁴ -- the 'Day of the Lord'.⁸⁸⁵

'And the city had no need of the sun neither of the moon to shine in it. For the glory of God lightened it, and the Lamb is its light....

"The nations of them which are saved shall walk in its light. And the kings of the Earth bring their glory and honour into it. And its gates shall not be shut at all by day. For there shall

be no night there.... The Lamb shall be in it, and His servants.... His name shall be on their foreheads. They need no candle, nor sunlight. For the Lord gives them light. And they shall reign for ever and ever!¹⁸⁸⁶

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15. THE PROTESTANT REFORMATION DRIVES BACK PAPACY AND ISLAM

In 604-8 A.D., the Bishops of Rome first embraced the universal Papacy. In 638, six years after the death of Mohammed, Jerusalem fell to the Muslims. Then, in 642, Alexandria; in 646, Mesopotamia; in 650, Persia; in 697, Carthage; and by 715, Spain.

In 732, Charles Martel defeated the Muslims in France. The Islamic conquest of Sicily from 802-902, was reversed by Christian Normans from 1061-91.

Yet the Papacy peaked in 1216; the Muslim Mongols took Baghdad in 1258; and the last Crusader-stronghold in the Near East collapsed in 1291. Just before the Papacy was weakened by its 1303-52 removal from Rome to Avignon in France.

The 1330-60 Black Death almost wiped out all Christian Missions. Then Mohammed II captured Turkey, and took Constantinople in 1453 -- after which much of the Lower Danube and the Caucasus become Islamic.

Spain then ejected all Muslims, by 1492. Yet by 1500, Islam had conquered most of India and Central Asia and Malaysia and Indonesia -- and a large slice of Western Russia, as well as Eastern Africa.

Indeed, when Mohammad II began to threaten Rome, the Pope even made plans to flee Italy. Papal power sank further in A.D. 1517 -- the very year in which Luther became a Protestant.

Luther was born in 1483; became a Protestant around 1517; was excommunicated by the Pope in 1521; and died in 1546. Calvin was born in 1509; converted to Protestantism around 1531; was excommunicated around 1533; and died in 1564. They both lived and died as Protestants, at the very time the Papacy weakened and Islam swept through Eastern Europe.

In 1520, the Sultan ordered all churches to be turned into mosques -- and all Christians to become Muslims. Then Islam overwhelmed Greece, Albania, Bosnia, Serbia, Rhodes, and Cyprus -- and advanced throughout Bulgaria and Hungary in 1526 to the very gates of Vienna in 1529, and then through Romania and the Ukraine and Poland by 1539 and even to Lithuania. The Pope excommunicated Henry VIII in 1530, and started repressing the Turks in 1566.

Strengthened to continue fighting for the advance here on Earth of the Kingdom of the Christ of Scripture, Luther often pointed out that both Pope and Islam had risen to power at the beginning of the seventh century. Thereafter, both had expanded -- and consolidated their antichristian strangleholds.

The Romish Papacy had rejected the Pre-Reformation of the Wycliffite Huss at the beginning of the fifteenth century. Thereafter, Constantinople, the capital of the Eastern Roman Empire, fell to the Muslims in 1453.

By 1460*f*, Islam had overrun Bosnia, Herzegovina and Serbia. So, by the time Luther died in 1546, while the Pope still controlled the Western Roman Empire (except Britain) -- the Muslims controlled the Eastern Roman Empire.

Luther and Calvin both admitted that Islam was in some respects preferable to Romanism, and even to a purely-nominal "Protestantism." Thus, Luther praised Muslims for their discipline and militancy and abstinence -- in contrast to Germanic recklessness and drunkenness.

Yet, because Luther believed from Holy Scripture in **Christian victory during history** -- he **protested** against both Romanism and Islam! Starting especially in 1520, he recorded a number of great treatises.

After his May 1520 *Treatise on Good Works*, there appeared his August 1520 *Open Letter to the Christian Nobility of the German Nation*. Then, in October 1520, Luther published his Anti-Romish treatise *On the Babylonian Captivity of the Church*.

In his May 1520 *Treatise on Good Works*, Dr. Luther truthfully complained: "O God, how blind -- nay, how insane -- we Christians have become!... **The Turk** destroys cities, country and people; and ruins churches....

"**Pope, bishops, priests and clergy...are themselves the very princes...of such Turks and of the devil[ish] host.** Just as **Judas** was the leader of the Jews when they took Christ."⁸⁸⁷

In his *Open Letter to the Christian Nobility of the German Nation*, Luther wrote:⁸⁸⁸ "**The Canon Law had arisen.... Let it fall, in the Name of God!... The Turks...have** neither spiritual nor temporal law, but **only their Koran....**

"The true **Roman Empire** which the writings of the Prophets foretold in Numbers 24[:24] and in Daniel [11:30*f*], has long since been **overthrown**.... That was brought to pass...especially when the '**Turkish**' [**Mohammadan**] **Empire** arose almost a thousand years ago."

Luther also insisted⁸⁸⁹ that "neither Pope nor Bishop nor any other man has the right to impose a single syllable of [canon] law upon a Christian man." Indeed, **the Pope** had resolved to "deal with us [Protestants] far **worse** than **the Turk**."

In his treatise *On the Babylonian Captivity of the Church*, Luther roundly remarked:⁸⁹⁰ "**The Papacy is the kingdom of Babylon** and the power of Nimrod the mighty hunter. Genesis 10:9*f* [*cf.* 11:1-9, and Revelation 17:5-18 & 18:2-21].... The Papacy is in truth nothing else than the kingdom of Babylon and of **very Antichrist!**"

Finally, together with yet a further important treatise -- *Concerning Christian Liberty* -- Luther sent a cover letter to the Pope. There, Luther stated in 1520: "**The Roman Court surpasses that of Turkey in wickedness**.... It is **the very jaw of Hell!**"⁸⁹¹

Already in June 1520, the Pope had issued a bull condemning Martin Luther. In December, the latter burned it.

Then Luther published his treatise *Why the Books of the Pope and His Disciples Were Burned by Dr. Martin Luther*. There, he insisted that "whosoever was the author of this bull [*viz. the Pope*] -- **he is very Antichrist!**"⁸⁹²

Understandably, Luther here upset the Pope. In a papal bull, the Pontiff formally excommunicated Luther -- in 1521.

The Pope sought to deflect Luther's just criticism of **the Pope's own unwise stirring up of hostilities against the Muslims**. So the Pontiff then falsely accused the great Reformer of advising against opposing the Turks.⁸⁹³

The Reformer soon very heartily responded. "God," explained Luther,⁸⁹⁴ "is punishing our sins -- by means of **the Turks**.... The Pope has...long time baited us with the war against the Turks....

"I set this up..., not meaning to say that we are not to make war against the Turk -- as that 'holy' heresy-hunter **the Pope** here charges me -- but to say that we should first make ourselves better, and cause God to be gracious to us!" In other words, Christians first needed to repent -- before then resisting the advances of Islam.

Yet Luther was full of **confidence** that Christianity would yet convert the Heathen, including the Muslims! In 1524, he wrote in a Mission Hymn⁸⁹⁵ based on Psalm 67:

"May God bestow on us His grace
with blessings rich provide us!
And may the brightness of His face
To life eternal guide us!
That we His saving health may know,
His gracious will and pleasure,
and also **to the Heathen show
Christ's riches** without measure,
and unto God convert them!

Thine over all shall be the praise
and **thanks of ev'ry nation**.
Then all the World with joy shall raise
the voice of exaltation....
May God the Father, God the Son,
and God the Spirit bless us!
Let all the World praise Him alone!"

Dr. Luther's 1525 *Defence and Explanation of all the Articles*, is especially significant. There, he praised **Huss**.

Said Luther:⁸⁹⁶"Now you lie **prostrate, O Pope!**... But all this is **not Luther's work**. The credit belongs to John Huss!"

In 1526, after their victory over Hungary at the Battle of Mohacs, the Muslims settled in Romania. There, they not only built mosques. But at the same time, they also tried to turn Hungary into a province of Turkey.

In September 1529, the Muslim Turks attacked the very walls of Vienna. This prompted Luther to write his tract *War Against the Turk* alias Islam. At the outset, he explains why he did so.⁸⁹⁷

"The Popes had never seriously intended to make war on the Turk -- but used the Turkish War..., playing around in it and robbing Germany of money by means of indulgences.... Enquire of experience, how well we have succeeded hitherto with the Turkish War!

"We have fought as 'Christians' until we lost Rhodos [1522]. And almost all of Hungary [1525], and much German land besides....

"If we will not learn from the Scriptures -- then we must learn from the scabbard of the Turk.... If the Turk's god, the devil, is not first beaten -- there is reason to fear that the Turk will not be so easy to beat....

"The Turk, as has been said, is the servant of the devil.... He does not allow Christians to come together in public; and no one can openly confess Christ or preach or teach against **Mohammed**....

"I have some pieces of **Mohammed's Koran**.... When I have time, I must put it into German -- so that every man may see what a foul and shameful book it is.

"In the first place, he praises Christ and Mary very much.... But yet, he believes nothing more of Christ than that He is a holy prophet like Jeremiah or Jonah -- and denies that He is God's Son and true God....

"He praises and exalts himself highly and boasts that he has talked with God and the angels, and that since Christ's office of Prophet is now complete -- it has been commanded to **him** [Mohammed] to bring the World to his religion. And if the World is not willing, to **compel** it, or punish it with the sword....

"The Turk's *Koran* or creed teaches him to destroy not only the Christian Faith but also the whole temporal government. His Mohammed -- as has been said -- commands that ruling is to be done by the sword.... In his *Koran*, the sword is the...noblest work. Thus the Turk is -- in truth -- nothing but a murderer....

"When the spirit of lies had taken possession of **Mohammed** and the devil had murdered men's souls with his *Koran* and had destroyed the faith of Christians -- he had to go on and take the sword and attempt the murder of their bodies. The Turkish Faith, then, has not made its progress by preaching...but by the sword and by murder....

"**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 this he does -- '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.... **Mohammed's Koran** is...a **great spirit of lies**.... It leaves almost nothing of Christian truth remaining....

"Mohammed's *Koran* thinks nothing of marriage -- but permits everyone to take wives as he will..., and to desert or sell any of them that he will.... In Turkey, women are held immeasurably cheap -- and are despised. They are bought and sold like cattle.... Thus the 'marriage' [*sic*] of the Turks, closely resembles the 'chaste' life that soldiers live with their harlots....

"When the Turks go into battle, their warcry is no other word than '*Allah! Allah!*' -- and they shout it till Heaven and Earth resound. But in Arabic, *Allah*...is a corruption of the Hebrew *Eloha*.... They have taught in the *Koran* that...'there is no God but *Allah!*' All that, is really a device of the devil....

"All these things the Pope also works at -- though in other ways, with hypocrisy.... The Turk uses force and the sword..... We must first smite the Turk's *Allah* -- that is, his god, the devil....

"Recognize the Turk as God's rod and anger, which Christians must either suffer...or fight against!... We have heard above what kind of man the Turk is. *Viz.* a destroyer, enemy, and blasphemer of our Lord Jesus Christ -- who instead of the Gospel and faith, sets up his shameful Mohammed and all kinds of lies....

"I cannot deny that the Turk holds the four Gospels to be divine and true, as well as the Prophets -- and also speaks very highly of Christ and His mother. But at the same time, **he believes that his Mohammed is above Christ** -- and that **Christ is not God**....

"On the other hand, the Pope is not much more godly than Mohammed -- and resembles him extraordinarily.... God visits them with the same **plague** [*cf.* Revelation 9:19-21 and also 16:12-14]....

"Senseless are both Pope and Turk.... Both of them commit the dumb sins shamelessly.... What an open and 'glorious' **Sodom**, Turkey is....

"Everybody who has looked around a little in Rome and Italy, knows very well how God there revenges and punishes the prohibition of marriage. So that Sodom and Gomorrah, which God overwhelmed in days of old with fire and brimstone, must seem a mere jest compared with these abominations....

"Constantinople and Greece...quarreled with one another, and looked after their own affairs. Until the Turk overwhelmed both of them together....

"If it comes to the point of war against the Turk -- we shall arm and prepare, and not hold the Turk too cheap[ly].... The princes and our Germans do not know or believe the strength and power of the Turk; or have no serious purpose to fight against the Turk....

"Fighting against the Turk is not like fighting against the king of France.... He is a different kind of warrior. He has people...in abundance.... His people are under arms all the time.... He can quickly bring together three or four hundred thousand men....

"He has Greece, Asia, Syria, Egypt, Arabia, *etc.*.... He has so many lands that if Spain, France, England, Germany, Italy, Bohemia, Hungary, Poland and Denmark were all counted together -- they would not equal the land he has.

"It is a fact that the Turk is at our throat.... Even if he does not will to march against us this year -- yet he is there, armed, and ready any hour to attack us when he will.... May our dear Lord Jesus Christ help...and smite both Turk and Pope to the earth, together with all tyrants and all the godless!"

So now, in 1530, Dr. Luther said:⁸⁹⁸ "I do **hope** that our Gospel, now shining forth with a light so great, will **before** Judgment Day make an attack also on that abominable 'prophet' **Mohammed!** May our Lord Jesus Christ do this **soon!** To Him be glory, for ever!"

Said Luther at Coburg in 1530: "The way of the Devil...is that we should deny and forget the Word altogether, and gaze only at the danger which threatens us from the Pope and the Turks.... Even though there were ten Popes or Turkish emperors -- I would like to see whether all of them together are a match for the Man Who is called Christ!

"They may very well start a game which will grow too big for them to handle. But they will not demolish the Word. And this will happen -- even though we are weak in faith!"⁸⁹⁹

Then, just a few months later, the Christian armies raised the Muslims' siege of Vienna. Luther then gave an even more vigorous call for the military defence of Europe against Islam -- in his *Army Sermon Against the Turks*.⁹⁰⁰

In the summer and fall of 1532, Luther declared:⁹⁰¹ "I am entirely of the opinion that **the Papacy is the Antichrist**. But if anyone wants to add the Turk -- then **the Pope is the spirit of Antichrist**, and **the Turk is the flesh of Antichrist**."

Luther elaborated⁹⁰² that "the **Antichrist is at once the Pope and the Turk**,.... The spirit of Antichrist is the Pope -- the flesh of Antichrist is the Turk."

Furthermore:⁹⁰³ "**The Antichrist**, that is **the Pope at Rome**, exalts himself above God" **inside** the Church, as in Second Thessalonians 2:3-4. "**The Turk** also does that. But he is..**outside** the Church, and openly persecutes Christ."

Declared Luther in his *Table Talk*:⁹⁰⁴ "The Turk takes away from the New Testament and the Old whatever pleases him.... He ridicules the Trinity."

In 1541 (five years before his death), Luther wrote some memorable words. He said:

*"Erhalt uns, Herr, bei deinem Wort;
und steur' des Papsts und Türken Mord,
die Jesum Christum deinen Sohn --
woll'n stürzen von dein' Thron!"*

Translation:

"Preserve us, Lord, close to Your Word;
and block the murdering Pope and Turk
who wish to dash from off Your throne
our Lord Christ Jesus, Your Own Son!"⁹⁰⁵

In his 1544 *Sermon at Torgau Castle Church*, Luther stated⁹⁰⁶ that according to the Gospel "the whole Papacy is nothing else and nothing better than simply a pack of...crude teachers and pupils." They "belong in a school for oxen and asses...."

"More foolish than oxen...are also [the Muslims. Alias] the crowd of Mohammed, the Turks."

Luther died in 1546. Just before he did, he wrote in his *Preface to the Reader* of his *Complete Works*:⁹⁰⁷

"Farewell, dear reader in the Lord! Pray that the Word may be spread further abroad, and may be strong against the miserable devil...."

"The kingdom of his vicar, the Antichrist in Rome, is sore beset.... May the God of all grace and mercy -- strengthen and complete in us the work He has begun!"

In his last sermon Luther referred⁹⁰⁸ to the words of Christ: 'Come to Me, all who labour and are heavy-laden, and I will give you rest!' Luther then paraphrases **Christ's words** as follows:

"I will give you the heart to laugh. Even though Turk, Pope, Emperor, and everybody else be filled with horrible wrath and rage...."

"If you are facing oppression, death or torture -- because the Pope, the Turk and Emperor are attacking you -- **do not be afraid!**... I give you the **Spirit!**... If only you remain **confident** and undismayed, waiting upon the Lord in faith -- you have already won!"

Unitarian Jews and **Muslims**, explained the Trinitarian Luther,⁹⁰⁹ are wrong. "The Jews are condemned. They...say that **Christ has not come**...."

"**The Turks** too are condemned. They teach: first, God sent Moses; then, David came and Moses ceased; David lasted until Jesus came.... The teaching of Jesus lasted until the people became wicked. Then, God committed the rule to Mohammed...."

"**Turks** and **Jews** hate Christ, and persecute His Word.. **They certainly also hate the [true Triune] God [Elohiym], Who has created Heaven and Earth**...."

"There has at all times been one and the same Christ -- a **Christ** Who is in the past, present, and future time. Thus **Revelation (1:8)** says **He is the One 'Who is and Who was and Who [always is] to come!'**" Thus far Martin Luther, who died in 1546.

In the very first 1536^f edition of his *Institutes*, Calvin observed⁹¹⁰ that "**the Turks** in the present day...[keep on] proclaiming with full throat that the Creator of Heaven and Earth is their God. Yet, by their rejection of Christ, they substitute an **idol** in his place."

In 1539, Calvin wrote to his friend Farel that "the more prudent...foresee that **the Turk** will not remain quiet if he sees Germany engaged in civil war. Already **he has possession** of Upper and **Lower Wallachia [in Romania]**; and has **declared war upon the King of Poland.**"⁹¹¹

In 1541, Calvin again wrote to Farel⁹¹² that the **German** Emperor (of the so-called 'Holy Roman Empire') then feared "**an attack on the side of Turkey....** Regarding **the Turks**, various **rumours** are spread about."

Explained Calvin: "**The Turk had sent...troops...who...laid siege to Pesth....** The city is situated on the bank of the Danube, opposite to **Buda [in Hungary]**.... Accounts relate that **the Turk himself was on his way with a great army.**"

Indeed, those in "**Wallachia [within Romania had]...delivered themselves over...in subjection to his authority....** They [the Turks] have also taken possession of a **very strong fortress which the Turks had built...upon the Polish frontier....** While he is healing his own wounds, we may have some time allowed us for **taking measures to oppose him.**"

Soliman, the Leader of the Muslim Turks, had **invaded Hungary** with a huge army. He **took possession of almost the whole country.** His fleet **besieged even Nice in France**, and **also the coast of Spain.**

Very concerned, Calvin in Switzerland then wrote to Melanchthon in Germany in 1543: "**The Turk again prepares to wage war** with a larger force. **Who will stand up to oppose his marching throughout the length and breadth of the land** at his mere will?"⁹¹³

Calvin's 1544 tract *The Necessity of Reforming the Church*, was then presented "to the Most Invincible Emperor Charles V."⁹¹⁴ There, the Swiss Reformer wrote: "God raised up **Luther** and others, who held forth a torch to light us into the way of salvation.... The **Turkish War now occupies the minds of all, and fills them with alarm....**

"The fuel of **the Turkish War is within**, shut up **in our bowels**, and must first be **removed** -- if we would **successfully** drive back the War itself. In future...you shall hear **the croaking note [of the Romish Papacy and the Islamic false-prophet (cf. Revelation 16:13)].**

"The business of reforming the Church must be delayed for the present.... Most Invincible Emperor..., **leave to your posterity some empire!...** **Even now**, while your own eyes behold -- it is half bent, and **totters to its final ruin!**"

Yet **we Protestants**, added Calvin, "feel assured that we...do the work of the Lord. We are also **confident** that He will by no means be wanting.... **We will die; but even in death, be conquerors**.... We **know** that our blood will be as **seed** to **propagate** the divine truth!"⁹¹⁵

In 1551, Calvin completed his [*Commentary on*] *The First and Second Epistles of Peter*. Right at its very front, is yet to be found his *Dedication to his Most Serene Highness Edward the Sixth the Most Christian Prince, King of England...[and] Ireland*.

There, John Calvin refers⁹¹⁶ to "the satellites of **the Roman Antichrist** [who] by their spurious maltreatment mock Christ." Then, referring to the 1545^f Romish Council of Trent, Calvin adds that "**the Pope** himself is said to have summoned again his own masked council...to obliterate the name of **Christ**...."

"**The Papacy** began to **decline** from the time of **Luther**.... From all the caves of monks there will come forth a great conflux of **frogs**...who by their eager croaking will banish far away every truth [*cf.* Revelation 16:13f]...."

"It cannot possibly be hoped that an Assembly which is assembled under the authority of **Antichrist** will be governed by the Spirit, or that the slaves of Satan will exercise any moderation.... We see that these **Antichrists** rush on!"

Calvin insisted the Papacy is Antichrist. Yet it will also be remembered he insisted⁹¹⁷ that "**the Popish Religion**" and "**Mohammed**" both "**be the two horns of Antichrist!**"

To Calvin, there could be no doubt at all as to the final outcome of the Turkish Wars. Ultimately, they would result -- in **the final victory of Christendom over Islam**.

Similarly, the Church's **parallel efforts to rid itself from the blight of Papal Romanism** would in turn result also in **the final victory of Protestant Christianity**. Over all enemies.

So Luther became a Protestant around 1517, and died in 1546. While Calvin became a Protestant around 1533, and died in 1564.

At that time Protestantism quickly took over Switzerland, much of Germany, the Netherlands, England, Scotland, Denmark, Iceland, Norway, Sweden, Finland, Estonia -- and later North America, South Africa, parts of Indonesia, Australia and New Zealand. Islam then swept down through West Africa as far as Central Nigeria, and through East Africa as far as Tanganyika and Malawi and then into Madagascar. While Papal Romanism in turn grabbed the whole of Central and South America, Indo-China, and the Philippines.

Yes, Islam and the Papacy are indeed blasphemous. But Luther and Calvin and even this present writer Dr. F.N. Lee were all Papists -- before their conversion to Christ. Yet all three were converted from Romanism to Protestantism!

Also **Muslims**, like **Romanists**, are to be **converted** from Islam -- and from Romanism -- **back to true Biblical Christianity**. Of which both Islam and Romanism are early-mediaeval perversions.

Explained Calvin in his *Sermons on Job* (4:15f):⁹¹⁸ "**Devilish curiosity** is not contented to be taught simply by **the Holy Scripture!** Behold whereupon the **religion of the Turks** is founded!

"**Mahomet** has reported **himself** to...bring the **full** revelation.... (But) by means thereof, they [the Islamic Turks] have utterly become **brute beasts**."

Yet -- it is important to realize that Calvin also believed Muslims can **repent**, and thus be saved. Indeed, he not only insisted Muslims could and should be evangelized by Christians. He also believed that God had predestined many Muslims precisely in that way to come (back) to the true Triune God of the Holy Scriptures of the Older Testament and of the Newer Testament!

Muslims, then, could and should be evangelized by God's People. Calvin deduced this from Deuteronomy 23:7. There, God commands: 'You shall not abhor an Edomite -- because he is your brother! You shall not abhor an Egyptian -- because you were a stranger in his land!'

The 'general equity' of this, argues Calvin, is that today the baptized Romanist is our brother -- just as the circumcised Edomite was the brother of the Israelite. Romans 4:11-13 *cf.* Colossians 2:11-13. He argues further, that although the unbaptized Muslim is not (yet) our brother -- just as the Egyptian was back then not (yet) the brother of the Israelite -- we may nevertheless not abhor the Muslim. For the Muslim too has been circumcised -- which circumcision has now been replaced by Baptism. Colossians 2:11-13.

The Israelites were not to abhor the Egyptians. One such reason, specifically mentioned by God through Moses, was because Egypt had been hospitable to them. In return, God's People were thereafter to reciprocate that hospitality -- and, indeed, even to show them precisely **spiritual** hospitality. That, then, is how Christians should treat Muslims -- also today.

Indeed, some of the Egyptians even joined the Israelites and trekked with them toward Canaan (Exodus 12:33-51 *cf.* Leviticus 24:10f). So too will receptive Muslims yet link up with godly Calvinists; receive baptism; and join the Church as fellow-Christians.

In his *Sermons on Deuteronomy*, Calvin argues⁹¹⁹ that baptized Protestants are now closer to baptized Romanists than either of them are to unbaptized Muslims. In comparing circumcised Edomites to baptized Romanists, and Egyptians to unbaptized Muslims -- Calvin insists: "Moses says that **if the Edomites would yield themselves into the [true Christian alias the godly Protestant] Church of God** -- they might be received...and **be incorporated therewith altogether**. For **he who offered himself to be circumcised, was always received....**

"Let us therefore diligently note here of **the children of [the circumcised] Esau**...that if any of them would renounce his own kindred -- as converted Papists should their kindred Romanists -- he would be accounted in the number of this blessed flock" of God's true people.

True Protestants, then, are -- or, rather, should be -- God's true people. Such, says Calvin, "God had 'shouled' out to serve Him" -- that is, God has dug them out of the soil, in order to do

the will of God. Among such, also baptized Romanists (after being protestantized) are to "be received in among them...."

"It was not for nought that God commanded that **Ishmael should be circumcised**. We know what circumcision imports. It is a sign of the favour of God.... It was given unto Ishmael...."

"But here [with Ishmael and Esau] -- the case is of having some warrant of **adoption**. Now Ishmael had it. But in the end, it is said that he shall not be the inheritor of the House. Behold, he is cut off...."

"Paul also alleged the same similitude [in Romans 9:6f], to show that **there are many which are called in[to] the Church of God** -- which in the end are **driven out again** and banished as not worthy to enjoy so great a benefit. And so was it with Esau...."

"He was the son of Isaac. Yes, he and his brother Jacob were twins.... **Likewise at this day**" -- Calvin explained in 1556f -- "we are far nearer neighbours to the **Papists** than to the **Turks**...."

"They [the Papists] are estranged from the grace of God and have corrupted all religion and are so entangled in their abuses and corruptions as it is horrible to behold. Yet, notwithstanding, there remain among them some footsteps of the calling of God. For **they have Baptism**, which is a visible sign whereby we see that God held those of His House and of His Fold."

The Papists were not like the Muslims. Yet the circumcised and baptizable and convertible Muslims were and are, more like the circumcised and convertible Edomites.

Calvin adds: "As touching the **Egyptians** [*cf. the Muslims*], it is said that **they also shall be received into the Church**. And why? 'For you [Jews] were a stranger...in the land of Egypt.'

"Now indeed," explains Calvin, "it is true that the children of Israel were oppressed with cruel bondage by reason of the cruel tyranny which the Egyptians exercised over them." Just as today, Christians in Islamic lands have often been oppressed as *Ghimmis* by the harshness of some of the Muslims.

"But yet, God wills that their benefits should be acknowledged." The benefits of the Ancient Egyptians toward the Ancient Israelites; and the benefits of the Muslims toward the Christians.

Regarding the Egyptians, continues Calvin, "the children of God had their refuge thither in the time of famine, and were there relieved [Genesis 41:1 to Exodus 1:7]. God will not have that benefit forgotten!"

In Deuteronomy 23:7f, explains Calvin, "when **God gave an entrance unto the Egyptians to be received into the Congregation** in the third generation -- it was not to the intent that the People of Israel should defile themselves with the abominations of Egypt, or meddle any whit

at all with them. But rather that the Egyptians should not remain in so desperate a case as they were in -- but [rather that they] be brought to worship the living God, and to dedicate themselves wholly unto Him....

"If the Egyptians would forsake all their own corruptions, they might be grafted as an imp [or slip] into the Church of God. And we see how in the forty-fifth Psalm.

"[There,] mention is made of the [foreign] wife of Solomon...[to] 'forget your father's house and all your people.'" So, then, the very same applies to the unbaptized Muslims -- as then applied to those Egyptians.

Concludes Calvin: "Let us therefore note that **God's opening of the gate into His Church both to the Edomites and the Egyptians**, was not to have them bring in their infections to pervert His service or to make any medley! But rather **that the Edomites and Egyptians should come and agree in all points unto His Law**, and yield their consent unto the pureness of doctrine which is therein contained....

"Therefore **nowadays**, seeing that God has showed Himself so gracious unto us, as to make us His Church -- **let us be ready to receive them which will be reclaimed thereunto!** Yes, **let us have our arms stretched out** not only to them which are the children of God -- but also to such as are our kinsfolk afar off, endeavouring...**to win and to gain them!**

"Howbeit, always with this condition -- that they remove us not us from God. But that they rather be knit again unto Him -- with us!"

For God has predestined many Muslims to come back to the true Triune God of the Holy Scriptures! That Calvin believed this, is seen even in his view of Isaiah 19:21-25.

It is seen also from his views of the Great Commission -- and in the preaching of the Gospel to Muslims, even as Christ's servants 'go...and teach all nations.'⁹²⁰ It is further seen in his view of the duty to baptize all such as convert to Christ.

In Isaiah 19:21-25, God predicts: "The Lord shall be **known to Egypt**, and **the Egyptians shall know the Lord in that day....** The Lord shall smite **Egypt and heal it; and they shall return to the Lord....**

"In that day, there shall be a highway out of Egypt to Assyria.... **The Assyrian shall come into Egypt**, and the Egyptians into Assyria, and **the Egyptians shall serve with the Assyrians.**

"In that day, **Israel shall be the third** with Egypt and with Assyria -- even a blessing in the midst of the land.... The Lord of hosts shall bless, saying: "**Blessed be Egypt, My People; and Assyria, the work of My hands; and Israel, My inheritance!**"

Here, Calvin comments:⁹²¹ "The Prophet says that the Lord will be gracious and reconciled to the **Egyptians**. He at the same time shows that as soon as they have been **converted**, they will obtain forgiveness....

"It will therefore be a **true conversion** -- when it is followed by a calling upon God.... There is no man who ought not to acknowledge in himself what Isaiah here declares concerning **the Egyptians**, in whom **the Lord holds out an example to the whole World**.

"The Prophet [Isaiah] now foretells that **the Lord will diffuse His goodness throughout the whole World!** As if he had said: 'It will not be shut up in a corner or be known exclusively, as it formerly was, by [but] a single nation.'

"Here, he speaks of two nations [Assyria and Egypt] that were **the most inveterate enemies of the Church....** And if the Lord is so gracious to the **deadly enemies of the Church that He pardons and adopts them to be[come] His children** -- what shall be the case with **other nations?**

"This prophecy thus includes the calling of **all nations.**" Hence, of even **diehard Islamic nations, like Iran and Saudi-Arabia!**

"Through the undeserved goodness of God," explains Calvin, "**the Assyrians and Egyptians shall be admitted to fellowship with the chosen People of God....** There is a mutual relation between God and His People....

"They who are called by His mouth '**a Holy People**' (Exodus 19:6) -- may justly...call Him their God. Yet this designation is bestowed indiscriminately on **Egyptians and Assyrians....**

"By **calling the Egyptians the People of God** -- He means that they will share in the honour which God designed to bestow in a peculiar manner on the Jews [meaning the Older Testament's Israelites] alone. When He calls Assyrians '**the work of His hands**' -- He distinguishes them by the title peculiar to **His Church!**"

What a glorious day is coming -- the latter-day glory of Christ's Church! For the **Muslims of Egypt** and the **Islamic nations of the Neo-Assyrian Iraq and Iran**, will yet come to Christ and join His Church!

John Calvin clearly saw at least some of the fulfilments of those predictions. Even in the few intricklings of converts from Islam to Christianity during his own day.

Thus, in the year 1547, he described⁹²² how an anonymous censor wished to persuade him that "**Baptism** is to be denied to a Jew or a **Turk** if they request it." What did Calvin reply?

Calvin's response was to demonstrate that such Ex-Turks (or rather Ex-Muslims) had in their heart already become Christians, prior to their requesting Baptism! Indeed, they were now so requesting Baptism, both for themselves and for their children -- precisely because they had already trusted in Jesus Christ, and thus become Christians.

Explained Calvin: "Here everybody sees under what gross hallucination he [the anonymous censor] labours, in assuming that those [Ex-Turks or Ex-Muslims] are **aliens** -- to whom [even] **he** assigns **faith!**... It is absurd to use this argument against **me**, who uniformly teach that **by faith [in Jesus Christ] all who were most alien -- have been united into the family and body**

of Christ... This is no reason why they should not **also** be united to the Church by a formal rite [of **Baptism**] -- as a **more complete** ratification of their ingrafting....

"All the censor says here, has its source in ignorance -- from his not understanding that those who were unclean by nature [alias from their conception onward], are [now made] holy by virtue of the covenant. Those who were exiled from the Kingdom of God because of sin, are made nigh by the right of adoption.

"Those who were liable to eternal death..., obtain blessing.... So that they are [and by faith in Jesus they have become] -- the heirs of heavenly life. In short, he [the anonymous censor] never considers what **distinction** there is between the **children of Christians**, and **Turks**" -- prior to the conversion of those Turkish parents to Christ.

"He [the anonymous censor] also betrays gross ignorance of the nature and efficacy of Baptism. Had it ever occurred to him that **Baptism** is an **appendage** of the **Word**," observes Calvin -- "he would have seen the consequence that none are fit for the sign, save **those who have been sanctified by the Word!**" First Corinthians 7:14.

And what about Romanists? Are baptised Papists too savable? Says Calvin: "As to the **children of Papists**, the answer is easy.... They are validly baptized....

"But he [Calvin's censor] falsely imagines that I regard them as strangers, because they were begotten neither of a holy father nor born of a holy mother. They cease not to be the **children of saints**, though it be necessary to go **farther** back for their origin!

"God does not stop at the first degree, but diffuses the promise of life to a thousand generations [*cf.* Exodus 20:5-6]. Thus Paul, when he infers that if the root is holy, the branches are also holy [Romans 11:16-26]..., does not inquire what kind of father each had -- but recognises all as holy who had sprung from Abraham."

It is perhaps also significant that the **Arabs** claim to be **physical** descendants of **Ishmael** (the son of **Abraham**) -- and that also all **Muslims everywhere** claim to be his **spiritual** descendants. Consequently, just as even Ishmael was **circumcised** -- also **the Muslims** (who claim kinship with him) should be **baptized** For **baptism has now replaced circumcision**. Colossians 2:11-13 *cf.* Matthew 28:19.

Yes, even the circumcised and **now-Islamic** nations of **Indonesia** and **Pakistan** and the **Sudan** shall yet come to Jesus and thus get purified! **Those nations shall yet get baptized** -- and then **serve Him** in international harmony, also **within the Kingdom of the Triune God!** Matthew 28:19.

Calvin was optimistic as to the soon downfall of **the Papacy**; and certain about its demise in God's good time. Thus, in 1536 he wrote to Francis Daniel:⁹²³ "Already, in many places, the idols and altars of **Popery** have begun to disappear....

"I hope it will not be long -- before all remaining superstition shall effectually be cleared away. May the Lord grant that idolatry may be uprooted entirely out of the hearts of all!"

Memorable too is John Calvin's statement to his own French Monarch, in his 1536 *Letter to King Francis* (an inveterate Romanist). "Our doctrine must stand sublime above all the glory of the World, and **invincible** by its power. Because it is not ours, but that of the living God and His Anointed Whom the Father has appointed King so that He may **rule from sea to sea** and from the rivers even **to the ends of the Earth** -- and **so** rule as to smite the whole Earth and its strength of iron and brass, its splendour of gold and silver, with the mere rod of His Mouth; and **break them in pieces like a potter's vessel** according to the magnificent **predictions** of the Prophets regarding His Kingdom. Daniel 2:34; Isaiah 11:4; Psalm 2:9."⁹²⁴ Thus Calvin!

That the Papacy is the Antichrist prophesied in the Newer Testament, is the unanimous view of all the Protestant Reformers. Even today, this view is still taught by time-honoured Lutheran Standards (such as the 1530 *Apologia Confessio Augustana* and the 1536 *Articles of Smalcald* and the 1576 *Solid Declaration of the Formula of Concord*). And this position is further reinforced by celebrated Calvinistic Standards such as the 1560 *First Scots Confession*, the 1562 *Belgic Confession*, the 1562 *Heidelberg Catechism*, the 1618 *Canons of Dordt*, and the 1643-48 *Westminster Confession of Faith*.

First, let us look at the Lutheran Symbols. The 1530 *Apology of the Augsburg Confession* of Philip Melancthon, for example, maintains that because "it holds to justification through human works -- the Papacy too is a part of the kingdom of Antichrist."

Martin Luther's 1536 Lutheran *Articles of Smalcald* declared that "the Pope is the true Antichrist who has elevated himself above and against Christ. Inasmuch as he [the Pope] does not wish to see Christians saved without his power."

The 1576 *Formula of Concord* (of Andreae, Chemnitz, Selnecker, Chytraeus, Musculus and Körner) directly labels the "Pope" as "Antichrist." It adds that "we cannot recognize him as Head or Lord. For to lie; to shed innocent blood; and to cast bodies and souls into perdition -- is the characteristic of the papal kingdom."

Next, let us look at the Calvinistic Symbols. The 1560 Presbyterian *First Scots Confession* of Calvin's student John Knox is even more specific than are the Lutheran Symbols. It declares that "whoever boasts of the merits of his own works or puts his trust in works of supererogation -- boasts of what does not exist and puts his trust in damnable idolatry...."

"Satan has laboured from the beginning to adorn his **pestilent synagogue** with the title of 'The Kirk of God' -- and has incited cruel murders to persecute, trouble, and molest the (real) true Kirk and its members.... (So) it is essential that the (real) true Kirk be distinguished from the filthy synagogues, by clear and perfect notes. Lest we, being deceived, receive and embrace to our own condemnation the one for the other.

"The notes, signs and assured tokens whereby the spotless bride of Christ is known from **the horrible harlot** (and) **the false Kirk** -- we state are neither antiquity, usurped titles, lineal succession, appointed place, nor the numbers of men approving an error.... This is why we abandon the teaching of the Roman Church...."

"Similarly, if the teacher teaches **false doctrine** which is hateful to God, even though the Sacraments are His Own ordinance -- they are not rightly used. Since wicked men have used them for another end than what God commanded.

"We affirm that this has been done to the Sacraments in the Roman Church. For there, the whole action of the Lord Jesus is adulterated....

"But let the words of the Mass, and their own (Romish) doctors and teachings witness what is the purpose and meaning of the Mass.... This doctrine is **blasphemous to Christ Jesus**.... So we detest and renounce it!"⁹²⁵

Especially against the latter, the *First Scots Confession* sounds the trumpet blast:⁹²⁶ "Arise, O Lord, and **let Thy enemies be confounded!**... Give Thy servants strength to speak Thy Word in boldness, and **let all nations cleave to Thy true knowledge!**"

Other Calvinistic creeds have said essentially the same. The 1562 *Belgic Confession* of Guido de Brés, for instance, declares that "as for the false Church – she ascribes more power and authority to herself and her ordinances than the Word of God, and will not submit herself to the yoke of Christ. Neither does she administer the Sacraments as appointed by Christ in His Word, but adds to and takes from them as she thinks proper. She relies more upon men than upon Christ; and persecutes those who live holily according to the Word of God and rebuke her for her errors, covetousness, and idolatry."⁹²⁷

Similarly, the 1562 *Heidelberg Catechism* of Zacharias Ursinus and Caspar Olevianus insists that "the Popish Mass...is in reality nothing else than a denial of the one sacrifice and sufferings of Jesus Christ." Indeed, it is "an accursed idolatry."⁹²⁸

The above was expanded by the *Second Scots Confession* or the *National Covenant* of John Craig. He added in 1580: "We abhor and detest all contrary Religion and Doctrine -- but chiefly, all kind of **Papistry** in general.... In Special, we detest and refuse the usurped authority of that **Roman Antichrist** upon the Scriptures of God..., seeing that many are stirred up by Satan and that **Roman Antichrist**."⁹²⁹

We detest and refuse "all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrines...; his five bastard sacraments [added to the Bible's Baptism and the Lord's Supper], with his rites, ceremonies, and false doctrine...; his cruel judgment against infants departing without the Sacrament [of Baptism]...; his blasphemous opinion of transubstantiation...; his cruelty against the innocent divorced; his devilish Mass; his blasphemous priesthood; his profane sacrifice for the sins of the dead...; his canonisation of men, calling upon angels or departed saints; worshipping of images, relicks, and crosses...; his purgatory, [and] prayers for the dead." *Etc.*

It then further condemns Rome's "praying or speaking in a strange language [Latin]; his processions and blasphemous litany; his multitude of advocates or mediators...with auricular confessions...; his holy water, baptizing of bells..., [and] his erroneous...[1545f] Decrees made at Trent...against the Kirk of God...or against the Word of God and doctrine of this True Reformed Kirk.... Seeing that many are stirred up by Satan and that **Roman Antichrist** to...use

the holy Sacraments in the Kirk deceitfully..., to corrupt and subvert secretly God's true religion within the Kirk...under vain hope of **the Pope's dispensation** devised against the Word of God to his greater confusion and their double condemnation in the day of the Lord Jesus -- we therefore, willing to take away all suspicion of hypocrisy and of such double dealing with God and His Kirk, **protest!**"⁹³⁰

At the 1618-19 International Synod, the famous **Preamble** to the *Decrees of Dordt* speaks about the Reformed Church of the Protestant Reformation. It declares that also in the Netherlands⁹³¹ "the Church was delivered by the mighty hand of God from the tyranny of **the Romish Antichrist** and the terrible idolatry of **the Papacy!**"

We must especially mention the original unexpurgated version of the 1643-48 *Westminster Confession* of the famous British Puritans. The *Confession* denies⁹³² to "**the Pope** any power or jurisdiction over them [the magistrates] in their dominions, or over any of their people.... Second Thessalonians 2:4; Revelation 13:15-17."

Note that the *Confession* here cites the '666' passage Revelation 13:15-17 (*cf.* v. 18). With reference specifically to the Papacy!

Once more:⁹³³ "Such as profess the true reformed religion, should not marry with infidels, **Papists, or other idolaters.** Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies. Second Corinthians 6:14."

Too, "the doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called '**transubstantiation**') by consecration of a priest or by any other way -- is **repugnant** not to Scripture alone but even to common sense and reason; overthroweth the nature of the Sacrament; and hath been and [still] is the cause of **manifold superstitions**, yea, of **gross idolatries**. Acts 3:21; First Corinthians 11:24-26; Luke 24:6,39."⁹³⁴

As to deformed churches, the *Confession* further states⁹³⁵ that "some have so degenerated, as to become **synagogues of Satan**. Revelation 18:2; Romans 11:18-22....

"**The Pope of Rome**...is that **Antichrist**...that exalteth himself in the Church against Christ.... Matthew 23:8-10; Second Thessalonians 2:3-4,8-9; Revelation 13:6."

Here, one should carefully note the application of Second Thessalonians 2:3-9 and Revelation 13:6 & 18:2 specifically to **the papal Church** and its **Pontiff**. Alias to "that **Antichrist**...that exalteth himself in the Church against Christ."

Moreover:⁹³⁶ "The **popish sacrifice** of the '**Mass**' -- as they call it -- is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect. Hebrews 7:23-27; 10:11-18. Private masses..., worshipping the elements, the lifting them up or carrying them about for adoration..., are all contrary to the nature of this Sacrament and to the institution of Christ. First Corinthians 10:6; Mark 14:23; First Corinthians 11:25-29; Matthew 15:9."

Also, in the *Public Prayer Before the Sermon* in the 1645 *Westminster Assembly's Directory for the Publick Worship of God*, Christians should "**pray for the propagation of the Gospel and Kingdom of Christ to all nations**; for the **conversion of the Jews**; the **fulmess of the Gentiles**; the **fall of Antichrist**; and...for the deliverance of the distressed churches abroad from the tyranny of the antichristian faction and from the cruel oppressions and blasphemies of **the Turk**."⁹³⁷

Similarly, the 1658 *Savoy Declaration* of the British Congregationalists declares: "There is no other Head of the Church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be Head thereof. But it (he) is that Antichrist, that man of sin and son of perdition that exalts himself in the Church against Christ and all that is called God, whom the Lord shall destroy.... We expect that **in the latter days**, Antichrist being destroyed, the Jews called, and the adversaries of the Kingdom of His dear Son broken -- the churches of Christ being enlarged...through a free and plentiful communication of light and grace, shall enjoy in this World a more...glorious condition than they have enjoyed."⁹³⁸

Last, the *Philadelphia Baptist Confession* of 1688 too insists that "the Lord Jesus Christ is the Head of the Church -- in Whom by the appointment of the Father all power for the calling, institution, order, or government of the Church is invested in a supreme and sovereign manner. Neither can the Pope of Rome in any sense be Head thereof, but is no other than Antichrist, that man of sin and son of perdition that exalts himself in the Church against Christ and all that is called God -- whom the Lord shall destroy."⁹³⁹

However, many subsequent "Protestants" (or rather Pseudo-Protestants!) have sought to soften this identification of "the Antichrist" with the Papacy. This they have sought to do especially under the influence of modern 'Ecumenical Movements' like the so-called 'World Council of Churches' which would downplay such "divisive doctrines."⁹⁴⁰

Indeed, even inclusivistic Evangelicals have sought to soften this Historic-Protestant identification of Papal Rome with "the Antichrist" – in light of the recent expansion of other religions admittedly more Anti-Biblical than is Romanism. For these other religions – whether Pre-Papal or Post-Papal or Non-Papal – are perceived to be more Anti-Christ-ian than is the Papacy. And these radically Anti-Christ-ian movements would include Mohammedanism or Islam,⁹⁴¹ Judaism and Zionism,⁹⁴² Hinduism and Buddhism,⁹⁴³ Humanism and Socialism,⁹⁴⁴ Modern Western Secularism,⁹⁴⁵ and also the International Communist Conspiracy.⁹⁴⁶

Now Calvin himself not only squarely stated that "we call the Roman Pontiff Antichrist," thus clearly condemning the Romish Pontificate as "Antichrist." But he also described the Vatican's Papacy as "the Leader and Standard-bearer of that wicked and abominable kingdom."⁹⁴⁷

Yet Calvin also insisted that the Mohammedans too "at length 'fell away' to gross and foul superstitions.... Who..., by their rejection of Christ, substitute an idol in His place."⁹⁴⁸

Certain Roman Catholic Scholars have adduced the strong possibility of Judaism and/or Zionism being the Antichrist.⁹⁴⁹ And some Jewish Rabbis have returned the 'compliment' by identifying Daniel's arrogant horn with Roman Catholicism or with the Papacy.⁹⁵⁰ Again, many

modern Protestant Writers, particularly Dispensationalists, have insisted that modern Nazism and Fascism⁹⁵¹ and/or especially European Socialism⁹⁵² or International Communism⁹⁵³ are all essentially "Anti-Christian" and are therefore the immediate precursors of the Antichrist.

Clearly, all of these positions can be accommodated into the *locus classicus* on the 'man of sin' – viz., Second Thessalonians chapter two, which deals with developments also expected to occur here on Earth before Christ's final coming described in Second Thessalonians 1:7-10. For although it is apparent that the 'man of sin' and 'son of perdition' mentioned in Second Thessalonians two is primarily Ancient Pagan Rome and secondarily her continuation as Mediaeval Papal Rome⁹⁵⁴ -- it may tertiarily yet prove to be even more contemporarily fulfilled in Modern Ecumenical Romanism and her Future Allies.⁹⁵⁵

Let it not fatuously be maintained that the Papacy has improved since Calvin's day! In many ways, it is today even worse than formerly.

Thus in 1852, she proclaimed the immaculate conception of Mary as an essential doctrine; in 1870, the infallibility of the Pope; and in 1952, the bodily assumption of Mary. Also Pope John Paul II has, against Holy Scripture, disapproved of capital punishment for capital crimes; looked favourably at the false theory assuming the bodily evolution of man from pre-human living creatures; and in A.D. 2000, publically kissed even the *Koran*. Clearly, **Papacy is apostasy!**

Of course, we should never equate the Papacy with Roman Catholics. Some of the latter are indeed Christians. Those who are, should -- as did Luther and Calvin -- leave the **Papacy**.

Indeed, Revelation 18:2-4 (*cf.* 17:5f) declares that "'**Babylon**'...has become...a cage of every unclean and hateful bird." However, it also says to the 'clean birds' inside that 'Babylonian' cage: '**Come out of her, My people**, so that you do not keep on partaking of her sins -- and so that you do not receive of her plagues!' See too Isaiah 52:9-11 and Second Corinthians 6:16-18.

Now the **cleansing of the Papal Church** and the **downfall of her Antichrist** are both certain to occur, before the end of World History. For the petition "Thy Kingdom come!" in the Lord' s Prayer is well explained by the Presbyterian Church's *Westminster Larger Catechism*.

It means:⁹⁵⁶ "We 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...**purged from corruption**. Malachi 1:11 & Zephaniah 3:9." See further also Romans 11:12-32.

Again, at the end of the Lord' s Prayer, it explains:⁹⁵⁷ "We pray that **God would so overrule the World and all in it...**, that our sanctification and salvation may be perfected [and] **Satan trodden under our feet**. Romans 16:20." For "we, by faith, are **emboldened** to plead with Him that He **would**. Second Chronicles 20:6-11,"⁹⁵⁸ *cf.* vv. 15-27!

During the course of history, and especially when the doctrines of the Protestant Reformation are preached with fire in the years ahead, the Papacy and Islam will be demolished. They are strong today, only because Protestantism is currently weak. But when the Protestant

Church repents; when it gets refilled with the Spirit; and when it once again fearlessly proclaims both God's Law and the Gospel of Christ -- **the Papacy and Islam will come tumbling down!**

For all nations shall come and worship before the Lord. The kingdom of the beast shall yet become full of darkness. The kings of the Earth themselves shall desolate the whore of Rome.

God's people will leave the papal Babylon. And that cage of unclean birds will be demolished by the Protestants' powerful preaching of the Word of God.⁹⁵⁹ Let us then arise, and follow Him!

* * * * *

16. SUMMARY OF BIBLICAL PREDICTIONS ABOUT OUR OWN TIME

We now give a short summary of the Biblical predictions as to how and when Christians are to overcome the Papacy and Islam. Here, briefly, we list the teachings of Holy Scripture; John Calvin; and Calvinistic Protestantism.

1. About 540 B.C., Daniel predicted the cessation of all new prophesying -- in the generation of the time of Christ's death. This, Daniel associated with the Roman destruction of the Jerusalem temple in 70 A.D. See Daniel 2:34-45 & 7:7-19 & 8:9-12,20-25 & 9:24-27 & 11:30-45 & 12:1-4.

2. Daniel also predicted that, beginning in 70 A.D., first the Pagan Roman Empire and then Papal Rome as its successor -- would pollute God's true temple (the Christian Church). That would last for 1260 day-years, or till 1330 A.D. However, then that horrific plague called the 'Black Death' would sweep across the civilized world -- killing many of its ungodly inhabitants. Daniel 7:24f & 12:7 *cf.* Revelation 9:20f & 11:2-9f & 12:6-14 & 13:1-7.

3. Daniel further predicted that the pollution of the Christian Church, starting in 70 A.D., would begin to cease after 1290 day-years. The latter would occur thirty years after the 1260 years -- and hence in 1360f A.D. Daniel 12:11 *cf.* 7:25 & 12:7. That was when God raised up John Wycliffe, in the middle of the 'Black Death' with which He punished a deformed humanity. See Revelation 11:2-9f and 15:1 to 18:4.

4. Daniel 12:4-12 predicted a further time of great blessing would occur at the end of 1335 day-years after 70 A.D. It was then John Huss started preaching Wycliffe's Proto-Protestant views in Bohemia, in 1405 A.D. *Cf.* Revelation 14:6f. Only quite some time yet thereafter, God told Daniel, would he himself be resurrected -- "at the end of the days" (Daniel 12:13).

5. The appearance of Christ at His incarnation, elicited opposition from several minor antichrists. Matthew 23:2-36 and John 17:12. The Apostle John predicted that these 'antichrists' had already emerged, even before the Holy Scriptures were finally completed. First John 2:18f & 4:1-3 and II John 7 *cf.* III John 9-10. Yet that same John also insisted that the Pagan Roman Empire would **later** be replaced by another Roman Beast.

6. That latter would look like a lamb, but speak like a dragon. See Revelation 13:1-11f *cf.* Daniel 7:7-25. Indeed, the Apostle Paul too predicted a great apostasy and the emergence of 'the man of sin' -- who would rule in the temple alias the very Church of God. Second Thessalonians 2:3-8.

7. Probably from even before, and certainly from not long after 70 A.D., Britain in particular and much of Europe in general started becoming Christian alias Proto-Protestant. Especially around the fifth century, the Roman Empire broke up into ten "horns" or kingdoms -- followed by another diverse and blasphemous "horn." Daniel 2:41f & 7:7,20,25 and Revelation 13:1-18 & 17:3-16.

8. From around 600 A.D. onward, only the Bishop of Rome was called '**Pope**' -- alias 'Holy Father.' The first papal missionary to Britain, the 600f A.D. Austin of Rome, was then stoutly resisted by the Culdee or Proto-Protestant British Celtic Christians.

9. Only after the 664f Synod of Whitby, from about 666 A.D. onward, did most of Europe and some of England -- but not Ireland, Scotland and Wales -- become increasingly romanized. Thus, the Romish papal power or 'horn' became strong or 'stout' -- and long sat and ruled in the temple of God, while claiming to be His spokesman. However, that spokesman was in fact 'the man of sin' or **Antichrist**. Daniel 7:25 & 8:20-25 & 11:36f & 12:8-11 and Second Thessalonians 2:8-12 and Second Peter 2:1-5f and Revelation 13:11-18 & 17:1-17.

10. In fulfilment of the prophecies, the Lord in 1330 A.D. sent that great plague called the 'Black Death' -- wiping out almost half of Europe and Western Asia. Daniel 12:11 *cf.* Revelation 9:20f & 11:2-9f & 12:6-14. One major purpose of this, was to punish the deformed Church which had departed from God's Word; which had exalted the Pope; and which had worshipped communion bread as if it were to have become the Lord Jesus Christ Himself. Daniel 7:24f & 12:11 *cf.* Revelation 13:1-13f & 15:1-8 & 16:1-11.

11. Just thirty years later, in 1360 A.D., God raised up John Wycliffe. He asserted the sole-sufficiency of the long-completed Holy Scriptures. Thus he ridiculed transubstantiation -- and assailed the **Pope as Antichrist**. Daniel 12:11f and Revelation 14:6f.

12. Forty-five years later, at the end of 1335 years after 70 A.D., God further raised up John Huss of Bohemia in 1405. He promoted Wycliffe's Proto-Protestant views, inaugurating a time of great blessing in the very heart of Europe. Daniel 12:12 *cf.* Revelation 14:8f.

13. In 1415, Rome burned Huss (which means "goose") for his Biblical views. This was just after he had announced that, though **the Papacy** were then roasting a 'goose' -- after a hundred years, a 'swan' would arise to vindicate him. *Cf.* Revelation 14:8f & 18:1-2.

14. A century after Huss, God raised up the "swan" -- Martin Luther! He powerfully propagated the views of Wycliffe and Huss, that **the Pope was Antichrist**. He also predicted the **destruction** of that papal antichrist through the powerful **preaching of the Gospel**. And he further predicted **the downfall of Islam** (in his explanations of Daniel 8:23 & 11:45 & 12:7 and Revelation 9:13-21 & 20:7-10).

15. Said Rev. Dr. Martin Luther against **the Papal Antichrist**: "We must slay him with words; the mouth of Christ [alias His Ministers] must do it.... See what effect this...preaching and writing this truth has had; how the Papists' cover **has shrunk!**... Let us be wise, thank God for **His Holy Word**, and **be bold** with our mouths.... Let us be bold: earnestly inculcate the Word; and drive out the laws of men.... This is the way Christ is, **through us**, slaying the Papacy."⁹⁶⁰ "Christ is with His saints -- and wins **the victory!**"⁹⁶¹

16. John Calvin took over and systematized Luther's Biblical views. Calvin called Luther "my much respected father" who had denounced "the darkness of **the Papacy**."⁹⁶² Calvin himself then further repeatedly exposed the **Roman Pontiff as Antichrist** – and also predicted the **downfall of Islam** in his explanations of Daniel 2:35 & 2:44 & 11:37 and of Second Thessalonians 2:3 and First John 2:22f & 4:6.

17. Calvin indicated that though the 600 A.D. Gregory the Great was the first Bishop of Rome to be called Sole Pope, Gregory himself had regarded that new title -- as a mark of **Antichrist**.⁹⁶³ Yet Calvin saw especially the 1415 papal burning of Huss -- as a clear evidence of the antichristian nature of **the Papacy**.⁹⁶⁴ On Daniel 12:4, Dr. Calvin commented in 1561: "At the present time, in **the Papacy**...impiety prevails!"⁹⁶⁵

18. Calvin especially insisted that both Second Thessalonians 2:3f and First John (2:18-23 & 4:4f), clearly brand **the Pope as Antichrist**. Romanists, said Calvin, were wrong to regard Antichrist as a yet-future tyrant who would harass the church for but three and a half years -- and the sect of **Mohammed** was like a raging overflow which in its violence tore away about half of the Church, because **Turks** have a mere idol in place of God. Indeed, even a boy of ten, stated Calvin, can see that the centuries-long **Papacy is itself Antichrist**.

19. Yet even that **Papal "Antichrist"** will be annihilated by the **Word** of the Lord.... Paul does **not** think that Christ will accomplish this **in a moment**.... Christ will scatter the darkness...**before** His coming" -- by "the preaching of this doctrine.... **We** fight by Christ's power and are armed with God's weapons.... **We** are **victorious**.... We can no more be conquered than can God Himself.... Victory is **certain!**"⁹⁶⁶

20. Calvin's views were expounded in Britain especially by his student John Knox in the 1560 *First Scots Confession*. There,⁹⁶⁷ the Protestants' "True Kirk is distinguished from the filthy synagogues" of **Romanism** or "the **horrible harlot**" and "the **false kirk**." Especially against the latter, the *Scots Confession* sounded the trumpet blast: "Arise, O Lord, and let Thy enemies be confounded.... Give Thy servants strength to speak Thy Word in boldness, and let **all** nations cleave to Thy true knowledge!"

21. The Calvinistic *Second Scots Confession* of 1580, also widely known as the Scottish *National Covenant*, roundly denounced "all kinds of **Papistry** in general.... We detest and refuse the usurped authority of that **Roman Antichrist**.... Many are stirred up by Satan and that **Roman Antichrist** to...subvert secretly God's true religion.... We therefore...protest!"⁹⁶⁸

22. Indeed, this **Protestant** 'protest' was effective. For the Preamble to the 1618f international Calvinistic *Decrees of Dordt* states that also in the Netherlands, "the Church was

delivered by the mighty hand of God from the tyranny of the **Romish Antichrist** and the terrible idolatry of **the Papacy**.⁹⁶⁹ True Christians were leaving Romanism. Revelation 18:2-4!

23. The 1646 Calvinistic *Westminster Confession of Faith* denied "**the Pope** any power or jurisdiction" over magistrates.⁹⁷⁰ It cited here not only Second Thessalonians 2:4, but also the '666' passage Revelation 13:15-17.

24. It called "**Papists...idolaters**."⁹⁷¹ It described "**the popish sacrifice** of the **Mass**'...[as] most abominably injurious to Christ's one sacrifice." And it termed "**transubstantiation**" as "repugnant not to Scripture alone, but even to common sense and reason" -- and as "the cause of manifold superstitions [and] gross idolatries."

25. Specifically, the *Westminster Confession* further insisted about deformed churches⁹⁷² that "some have so degenerated as to become **synagogues of Satan**. Revelation 18:2 [&] Romans 11:18-22. "**The Pope of Rome...is that Antichrist...that exalteth himself in the Church against Christ and all that is called God**. Matthew 23:8-10; Second Thessalonians 2:3-4,8-9; Revelation 13:6."

26. The Calvinistic *Westminster Larger Catechism* insisted that, in the Lord's Prayer, the petition 'Thy Kingdom come!' is a plea for the destruction also of the ecclesiastical **Antichrist** -- and indeed precisely through the good works of the Spirit-empowered Church as Jesus Christ's own spiritual weapon. "We pray that the kingdom of sin and Satan may be destroyed -- the Gospel propagated throughout the World, the Jews called, the fullness of the Gentiles brought in, [and] **the Church** furnished with all Gospel officers and...**purged from corruption**."⁹⁷³ Further, "we pray that **God would so overrule the World and all in it...[so]** that our sanctification and salvation may be perfected [and] **Satan trodden [down] under our feet**. Romans 16:20!"⁹⁷⁴

27. Finally, in the *Public Prayer Before the Sermon* in the 1645 *Westminster Assembly's Directory for the Publick Worship of God*, Christians should "**pray for the propagation of the Gospel and Kingdom of Christ to all nations**; for the **conversion of the Jews**; the **fulness of the Gentiles**; the **fall of Antichrist**; and...for the deliverance of the distressed churches abroad from the tyranny of the antichristian faction and from the cruel oppressions and blasphemies of **the Turk**."⁹⁷⁵

Communists expected to communize the whole World around the end of the 20th and the beginning of the 21st century. Leading Western thinkers too were conscious that around the year A.D. 2000, would probably mark the end of our age. Therefore it is highly significant (in the opinion of many Judaistic Rabbis and Christian Patristic Fathers and even later Protestant Theologians that the Bible too either explicitly or implicitly points to the overall importance of that general time.

On the "day-millennium" principle of historical time derived from the number of God's formation days, the Bible possibly implies that the arrival of a thousand years "millennium" of rest here on Earth may be expected. When? After the elapse of six millennia of human labour from 4000 B.C. through to around 2000 A.D.

Further, the Biblical sabbatical system of Israel -- whereby every seventh day, Pentecost's seventh week, the seventh month, the seventh year, and the seventh sabbatical year were to be celebrated -- gives rise to the possible expectation of a similar sabbatical seventh millennium. This would seem likely to commence around the end of mankind's sixth millennium or the end of the twentieth century of the Christian era. That seventh millennium in its turn could be expected to be followed by the Earth's Eternal Golden Jubilee.

Moreover, the inauguration of Christ's public ministry on the seventh-day sabbath of the seventh month of the year after the seventh sabbatical year in the jubilee year -- is also significant. For that ministry will continue right down to the Eternal Golden Jubilee -- presumably commencing at the very end of the World after the seventh millennium, and lasting till quite the end of history.

Coming now specifically to the book of Daniel, it was seen that chapter nine clearly fixes the "day-year" principle of prophetic interpretation. On that very basis, it already in 538 B.C. established the exact future date of Christ's death.

The Messiah's sacrifice on Calvary, as prophesied in Daniel nine, was to be followed by the day of Pentecost. At that time, the first-fruits of the Christian Church would be saved. And thenceforth the Christian Church would move forward down through the Christian centuries -- until the arrival of the World-harvest.

This, many believe will be the still-future fulfilment of the Spirit-sown and Law-reaped feast of the Ingathering.⁹⁷⁶ And they expect it to last until the even-later arrival of the Earth's Golden Jubilee -- at the end of that feast, namely at the renewal of the World.⁹⁷⁷

Christ's Stone Kingdom in Daniel two -- has in principle already shattered all the various Non-Christian Empires and the Roman Empire. It has in practice too progressively started to subdue the latter, and all its Romish and other successors. And it shall continue to do so, until they have all been destroyed utterly, and been replaced by the Lord Christ's now-expanding and ultimately-Worldwide Kingdom.

Indeed, it also seems that the arrogant and 'stout horn' of Daniel seven is primarily the Romish Papacy (and those under its control), which persecutes the true saints of God for 1260 years. That papal persecution will gradually subside and finally terminate approximately around 2000 A.D.

So too, the 'exceedingly great horn' of Daniel eight starts protruding from the West -- some time after the death of Alexander the Great in 323 B.C. It grows into a colossal Roman horn which even waxes to the host of Heaven. And it reigns for 2300 years -- thus presumably until about 2000 A.D. or beyond.

Daniel nine, it was seen, prophesied the destruction of Jerusalem in A.D. 70 and possibly also the later destruction of the Roman destroyer of Jerusalem (and of its Romish successor too). Daniel ten and eleven re-affirmed these prophecies. And Daniel twelve applied all of the above at least to Christ's first coming and it seems also to the most ultimate aspects of as-yet-still-future eschatology too.

From the Protestant Symbols on First John and especially on Second Thessalonians, we saw that the Papacy is pre-eminently the Antichrist. This 'man of sin' and 'mystery of iniquity' will be destroyed by the Spirit-filled proclamation of the Word of God -- as it victoriously goes forth on its 'free course' throughout the World.

Coming to the book of Revelation -- a "sevenfold" epistle based throughout on the sabbatical system of Israel -- we commenced our analysis (of predictions) in Revelation nine. There we saw how **Islam** would arise and decimate the idol-infected Eastern Church. Then in Revelation ten we saw the rise of the Protestant Reformation in the West.

Revelation eleven explains how the City of God or the Christian Church, after being trodden down for a semi-septennium or 3½ years or 1260 day-years, will finally be liberated by the fall of the (French) tenth part of the great Babylonish-Roman city named 'Sodom and Egypt.' That 'fall' was probably at least partially fulfilled in the de-romanization of France (as one of the ten horns of the Neo-Romish Empire) at the 1789 French Revolution and the 1798 French imprisonment of the Pope in Rome -- and in the subsequent socialist and communist revolutions which would follow it.

Revelation twelve teaches the certainty of Christianity's victory here in this World, through the already-achieved victory of Christ and the progressive realization of this victory throughout the Earth during Church History. That marches on, even down through the Church's 'Babylonian captivity' of 1260 years -- while Christ's Kingdom nevertheless continues its general expansion down through all the Christian centuries.

Revelation thirteen reveals the coalition between the (heathen) political power and the ecumenical religious power, which persecutes the saints for 1260 years. And Revelation fourteen shows, after the fall of the Roman-Romish Babylon, how the Commandment-keeping saints shall enter into the blessed triumph of their earthly labours before the second coming of Christ.

Revelation fifteen and sixteen go back into previous history before the fall of the Romish Babylon. They seem to anticipate the Protestant Reformation and even the destruction of a possibly-currently-brewing papal coalition among Pseudo-protestantism, modern Non-Christian religions such as **Islam** and Spiritism, and godless political beasts such as Red China and European Marxism. For the latter, alias the Social-Democratic Parties, are the ultimate product of Rome's official Thomistic Philosophy.

Revelation seventeen reveals an ever-increasing coalition between the international heathen political World-system (called the 'beast') and the ecumenical apostate religious World-system (called the 'whore'), apparently under the direction of the Papacy. But that coalition finally collapses during the age of the ten kingdoms (*cf.* perhaps Euromark) and the eighth international beast (*cf.* the modern trend toward one-world government). For then God Himself causes the beast to destroy the whore. The time appears close, as seen by the Pseudoprotestant-Syncretistic and Secularistic-Nonchristian Romanist-Communist dialogues.

The final downfall of the coalition between the ecumenical religious whore and the international political beast, is described in Revelation eighteen and nineteen. Here Christ, after

using the beast to destroy the universally-hated whore, uses the Christian witness of His saints against the lack of internal cohesion of the heathen kings spiritually to dispossess the beast and the **false-prophet** and all their followers -- by the power of the preached-up and lived-out Word of God and the conversion of the perhaps-sizable remnant of all the nations to Christianity.⁹⁷⁸

This will be achieved by the baptized Christians' basic obedience to the Father's fundamental Dominion Charter (Genesis 1:28), the Son's central Great Commission (Matthew 28:19), and the Spirit's terminal Kingdom Vocation (Luke 11:2) -- all three involving grateful Spirit-induced obedience to the Ten Commandments in their cosmic scope. And this general christianization of the World, many expect, will occur approximately around the end of our twentieth and the beginning of our twenty-first century -- at the end of mankind's sixth millennium.

This will then be followed (according to Revelation twenty) by the seventh millennium. Then, the blood-bought and Decalogue-keeping and Spirit-filled saints will rule on the Earth Worldwide, and be universally triumphant for a perfect (and probably symbolic) period of a 'thousand years.' Last, this in turn will be followed by the arrival of the Last Day, which will inaugurate the Earth's Eternal Golden Jubilee of Heaven-on-Earth for ever.

Wrote the great 1829 A.D. Bible commentator Adam Clarke:⁹⁷⁹ "The ancient Jews believed that God would renew the...Earth at the end of seven thousand years. This general supposition they founded on Isaiah 65:17.... The World has now lasted nearly six thousand years.... Its duration has been divided into three grand periods, each comprising two thousand years....

"There have been two thousand years from the creation.... There have been two thousand years under the Law.... And now, 1829 years have passed since the true epoch of the nativity of our blessed Lord.... This is called the Gospel or Christian dispensation, which is now within 171 years of closing its two thousand....

"A very ancient tradition has predicted its termination at the close of that period (around 2000 A.D.) -- closed by a (new) period without terminating limits." For these periods "have been supposed to have their types in the six days' work of the creation..., and the seventh day called sabbath or rest."

So the approximate time of the year A.D. 2000 is, in the judgment of many Theologians, highly significant -- particularly in the light of Biblical prophecy. It is significant in the light of the present-day increasingly Antichristian activity of the resurgent **Papacy**; of the liberal Pseudoprotestant and Eastern-'Orthodox' so-called World Council of Churches; of the recent strident advances of **Islam** into Europe and the West; of syncretistic movements attempting to unite the various Non-Christian religions of the World with apostate "Christianity" (falsely so called); of militant humanism; of Western-European Social-Democracy or Neo-Marxism; and of the Worldwide imperialistic aspirations of the till-recently Leninist Russia and Maoist China.

But this whole Empire of the Antichrist shall soon be brought to nought. For the Stone of Christ's Kingdom destroys the various imperial heathen parts of Nebuchadnezzar's image, and rolls on victoriously until it becomes a colossal mountain filling the entire Earth.⁹⁸⁰ It pulverizes **the Roman beast**, and the saints themselves shall take away the dominion of the arrogant and

'stout' papal horn and possess the Kingdom for ever and ever.⁹⁸¹ It destroys without hand the 'exceedingly great horn' of Rome, which stands up against the Prince of princes.⁹⁸² And it desolates the **false-prophet** and destroyer of God's Church -- until the consummation.⁹⁸³

For 'the kingdoms of this World are (to) become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.'⁹⁸⁴ Christ has cast Satan down, and shall yet rule all nations with a rod of iron -- and Christ's children too shall overcome Satan by the blood of the Lamb and the Word of their testimony.⁹⁸⁵

The political beast from the sea and the religious beast from the land can persecute Christ's saints only for 1260 years.⁹⁸⁶ For the **preaching** of the everlasting Gospel helps to bring about the fall of Babylon the Great -- after which the saints enter into their blessed earthly rest.⁹⁸⁷ And before the final coming of Christ, all nations shall come and worship the Lord.⁹⁸⁸

The fall of **Romish Babylon** and its allies, occurs after the destruction of the final coalition of the political leaders of the whole World demonically misled by the unclean spirits which come forth from the dragon and the beast and the **Mohammadan false-prophet** under the umbrella of the Papacy.⁹⁸⁹ For God Himself shall cause the international political beast to turn against the ecumenical religious whore, and wreck their Anti-Christian coalition.

As Daniel prophesied, they have no really permanent internal cohesion.⁹⁹⁰ As John foresaw, they would be destroyed by political infighting.⁹⁹¹ And as Marx would have to say, they contain the seeds of their own destruction -- as their own gravediggers.⁹⁹²

For Babylon shall be brought down in a dramatic holocaust.⁹⁹³ Then, even through the mighty hand of the Lord and the saints' victorious proclamation of the sword-like Word of God, the cohesion-lacking beast shall itself be conquered -- and all nations shall be converted.⁹⁹⁴

Then the saints will reign in power and judgment throughout the Earth's seventh "millennium."⁹⁹⁵ Until, after the final judgment,⁹⁹⁶ at the arrival of the final Day of the Lord, Christ Himself comes back and brings Heaven and all nations⁹⁹⁷ down to Earth -- for ever.⁹⁹⁸

After prophesying all this, the Apostle John partingly assures us that Jesus or "He Who testifies these things, says: 'Surely, I come quickly!'"⁹⁹⁹ So then, may His eagerly-watching and Spirit-exalting and effectively-witnessing and Law-abiding and constantly-working and even ever-victorious and increasingly-triumphant Christian people then always longingly respond: 'Amen, even so, come, Lord Jesus!'¹⁰⁰⁰

ENDNOTES

- 1) A.W. Pink: *Exposition of the Gospel of John* (2:1), Zondervan, Grand Rapids, 1973, p. 81.
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- 3) O. Spengler's *The Decline of the West*; H.G. Wells's *The Time Machine*; A. Huxley's *Brave New World*, G. Orwell's *Nineteen Eighty-Four*, R. Vacca's *The Coming Dark Age*; P. Drucker's *The Age of Discontinuity*; G. Stent's *The Coming of the Golden Age*; R. Cornuelle's *Reclaiming the American Dream*, A. Toffler's *Future Shock*, and Kahn and Wiener's *The Year 2000*.
- 4) E.W. Bullinger's *Number in Scripture* (Eyre & Spottiswoode, London, 1895); and I. Panin's *Numerical Greek Testament*, and esp. the outline of the importance of Panin's work in K. Sabiers's *Astounding New Discoveries Prove the Bible True*.
- 5) Cf. esp. Dan. 7:25 & 8:14,26 & 9:2,24-27 & 12:7,11f and Rev. 11:2f & 12:6,14 & 13:5.
- 6) Cf. H. Lindsey's *Late Great Planet Earth* and C.I. Scofield's *Reference Bible* (classic Dispensationalist); E.B. Elliott's *Horae Apocalypticae* and L.E. Froom's four-volume *The Prophetic Faith of our Fathers* (classic Premillennialist); W. Hendriksen's *More Than Conquerors* and A. Kuyper Sr.'s four-volume *Concerning the Consummation* (classic Amillennialist); or S. Hopkins's *Treatise on the Millennium* and P. Fairbairn's *Prophecy Viewed in Respect to its Distinctive Nature, its Special Function, and Proper Interpretation* (classic Postmillennialist).
- 7) Cf. Mt. 24:30,36,39,42-44 and Acts 1:7 and I Th. 5:1-3 and Rev. 1:1-3 & 3:3 & 16:15 & 22:6,10,12,20.
- 8) To the classic Postmillennialist, although the Triune God has ruled over the World ever since creation and in spite of the fall, and although Christ's Kingdom has already been established in the World ever since His incarnation and more especially since His heavenly session after His resurrection, and although the individual Christians are already much blessed -- the World as a whole is still not yet in the millennium. It will only arrive there after the christianization of all the nations, yet prior to Christ's second coming.
- 9) See n. 7 above.
- 10) Mt. 16:3 cf. 24:3,15.
- 11) J. Calvin: *Sermons on Deuteronomy*, Banner of Truth, Edinburgh, 1987, pp. 528b 55-63, 529a 58-66 to 529b 1-2, 544b 67 to 545a 1-40, & 545b 1-8 & 666b.
- 12) Following Gen. 2:3 and anticipating Heb. 4:3-11. Cf. I (Eth.) En., 91-104 (B.C. 130), and II (Slav.) En. 32:1-33:2 (A.D. 40).

- 13) Cf. in L.E. Froom's *Prophetic Faith*, I:304 & II (on Judaistic Expositors).
- 14) Barn. 15:3-8; Ign. *ad Magn.*, 9:1; Iren. *ad Haer.* V:30:4; Hippol. *Frag.* II:4 of *Comm. Dan.*; Cyp. *ad Fort.* 2,I,317 & 11,I,38; Commod. *Instruct.* Ch. 80; Victorin. *de creat. Mundi*; Lact. *Div. Inst.* VIII:14f; Euseb. *Eccl. Hist.* III:39:11f; Aug. *Serm.* 259:19 & *Civ. Dei* 32:3; Anast. Sin. *Contempl. Anagog. in Hexam.* 1.
- 15) Cf. Froom's *Prophetic Faith* II, on mediaeval Christian Commentators.
- 16) J. Calvin's *Comm. on Dan.* 12:11f & *Inst.* I:14:1f, cf. E. Tuveson's *Millennium and Utopia*, Harper, New York (1964) and *Redeemer Nation: The Idea of America's Millennial Rôle*, Univ. Press, Chicago (1968), p. 107.
- 17) S. Hopkins's *The Millennium*, Arno, New York, 1972 rep., pp. 84,88,92.
- 18) See n. 1 above.
- 19) Gen. 1:3 to 2:3 cf. Ex. 20:8-11 and Isa. 66:22-24 and Heb. 4:3-11.
- 20) II Pet. 3:8 cf. Ps. 90:4 and Hos. 6:1-2 and cf. n. 1 above.
- 21) Gen. chs. 5 & 10-11 & 25 & 35 & 47-50 and Ex. ch. 16 and Dt. ch. 34 and Josh. ch. 24 and Judg. and I & II Sam. and I & II Kgs. and I & II Chr. and Dan. and Est. and Ezra and Neh. and Luke chs. 2 to 3.
- 22) Cf. Gen. 1:26 to 2:3 and Heb. 4:3-11 and Ps. 90:2-4 and II Pet. 3:9 and Rev. 14:13. Here, Gen. 2:1-3 and Heb. 4:3-11 are to be contrasted with Gen. 1:5-31. Cf. too Isa. 30:26.
- 23) Cf. J. Calvin's *Inst.* I:14:1f: "Moses relates that the work of creation was accomplished not in one moment, but in six days.... We must not allow ourselves to be moved by the profane jeer that it is strange why it did not sooner occur to the Deity to create the Heavens and the Earth, during which thousands of generations might have existed, while the present World is drawing to a close before it has completed its sixth thousandth year."
- 24) Cf. Lev. Chs. 23 & 25.
- 25) N. de Cusa: *Op. Coniectura*, pp. 933f.
- 26) O. Zöckler: *Seven the Sacred Number*, in Schaff-Herzog's *Enc. of Relig. Knowl.*, IV:2164f. See too F.N. Lee's *The Covenantal Sabbath*, Lord's Day Observance Society, London, 1972, pp. 3-16 -- and cf. too Gen. 41:1-54 esp. vv. 26-30,38.
- 27) Gen. 2:1-3 cf. Heb. 4:1-11 and Rev. 14:13 & 20:7-15.
- 28) Cf. Heb. 10:15-17; Mal. 3:2f,16f & 4:1,3,6 cf. Rev. 20:7-15 & 21:1f,5-8.23-25 & 22:5,7,12,16,20 and Isa. 30:26 & 60:19. Also see F.N. Lee's *op. cit.*, pp. 57f & 238f. Cf. too M. Horne's 1794 A.D. reference to the "millennial jubilee trumpet."

- 29) Lk. 4:18-21 *cf.* Isa. 61:1*f* and Mt. 1:17 and Isa. 11:1-3 & 30:26 & 66:1 and Mal. 3:1-3 & 4:1*f* and Rev. 5:6 & 21:23.
- 30) *Cf.* Gen. 5:28-31, esp. v. 29 & 3:15-17, and Gal. 3:16 & 4:4.
- 31) Dan. 9:26*f cf.* Lk. 3:1-23 & 4:14-21 (= +/- A.D. 30); John 1:33-35 *cf.* 2:1,13 (= +/- A.D. 31); John 5:1 & 7:2,8,14 & 8:12 & 10:22 (= +/- A.D. 32); and John 12:1 & 13:1 & 18:28 & 19:30-33 (= +/- A.D. 33).
- 32) A. Edersheim's *Life and Times of Jesus the Messiah*, Longmans, Green, London, 1912, pp. 345 & 453*f* -- *cf.* Hos. 6:1-2.
- 33) Dan. 9:1*f*,24-27 *cf.* Gal. 4:4-6.
- 34) *Cf.* Gen. 4:24 and Lev. 25:2-22 & 26:34*f* and II Chr. 36:21 to Ezra 1:3 and Jer. 25:11-14 & 34:14-22 and Dan. 9:2,24 and Mt. 18:21*f*.
- 35) *Cf.* Alexandrine Septuagint at Dan. 4:16,23,32 (which has the Greek for 'years' as its translation of the original Hebrew word for 'times'); and the Alexandrine Septuagint at Dan. 9:25-27 (which has the Greek word for 'years' as its translation of the original Hebrew word for 'weeks').
- 36) Dan. 9:24*f*.
- 37) *Cf.* Froom's *op. cit.*, III:194.
- 38) *Cf.* N. de Cusa: *Conjectures on the Last Days* (p. 934); and *Seventh-day Adventists Answer Questions on Doctrine*, Review & Herald, Washington D.C., 1957, p. 310.
- 39) E.B. Elliott: *Horae Apocalipticae*, 3rd ed., III:226*f*, 234, and its nn. 2-6. *Cf.* too M. Stuart: *Hints on the Interpretation of Prophecy*, p. 74.
- 40) J. Calvin: *Harmony of the Evangelists*, Eerdmans, Grand Rapids, 1965 rep., III:133*f* & n.
- 41) J. Calvin: *Commentaries on Daniel*, Eerdmans, Grand Rapids, 1948 rep., II:391.
- 42) *1599 Geneva Bible*, Tolle Lege Press, White Hall, W.Va., 2006-7, p. 1320 n. 5 on 11:2.
- 43) *Cf.* nn. 45-47 below.
- 44) Lk. 3:21-23 & 4:1,14,16-21.
- 45) Dan. 9:26*f* & *cf.* esp. n. 31 above (*q.v.*).
- 46) *Cf.* nn. 31 with Ezra 7:1 & Neh. 2:1-8.
- 47) Acts 1:3,5,8 & 2:1-4 *cf.* Lev. 23:5-22.

- 48) *Cf.* n. 28 above with Lev. 23:24f,27f,34-36,39-43 *cf.* 25:9-13; Neh. 8:1-18; Isa. 27:13; Acts 3:19-21. *Cf.* too P. Fairbairn's *Typology of Scripture*, Zondervan, Grand Rapids, n.d., pp. 394f.
- 49) Lk. 4:14-21 *cf.* John 4:1f,35-38.
- 50) *Cf.* Rev. 14:14-18 and Dan. 7:25 & 12:1-7 with Rev. 14:8,13-15 & 19:13,16,19-21 & 20:1-4.
- 51) Rev. 11:2f & 12:6,14 & 13:5 *cf.* nn. 40-42 above.
- 52) Dan. 7:25 & 12:7 *cf.* Rev. 12:14 and n. 51 above.
- 53) Dan. 8:14,26 *cf.* n. 51 above and 54 below.
- 54) Dan. 12:11f *cf.* nn. 50-52 above.
- 55) Lev. 23:5-40; Dt. 31:10-13; Neh. 8:1-18; Isa. 27:13; Zech. 14:14-18f; John 12:12; Acts 1:6f,16-21; Rev. 7:9-10; *cf.* Hopkins' *op. cit.*, pp. 85f. See too Pink's quotation from Hos. 6:1f in n. 1 above. All of which, when compared to nn. 12-23 above, also perhaps suggest that the 'world-harvest millennium' may well commence around A.D. 2000.
- 56) Dan. 2:1f.
- 57) Dan. 2:1,10-19.
- 58) Dan. 2:32,37f.
- 59) Dan. 2:32,39 *cf.* 5:1,7,18,22,28,30f.
- 60) Dan. 32,39; 8:2-7,20f; 10:13,20; 11:2.
- 61) The fourth or 'legs' kingdom of Dan. 2, represents the Roman Empire. *Cf.* Dan. 2:33,40; 7:7,17,20-24; 8:9-13,23f; 9:26f; 11:30f; 12:11 and Mt. 23:37f & 24:1f,15f,28 and Mk. 13:1-4,14-18; Lk. 21:5-7,20-24 & 23:28-30 and Rev. 11:8.
- 62) Dan.. 2:40-43.
- 63) Dan. 2:34,41-44. The following authorities are among those holding the ten 'toes' of Dan. 2 refer to the later nations of Western Europe within the mediaeval Holy Roman Empire: Irenaeus (185 A.D.), Tertullian (220 A.D.), Hippolytus (240 A.D.), Eusebius (300 A.D.), Sulpicius Severus and Jerome (420 A.D.) *etc.* Later, also Luther, Melanchthon, Matthew Poole, Jonathan Edwards, Faber, Adam Clarke, Albert Barnes, Hengstenberg, and Fairbairn.
- 64) Dan. 2:34f,44f *cf.* 7:9-14,26f and Mt. 28:19f and Rev. 11:15.
- 65) Dan. 2:34f,44f *cf.* Isa. 2:2-4 and Mic. 4:1-5 & 5:2-4.

- 66) Cf. Mt. 16:16-18 and Acts 4:8-12 and I Pet. 2:3-8.
- 67) F. Josephus: *Antiquities*, 18:3:3 cf. 18:5:2.
- 68) Cf. nn. 64f with Rev. 11:15 & 15:4 & 21:24-26.
- 69) Dan. 2:34,45 cf. Col. 2:11; Isa. 7:14 & 9:5f; Mt. 1:22-25 & 2:1-20; Rev. 12:1-5.
- 70) Dan. 2:37,45 & 7:13f; Ps. 118:17-22; Mt. 16:16-21; Acts 4:8-12; Eph. 2:20; I Pet. 2:2-4.
- 71) Mt. 16:16-18 & 28:19f and Eph. 2:19-22 and I Pet. 2:4-8.
- 72) Mt. chs. 23 to 24 and Heb. chs. 8 to 10 and Rev. 2:9 & 3:9.
- 73) Dan. 2:34f,44f & 7:7,12-14,17f,23,26f & 11:30,45 & 12:1,7.
- 74) Rev. 12:7-12 & 13:1-10.
- 75) Rev. 13:11-18 & 16:10 & 18:2f.
- 76) Rev. 10:2,10f & 14:6-9.
- 77) Rev. 11:13 & 16:12-19 & 17:3,8-16 & 19:13-21.
- 78) Rev. 16:12-19 & 17:3,8-15,18.
- 79) Dan. 2:3f,41.
- 80) Cf. West's *Communism and the Theologians*, Macmillan, New York, 1958; Dewart's *Christianity and Revolution: The Lesson of Cuba*, Herder & Herder, New York, 1963; Redfern's *The Church, Sacrament of a Socialist Society* and *Slant Manifesto: Catholics and the Left*, in Sheed & Ward, 1966; R. Garaudy's *From Anathema to Dialogue: A Marxist Challenge to the Christian Churches*, Vintage, New York, 1968; and esp. J. Eppstein's *The Cult of Revolution in the Church*, Arlington, New Rochelle N.Y., 1974. Eppstein, the traditionalistic Roman Catholic founder of the Catholic Council for International Relations, had also previously authored *The Catholic Tradition of the Law of Nations* and *Has the Catholic Church Gone Mad?*, Arlington, New York, 1962. Also see below on Romish syndicalism; so-called "Christian socialism"; the revolutionary clergy; and Popes John XXIII through John-Paul II.
- 81) Cf. Rev. 16:12-16 & 17:1-18.
- 82) Rev. 11:15.
- 83) N. 81 above cf. Rev. 17:5.
- 84) Dan. 2:34,44.

- 85) Dan. 2:356 and Isa. 11:9-12 *cf.* Rev. 15:4. See below for arguments substantiating this.
- 86) Thus Luther's *Preface* to Daniel, in the 1960 American ed., 35:294-97.
- 87) Luther's *Tischreden*, Weimer ed., 3, No. 3130.
- 88) Luther's *Works*, Weimer ed., 28, 365*f*; 30 II, 195; 47, 175.
- 89) Luther's *Tischreden*, 6, No. 6543; 1, No. 906.
- 90) Luther's *Works*, Weimer ed., 47, 147.
- 91) J. Calvin: *Commentaries on the Book of the Prophet Daniel* [1561], Grand Rapids: Eerdmans, 1948 rep., I:165,167,182,181-85.
- 92) *Ib.*, I:198*f*.
- 93) *Comm. on Dan.*, pp. 21,25*f*,37, & 50 (on Dan. 7:7 & 7:11 & 7:18).
- 94) J. Calvin: *Commentaries on Daniel* (at 2:35 & 2:44).
- 95) Dan. 7:1-27.
- 96) *Cf.* 56-57 above.
- 97) Dan. 7:1 *cf.* Jer. 27:7.
- 98) Dan. 7:1-8.
- 99) Dan. 7:17.
- 100) See section 3 above.
- 101) Dan. 7:4.
- 102) Dan. 7:5 *cf.* 8:3,7,20.
- 103) Dan. 7:6 *cf.* 8:5-8,21*f*.
- 104) Dan. 2:33,41 *cf.* 7:7.
- 105) C. Boutflower: *In and Around the Book of Daniel*, Kregel, Grand Rapids, 1977 rep., p. 293.
- 106) Dan. 7:9-13.
- 107) Dan. 2:44*f* *cf.* Acts 4:8-12.

- 108) Dan. 7:9,12a,13 *cf.* Acts 1:9-11 & 2:23-35 and Eph. 1:10,19-22 and Col. 1:13-20 & 2:12-15.
- 109) *The Scofield Reference Bible*, Oxford Univ. Press, New York, 1909, p. 910 nn. 2 & 3.
- 110) Emphasis mine -- F.N. Lee.
- 111) Dan. 7:7,9,12,18,26 *cf.* I Cor. 15:1-4,14,20,22-28,58.
- 112) Dan. 7:9,11-14 *cf.* Mt. 16:18 and John 3:30*f.*
- 113) Dan. 2:33,40*f.* & 7:3,7-8a,23-24a *cf.* Rev. 17:10-12.
- 114) Dan. 7:8.
- 115) Dan. 7:20.
- 116) Dan. 7:8,20,24.
- 117) *Cf.* nn. 115-16 above.
- 118) *Afrikaans Revised Version* of the Bible, at Dan. 7:20.
- 119) Dan. 7:8,11,20,25.
- 120) See later below at Dan. 8-20*f.*
- 121) Dan. 7:20-25. Interestingly, that this antichristian 'horn' would be a Roman power appearing after the destruction of the Pagan Roman Empire (with Constantine's 312-21 A.D. nominal christianization thereof), was predicted by Tertullian (*de Resurr. Carnis* 24) around 220 A.D. and by Hippolytus (*Frag. II:2 from Comm. on Dan.*) around A.D. 240 -- almost four centuries before the Bishop of Rome was first called "Pope" by the Church in A.D. 600-666 (*cf.* Rev. 13:18's '666')!
- 122) Dan. 7:18-26.
- 123) Dan. 7:25 *cf.* 9:27b & 12:11 *cf.* Rev. 11:2*f.* & 12:6,14 & 13:5, and *cf.* too the Alexandrine Septuagint for Dan. 4:16,23,32 & 9:25-27 (= 'years').
- 124) Each "prophetic year" consists of 360 days, and not of 365¼ "prophetic days." *Cf.* n. 123 above.
- 125) *Cf.* n. 123 above with Dan. 7:8,20*f.*,25 & 12:11 and Rev. 11:2*f.*,9*f.* & 12:6,14 & 13:5.
- 126) *Cf.* Rom. 7:18-25. Dan. 7's 'stout horn' is the centuries-enduring Romish Papacy. *Cf.* Dan. 7:8-25 with Paul's II Th. 2:3*f.* and John's Rev. 13:2-11. Irenaeus in A.D. 185 predicted the number of the second beast in Rev. 13 (*viz.* '666') meant *Lateinos*. And the A.D. 220 Tertullian predicted the Roman State would introduce the Antichrist -- which was done

in A.D. 553f, before the Church followed suit around A.D. 600. Again, Hippolytus in his *Treatise on Christ and Antichrist* (para. 28 in Eerdmans's *Ante-Nicene Fathers* V:210) explained that in "the legs of iron and the beast dreadful and terrible (in Dan. chs. 2 & 7) were expressed the Romans, who hold the sovereignty at present (in A.D. 230). The toes of the feet which were part clay and part iron and the ten horns, were emblems of the kingdoms that are yet to rise. The other little horn that grows up among them, meant the Antichrist in their midst." And the A.D. 430 Jerome (*ad Dan.* 7) said that all agreed that the 'little horn' would arise only **after** the destruction of the Roman Empire.

- 127) *Seventh-day Adventists Answer Questions on Doctrine*, Review & Herald, Washington D.C., 1957, pp. 319f.
- 128) Dan. 7:8,20.
- 129) Dan. 8:9.
- 130) E. Gibbon: *The Decline and Fall of the Roman Empire*, VII -- as quoted in *Questions on Doctrine* (see n. 127 above), p. 255n.
- 131) A.C. Flick: *The Rise of the Mediaeval Church*, p. 150 (*cf.* n. 130 above).
- 132) L. von Ranke: *History of the Popes*, VIII Vols., 1834-85, p. 9.
- 133) A. von Harnack: *What is Christianity?*, pp. 269f (*cf.* n. 130 above).
- 134) For many Roman Catholics are real Christians, as too are many Seventh-day Adventists -- in spite of all the erroneous doctrines in both of those sectarian denominations.
- 135) J. Calvin: *Institutes* IV:7:22 *cf.* IV:7:11-28.
- 136) *Cf.* J. McCabe's *History of the Popes*, Douglas, Auckland N.Z., I-II.
- 137) J. Faà di Bruno: *Catholic Belief*, Catholic Pub. Soc. Co., New York, 1884, pp. 168-71.
- 138) *Cf.* Rev. 17:1-5's "mother of harlots" with 16:10-19, and *cf.* Ezek. 16:2f,20,26-29,45-57,61 with I John 2:18 & 4:1f.
- 139) *Cf.* Luther's great work on the papal tyranny titled *The Babylonian Captivity of the Church*, Jan Seversz, Leiden, 1521.
- 140) *Cf.* n. 138 with Rev. 11:13 & 16:10-14,19 & 17:5,12-15 & 18:2-4,7-9,15-19 & 19:19-21.
- 141) J. Calvin's *Inst.* IV:2:12 & IV:7:25 *cf.* Dan. 7:7f,11,20-25 and II Th. 2:3-9 and Rev. 11:7 & 12:14-16 & 13:11-17 & 14:8-13 & 15:2-4 & 16:10-19 & 17:1-18 & 18:2-21 & 19:2f.
- 142) Dan. 7:18-20 *cf.* II Th. 2:4 and L. Boettner's *Roman Catholicism*, Presb. & Ref. Pub. Co., Philadelphia, 1962, p. 235f.

- 143) Dan. 7:7f,24 and nn. 149f below and Froom's *op. cit.* I.
- 144) Cf. Dan. 7:7f,19-25 and Rev. 17:1-13.
- 145) Cf. Jerome's *Epistle* 123; and E. Gibbon's *Decline and Fall of the Roman Empire*.
- 146) Cf. Gibbon's *op. cit.*, and Ranke's *History of the Popes*.
- 147) Cf. Kerr's *Handbook on the Papacy*, Marshall, Morgan & Scott, Edinburgh, 1951; and McCabe's *History of the Popes*.
- 148) Cf. Dan. 7:20.
- 149) Dan. 7:25 cf. Ex. 20:1-17.
- 150) Ex. 20:4-6.
- 151) Mt. 15:1-9, Acts 17:22-29, I John 5:21 and Rev. 9:20 & 21:8 & 22:15-19; and Kelly's *Apologetics and Catholic Doctrine*, Gill, Dublin, 1958, III:228f.
- 152) Ex. 20:14 cf. I Cor. 1-5 & 9:5 and I Tim. 3:1-4 & 4:3 and Tit. 1:5-7 and Heb. 13:4.
- 153) Kelly's *op. cit.*, pp. 130-46; Boettner's *Roman Catholicism*, pp. 72-74 & 298-331; and Di Bruno's *op. cit.*
- 154) Ex. 20:8-11 cf. Mt. 28:1f and Mk. 16:1f,9f and Lk. 24:1f,26,29,34f and John 20:1f,19f,26f and Acts 2:1f & 20:5-11 and I Cor. 16:1f and Rev. 1:10.
- 155) Dan. 7:25; cf. F.N. Lee's *Covenantal Sabbath*, pp. 250-55.
- 156) Mt. 15:6-9 cf. Col. 2:18-23 and Dan. 7:25 and Rev. 12:14-17 & 13:11-13 & 14:8-12.
- 157) L. Ferraris' *Prompta Bibliotheca*, Rome, 1890; cf. C. Stori's art. *Papa II*, Venice, 1772, VI:309-19. Interestingly, the *Catholic Encyclopaedia* itself calls Ferraris' *Prompta* "a precious mine of information."
- 158) Dan. 7:21-25.
- 159) Cf. Mt. 23:9.
- 160) Cf. Foxe's *Book of Martyrs*, Revell, Old Tappan N.J., 1968; and Atkinson's *Valiant in Fight*, Intervarsity, London.
- 161) Cf. Mantano's *Behind the Purple Curtain*, Cowman, Los Angeles, 1950; *Protestant Reveille*, Cape Town); Hefley's *Heroes of the Faith*, Moody, Chicago; White's *Great Controversy between Christ and Satan*, Sentinel, Kenilworth, R.S.A., 1953; and Hegger's *On the Road to Damascus*, Velp, Ned., 1963.

- 162) American ed., 35:299-300.
- 163) Dan. 7:25.
- 164) Dan. 7:20.
- 165) Dan. 7:8,24.
- 166) II Chr. 36:21 and Jer. 34:14-32 *cf.* Dan. 7:25 with 9:2,24f & 12:7,11f.
- 167) Dan. 1:1-4 *cf.* 9:1f & 10:1.
- 168) II Kgs. 25:2-4 and Hag. 1:1f.
- 169) *Cf.* perhaps Rev. 14:6-9 & 16:10.
- 170) *Cf.* in A. Barnes' *Comm. on Daniel 7:25*.
- 171) *Cf.* the *Dordt Dutch Bible* in its comment on Dan. 7:25's 'times.' It says: "By times," Daniel means "1433 years from the destruction of the temple" in A.D. 70 -- "till the disclosure of the Antichrist" in A.D. 1503.
- 172) *Cf.* Froom's *op. cit.*, II:749-64 with Rev. 11:13 & 13:1-3,11f & 16:10-19 & 17:3,18 with Dan. 7:7f,19-25.
- 173) Rev. 17:1-3,9,12-16.
- 174) *Cf.* Dan. 7:8,20f,24 and Rev. 13:5f,11-15.
- 175) *Cf.* Froom's *op. cit.*, III:183; and Barnes' *Comm. on Dan. 7:25 & 12:7-11* and *Comm. on Rev.* chs. 11 to 16.
- 176) *Cf.* Rev. 17:3,9-18.
- 177) *Cf.* Dan. 7:8,20-25 and Rev. 12:3 & 13:1-5 and esp. 17:3,10-15.
- 178) *Cf.* Dan. 7:8-11,25-27 and Rev. 17:16 to 18:9f.
- 179) Gen. 3:15 and Gal. 4:4 and I Tim. 3:16a and Phil. 2:7f.
- 180) John 12:32 and Rom. 8:11 and Phil. 2:9-11 and I Tim. 3:16b.
- 181) Isa. 14:12-15 and Ezek. 28:15-19 and Gen. 3:14f and John 12:31 and Rom. 16:20 and Rev. 20:1-3 & 20:10-14.
- 182) Dan. 7:25 *cf.* 12:7,11f.

- 183) Dan. 9:26f & 12:1,7,11 and *cf.* perhaps too 8:13f,26.
- 184) Thus J. Calvin's *Comm. on Dan.* 12:11f.
- 185) Dan. 7:25f *cf.* Rev. 17:3-5,16-18.
- 186) *Cf.* Rev. 17:15-17 & 19:15-20 with Dan. 7:8,11,24.
- 187) Rev. 19:21 *cf.* Rom. 11:25-32.
- 188) *Cf.* Rev. 20:2-6; Mt. 24:14f; II Th. 2:2f,6,8; Dan. 7:26f & 12:11f.
- 189) Dan. 7:25 & 12:7,11f *cf.* Rev. 17:16f & 19:19-21 & 20:1f.
- 190) *Cf.* Dan. 7:18,22,26f and Rev. 17:16 to 20:15.
- 191) Dan. 7:25 & 12:7,11f *cf.* Rev. 11:2f & 12:6,14 & 13:5.
- 192) *Cf.* Dan. 7:18,22,26f.
- 193) Loofs' *History of Doctrine*, 4th edition, p. 646; Winn's *Wycliffe*, Oxford University Press, London, 1929, pp. 69,123,137; Vaughan's *Tracts and Treatises of John de Wycliffe D.D.*, Wycliffe Society, London, 1845, pp. 20,75,124,299,56 & 60.
- 194) Luther: *Collected Works*, ed. Walch, XVIII:1434,1441, & 1512f.
- 195) J. Calvin: *Institutes of the Christian Religion*, IV:7:25.
- 196) *Op. cit.*, pp. 21,25f,50.
- 197) *Ib.*, I:54f,60,65f,71 & 75f.
- 198) *Op. cit.*, IV:3639 -- as cited in Barnes' *Comm. on Dan.*, ch. 7.
- 199) A. Clarke's *Comm. on Dan.* 7:25.
- 200) A. Barnes' *Comm. on Dan.*, Baker, Grand Rapids, rep., II:97.
- 201) Dan. 8:1f.
- 202) Dan. 8:3f,7.
- 203) Dan. 8:3,20. To get the true sense here, read the entire paragraph both before and after this footnote reference -- in our main text above.
- 204) Dan. 8:3-7,20f (333-301f B.C.).

- 205) Dan. 7:6 & 8:5-8 & 10:20 to 11:4.
- 206) *Cf.* Dan. ch. 11, esp. vv. 14f,21.
- 207) *Cf.* Dan. 11:30f.
- 208) *Cf.* Dan. 11:36f, & esp. v. 44f to 12:1f.
- 209) Dan. 8:4f,8 and Est. 1:1, *cf.* R.J. Rushdoony's *Thy Kingdom Come!*, Presb. & Ref. Pub. Co., Nutley N.J., 1971, pp. 60f.
- 210) Dan. 8:8f *cf.* 7:3,6f *cf.* 11:30f,36f,41f,45f.
- 211) Dan. 8:9a.
- 212) Dan. 8:9b-10 *cf.* 2:39f & 7:6f & 8:9f & 9:26f & 11:14,30,36-45 & 12:1,11.
- 213) *Cf.* Dan. 11:21f,30f; *cf.* Rushdoony's *op. cit.*, p. 73.
- 214) Dan. 7:7f,20,24 *cf.* 8:9f *cf.* Dt. 28:68 and Dan. 11:30a,36,40,42f & 12:1,7,11.
- 215) Dan. 8:9 *cf.* 7:8,20.
- 216) Dan. 8:8-10 *cf.* 7:6f.
- 217) *Cf.* Dan. 11:30a,36,40-42f.
- 218) Dan. 8:9f *cf.* 11:30a,36,40,41a,45a.
- 219) That the 'exceedingly great horn' of Daniel 8:9 indeed grew from the west, is obvious. For we are told it grew toward the other points of the compass -- 'toward the south, and toward the east, and toward the pleasant land' in the north. That the 'pleasant land' in Dan. 8:9 (*cf.* 11:41-45) may here mean either Palestine or even the lost land of Armenian Eden in the north, is apparent from Dan. 8:9 & 11:30a,36,41a-45 *cf.* Gen. 2:8-14 and Dt. 8:7f and Ps. 106:24 and Isa. 14:12f and Jer. 3:19 and Ezek. 20:6 & 28:13f & 31:3,8f,16-18 and Zech. 7:14.
- 220) Dan. 8:9 *cf.* 11:30a,36,40-42,45.
- 221) Dan. 11:30-45.
- 222) Dan. 8:9-11 *cf.* 7:7f,20,24.
- 223) Dan. 11:21-35, *per contra* 8:9f.
- 224) Dan. 11:30f,36,40-45 *cf.* 8:9-12,24 & 9:26f & 12:7,11.

- 225) For Antiochus, *cf.* Dan. 11:5,7f,11,13-15,20-35, 40; *per contra*, for Rome, *cf.* Dan. 8:9-12 & 7:7-9 & 12:1,7-11.
- 226) For Antiochus, *cf.* Dan. 8:4,8,22 & 11:3f,6-8,11,13f,16,21-35,40,44; *per contra*, for Rome, *cf.* Dan. 8:5-8,9-12 & 7:6f & 11:30,36,40-45 & 12:1-12.
- 227) For Antiochus, *cf.* Dan. 11:21,25,27,29-31; *per contra*, for Rome, *cf.* Dan. 8:9 & 11:36.40f.
- 228) Dan. 8:9,11,25.
- 229) For Antiochus, *cf.* Dan. 11:31; *per contra*, for Rome, *cf.* Dan. 7:9a & 8:9-13,24 & 9:26f & 12:1,7,11.
- 230) For Antiochus, *cf.* Dan. 11:31; *per contra*, for Rome, *cf.* Dan. 8:9-12,24 & 12:7,11 with Mt. 24:1-3,15,28.
- 231) For Antiochus, *cf.* Dan. 11:21-35; *per contra*, for Rome, *cf.* Dan. 8:9,12,24f and also 11:30a,36,40-45a & 12:1.
- 232) For Antiochus, *cf.* the Apocrypha's I Macc. 1:54,59 & 4:54; *per contra*, for Rome, *cf.* Dan. 8:9-14,26 & 12:7-12 with Lk. 21:20-24 & Mt. 24:1-3,15,28.
- 233) For Antiochus, *cf.* Dan. 11:21-35; *per contra*, for Rome, *cf.* Dan. 8:9,23 & 2:39f & 7:6f & 9:26f & 11:36-45 & 12:1f.
- 234) For Antiochus, *cf.* Dan. 11:29f; *per contra*, for 'mighty' Rome, *cf.* Dan. 8:9,24 & 7:7 & 11:40-45. And for Rome's 'fierce countenance,' *cf.* Num. 24:24 and Dt. 28:50 with Dan. 8:9-12,23 & 7:7 & 9:26f & 11:30,36f & 12:7,11.
- 235) *Cf.* I Macc. (& esp. 1:54-59 & 4:52).
- 236) Dan. 11:21-35.
- 237) Dan. 8:9-12,23-25.
- 238) Dan. 7:8,20,24.
- 239) Several paragraphs above.
- 240) Dan. 8:9-12,23-25.
- 241) Dan. 7:8,20,24, *cf.* too earlier paragraphs above.
- 242) Dan. 11:30f,35f.
- 243) Dan. 11:40f.

- 244) Dan. 8:9-12,23-25, *cf.* too earlier paragraphs above.
- 245) Luther's *Collected Works*, ed. Walch, XVIII, pp. 1434 & 1441.
- 246) *Ib.*, XVIII:1512*f.*
- 247) Dan. 11:36-45 & esp. 12:1*f*,7,11 *cf.* Mt. 24:1-3,15,28 and Rev. 2:10 & 12:6*f.*
- 248) Dan. 8:11*f*,23-25a & 7:7*f*,20,24*f cf.* Rev. 13:6-17 & 18:20 & 19:2.
- 249) Dan. 8:9-12,21-23,24-25.
- 250) Dan. 7:25.
- 251) Dan. 8:14,26; *cf.* n. 252 below.
- 252) This expression '2300 evening-mornings' means "2300 days each consisting of an evening and a morning sacrifice" (*cf.* Dan. 8:11-14,26 *cf.* 9:21 & 11:31 & 12:11 and Ex. 29:38*f*,42 & 30:7*f* and Lev. 23:32 & 24:2 and Num. 28:3 and I Chr. 16:40 and Ezra 3:3). This word 'days' is also the clear rendition of the Septuagint, Theodotion, the Syriac Versions, Jerome's Vulgate, most Judaistic and many mediaeval and later Protestant Scholars such as Luther, the King James Version, Barnes, Keil, Leupold, and Edward J. Young.
- 253) Dan. 8:14's *tsaadaq* = "cleansed" or 'justified' (A.V. marg.). *Cf.* Leeser, Sawyer, A.R.V. marg., Edward J. Young -- and the 1980 Dr. Desmond Ford's "restored."
- 254) Thus John Robinson.
- 255) Dan. 8:11-14,24*f cf.* 12:7-11*f* and Rev. 14:8-13 & 15:2-4 & 17:14-18 & 18:2,4,20 & also 19:19-21 & 20:1*f.*
- 256) Holman: *op. cit.*, III, pp. 364*f* & 376*f.*
- 257) *Ib.*, XVIII:1474*f.*
- 258) *Ib.*, XVIII:483.
- 259) Luther's *Works*, Holman ed., Philadelphia, III:364*f.*
- 260) Luther's *Coll. Works*, ed. Walch, XVIII:1460 & 1470*f.*
- 261) *Ib.*, XVIII:1517*f.*
- 262) *Works of Martin Luther*, Philadelphia, 1915, III:364*f* & 376*f*; and Luther's *Collected Works*, ed. Walch, XVIII:1483, 1480, 1470*f*, 1517*f* & 1573*f.*
- 263) Calvin: *Commentaries of Daniel*, Eerdmans, Grand Rapids, 1948, II:119 & 128*f.*

- 264) Dan. 8:9-13,24f.
- 265) Dan. 7:25.
- 266) Dan. 8:14-26.
- 267) C. van Proosdij: *The Prophet Daniel*, Donner, Leiden, 1903, II:1:337.
- 268) Cf. n. 253 above.
- 269) *Coll. Works*, XVIII:1473f.
- 270) *Ib.*, XVIII:1573f.
- 271) Luther's 1522 *Earnest Exhortation for all Christians, Warning them Against Insurrection and Rebellion* -- in Holman: *op. cit.*, III, pp. 208 & 215.
- 272) Dan. 8:25f.
- 273) T. Scott: *The Holy Bible containing the Old and New Testaments according to the Authorized Version with Explanatory Notes*, Virtue & Co., London, 1788f, III:594f.
- 274) Dan. 8:9.
- 275) Dan. 8:9-13,24f.
- 276) Dan. 7:8,20.
- 277) Dan. 8:13-25.
- 278) The strained Seventh-day Adventist thesis was developed after the "Great Disappointment" of 1843 and 1844 A.D., when the Premillennialist William Miller and his followers wrongly expected Christ's second coming at the end of Dan. 8:14's 2300 years which they believed ended at that time. Miller, rightly interpreting Dan. 8:14's 2300 'days' to be 2300 years, had **wrongly** started his *terminus a quo* in B.C. 457 by making it synchronous with the same assumed *terminus a quo* for Dan. 9:24-17. Since the 'Great Disappointment,' Seventh-day Adventists have rightly rejected Miller's 1843-44 dating of Christ's second coming. But they have wrongly continued to hold on to his synchronous interpretation of the *termini a quo* in Dan. 8 & 9. Accordingly, they have argued that it was not the second coming but an assumed entry by Christ into the 'heavenly sanctuary' and the beginning of His 'investigative judgment' which actually commenced in 1843-44. The Ex-Adventist Dr. Desmond Ford has devoted a 698-page work (*Daniel 8:14, The Day of Atonement, and the Investigative Judgment*, Euangelion Press, Casselberry Fla. 1980) just to refute this error. Adventists believe the different Hebrew words *chaazoon* and *mar'eh* used in Dan. 8 & 9 (both translated 'vision' in most English Bibles), warrant the synchronous conclusion. For they say the *mar'eh* applies only to that part of the whole vision or *chaazoon* of Dan.

8:1-27 which relates to the revelation of the daily sacrifice (*cf.* 8:11-14,24-27). They point out it was only because of Daniel's sudden sickness (8:27), that he received no explanation of the *mar'eh* (as he had received of the first part of the whole *chaazoon* just before getting sick in 8:17-25).

Yet they then point out the explanation of this *mar'eh* too was later given to Daniel by the same angel Gabriel in the next revelation received by that prophet. *Cf.* 9:20-27 and esp. vv. 21-23 and particularly the word *mar'eh* (in v. 23), which Adventists believe refers back only to 8:11-14 & 8:24-27 and not to the whole of 8:1-27.

In reply, we would point out the words *chaazoon* and *mar'eh* are as interchangeable even in Dan. 8 & 9 as are the words *tselem* and *d'mooth* (or "image" and "likeness") in Gen. 1:26f & 5:3 & 9:6 *etc.* In Dan. 8 & 9, *chaazoon* only sometimes but not always means "the whole vision of 8:1-7." For in 8:13 & 8:17,23-26a & 8:26b, it is used to refer exclusively to the "sanctuary desolation" revelation of 8:11-14,24-27.

Similarly, in Dan. 8 & 9, *mar'eh* only sometimes but not always means the "sanctuary desolation" revelation of 8:11,14,24-27. For in 8:16-25, it is clearly used to refer to those parts of the vision which precede the showing of the "sanctuary desolation" revelation to Daniel. For Daniel was indeed made 'to understand' the *mar'eh* of 8:16-25, before he suddenly became so sick that he could not understand the **subsequent *maar'eh* alias *chaazoon*** of 8:26f relating to the "sanctuary desolation" revelation.

Again, the *mar'eh* in Dan. 9:23-27 clearly refers to the whole period of 490 years prior to and including the "sanctuary desolation" revelation. It refers not just merely to that A.D. 70 sanctuary desolation **itself**.

Adventists suggest Daniel's sudden sickness (in 8:27) was the chief if not the only reason why the "temple desolation" revelation was not explained to him at that time. But if that were really so, it is inconceivable that Daniel would himself have recorded 8:16b at that time. And it is also inconceivable Gabriel would then have waited a full two years – from the third year of Belshazzar the Babylonian in 540 B.C. in 8:1-27, until the first year of Darius the Mede in 538 B.C. in 9:1-23 – before making Daniel 'consider' a previously not-understood *mar'eh* which Gabriel made him "to understand" two years earlier (9:23 *per contra* 8:16)!

We can certainly agree with Adventists that Dan. 8 & 9 should indeed be read together (thus too the Non-Adventists Matthew Henry, William Hales, Thomas Scott, Christopher Wordsworth, T. Robinson, and F.C. Cook). Precisely because we too ourselves do so, we cannot agree 8:14's 2300 years represent the **same *terminus a quo*** as does 9:24's 'seventy "weeks"' or 490 years. For, reading these passages together, we can only conclude that the 8:11-13,26 "sanctuary desolation" commences not from Dan. 9's *terminus a quo* but from Dan. 9's *terminus ad quem* -- namely the desolation of the sanctuary (Dan. 9:26f & 12:7,11 and Mt. 24:1-3,15,28).

But this desolation of the sanctuary by the Romans took place not in B.C. 457 (as the Adventists' *terminus a quo*), but in 70 A.D. (as Dan. 8:11-13's *terminus a quo* and as the *terminus ad quem* of 9:26f and the *terminus a quo* of Dan. 12:7,11). Accordingly, the 2300 years of Dan. 8:14 reach their *terminus ad quem* not in 1843-44 A.D. but rather in A.D. 2370 -- or, if demarcated from the 168 B.C. desolation of the sanctuary by the Roman hostage Antiochus Epiphanes the Greek-Syrian, then in 2132 A.D.; or, if demarcated from the 338 B.C. Latin and Samnite Wars, then in 1992 A.D.

279) *Cf.* n.205 above.

- 280) Cf. Dan. 8:9 with R.J. Rushdoony's *Thy Kingdom Come!*, p. 60.
- 281) Cf. J. Gill's *Exposition of the Prophets*, on Rev. 13:5; and L.E. Froom's *op. cit.*, on the *Connecticut Evangelical Magazine*.
- 282) Dan. 8:23 cf. 11:14f.
- 283) Dan. 8:14,23.
- 284) Dan. 8:23 cf. 11:21,31f.
- 285) Cf. d'Olive and Ubertino in Froom's *op. cit.*
- 286) Dan. 8:9,23 cf. 11:41-45.
- 287) Dan. 8:9.13f,23-27 cf. 9:24-27 & 12:1-7,11 with Mt. 24:1-3,7,15,16,28.
- 288) Perhaps from B.C. 338 onward, because Dan. 8:8f cf. 2:39f & 7:6f & 11:14,30,36f.
- 289) Perhaps from B.C. 168 onward, because Dan. 8:8f,23 cf. 11:30,36f.
- 290) Probably from A.D. 70f, because Dan. 8:8-14,23-25a & 12:1,7,11 and Mt. 24:1-3,15,28.
- 291) Dan. 8:13f,23-25a,26 cf. 7:7f,20,25.
- 292) Cf. K.J. Kraan's *Christian Confrontation with Marx, Lenin and Stalin*, Kok, Kampen, 1953.
- 293) Dan. 8:25b.
- 294) *Afrikaans Revised Version* of Dan. 8:25b; cf. Rev. 16:12-19 & 17:14-18 & 18:2,4,21.
- 295) Cf. Dan. 8:11-13,25b cf. 9:25-27 and Acts 3:15 and Rev. 1:5 cf. Col. 2:11-13.
- 296) Cf. Rev. 14:9-13 & 16:10f.
- 297) Dan. 8:13f,25 & 7:14,18,22,26-27a and Rev. 19:13,16,19-21 cf. 20:1f,4.
- 298) Dan. 8:9-14.
- 299) Dan. 8:23-25. On Romish duplicity, cf. S.U. Zuidema's *The Moral Teaching of the Jesuits*, Huinink, Utrecht, n.d.
- 300) Dan. 8:25.
- 301) Dan. 8:16,26a.
- 302) Dan. 8:26b.

- 303) Dan. 8:14f.
- 304) Dan. 8:14.
- 305) Dan. 7:26f cf. vv. 14,18,22.
- 306) Dan. 9:1f.
- 307) Dan. 9:26f with 12:7-11 and Rev. chs. 13 to 17.
- 308) Luther's *Works*, Amer. ed., 35:303-305.
- 309) Luther: *Concerning Daniel's Seventy Weeks*, in his *Coll. Works*, XIV:715; and his *Writings*, St. Louis: Concordia, 1881f, Walch, VI col. 906.
- 310) J. Calvin: *Commentaries on Daniel*, Eerdmans, Grand Rapids, 1948 rep., II:196-229.
- 311) Dan. 10:1.
- 312) Dan. 10:20f.
- 313) Dan. 11:2f.
- 314) Dan. 8:8-13,23 cf. 11:2-20f.
- 315) Dan. 11:14.
- 316) Dan. 11:30,36f.
- 317) Dan. 11:40-45 & 12:1f.
- 318) J. Calvin: *Commentaries on Daniel* 11:30, II:317f.
- 319) *Ib.*, II:327-34.
- 320) J. Calvin: *Commentaries on Daniel* 11:30, II:337-41.
- 321) M. Luther: *Works*, Weimer ed., XI:2, pp. 50-72.
- 322) Luther's *Works*, Amer. ed., 35:313 (cf. p. 303 n. 162); and his *Coll. Works*, XVIII:1494. *On the Picards*, cf. Holman's *op. cit.*, II, p. 144 & n. 2.
- 323) Luther's *Works*, Weimer ed., 52, 549.
- 324) Luther's *Writings*, 1881f, VI col. 917 & 844f no. 2; and Holman's *Works of Martin Luther*, III:413 & 423.

- 325) *Works of Martin Luther* (Philadelphia: Muhlenberg), 1931, IV, p. 361.
- 326) J. Calvin: *Commentaries on Daniel*, 11:37.
- 327) Dan. 11:40-45 & 12:1f.
- 328) J. Calvin: *Commentaries on Daniel*, 11:40-45.
- 329) Dan. 8:9-12 & 9:26f cf. 12:1.
- 330) Dan. 12:1f and Rev. 1:9f.
- 331) Dan. 8:11-13 & 9:26f & 12:1,11 cf. Mt. 24:1-3,15,28.
- 332) Dan. 11:41-45 cf. 8:9f. In Dan. 11:40, the 'king of the north' is probably the Seleucidic monarch of Syria; and the 'king(dom) of the south' is that of the Egyptian monarch Cleopatra, aided and abetted by the Roman General Marcus Antonius (Mark Antony) at the battle of Actium in B.C. 31 (according to Calvin, the *Geneva Bible*, Matthew Henry, Adam Clarke, Barnes, and Rushdoony). Consequently, it is the Romans who (from Egypt) enter into Palestine or 'the glorious land' in Dan. 11:40-42 (thus Calvin and the *Geneva Bible*), until in Dan. 11:44 Antony hears discomfoting 'tidings' from Crassus. Then the Romans temporarily receded (thus Calvin and the *Geneva Bible*) -- only to expand their Empire in that part of the World again in Dan. 11:45 (thus Calvin and the *Geneva Bible*).
- 333) Dan. 11:45 to 12:12.
- 334) Dan. 11:36 cf. II Th. 2:3-8.
- 335) Dan. 11:37 cf. I Tim. 4:1-5.
- 336) Dan. 11:38 cf. Rev. 17:4f & 18:2,7,11-13f.
- 337) No. 430, p. 194; cf. L.E. Froom's *The Prophetic Faith of our Fathers*, Washington, D.C.: Review & Herald Pub. Co., 1948, II, p. 272.
- 338) Dan. 10:1f & 11:1f & 12:1f.
- 339) Dan. 12:1.
- 340) Dan. 12:1-3 cf. Mt. 13:23 and Dan. 12:11f cf. 7:24-27 etc.
- 341) Luther's *Werke: Deutsche Bibel*, Böhlhaus, Weimer, 1900 rep., XI:2, pp. 86-124.
- 342) J. Calvin: *Commentaries on Daniel*, 12:1.
- 343) Dan. 12:2.

- 344) Dan. 12:3.
- 345) Dan. 12:4.
- 346) J. Calvin: *Comm. on Dan.* 12:4.
- 347) Luther's *Werke: Deutsche Bibel*, Böhlhaus, Weimer, 1900 rep., XI:2, pp. 86-124.
- 348) Dan. 12:6.
- 349) Dan. 12:7.
- 350) Dan. 12:10.
- 351) *Cf.* Dan. 12:4,6,7,9,13. On this day-year principle of prophetic interpretation (Gen. 29:20f; Num. 14:34; Dan. 7:25 & 9:24f & 12:7-12; Ezek. 4:4f; Rev. 11:2f & 12:6-14 & 13:1-5), Dan. 12:7's 'three-and-a-half times' means 360 + 360 + 360 + 180 = 1260 years. Note that the 1290 & 1335 "days" mentioned in Dan. 12:11f also seem to throw light on the nature of the '3½ times' of Dan. 12:7 (& 7:25 *etc.*).
The 'scattering of the power of the holy people' in Dan. 12:7, refers to the Newer Testament's Christians (*cf.* Mt. 24:16-20 & Acts 8:1,4). For the Biblical explanation of the setting up of the abomination that desolates and then takes away the daily sacrifice of Dan. 12:11 -- *cf.* Dan. 9:26b-27, and so too also especially Mt. 24:1-3,15f,28 & Mk. 13:14.
- 352) J. Calvin: *Comm. on Dan.* 12:11.
- 353) J. Calvin: *Commentary on a Harmony of the Evangelists Matthew, Mark and Luke*, Eerdmans, Grand Rapids, 1948f rep., III:133f.
- 354) *Geneva Bible*, at Dan. 12:7 n. 2, and at Dan. 12:11 n.2.
- 355) Dan. 12:1-11 *cf.* Rev. 12:6 to 18:2f.
- 356) Dan. 12:7 *cf.* 7:20-25 and Rev. chs. 12 to 13.
- 357) Dan. 12:11 *cf.* Heb. chs. 8 to 10.
- 358) Dan. 12:7a.
- 359) J.H. Kurtz: *Church History*. Hodder & Stoughton, London, 1894, I:264f.
- 360) J.H. Merle d'Aubigné: *History of the Great Reformation*, I-V, Carter, New York, 1846.
- 361) *Die Burger*, Cape Town, Nov. 3 1961; *cf.* F.N. Lee's *Communist Eschatology*, Craig, Nutley N.J., 1974, p. 179 n. 60.

- 362) W. Mantano's *Behind the Purple Curtain*; H.G. Hegger's *On the Road to Damascus*; and *Protestant Reveille*, Cape Town, 1950f.
- 363) J. Calvin: *Commentaries on Daniel*, 12:7.
- 364) Dan. 12:7a.
- 365) Dan. 12:7b.
- 366) Mt. 28:19 and Acts 8:1-4 and Mt. 24:14f,28 cf. 1-3.
- 367) These 1290 years have been demarcated as follows -- from after A.D. 70 (thus Calvin); probably for 1290 years (thus the *Dordt Dutch Bible*); down to the Middle Ages (thus Poole); from the A.D. 612 emergence of the Papacy through A.D. 1902 (thus Adam Clarke); *etc.*
- 368) If these two series of 1290 years and 1335 years (in Dan. 12:11f) are not concurrent but successive, they amount to 2625 years (*cf.* perhaps the 2300 years in Dan. 8:14).
- 369) Dan. 12:12. Here Calvin conceded that the 1335 'days' may possibly be years; the 1813 Adam Clarke predicted their termination only at the arrival of the postmillennial millennium in "1947"; and the *Geneva Bible* makes them stretch right down to the second coming.
- 370) Luther's *Werke: Deutsche Bibel*, Böhlhaus, Weimer, 1900 rep., XI:2, pp. 86-124; and his *Table Talk* 3,646,5-10.
- 371) J. Calvin: *Commentaries on Daniel*, 12:11-13.
- 372) *Op. cit.*, II:392.
- 373) A. Miller: *Church History*, Pickering & Inglis, London, n.d., p. 577; and Luther's *Works*, 1960, rep., 34:34 & 104.
- 374) Luther's *Works*, 1960, 32:123,128f,3,56,71 & 34:34,104.
- 375) Dan. 12:1f,11 *cf.* 7:11,26 & 8:25 *cf.* Rev. 17:9,15-18 & 19:17-20.
- 376) Dan. 12:11f.
- 377) Dan. 7:18,22,26 *cf.* Rev. 11:15.
- 378) *Encyclopaedia Britannica*, Chicago, 1974, Micropaedia 2:58f.
- 379) *Life and Times of John de Wycliffe* (London: R.T.S.), 1851, pp. 149 & 112. See Vaughan's *Tracts and Treatises of John Wycliffe, D.D.* (London: Wycliffe Society), 1845, p. viii.

- 380) M. Luther: *Works*, American ed., 1960, 34:34,104.
- 381) *Ib.*, pp. 307,313,321.
- 382) Holman: *op. cit.*, II, p. 73 n. 2; *Luther's Writings*, Concordia, 1881f, ed. Walch, XXIa col. 156 & 234, and X col. 290.
- 383) *Luther's Works* (1960 American Edition), 32:123,128f.
- 384) *Ib.*, 48:153.
- 385) *Ib.*, 32:3,56,71.
- 386) *Ib.*, II: 392f.
- 387) M. Luther: *Works*, Muhlenberg, 1959, 51:212-17.
- 388) In *Luther's Collected Works*, ed. Walch, XVIII, pp. 1444f.
- 389) J. Calvin: *Comm. Harm. Evang.*, II:294-98.
- 390) M. Luther: *op. cit.*, pp. 1476f.
- 391) *Ib.*, p. 1573.
- 392) *Ib.*, pp. 1508f.
- 393) M. Luther's *German Thesaurus (Deutscher Thesaurus des Hochgelehrten wertberümbten und theuren Man D. Mart. Luthers)*, ed. T. Kirchner [Franckfort am Mayn, 1570], Lüdenscheid: Christlicher Verlag Johann Berg, 1983 rep., pp. 399f.
- 394) M. Luther's *Deutscher Thesaurus*, pp. 407f.
- 395) *Luther's Works*, Weimer ed., 53, 394f.
- 396) The final words of Matt. 24:21 ('Then shall be great tribulation such as was not since the beginning of the World...nor ever shall be'), would consequently disqualify the erroneous pretribulationistic view that the World's last tribulation will be its greatest -- and that its greatest tribulation is still yet future. For consider the following.
 The primitive Church was antipretribulationistic (*cf.* the Premillennialist D. MacPherson's *The Late Great Pretrib Rapture*, pp. 24). Indeed, Pretribulationism is only of recent (1830f A.D.) and of Pentecostalist origin (*cf.* MacPherson's *The Unbelievable Pretrib Origin*, pp. 59-65,67,70,76,103,105-8,113f).
 The first Pretribulationist McDonald labelled socialist Robert Owen as the Antichrist. *Cf.* too Premillennialist Erickson's *Contemporary Options in Eschatology*, p. 111.
 Even Pretribulationists Walvoord and Hoyt admit Pretribulationism is a minority view. And even the Pretribulationists Pentecost and Lindsey admit Pretribulationism is a

minority view. Indeed, Pretribulationists Pentecost and Lindsey admit the eschatology of the Early Church during the first two Christian centuries, was not clearly pretribulationistic (*cf.* McPherson's *opera citata* pp. 19,38,37).

Pretribulationism (or "any-minute-rapture") is precluded also by the Great Commission (Matt. 28:19 and Acts 1:8); by the parable of the seeds (Matt. 13); by Jesus' prediction of Peter's old-age death (John 21:18f); by Paul's expectation of his own death (II Tim. 4:6-8); by the words 'far country' and 'long time' in the parables of Matt. 25:14,19; by the appearance of the man of sin before Christ's final coming only after the removal of the withholding agent (II Th. 2:2-7); and even by the (erroneous and pretribulationistic) view of the seven phases of Church History (in Rev. chs. 2 to 3).

So we can only approve of the great Premillennialist Nathaniel West's characterization of pretribulationism as "the utterly unscriptural any-moment theory of our Lord's second coming -- a theory which makes of Christ and His Apostles self-contradictory teachers, and of the Scriptures wholly unreliable oracles. No delusion more pleasing and sweet on the one hand -- or more wild, groundless, and injurious to truth and faith on the other -- has ever captivated the minds of men than this one of an any-moment unseen secret advent, resurrection and rapture." It is "a delusion condemned and exposed on almost every page of the Word of God."

Even among Premillennialists as a whole, many (such as Buswell) are Midtribulationists. And yet more Premillennialists are Posttribulationists. These include Erdman, Campbell Morgan, A.B. Simpson, Bonar, Godet, Georg Müller, Saphir, Torrey, Ladd, Soltau, Barton Payne, and Ockenga.

Indeed, even among Pretribulationists themselves, the 'tribulation' is variously located. Scofield sees it in Mt. 24:15-28; Chafer in Mt. 24:9-26; Schuyler English in Mt. 24:4-28; Epp in Mt. 24:9-22; and Gaebelien in Mt. 24:4-26.

The Bible is not pretribulationistic. Nor is that the verdict of Church History. Nor are even most Premillennialists -- themselves only a tiny minority among Bible-believing Christians.

Observe too that the signs mentioned in Mk. 13:24f, as distinguished from the signs mentioned in Mk. 13:4-14, take place after that tribulation -- so that that tribulation when the temple would be destroyed in 70 A.D., would not be a final tribulation at the end of World History. Moreover, the affliction of that tribulation in 70 A.D., would be greater than that of every tribulation therebefore or thereafter. 'For in those days shall be affliction such as was not from the beginning of the creation which God created until this time -- neither shall be' (Mk. 13:19).

There would, then, be other tribulations after that tribulation of 70 A.D., but none of those other and later tribulations would be qualitatively as great as was the great tribulation of 70 A.D. Furthermore, even the new signs after that tribulation would not be signs of the end of history, but merely signs of the further unfolding of Christianity. Wars would constantly recur (even though their frequency might decrease). 'But the end shall not be yet' ((Mk. 13:7 and Lk. 21:9 *cf.* Ps. 46:1-9).

The 'distress of nations with perplexity' and with 'the sea and the waves roaring' (Lk. 21:21), is descriptive of the 'many waters' of the 'peoples and multitudes and nations and tongues' of the tumultuous world-sea of Heathenism (Rev. 17:1,15f & 13:1f *cf.* Dan. 7:2f), prior to its christianization (Dan. 7:14,27 *cf.* Rev. 15:4 & 19:6,15,19,21 & 20:3-6). And 'the stars of heaven (which) shall fall' (Mk. 13:24), are the political leaders of the World who shall yet worship the Lord Jesus (*cf.* Gen. 17:6 & 37:9f and Rev. 21:24f) as a result

of the success of the universal Great Commission before the end of the age (Mt. 28:20 cf. Heb. 10:13).

- 397) J. Calvin: *'The Adultero-German Interim,' to which is added 'The True Method of Giving Peace to Christendom and of Reforming the Church,'* in *Tracts and Treatises*, Eerdmans, Grand Rapids, 1958 rep., III:209,217,275,346-50.
- 398) J. Calvin: *Comm. on a Harm. of the Evangelists*, III:384-86.
- 399) J. Calvin: *Institutes, Prefatory Address to the King of France*, 6.
- 400) J. Calvin: *Harm. of the Gosp.*, at Mk. 16:16.
- 401) J. Calvin: *Institutes of the Christian Religion*, Beveridge ed., Jas. Clarke & Co., London, 1957 rep., IV:2:11f.
- 402) J. Calvin: *Institutes*, IV:5:13 and 4:1:11 & 2:1-11.
- 403) *Ib.*, IV:7:2-4,16.
- 404) II Th. 2:1-4 cf. too Dan. 8:9-25 and Rev. 12:13 to 13:18 & chs. 17 to 18.
- 405) It is obvious even I Th. 4:14-18 cannot refer to an "any-moment" secret rapture. For that passage is an integral part of the immediately-following 5:1-3, which is posttribulationistic (implicitly even according to Scofield). Even in I Th. 4:17, the Greek expression *eis apanteesin* (which the *KJV* translates 'to meet') -- is a technical term describing a public welcome given by a city-state to a visiting dignitary, in which the citizens would leave their city very visibly to meet the visitor [outside the city], and then return with him back to their city in triumph. Cf. R. Kittel's *Theological Dictionary of the New Testament*, Eerdmans, Grand Rapids, 1964, I:380f.
- Immediately after the account of Christ's final return in II Th. 1:7-10f, the Thessalonian Christians were told they were not yet at the end of history, nor was the latter even nearly at hand. In fact, 'the day of Christ' in II Th. 2:2 may even refer to the postmillennial "millennial day" -- rather than to the day of the second coming as such (thus E.W. Johnson). For the Scriptures consulted by the Thessalonians according to Acts 17:11 would seem to have been the *LXX*, with its application of Isa. 2:1-5 to the latter-day glory and its contrasting of the postmillennial industry of Mic. 4:4 -- with the first-century A.D. "loafing" then going on in the church at Thessalonica (I Th. 4 and II Th. 3). Again, it is significant the Greek *enesteeken* in II Th. 2:2 should not really be rendered 'at hand' but rather as 'being present' (thus even the premillennialist Alford). Cf. Rom. 8:38 and I Cor. 3:22. Cf. too *The Expositor's Greek Testament*, Eerdmans, Grand Rapids, IV:47, which renders *enesteeken* as 'were present.'
- In II Th. 2:1-10 & esp. v. 3, cf. too 2:14-16 and Col. 2:8-13 and Rom. 15:8 & 11:11f, 'fall' means 'fall away' or "apostasize." Need it be said II Th. 2:3's *apostasia* is an "ethical" falling away downwards, and not a "physical" rapture upwards?!
- Accordingly, even II Th. 2:6's restraining agent (which 'withholds' or "holds back" the revelation of 'the man of sin') -- is in the first place first-century A.D. Judaism prior to

about 65 A.D. It is not primarily any of the various other identifications proposed by Pretribulationists and certain other Premillennialists. For it is not Hal Lindsey's Holy Spirit (*cf.* his *Late Great Planet Earth* p. 110). Nor is it Needham's Satan (*cf.* his *The Antichrist* p. 94). Nor is it Macintosh's Roman Empire (*cf.* his *Papers on the Lord's Coming* p. 49). Nor is it Hogg & Vine's human law and order (in their *Epistles of Paul the Apostles to the Thessalonians* pp. 259f).

As Wheaton College's Prof. Katterjohn rightly remarks, in II Th. 2:7 "there is no word for (the *KJV*'s) 'taken' in the Greek; nor any thought of 'taken' implied. So that II Th. 2:7b should actually read 'until he becomes out of the midst.' See A.J. Katterjohn's *The Rapture – When?*, 220 E. Union, Wheaton, n.d., pp. 14f.

Note too that our own rendition of II Th. 2:7's *ek mesou genetai* as "cease to be in the midst" or literally "become out of the midst" is entirely accurate (*cf.* Mt. 24:14-16,28 and Lk. 21:20-24 and Dan. 9:26f). *Cf.* Wilmot's *Inspired Principles of Prophetic Interpretation* (Reiner, Swengel Pa., 1975, pp. 166f): "Apart from the fantastic assumption that in the absence of the Holy Spirit and the Church and within the surmised interval, though undergoing great tribulation during the reign of the man of sin 'a great multitude which no man can number' shall be converted from among all nations -- it may be said in strict fact the text (II Th. 2:7) does not signify 'taken out of the way' [or 'raptured'] at all. 'Become out of the midst' would be more correct.

"(Even the renowned Pretribulationist) Dr. S.P. Tregelles gives: 'ye know that at present there is that which restraineth, in order that he might be revealed in his season and not before. For the mystery of lawlessness is already working -- (only there is at present one that restraineth) until it become developed out of the midst, and then shall the lawless one be revealed.'

"The Dispensational theory of the removal of the Holy Spirit is, therefore, erroneously based. This can be confirmed by an examination of the terms, by the Lexicon. For 'be taken,' see for example Mt. 8:24 & 13:21 and John 3:25 and Acts 6:1 *etc.*; and (for) 'out of the way,' Mt. 18:2,20 and John 19:18 and Rev. 7:17)."

406) *Cf.* the word 'consume' in II Th. 2:8 with Dan. 7:26f and Rev. 17:14-17 & 19:13 to 20:7,11f.

407) II Th. 2:4 *cf.* 17:1,7f and *cf.* Mt. 24:1-3,15,28 and Dan. 9:26f & 12:11.

408) II Th. 2:4 *cf.* Dan. 7:7f,20-24 & 8:9-14,23-25 & 11:36-39 with L. Boettner's *Roman Catholicism* and with B.B. Beach's *Vatican II* (Review & Herald, Washington D.C., 1968). Indeed, even the very word 'Vatican' suggests dark sayings and false-prophecy (Dan. 8:23-25 & 11:36f) – a real *vaticinia ex eventu!*

409) II Th. 2:5-8a.

410) II Th. 1:1 & 2:2f.

411) *Cf.* Mt. 24:1-3,15,28 & 27:11,29,37; Acts 17:1-11 & 18:14-17 & 19:33-38 & 22:5-7,14,22 & 23:25-30 & 25:13-20,25,27 & 26:2-6,28-32 & 28:17-31; I Th. 2:14-16 and II Th. 2:4-7.

412) Mt. 24:1-3,15,28 *cf.* I Th. 2:14-16.

- 413) II Th. 2:4f,7f *cf.* Rev. 1:9 & 2:1-10 & 3:10 & 7:14 & 12:3-12 & 13:1-18 & 14:9f & 15:2 & 16:6 & 17:1-14a & 18:20,24.
- 414) Rev. 12:7-9,11 & 13:1-8 & 15:2-4 & 17:14-17 & 18:2f,9,24 & 19:2,6.
- 415) Rev. 12:7-10.
- 416) Rev. 13:1-3.
- 417) II Th. 2:6-8f *cf.* Rev. 13:3-11f & 16:10 & 17:1:14 *cf.* Dan. 7:7f,20-24.
- 418) II Th. 2:6a,8a.
- 419) II Th. 2:6f *cf.* Gen. 6:3-5 and Ps. 76:9f.
- 420) II Th. 2:7. That this 'mystery of iniquity' is indeed Rome, is further suggested by Rev. 17:5's identification of the 'mystery' of 'Babylon the Great' as being the 'great city' with the 'seven mountains' on which the whore or the pseudo-bride sits enthroned. Rev. 17:1-18 & 13:1-13f and I John 2:18 and II Th. 2:2-8. Also see Dan. 2:35,41-45 & 7:7f,19-25 & 8:9-14,23-25 & 9:26f & 11:30,26-29f & 12:1,11 and Mt. 23:37f & 24:1-3,15f,28 and IPet. 5:13. *Cf.* too n. 425 below.
- 421) II Th. 2:3f,8a,9-10a.
- 422) II Th. 2:6-8a.
- 423) II Th. 2:9-10a.
- 424) II Th. 2:3f *cf.* Dan. 7:7f,19-25 (& 8:9-14,23-25 & 11:30,36-39f).
- 425) That the Papal-Roman 'son of perdition' of II Th. 2:3f greatly resembles Judas Iscariot the 'son of perdition' (John 17:12) -- is seen in the essentially hypocritical, Pseudo-christian, avaricious, deceptive, treacherous and reprobate nature of them both. *Cf.* n. 420 above with Mt. 26:14-16,23-25 & 27:3-8 and Mark 3:14-19 & 14:10f,18-21,42-45 and John 6:70f & 12:1-6 & 13:26-29 & 17:12 and Acts 1:16-25.
- 426) II Th. 2:7a,8a,9-10a *cf.* Rev. 13:11-15 & 16:6 & 17:1-14 & 18:2-20,24. *Cf.* too esp. n. 420.
- 427) II Th. 2:8b.
- 428) II Th. 2:8 *cf.* Isa. 11:4 and Eph. 6:17 and Rev. 17:14-17 & 19:13-15.
- 429) II Th. 2:8 & 3:1f *cf.* Isa. 19:1 and Mic. 1:3 and II Tim. 1:10.
- 430) II Th. 2:8b.
- 431) II Th. 2:7b,8b,12.

- 432) II Th. 2:11-15 & 3:1, *cf.* nn. 427-31 above.
- 433) Holman, VI, p. 470.
- 434) Holman, II, pp. 102,139.
- 435) *Ib.*, II, pp. 235*f.*
- 436) *Ib.*, III, pp. 76,368,378,388.
- 437) J. Calvin: *The Epistles of Paul the Apostle to the Romans and to the Thessalonians*, Eerdmans, Grand Rapids, 1961, pp. 391-93.
- 438) J. Calvin: *ib.*, p. 396-98.
- 439) J. Calvin: *ib.*, p. 386.
- 440) J. Calvin: *ib.*, p. 398.
- 441) J. Calvin: *ib.*, pp. 398-400.
- 442) J. Calvin: *Comm. on the Four Last Books of Moses*, I:96*f.*
- 443) *Ib.*, I:139.
- 444) J. Calvin: *Commentary on the Book of Psalms*, Eerdmans, Grand Rapids, 1948*f.*, III:330-34.
- 445) J. Calvin: *The Gospel according to St. John 1-10*, pp. 275*f.*
- 446) *Ib.*, p. 270.
- 447) *Ib.*, III p. 79, & V p. 98.
- 448) *Op. cit.*, pp. 400-2.
- 449) M. Luther: *Op. cit.*, III:308,201,215,217.
- 450) *Op. cit.*, pp. 402*f.*
- 451) J. Calvin: *Commentary on the Book of the Prophet Isaiah*, I:374-82.
- 452) *Op. cit.*, pp. 404*f.*
- 453) *Op. cit.*, p. 405.
- 454) *Id.*, pp. 408-12.

- 455) *Ib.*, p. 413.
- 456) II Th. 2:11-15 & 3:1, *cf.* nn. 427-32 above.
- 457) *Cf.* n. 456 above with II Th. 2:15b and II Pet. 3:16.
- 458) II Th. 3:1 *cf.* 2:8,13,15.
- 459) Dan. 7:7f,20-25 & 8:9-14,23-25 *cf.* II Th. 2:3-10 and I John 2:18-23 & 4:1-6 & II John 6-10 & III John 9f and Rev. 1:1 & 12:9-17 & 13:1-18 & 17:1-13.
- 460) J. Calvin: *2nd Sermon upon Chapter One of the Second Epistle to Timothy*, in his *Sermons on Timothy and Titus* [1570], Edinburgh: Banner of Truth Trust, 1987 rep., 680-81.
- 461) J. Calvin: *Inst.* IV:6:3-15.
- 462) J. Calvin: *Comm. On First Peter* 2:6-8.
- 463) J. Calvin: *ibid.*, 5:1-3.
- 464) J. Calvin: *Inst.* IV:4:9 & IV:6:3 & IV:10:7; and *The True Method of Giving Peace and of Reforming the Church*, in *Tracts and Treatises*, III:270f.
- 465) *Coll. Works*, XVIII:1474f.
- 466) Holman: *op. cit.*, III, p. 397.
- 467) J. Calvin: *The True Method of Giving Peace and of Reforming the Church*, in *Tracts and Treatises*, III:264.
- 468) Amer. ed., 30:252f,287f.
- 469) Luther's *Works*, Concordia, 1967 ed., 30:257 & 54:416. Luther here grounds Mohammad's denial that Christ was God, on the views of the earlier judaizing **Ebionites**. H.J. Ellison in his article *Ebionites* (in J.D. Douglas's *New International Dictionary of the Christian Church*, Zondervan, Grand Rapids, 1974, p. 326), states: "After the fall of Jerusalem [in 70 A.D.], many of the survivors from Qumran joined the Jewish Christian Church. Their influence caused a split.... The Ebionites rejected the Pauline epistles, and regarded Jesus as the son of Joseph.... Christ...is...not divine.... They suffered...during the Bar-Kochba revolt (132-35 [A.D.].... They then gradually dwindled away, their last remnants being swept away by the [636 A.D.] **Muslim** conquest of Syria."
- Calvin stated in his *The Gospel according to St. John 11-21 and The First Epistle of John*, pp. 229 & 255f & 261: "John...says that there were **already** many antichrists.... Certain sects had already arisen.... 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**], **Jews and such like, have a mere idol in place of God.**"

Hengstenberg (*Revelation* II:87 & 203f) comments that First John "expressly states, in ch. 2:18, that the Antichrist is an ideal person to be realized in a multitude of individuals (*cf.* 2:22 & 4:3 and II John 7).... The New Testament elsewhere also knows nothing of a personal antichrist" limited only to one person.

470) *What Luther Says: An Anthology*, Concordia, 1959 ed., p. 188.

471) *Ib.*, p. 1263.

472) *Collected Works*, XVIII, p. 1583.

473) I Jn. 2:18 *cf.* too vv. 19 & 22; 4:1-6, esp. v. 3; Mt. 24:5,11; Acts 5:29-39 and esp. vv. 35-37.

474) Dan. 7:27; 2:40-44,35; 9:25-27; 11:30f & 12:1f.

475) I Jn. 2:18 *cf.* Mt. 23:37 to 24:1-3,5,11,15,28.

476) J. Calvin: *The Gospel according to St. John 11-21 and The First Epistle of John*, pp. 229 & 255f.

477) *Ib.*, p. 260.

478) *Ib.*, p. 26.

479) *Ib.*, pp. 287-89.

480) I John 2:18b & 4:3a,4.

481) I John. 2:22f & 4:3.

482) I John 2:19 & II John 7 and Rev. 1:1 & 2:6,14f & 3:20-24.

483) I John. 2:18a & 4:3b.

484) Rev. 1:1 & 13:11f & 17:1-18.

485) I John 2:18,22 & 4:1; and *cf.* Rev. 1:1 & 2:10 & 3:10 & 6:3-7 & 8:7-13 & 12:3-8.13-17 & 13:1-10.

486) I John. 2:18a *cf.* Rev. 1:1 & 13:11f & 17:1-18.

487) Dan. 7:7f,19-25 & 8:9-14,23-25.

488) Rev. 1:1 & 12:3-6,13f,17 & esp. 13:5-7,11-18 & 17:1-18.

489) Rev. 1:1,4,9,11; 2:2,9f,13,24; 3:9f; 11:1-13; 13:1-17; 17:1-18; 18:1-21.

- 490) Gen. 1:1 to 2:3 (& esp. 2:1-3) and Lev. 23:3,38 *cf.* Rev. 1:10.
- 491) Lev. 23:6 & 23:34*f.*
- 492) Lev. 23:37*f.*
- 493) Lev. 23:15-17.
- 494) Lev. 25:2-7.
- 495) Lev. 25:8-31*f.*
- 496) Isa. 27:13 and Rev. 20:1-7.
- 497) Indeed, the whole book of Revelation is largely a divinely-inspired commentary on important portions of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Isaiah, Ezekiel, Daniel, and Zechariah.
- 498) Rev. 1:10.
- 499) Rev. 14:14*f.*
- 500) Rev. 6:10*f* & 14:13.
- 501) Rev. 20:2-7.
- 502) Rev. 1:20.
- 503) Rev. chs. 2 to 3.
- 504) Rev. 4:5.
- 505) Rev. 5:1*f* & 6:1*f.*
- 506) Rev. 5:6.
- 507) Rev. 8:2 to 11:15*f.*
- 508) *Idem.*
- 509) Rev. 10:3*f.*
- 510) Rev. 11:3.
- 511) Rev. chs. 12 to 13.
- 512) Rev. 12:3.

- 513) Rev. 13:1.
- 514) Rev. 15:1-6.
- 515) Rev. 15:7 to 16:21 & 21:9.
- 516) Rev. 17:1 to 19:10.
- 517) Rev. 17:3.
- 518) Rev. 17:9.
- 519) *Idem.*
- 520) Rev. 19:11 to 22:5.
- 521) Rev. chs. 21 to 22.
- 522) Rev. chs. 1 to 3.
- 523) Rev. chs. 4 to 7.
- 524) Rev. chs. 8 to 11.
- 525) Rev. chs. 12 to 14.
- 526) Rev. chs. 15 to 16.
- 527) Rev. 17:1 to 19:10.
- 528) Rev. 19:11 to 22:5*f.*
- 529) Gen. 2:1-3; 4:3 marg.; 4:15,23*f.*
- 530) Gen. 26:23,27,33.
- 531) Gen. 29:18-27.
- 532) *Cf.* 490-96 above.
- 533) Mt. 18:20*f.*
- 534) Rev. chs. 1 to 3.
- 535) *Cf.* Rev. 2:7a,11a,17a,29a & 3:6,13,22 & 22:16,18-20.
- 536) M. Luther: *Works*, Muhlenberg, 1932, VI:480*f.*

- 537) Rev. chs. 4 to 5.
- 538) Rev. 3:9 & 5:10f & 6:1f & 7:3,9 & 8:3-6 & 9:4 & 10:11 & 11:13-15 & 12:7-11 & 14:6-13 & 15:2-4 & 16:12 & 17:14 & 18:4,20 & 19:1-2,15 & 19:11-21 & 20:3f.
- 539) Rev. 6:2.
- 540) Rev. 6:3-8.
- 541) Rev. 7:14.
- 542) Rev. 2:9f & 3:9f.
- 543) Perhaps Rev. chs. 6 & 8, and certainly chs. 12 to 18.
- 544) Rev. 9:2-19 & 16:12f & 19:19-21.
- 545) Rev. 8:7-12 & 16:12f.
- 546) J. Calvin: *Psychopannychia*, in *Tracts and Treatises*, Eerdmans, Grand Rapids, 1948, III:445f.
- 547) J. Calvin: *Ibid.*, III:433.
- 548) Luther's *Works*, Muhlenberg, Philadelphia, 1931 ed., V, p. 206.
- 549) *Works*, VI:482f.
- 550) J. Durham: *Complete Commentary upon the Book of Revelation*, 1657.
- 551) J. Edwards: *History of the Work of Redemption*, Period III, part II:III;2ndly.
- 552) Rev. 10:1f,8-11 cf. 15:1-4,8f & 21:9,24-26.
- 553) Rev. 9:13-21.
- 554) Rev. 10:1f.
- 555) Luther: *Works*, VI, p. 483; and his *Episteln-Auslegung: Ein Commentar zur...Offenbarung*, Stuttgart: Verlag Evangelischen Bücherstiftung, 1866, pp. 1144f.
- 556) Rev. 1:1-3 & 22:10-20.
- 557) Rev. 10:2,8 cf. 1:19f & 22:16-19.
- 558) *Encyclopaedia Britannica*, 14th ed., New York, 1929 (art. *Printing*); and Mauro's *op. cit.* pp. 325-27 & 331-39 & 347f & 341.

- 559) Rev. 11:1b,2b *cf.* Augustine's great book on the Christian Church titled *The City of God*.
- 560) Rev. 11:2-8 *cf.* 14:8 & 16:19 to 17:2-5 & 18:2,10,21.
- 561) This 'beast ascending out of the pit' (Rev. 11:7 *cf.* 17:8), is the Romish papacy. Thus the *Geneva Bible*, Matthew Poole, Adam Clarke, and Albert Barnes.
- 562) Lk. 21:20-24 *cf.* Rev. 11:2a,7a,8,13 *cf.* 13:11f.
- 563) Rev. 11:2 & 10:8 to 11:2 & 21:15 & 22:15; Eph. 2:19-21 & 3:8 & 4:16; and Ezek. 22:26 & 40:2f,5 & 42:20 & 43:4f.
- 564) Rev. 9:14; 11:2f,7,11; 12:6,13f; 13:1-5,11f; 14:8f; 16:10-12; 17:5; 18:2f *cf.* Dan. 7:1-25 & 8:1-27 & 9:1-21.
- 565) *Op. cit.* I:410 n. 1 & I:425 n. 1.
- 566) *Op. cit.* I:408f.
- 567) Rev. 11:2-10 *cf.* Moses and Elijah; and Rev. 15:3 and II Kgs. 1:10 & 2:11 and Jude 9. *Cf.* too Rev. 11:2f with 12:6,13-15 & 13:5-7,11-15f & 14:8-13 & 15:2 & 16:5 & 17:2-6,14 & 18:2-4,13,20 & 19:2 *cf.* Dan. 7:8,11,21,25 & 8:11-14,24f & 9:26f & 11:30,36f & 12:1,7,11.
- 568) Rev. 11:3-12.
- 569) Rev. 11:3-7.
- 570) Rev. 11:2,7; 12:6,12,14 & 13:5 *cf.* Dan. 7:25 & 12:7-12 & nn. 317 & 381.
- 571) See Calvin's *Harmony of the Gospels*, Eerdmans, Grand Rapids, n.d., III:133f on Mt. 24:15.
- 572) J. Calvin: *Commentary on Daniel*, Eerdmans, Grand Rapids, 1948f, II:378-93 -- on Dan. 12:4-13.
- 573) Rev. chs. 10 to 11 *cf.* nn. 380 & 542 & 562 & 569 & 574 *etc.*
- 574) Rev. 11:2 margin, *cf.* 21:15 & 22:15 ("dogs" = 'Gentiles' *cf.* Dt. 23:18 & Mt. 15:26 & II Pet. 2:22 *cf.* Jh. 12:48). See too Luther's 1545 *Second Preface to the Revelation of Saint John* (in *Works of Martin Luther*, Muhlenberg, Philadelphia, 1932, VI:483).
- 575) J. Calvin's *Inst.* IV:2:11f & IV:15:16f & IV:16:19f, and *Appendix to the Tract on the True Method of Reforming the Church* (in *Tracts and Treatises*, Eerdmans, Grand Rapids, 1958, III:344f).
- 576) Rev. 11:11f. Esp. Barnes sees the '3½ days' here, as referring to the 3½ years between 1514-17 A.D. at the birth of the Protestant Reformation.

- 577) Rev. 11:13.
- 578) Rev. 11:8,13.
- 579) Cf. Dan. 2:41f & 7:7f,10,20,24 and Rev. 13:1f & 17:3,12-17.
- 580) See F.N. Lee's *Communist Eschatology*, Craig, Nutley N.J. 1974.
- 581) L.E. Froom's *op. Cit.*, II:723-30.
- 582) T. Goodwin's *The French Revolution Foreseen in 1639*, J. Johnson, London, 1796 rep., pp. 6f & 13f.
- 583) London, 1687, II, ch. 13, pp. 265-67.
- 584) Daniel de Fresne, Amsterdam, 1687, pp. 209f.
- 585) T. Newton: *Dissertations on the Prophecies*, Wm. Butler, Northampton Mass., 1996 rep., II:308.
- 586) A. Barnes: *Revelation*, at 11:13f and 16:2f.
- 587) It should not be thought, however, that the 1776 *Declaration of Independence* of the United States of America is in any way related to the later French Revolution of 1789. For the American *Declaration of Independence* from Europe was explicitly also a declaration of complete dependence on God Alone. America wished to be known as "one nation under God" Who, as the only Creator, endows all men with certain humanly-inalienable rights precisely so that they can and should declare not "in man" but only "in God we trust" – and "praise the great Pow'r Above That hath made us a nation" by giving 'glory to the God of Heaven' (Rev. 11:13c). This is why the preamble to the 1783 *Treaty of Paris* which sued for peace between Great Britain and the United States, was signed by both parties "in the name of the High and Most Exalted Trinity."
- 588) The bloody *French Revolution* of 1789 – quite unlike the reformatory U.S. *Declaration of Independence* of 1776 – was thoroughly atheistic. It tried to abolish God and the Christian Sunday. And it was provably the forerunner of nineteenth-century Democratic Socialism as well as the twentieth-century Russian Communist Revolution of 1917 and of all of its succeeding communist revolutions in Eastern Europe, Red China, the Caribbean, and various parts of Africa. Cf. Gentz & Possony's *Three Revolutions*, Regnery, Chicago, 1959; I.J.G.J.C. Nieuwenhuis's *Threat to the West*, I-II, Wever, Franeker, 1962f; Froom's *op. cit.*, I-IV; and F.N. Lee's *Communist Eschatology*.
- 589) Rev. 11:13a & 11:13c. After Rev. 11:13b's statement that 'one-tenth of the City fell' -- there follows 11:13c's statement that 'the remnant were affrighted and gave glory to the God of Heaven.' Here, the *Geneva Bible* commented that the tenth part "shall fall from the Pope, and glorify God." The *Dordt Dutch Bible* commented this means Roman Catholics become Protestants. Matthew Henry and Albert Barnes say this implies "conversion."

And B.H. Carroll referred this text to the blessed arrival of the Protestant Reformation and its glorious results.

590) Rev. 11:3,12f.

591) Rev. 11:13c *cf.* Isa. 9:5f and Acts 15:18 and Rev. 15:2-4 *etc.*

592) Rev. 11:15.

593) Rev. 12:6-8,11,14,17.

594) Rev. 12:7-9 *cf.* Isa. ch. 14 and Ezek. ch. 28.

595) Rev. 12:1-5 *cf.* Gen. 3:15 to 4:26.

596) Rev. 12:1-5 *cf.* Mt. chs. 2 & 26 to 28 and Acts 2:22-26 & 4:24-31.

597) Rev. 11:3-7 *cf.* 12:1f,6,14f.

598) Rev. 12:11.

599) Rev. 12:17 *cf.* 14:12 & 22:14 *cf.* Ex. ch. 20 and Eccl. 12:13.

600) Rev. 12:6-17 *cf.* 11:5-12.

601) Rev. 12:1f; Isa. 50:1f; 54:1f; 62:1-5; Hos. 2:1f; Acts 15:18; Eph. 5:25f & 1:4-7; Rev. 13:8.

602) Rev. 12:5.

603) Rev. 12:10f *cf.* the heading (11) in the *Geneva Bible* at this chapter (Rev. ch. 12).

604) Rev. 12:6,14.

605) *Cf.* Rev. 12:7-12.

606) *Cf.* Rev. 14:6-13 & 15:2-4 & 16:10-12 & 17:14-16.

607) Rev. 12:11,17 & 14:12 & 15:2-4 & 20:12f & 21:8 & 22,11,14f.

608) Rev. 12:6,11,17 *cf.* Gen. 3:15 & 15:5 & 22:16 and Rom. 16:20 and I Tim. 2:15. The word 'remnant' in the expression 'the remnant (*loipon*) of her seed' only means: "the part left over." It can therefore even mean a majority, as attested to by Rev. 12:4,17 & 2:20-24 & 9:18-20 and Mt. 37:48f and Mk. 16:12f and Lk. 12:25f & 18:11 and Acts 2:37 & 5:13 & 15:17 and I Cor. 9:5 and II Cor. 12:13 and I Th. 4:13 & 5:6 and II Pet. 3:16 *etc.* In light of this, Rev. 11:13-15f & 12:17 & 19:21 may well be much more encouraging than is sometimes assumed by such Christians as have embraced an eschatological pessimism. *Cf.* Rev. 12:6-14 also with Isa. 53:10-12 & 54:3f,13f and John 14:12 and I John 4:4.

- 609) Rev. 12:16.
- 610) *Cf.* Rev. 12:14,16.
- 611) Rev. 12:17-"18" = 13:1a.
- 612) Rev. 13:1*f* *cf.* Dan. 7:1-7.
- 613) *Cf.* Rev. 13:1*f* & 13:15 with Dan. chs. 2 & 7. On all ten (crowned) horns being on the Roman head alone, *cf.* Dan. 7:7,24 and Rev. 17:3,10-12 and Mede (in C. Wordsworth's *Babylon the Church of Rome*, p. 36, n. 7). *Cf.* too Hengstenberg's *op. cit.* II:77: "The ten horns (of Rev. 13:1) which denote ten kings (*cf.* 17:12), that is ten kingdoms..., do not exist along with the heads but they sit upon the seventh head."
- 614) Irenaeus: *Against Heresies* V:25:1-3 & 26:1 & 28:1 & 30:3.
- 615) Tertullian: *On the Resurrection of the Flesh*, chs. 24-25.
- 616) Hippolytus: *Treatise on Christ and Antichrist*, ch. 50.
- 617) Victorinus: *Commentary on Revelation*.
- 618) Rev. 13:1-3 *cf.* 12:1-8 and Dan. 7:3-8 and Col. 2:11*f*.
- 619) *Cf.* Rev. 11:7,13 & 13:3,12,14 *cf.* 16:12.
- 620) Rev. 11:2-7,11-15 & 12:7-11,17 & 14:6-13 & 15:2-4 & 16:5*f*,10,12*f* & 17:14*f* & 19:14-21.
- 621) Rev. 12:4-10 *cf.* 13:3-10 & 16:10-21 & 17:14-16 & 19:14-21 *cf.* Dan. 7:7*f*,11,18,22,24,26*f*.
- 622) Rev. 13:3,11*f*,14.
- 623) Rev. 13:1-3,11-14 and Dan. 7:19-24.
- 624) Rev. 13:11-16. The lamb-beast of Rev. 13:11*f* is **not a particular Pope, but the kingdom of the Papacy-as-such**. It corresponds to the stout and arrogant horn in Dan. ch. 7, which comes up after the other ten horn-kingdoms. As Hengstenberg rightly comments (*op. cit.* on Rev. 13:1): "If the ten horns in Daniel represent not persons but kingdoms – then neither can the eleventh (or the stout and arrogant horn) signify an individual but only a power." This is the view also of the great Historians Gibbon, Flick, Harnack, and Ranke. It has been the view too – at least embryonically -- of many Church Fathers ever since Irenaeus. Even the 185 A.D. Irenaeus (as too did the 650 A.D. Andreas of Caesarea) held that Rev. 13:11's lamb-beast was a "false-prophet." And the 220 A.D. Tertullian regarded the lamb-beast as "Antichrist." The lamb-beast was regarded as a "false-priest" by the 380 A.D. Tichonius -- and from 840 A.D. by Strabo, Haymo, Berengaud, St. Victor, Albert the Great, Joachim, Pierre d'Olivi, and Ubertino of Casale.

In the Early and Mid-Mediaeval Ages, Rev. 13:11's lamb-beast was identified as "Antichrist" or as "the false-prophet." In 1259 A.D., it was identified by Ubertino as the "Romanist Clergy." In 1298, it was equated by Pierre d'Olivi as "Pseudo-Christians." But even before that time and ever since, it has also been identified specifically with "the Papacy." This identification was already made in 1170 A.D. by Waldo and his Waldensians, and a little later by Eberhard.

Philip Mauro (*op. cit.*, pp. 411 & 413) stated: "Beyond a doubt, Romanism did arise during the course of existence of the Roman Empire. It is a system of religious character and political aim; and it has been from the very beginning closely identified with the nations composing the Roman Empire. Moreover, it corresponds with what is said in the text concerning the second beast.... For how could the remarkably peculiar manner in which Romanism came into existence (in close alliance from the very start with the Roman Empire), be more appropriately symbolized than by the picture of a beast coming up out of the earth, in guise like a lamb, but speaking as a dragon, and exercising all the power of the first beast before Him?" Cf. too Rev. 16:13f & 18:1-19 & 2:14-28 esp. vv. 20-23 & 17:4-15 & esp. v. 5 & 18:1-9 cf. Mt. 15:1-9 and I Tim. ch. 4 and II Tim. ch. 3 and II Th. 2:3-8 and cf. perhaps too Dan. 11:13,36-39,43.

625) Rev. 13:3,5,11f,14 & 11:2f & 12:6,14f and Dan. 7:7f,20,24f & 12:7,11.

626) Rev. 13:11-17 & 17:1-18 & 18:3-16,23f.

627) Cf. Rev. 13:11-16 with Dan. 7:7f,19-25 & 8:9-25.

628) Rev. 13:11 cf. John 1:29.

629) Rev. 13:11 & 12:13f cf. Dan. 7:8,20,25 & 8:9-25.

630) *Works*, VI:484.

631) *Table Talk* pp. 194-96, cited in Fromm's *op. cit.*, II, pp. 275f.

632) Holman: *op. cit.*, III:368f.

633) *Comm. zur...Offenb.*, pp. 1154f.

634) Rev. 13:8,12,14-16; cf. the *Geneva Bible* on 13:11-18. Papal Rome "stepped into the shoes" of Imperial Rome and the Holy Roman Empire. Observe too that the lamb-beast "steps into the shoes" of the sea-beast precisely by enlivening the sea-beast's 'image' and by exercising 'all the power of the first beast before him' and by forcing the land (or the earth) and its inhabitants to pay homage to the first beast whose deadly wound he (the lamb-beast) heals!

In just two sentences, as Calvin stated (*Inst.* IV:2:4,12): "Daniel and Paul foretold that Antichrist would sit in the temple of God.... We regard the Roman Pontiff as the leader and standard-bearer of that wicked and abominable kingdom."

Similarly, the Romish Papacy also seems to be identified with the 'false-prophet' (cf. Rev. 13:1-2,11f with 16:13 & 19:30 and Deut. ch. 13) and/or with the 'Antichrist' (I John 2:18f

& 4:1-3 and possibly I Th. 2:7f). Thus the Franciscan Spirituals, the Waldensians, the Hussites, Luther, Calvin, the *Westminster Confession* (25:6), the *Belgic Confession* (art. 29), Hellenbroek, Gomarus, Kersten, Eykman *etc.* Cf. too at Rev. 13:17f on the meaning of '666' in Rev. 13:18.

635) Rev. 13:12.

636) Cf. Rev. 13:5f cf. 11-13.

637) Cf. Rev. 13:11f,14-17.

638) *Against Heresies*, V:25:1-3 & 26:1 & 28:1 & 30:3.

639) *On the Resurrection of the Flesh*, chs. 24 & 25.

640) *Treatise on Christ and Antichrist*, ch. 50.

641) Rev. 13:5 & vv. 3-12 and 14:6-11 cf. Dan. 7:19-25.

642) E. Tuveson: *Redeemer Nation:...America's Millennial Rôle*, Chicago Univ., 1968, p. 49.

643) Rev. 14:6-9. Poole (1685), Matthew Henry (1707), Dwight (1796), Adam Clarke (1813) -- and thereafter Elias Smith, Ethan Allen, Livingston, Beecher, and Carroll -- all believed that earthly blessings would follow after the fall of 'Babylon' and before the second coming of Christ.

644) Rev. 14:12 cf. 12:11,17 & 22:14-16.

645) Rev. 14:6-8 & 17:5 & 18:2.

646) Rev. 14:12f.

647) Cf. Lk. 24:26 and Rev. 6:11 and 7:14-17 cf. chs. 21 to 22.

648) Cf. Rev. 14:13-18.

649) Cf. Rev. 14:11-13 with 6:11 & 7:14-17 & 22:3-5,14-17 and Heb. 4:9-16.

650) J. Calvin: *Institutes of the Christian Religion*, III:5:10; and *Psychopannychia*, in *Tracts and Treatises*, III:433-36.

651) Mt. 28:19.

652) Rev. 15:4.

653) Rev. 15:2-4, "gotten the victory over" = *nikoontas*; see too Rev. 12:11 & 17:14. The *Textus Receptus*'s "saints" probably represents a translation back into Greek from the Latin rendition

scolorum (being an abbreviation of *saeculorum* = "of nations" [or "of ages"]). This should perhaps be regarded as the preferred reading.

654) Rev. 15:1,5,8 & 16:1-17 & 21:9.

655) *Works*, VI:485.

656) J. Calvin: *Commentary on the First and Second Epistles of St. Peter* (1551), Eerdmans, Grand Rapids, 1963, pp. 219-28 (in his own *Dedication to his Most Serene Highness Edward the Sixth the Most Christian Prince, King of England...[and] Ireland*).

657) J. Calvin: *Tracts and Treatises*, Grand Rapids: Eerdmans, 1958 rep., I:121-25 & 232-34.

658) Josh. ch. 6 *cf.* Rev. 16:18*f* & 14:6-8. *Cf.* Barnes's *Analysis* of Rev. ch. 16; and his *Commentary* at Rev. 16:12*f*, and esp. at 18:24 at its n. 6 (referring back to 16:10-16).

659) Rev. 15:1 *cf.* 2, & *cf.* 4:1-6.

660) Rev. 15:1,5-8 *cf.* 10:10 & 8:5*f* & 11:2,13,19 & 16:17-21.

661) Rev. 16:10.

662) *Cf.* Hopkins's *The Millennium*, pp. 99-101; and Dwight's *Discourse in Two Parts Delivered July 23 1812*, Howe & DeForest, New Haven, 1812, pp. 50-54.

663) *Cf.* Barnes's *Comm. on Revelation* (ch. 16); and footnote at Dan. 2:41 in Scofield's *Reference Bible*.

664) Durham's *Complete Commentary upon the Book of Revelation*, 1657, p. 604.

665) On the possible rôle played by Spiritism in such a modern or future ecumenical syncretism, note L.E. Froom's *Spiritualism Today* and *Fellow Travelers of Spiritualism* (both Review & Herald, Washington, D.C., respectively 1966 & 1963), and R.A. Anderson's *Secrets of the Spirit World* (Pacific Press, Mountain View, Ca., 1966). See too B.B. Beech's *Vatican II: Bridging the Gap* (Review & Herald, Washington, D.C., 1968, pp. 227-287). *Cf.* too Rev. chs. 8 & 9.

666) Rev. 15:14 *cf.* 16:10,12,19 & 17:14-17 & 18:2,4.

667) Rev. 16:17-21 *cf.* 11:13.

668) Rev. 16:12 *cf.* Dan. 5:28-30.

669) Hopkins's *op. Cit.*, pp. 999-101.

670) Edwards's *History of the Work of Redemption*, II:327. *Cf.* Isa. 27:12*f* with Rev. 15:4 & 16:10-12 and Mt. 2:1-11 and Lk. 4:16-21.

671) Makrakis's *op. cit.*, p. 402.

672) *Cf.* 17:5,14-17 & 18:2-4 & 19:14-21.

673) *Cf.* Rom. 11:11a,12a,15a,25b,32.

674) *Cf.* Rom. 11:11b,12b,14,15b,26a,29,31b,32.

675) Mt. 6:10 and Lk. 11:2; and *Westminster Larger Catechism*, QQ. & AA. 191 & 195.

676) K. Dijk's *Doctrine of the Last Things*, in Berkouwer & Toornvliet's *The Doctrine of the Church*, Haan, Groningen, 1949, p. 586.

677) J. Edwards's *op. cit.*, pp. 302-6: "The pouring out of the sixth vial on the river Euphrates so that the way of the kings of the East may be prepared..., seems to be something immediately preparing the way for the destruction of the spiritual Babylon."

Makrakis's *op. cit.* pp. 401f & 404 & 406-8: "'The great river Euphrates' (in Rev. 16:12) is taken as a symbol of the barbarian peoples of Asia from which the beast received new and fresh strength.... When the Arab race became emasculated, the beast was reinforced by Turkish and Tartar tribes, and the Osmanli (or Ottoman) power was advanced by the Tartars and the Asiatic hordes to which the Scriptures refer as the 'waters of the river Euphrates.' Thus, the sixth vial rendered this spring of Turkish power dry, so that Mohammadanism might vanish in Europe....

"The 'spirit of the mouth of the false-prophet' is the spirit of pseudo-religion which fires the Pope and the Jesuits, Mohammad and the Ulemas (or interpreters of the Koran), and the simonical high priests who have gained control of the holy temples and altars of the Eastern-Orthodox Church. This spirit is the third power of Satan." Rev. 15:4 *cf.* 16:10,12,19 *cf.* 17:14-17 & 18:2.4.

This drying up of the waters of the Euphrates refers to the universal proclamation of the Gospel, and thereafter even to the Orient's embracement thereof. According to Cotton and Hopkins, this refers to the vital waters of the Romish Babylon progressively drying up after the victorious Protestant Reformation and prior to the evangelization of the kings of the East. Hopkins's expectation may well be fulfilled before the realization of Edwards's expectation of the ultimate christianization of the Orient. Note the Occident too is christianized (Rev. 16:12,14 & 17:14-17 & 18:9f & 19:14-21 & 21:24-26).

The French Revolution destroyed kingly thrones and exterminated the power of kings by subjugating the latter to the will of the representatives of the people. This is the great earthquake of the seventh vial. The French Revolution was temporarily defeated in France by Napoleon in 1796 A.D. But it then went underground into the Italian Carbonari around 1825 and then re-emerged in France about 1839 where, radicalized, it communized Karl Marx around 1842 and prompted him to help organize the Socialist French Revolution of 1848 and then to write his *Communist Manifesto*.

678) Rev. 16:10-12,19 & 17:1,5,9,18 & 18:10,18-23 *cf.* John 21:18f and I Pet. 5:13 and II Pet. 1:13-15.

679) Rev. 16:13f; *cf.* Makrakis's *op. cit.*, p. 404.

- 680) Rev. 16:10-14,19 and *cf.* Dan. 7:7f,19-25 & 8:9-14,23-25 & 11:30,36-39. *Cf.* too Fairbairn's *On Prophecy*, Clark, Edinburgh, 1865.
- 681) The Ex-Jesuit Adam Weishaupt founded the modern *Illuminati*. *Cf.* Robinson's *Proof of a Conspiracy*, Western Islands, Boston, 1967 rep., pp. 58f; and F.N. Lee's *Communist Eschatology*, pp. 89f.
- 682) *Cf.* Froom's *op. cit.*, III:242-45,24,80 & II:723-64.
- 683) *Cf.* Rev. 11:13 with Dan. 7:7f,19-25.
- 684) R. Martin's *Fabian Freeway*, Fidelis, Santa Monica Ca., 1968, pp. 11-128f.
- 685) *Cf.* H. Küng's *The Council, Reform, and Reunion*, Sheed & Ward, New York, 1961; and Lambert's *Ecumenism*, Herder & Herder, New York, 1967.
- 686) Mackay's *Ecumenics*, pp. 227-32.
- 687) *Cf.* Hogg's 1932 *Rethinking Missions* and his 1952 *Ecumenical Foundations* (both Harper & Row, New York); Coppes's *Whatever Happened to Biblical Tongues?*, Pilgrim, Philipsburg N.J., 1977, pp. 89f; Gromacki's *The Modern Tongues Movement*, Presb. & Ref. Pub. Co., Philadelphia, 1967, pp. 141f; Chantry's *Signs of the Apostles*, Banner of Truth, London, 1973, pp. 84f; Thieme's *Tongues*, Berachah, Houston, 1974, pp. 46f; Anderson's *Secrets of the Spirit World*, Pacific Press, Mountain View Ca., 1966; Froom's *Spiritualism Today* and his *Fellow Travelers of Spiritualism* (both Review & Herald, Washington D.C., 1963); Ostrander & Schroeder's *Psychic Power Behind the Iron Curtain*, Bantam, New York, 1971; Full Gospel Businessmen's Fellowship International's *Voice* and its series *Presbyterians and the Baptism of the Holy Spirit* and *Episcopalians and the Baptism of the Holy Spirit* and *Baptists and the Baptism of the Holy Spirit (etc.)*. Box. 17904, Los Angeles.
- 688) Makrakis's *op. cit.*, pp. 404-8. *Cf.* too (ed.) Jurji's *The Ecumenical Era in Church and Society*, MacMillan, New York, 1959.
- 689) Rev. 16:13f.
- 690) Dall's *FDR: My Exploited Father-in-Law*, Christian Crusade, Tulsa, 1967; Quigley's *Tragedy and Hope*, Macmillan, New York, 1966; and Skousen's *The Naked Capitalist*, 2197 Berkeley, Salt Lake City, 1970.
- 691) *Cf.* perhaps Rev. 16:12f with 12:3 *etc.*
- 692) *Cf.* perhaps Rev. 16:12f with 13:2 and Dan. 7:5 *etc.*
- 693) *Cf.* perhaps Rev. 16:12f & 9:1-14 with Mt. 24:24-26 and Dt. 18:15-18. Note too Islam replaced the Eastern Empire, just as the Papacy replaced the West's *Pontifex Maximus*.

- 694) Cf. perhaps Rev. 2:9 & 3:9 and the "Dan-less" Rev. 7:4-8 with Gen. 3:15 & 49:17 and I Th. 2:14-16.
- 695) Cf. perhaps Rev. 16:13f with Mt. 24:24-26 and I Tim. 4:1-3; Hislop's *The Two Babylons or the Papal Worship*, Loizeaux, Neptune N.J., 1959 rep.; and Woodrow's *Babylon Mystery Religion*, Woodrow, Riverside Ca., n.d.
- 696) Rev. 17:1,5,18; C. MacIntire's *Modern Tower of Babel*, Christian Beacon Press, Collingswood N.J.; and Wilson's *Freeway to Babylon*, Wilson, Seattle, 1966.
- 697) Rev. 17:2,7-15.
- 698) Rev. 17:1-5,13f & 18:20,24 cf. 13:7-15f and Dan. 7:7f,19-25 etc.
- 699) Rev. 16:16.
- 700) Rev. 16:4-6,10,17 & 17:14-17 & 19:14-21 cf. II Th. 2:8 and Ps. 29.
- 701) Rev. 16:17-19.
- 702) Brightman believed Rev. 16:16 to 18:24 marks the end not of history but the fall of Romanism and Islam, the conversion of the Jews, and the erection of long-lasting Christian international harmony throughout the World. Cf. too J. Edwards. Hengstenberg's *op. cit.* implicitly comments on Rev. 16:16 that neither Armageddon nor the battle of Rev. 19:11f constitutes the absolute end of history, but only the end of Babylon-Rome-Antichrist Worldwide. Cf. too Dan. 7:14,18,22,25-27 & 12:7-13 esp. vv. 7.11f and Mt. 5:5 cf. Rev. 11:13 & 12:11 & 13:10 & 14:6-8 & 15:1-4 & 17:14 & 18:20f & 19:14-21 & 20:3-6.
- 703) Rev. 16:17-19.
- 704) Rev. 11:13 & 16:14,19 (thus Barnes and Makrakis).
- 705) Rev. 9:1-14 & 16:12f,19 (thus the *Geneva Bible*, Brightman, the *Dordt Dutch Bible*, Goodwin, Carey, and Makrakis).
- 706) Rev. 16:13f,17 & 17:13f (thus the *Dordt Dutch Bible*, Thos. Newton, and Barnes).
- 707) Rev. 16:12-19 cf. Rom. 11:12-15,25-32 (thus the *Geneva Bible*, Brightman, and Carroll).
- 708) Rev. 16:12-19 cf. 17:13f (thus the *Geneva Bible*, Brightman, and Barnes).
- 709) Rev. 16:12-19 cf. 17:14-17 & 19:14-21 and Dan. 7:14,18,25-27.
- 710) Barnes's *Comm. on Revelation*, esp. on chs. 16 to 20.
- 711) J. Durham's 1657 *Complete Commentary upon the Book of Revelation*, p. 604.

712) Rev. 17:1-14a & 16:12-14 & 19:11-19.

713) Rev. 17:14-17 *cf.* 16:17-21 & 19:19-21.

714) Rev. 17:2f,9f *cf.* Dan. 7:7f,19-24.

715) Rev. 17:1,15,18.

716) Rev. 17:1-6,15,18.

717) Rev. 17:1,5,9,15,18 *cf.* 13:1,7 & esp. vv. 11-16.

718) Rev. 17:5. The great scarlet whore which John calls 'Babylon' is Rome (Rev. 17:1-6,18).

This whore Babylon is identified with Pagan Rome. In Old Testament Babylon, the pagan king was also the supreme priest of the idolatrous Babylonian religion. On important festive occasions, he would appear dressed in scarlet, with a scarlet mitre on his head -- and officiate with his fornicating concubines and 'sacred' golden cups (*cf.* Jer. 51:7,13 and Dan. 5:1-4 with Rev. 17:1-5). See picture on our very first page above.

After the death of the last king of Old Testament Babylon, the priests of Bel or Babel fled to Pergamos and the nearby Thyatira in what is now the modern Turkey, where they then re-erected and re-promoted the idolatry of the old Babylon (Rev. 1:11 & 2:12-14,18-24 *cf.* Num. 22:5 & 23:14f & 25:1-3 & 31:8,16). There, the kings of Pergamos dressed up and behaved at all the pagan religious feasts just as had the kings of Babylon in Old Testament times.

The last king of Pergamos, Attalus III, "donated" all his lands and cultural possessions to the rising power of imperial Rome round about 25 B.C. Thus were Babylon's mitre, scarlet robes, golden cups, celibacy, 'Queen of Heaven' or Astarte or sex-goddess doctrine, croziers, holy water, purgatory, images and priestcraft -- all absorbed by Pagan Rome. Julius Caesar took the Babylonian title of Supreme Priest or Pontifex Maximus, and subsequent emperors performed these Babylonian priestly functions until after the nominal christianization of the Heathen Roman Empire in the fourth century A.D., after which time they were all transferred to the Bishop of Rome who then became the Pope. Thus the Pope now became the cup-bearing, idolatrous, scarlet-robed and mitre-crowned Pontifex Maximus or Pontifical High Priest of Rome as the New Babylon. *Cf.* too Jer. 7:9,18 & 13:4-18 & 29:1-2 & 44:17-25,30 and Rev. 18:7 with the Romish Mass and Mariolatry (where the Babylonian Astarte becomes the Roman Venus, and where she, later syncretized with Christ's mother, becomes the Romish 'Mary Queen of Heaven').

719) Rev. 17:1,5,9,15,18 *cf.* 13:1,7 and esp. vv. 11-16.

720) *Cf.* Cook's *op. cit.*, p. 190: "Whenever a Cardinal is exalted to the office of Pope, he is attired in the most magnificent garments -- of which five different items are of scarlet.... The undergarment is covered with pearls, and the 'crown' or cap is adorned with gold and precious stones" (*cf.* Rev. 17:1,4,15 & 18:4,7-19).

Note that, according to the Romish *Ceremoniale Romanum*, at papal coronations in St. Peter's Cathedral in Rome, "the Pope rises and, wearing his mitre, is lifted up by the Cardinals and is placed by them upon the **Altar** -- to sit there (*cf.* II Th. 2:3-8). One of

the Bishops kneels.... The Cardinals kiss the feet and hands of the Pope." Romish writers commonly call this "the Adoration" of the Pope -- thus the 1716 *Histoire du Clergé*, Amsterdam, I:17; cf. Lettenburgh's 1683 *Notitia Curiae Romanae*, p. 125. Furthermore, the commemorative papal coin bears the inscription "*Quem creavit, adorant*" (or "Whom they created Pope, they adore"). Indeed, at the "Adoration" of Pope Innocent X, he was called "Ruler of the World...whom the Angels in Heaven revere and the gates of Hell fear and all the World adores" (cf. Rev. 13:3-6, 11f with 17:3). As to Rome's Rev. 17:5 'abominations,' cf. Mt. 24:15 and Dan. 8:13 & 9:27 & 11:31f & 12:11. Cf. with the 12th century A.D. Joachim Abbes's study, arisen from Daniel's 'abomination of desolation' in modern Prelates and ecclesiastical Teachers (cf. in Isa. 14:12-15 and Jer. 31). Thus C. Wordsworth's *Babylon the Church of Rome*, pp. 71-75 & n.

721) *Op. cit.*, I:391f & III:79; and *Works*, VI, p. 485.

722) *Comm. zur...Offenb.*, pp. 1163f.

723) Rev. 17:5. Cf. some of the World Council of Churches' leaders' statements. Bishop Bromiley Oxnam reputedly branded the God of the Old Testament as a dirty old bully. Nils Ferré reputedly declared that Jesus was the illegitimate son of a German mercenary soldier and a Jewish prostitute. And O. Frederick Nolde promoted the San Francisco Cow Palace "Festival of Faiths" -- while the W.C.C.'s Secretary-General Philip Potter declared that "resurrection means insurrection." Cf. too Van Niekerk's *The Babylonian Confusion of the World Council of Churches*, Mōrester, Potgietersrust, RSA, n.d.

724) Cf. MacKenzie's *Union of Christendom*, I-II, Religious Book Club, London, 1938; (ed.) M. Martin's *Towards Reunion*, SCM Press, London, 1934; Wedel's *The Coming Great Church*, SCM Press, London, 1947; D. Hedegård's *The Ecumenical Movement and the Bible*, Van Soest, Amsterdam, 1959; and S.U. Zuidema's *The Christ of the Scriptures and the Ecumenical Theology*, Buijten & Schipperheijn, Amsterdam, 1965.

725) Rev. 17:4a.

726) Rev. 17:4b cf. too *Rome Attack Feared by 'Conclave' Author* (in the *Denver Post*, March 10th 1978, discussing Ex-Jesuit Malachi Martin's *The Final Conclave*, Stein & Day, 1978).

727) Rev. 17:6,14f cf. Dan. 7:7f,19-24 and Rev. 13:7-16.

728) Cf. P. Blanchard's *Communism, Democracy, and Catholic Power*, Beacon, Boston, 1952; Coudenhove-Kaleroi's *Crusade for Pan-Europe*; Lehmann's *Behind the Dictators*, Angora, New York; Howard's *Religious Liberty in Latin America*, Westminster Press, Philadelphia, 1944; and Kittler's *The Papal Princes*, Funk & Wagnall's, New York.

729) Cf. Emerson's *op. cit.*, p. 491; and L. Boettner's *Roman Catholicism*, p. 5.

730) Rev. 17:2,15..

731) Rev. 17:2 & 18:3,7a,9 & 19:2.

732) Rev. 17:1,18 *cf.* 18:7b.

733) Dan. 7:7f,19-25 *cf.* 8:9-14,23-25 & 11:30,36-39.

734) Rev. 17:1,15,18.

735) Rev. 17:3 *cf.* Dan. 7:19f.

736) Rev. 17:1,3,9f,18 *cf.* 13:1-10.

737) Rev. 13:1.

738) *Cf.* Rev. 17:1,3,10-13,15,18.

739) Rev. 15:1,9 & 17:1f,5,16-18. The Papacy's reign over the ten kings of Europe (*cf.* Rev. 17:12f,15,17f) is celebrated even by the inscriptions on the gospel coins that *omnes reges servient ei* and *gens et regnum quid tibi non servient peribat* or "all kings serve him" and "the nation and kingdom which will not serve you shall perish." Indeed, at every papal coronation, the new Pope is reminded: "Know thyself to be the Father of kings and princes, Ruler of the World!" Thus C. Wordsworth's *Babylon the Church of Rome*, p. 38 & n.

To those Romanistic and Romanophilic Scholars who would question the identification of the Papal "Church" (or any other "Church") with a 'whore' (*pornee*), it must be pointed out that in the Old Testament Septuagint even the Israelitic "Church" was called a 'whore' (Heb. *zoonah* and Greek Septuagint *pornee*), when and as it degenerated and apostasized from the earlier truth. The Romish-Papal whore of Rev. ch. 17 closely resembles apostate Jerusalem and/or Israel in both Old and New Testament times. *Cf.* I Kgs. 9:6-9 & 19:10 and II Kgs. 9:9,30 and Isa. 1:9f & 1:21 & 3:8f and Jer. 2:2,5,20,23f,32-34 & 3:1f,6,8f,20 & 4:30f & 12:7 & 13:27 & 22:5 and Lam. 4:13 and further Ezek. 16:15-17,22,33,38 & 23:2-5,7f,11,14,17-19,29,38,43,45f & 43:7-9 and Hos. chs 1 to 3 (esp. 1:2 & 2:2,4f,9f & 4:12-14f,18 & 5:4 & 6:10 & 9:1) and Mic. 1:5-8 and Neh. 1:1 *cf.* 3:14 and Mt. 23:29-38 *cf.* II Pet. 2:1,16 and Jude 7 and Rev. 2:14,20 & 11:8 & 17:4,6,16 & 18:7 & 19:2.

We believe, however, that Rev. ch. 17 nevertheless centrally refers to the 'last' stages (*cf.* Rev. 15:1 & 17:1) of Papal Romanism as the **later** "apostate Jerusalem" to which John was referring ever since Rev. ch. 9. We give the following reasons for this view.

First, in Rev. 13 (*q.v.*), the second or Romish beast out of the earth comes in the place of the first or Roman imperial beast that arises out of the sea. The beast in Rev. 17 is clearly a continuation of the second or Romish Papal beast of Rev. 13 -- but at a rather later stage of its development (*cf.* Rev. 15:1f with 17:1f).

Second, Rev. 12:6-14 -- the true Church or the bride of the Lamb -- with the names of the twelve "apostolic" stars on her forehead, is in the wilderness (*ereemos*) with God's protection. But in Rev. 17:3,5,18 -- the false-church of the whore with the Babylonian name on her forehead -- is in the 'wilderness' (*ereemos*) of sin.

Third, in Rev. 15:1 & 17:1f, one of the seven angels with the seven last plagues shows John the false whore atop the beast or *theerion* in the city of 'Babylon.' But in Rev. 21:9f,

one of the same angels with the seven last plagues contrasts the above by now showing John the true bride of the lamb or *Arnion* in the City of God.

Fourth, in John's Gospel, the word *Amnos* is always used for 'Lamb.' But in John's Revelation, the word used for 'lamb' is *Arnion* -- in onomatopoeic contrast with the word for 'beast' (*theerion*) in the expressions *hee porneekai to theerion* versus *hee numphee kai Arnion* (in Rev. 17:1-3 & 19:2,7,20 & 21:2,9 & 22:17).

And fifth, even the greatest of all Romanist Theologians, Thomas Aquinas, believed Rev. 17's 'whore' to be a teacher of heresy (and therefore a corrupt church) -- '*habens poculum; id est, errorem doctrinae; hoc maxime in haereticis locum habet*' (thus Bossuet's *Préface sur l'Apocalypse*, ch. 17)

740) Hengstenberg: *op. cit.*, II:205 n. 2 & 208 n. 1 & 213 n. 3 & 200 & 210 & 215.

741) Rev. 17:3,7,9.

742) Rev. 17:1,9f,18.

743) Rev. 1:1,4,9 *cf.* 17:10.

744) Rev. 17:8-10.

745) *Cf.* Rev. 1:4,4,9,18f & 13:3,11-13 *cf.* 17:2,8 and Dan. 7:9-14 and Col. 2:11f.

746) *Cf.* Rev. 12:5f,13f & 13:3,12.

747) Rev. 13:11-14 & 17:1-18 & esp. v. 10.

748) Rev. 17:10 *cf.* Dan. 7:7f,23f.

749) *Cf.* Gen. 12:1 to Ex. ch. 15.

750) II Kgs. 15:19 to Jer. 50:17f.

751) Isa. ch. 13 to Dan. ch. 5.

752) Isa. ch. 41 to Mal. ch. 4.

753) Dan. chs. 2 to 11.

754) Dan. ch. 7 *cf.* Rev. 13:1-18.

755) Rev. 17:10.

756) Indeed, the Romish whore or papal head actually steers the Roman political beast from then on -- in Rev. 17:1,3,13,18.

757) *Cf.* Rev. 17:11-18.

- 758) Rev. 11:11,15,1,5 *cf.* 13:1,8 & 18:2-10 & 19:19f.
- 759) *Cf.* F.N. Lee's *Christian Introduction to the History of Philosophy*, Craig, Nutley N.J., 1971, pp. 132-37; and H.J. Strauss's *Party-Political Principle-Tendencies*, and his *Religious Direction and Civic Freedom* (in *Reformed Banner*, Stellenbosch RSA, June 1954 to June 1959).
- 760) *Cf.* F.N. Lee's *Communist Eschatology*, pp. 609-14 & 830f. *Cf.* too H. Dooyeweerd's *Reformation and Scholasticism in Philosophy*, Wever, Franeker, 1949, I:19f. See too R. le Forestier's *The Bavarian Illuminati and German Free Masonry*: "The priests completely adapted religion to the broad masses. This religion was pure formalism and superstition. The people of Munich, men and women, went to the shrines in their carriages, fulfilled their religious duties there by repeating a few 'Our Fathers' and 'Hail Marys' in front of the image of the saint concerned, and thus earned the indulgence connected therewith. Thereafter they went to the bars and cafés to booze and to dance. 'Nowhere in the World is religion as comfortable and as jovial as it is amongst us,' the Bavarians boasted. And it was against this total malformation of Christianity and against this dictatorship of the Roman Catholic hierarchy, that Weishaupt protested. And because public resistance was impossible, he resorted to establishing a secret organization – *viz.*, the Order of the *Illuminati*."
- 761) *Cf.* Dan. ch. 7 and Rev. chs. 13 & 17.
- 762) Rev. 17:12 *cf.* Dan. 7:7f,19-24.
- 763) *Cf.* F.N. Lee's *Communist Eschatology*, pp. 137 last para. and 475 n. 169f.
- 764) Rev. 17:9-13.
- 765) *Cf.* Rev. 17:1-18.
- 766) Rev. 17:12,15.
- 767) Rev. 17:1-3,15f.
- 768) Rev. 17:14a.
- 769) Rev. 17:14b.
- 770) Rev. 17:11,14-17 *cf.* 16:17-19 & 19:19-21 & 21:9 and Ps. 105:43 & 106:5 and Isa. 65:5,9,15f.
- 771) E.W. Hengstenberg: *op. cit.*, II:200,210,215.
- 772) Rev. 17:14-17 *cf.* 16:17-19 & 19:11-21 and Dan. 7:14,18,22,26f and II Th. 2:8.
- 773) Eph. 6:17 and Heb. 4:12.

- 774) Rev. 17:16.
- 775) Dan. 2:41-43.
- 776) K. Marx and F. Engels: *The Communist Manifesto*, Regnery, Chicago, 1965 rep., end of section I:38.
- 777) Rev. 17:16f.
- 778) Rev. 19:19-21.
- 779) Dan. 7:7-27 and Mt. 5:5 and Rev. 18:1 to 20:8f.
- 780) Papal Encyclical *Divini Redemptoris*, in *Acta Apostolicae Sedis*, 31st March 1936, p. 96.
- 781) *Herald Tribune Bureau Report*, as reprinted in *The Cape Argus*, Cape Town, Jan. 25th 1959).
- 782) In Rome, Oct. 28th, 1960. Thus A. Showalter's *Present Day Evidence of the Revival of the Roman Empire*, Sea Point, R.S.A., 1962, p. 3.
- 783) In *Time*, Oct. 6th, 1961 – article: *Dream of Order*.
- 784) In *Time*, Apr. 12th, 1962 – article: *Preparing for One Church*.
- 785) Cf. the *English Churchman*, 1962 (as cited in Showalter's *op. cit.*, p. 2).
- 786) In *Time*, Apr. 13th, 1962 – article: *World Order -- Ancient Goal*.
- 787) J.D. Vorster's *The World Council of Churches*, Information Bureau of the Dutch Reformed Church, Johannesburg, Sept. 1974, p. 4. See too *Die Kerkbode*, Cape Town, June 26th 1974, p. 810. Cf. too A. Lewis's *Christian Terror*, Christian Group, Salisbury, Rhodesia, 1978, pp. 14f & 36f.
- 788) *Rome Attack Feared by 'Conclave' Author*, in the *Denver Post*, Denver, Mar. 10th, 1978.
- 789) *To the Point*, Johannesburg, Nov. 1979, p. 33.
- 790) *Christian Inquirer*, Buffalo N.Y., May 1980, p. 2.
- 791) *Televised News Release*, July 1980.
- 792) *Religious News Service*, as reported in *Australian Beacon*, Adelaide. Aug. 1981, p. 11.
- 793) Cf. B.B. Beach's *Vatican II – Bridging the Abyss*, Review and Herald, Washington D.C., 1968; with Lehmann's *Behind the Dictators*; and with Abbott and Gallagher's *The Documents of Vatican II*, Guild, New York, 1966.

- 794) *Catechism of the Catholic Church*, 1994, parag. 841.
- 795) *Sunday Visitor Catholic Newspaper*, July 16th 2006.
- 796) G. Hall: *The Communist-Catholic Dialogue: A Critical Review*, in *Political Affairs* [Organ of the Communist Party of the United States], July 1966.
- 797) Rev. 16:12-14 & 17:1-14.
- 798) Cf. J. Calvin's *Inst.* IV:2:11f & IV:7:24f.
- 799) *Works*, VI, pp. 485f.
- 800) *Comm. zur...Offenb.*, pp. 1163f.
- 801) J. Edwards: *History of Redemption*, Period III Part II Section I Application 4.
- 802) A. Barnes: *Analysis and Commentary on Rev. 18*.
- 803) Rev. 18:4 cf. II Cor. 6:14-18 esp. v. 17.
- 804) Rev. 17:5.
- 805) Rev. 17:5 cf. 10:7 and II Th. 2:7.
- 806) Cf. Rev. 19:2,7f & 21:9.
- 807) Cf. Rev. 18:4,20-24 & 21:9.24-26.
- 808) Rev. 17:15-18 cf. 18:9.
- 809) Rev. 18:2-4,8f,11,23 cf. Dan. 7:11,26f.
- 810) Ps. 76:10a.
- 811) Ps. 76:10b.
- 812) Cf. Zech. 2:8.
- 813) Rev. 17:14-17 cf. 18:2-23 & 19:11-21 and Dan. 7:8,11,14,18,22,26f. Adam Clarke says of Christ's sword in Rev. 19:21: "The instrument by which Christ will subdue the World and establish His Kingdom is the Gospel, as a body of divinely revealed truth preached to all nations." Barnes adds: "The general idea here is that these great antichristian powers which had so long resisted the Gospel and prevented it being spread over the Earth, which shed so much blood in persecution and had so long corrupted and deceived mankind, would be subdued. The true religion would be triumphant, as if the Son of God should go forth as warrior in His Own might, and secure their leaders for punishment. This

destruction of these great enemies -- which the whole course of the interpretation leads us to suppose is still future -- prepares the way for the millennial reign of the Son of God." Makrakis (*op. cit.*, *in loco*, at Rev. 19:15) says: "This 'sharp sword' is a symbol of the power of Christ's word concerning which Isaiah (11:4) the Prophet says, 'and He will smite the Earth by the Word of His mouth!'"

814) Rev. 14:8,13 *cf.* II Th. 2:6-8,13 & 3:1.

815) Rev. 19:13-21 *cf.* 17:14-17 and Eph. 6:17 and II Th. 2:8,13-15 & 3:1.

816) Dan. 2:41-43.

817) Dan. 12:11.

818) *Cf.* Rev. 19:21 with Rom. 11:12,15,25-28,30-32.

819) E.W. Hengstenberg (*op. cit.* II:81) comments that "immediately after the second catastrophe which subsequently to the fall of Rome passes over the new manifestation of worldly power after the victory of Christ over the ten kings – the beast with the false-prophet is seized and cast into the lake of fire." Apostolos Makrakis (*op. cit.* p. 482) considers the false-prophet to be what is then left of Islam.

820) Dan. 12:12.

821) I Cor. 10:31 & 15:58.

822) Mt. 28:19 *cf.* Rev. 7:2,14 & 14:1,6,13 & 22:3*f.*

823) Gen. 1:28.

824) Mt. 28:19.

825) Lk. 11:12.

826) I Cor. 10:31.

827) Rev. 12:11,17 & 14:12 & 22:14*f cf.* Ex. 20:1 to 23:33 and Dt. 5:1 to 30:20, *cf.* F.N. Lee's *The Westminster Confession and Modern Society*, Scottish Reformed Fellowship, Edinburgh, 1972; and *Ten Commandment Today!*, Lord's Day Observance Society, London, 1974; and *Are the Mosaic Laws for Today?*, Jesus Lives, Tallahassee, 1979; and *Christocracy and the Divine Savior's Law for All Mankind*, Jesus Lives, Tallahassee, 1979; and *Mount Sinai in the Sermon on the Mount*, Jesus Lives, Tallahassee, 1979.

828) Mt. 6:10,13 and Eph. 3:16-21 and Rev. 22:3-5.

829) I Cor. 15:24,28-29a *cf/* Rev. 22:3-5.

830) I Cor. 15:58.

831) Eph. 1:22 *cf.* 2:19-22 & 4:4-11.

832) I Cor. 10:31 & 15:58 and Gen. 1:26-28 and Mt. 28:19.

833) Mt. 5:5 *cf.* Rev. 17:14-17 & 19:19-21 *f* and Dan. 7:14,18,22,26 *f*.

834) II Th. 2:8,13-15 & 3:1 and Eph. 3:16-21 & 6:17.

835) Rev. 19:1-4,10,13,15,21.

836) Gen. 1:28 and Ps. 24:1.

837) Mt. 24:14 & 28:19.

838) Mt. 6:10 & Lk. 11:2.

839) Rev. 14:6,8,13 & 15:2-4 & 16:16-21 & 17:14-17 & 19:11-21.

840) Rev. 19:6-9,17,21 *cf.* 29:20-22 and Judg. 14:2-10 to 15:2 and Mt. 1:18-25 & 9:15 & 22:1-22 and John 3:29 and II Cor. 11:2.

Hengstenberg (*op. cit.* II:248-52) remarked "we must distinguish between the arrival of the marriage and its celebration," as "appears from the added clause 'and His wife has made herself ready.' If the wife has first made herself ready, then the wedding cannot yet have begun."

Hengstenberg continued: "The marriage is come, whenever the wedding-day has dawned.... The marriage here, is not the marriage-feast.... Compare Mt. 28:20 'I am with you always, even to the end of the World' – which contains in the background the surpassing display of glory that is to be made to the triumphant Church. It is as if He then first brought home His bride.

"In Mt. 9:15, also the time that stretches from the death of Christ to His return appears as a time of absence for the Bridegroom. In the parable of the ten virgins, the return of the Bridegroom is in the first instance expected" but not yet realized (F.N. Lee). "In Eph. 5:25-27, the Church is represented as a bride adorned for a future marriage....

"It is only in (Rev.) ch. 21:2" and not already in Rev. 19:1-9 (F.N. Lee), "that the New Jerusalem comes into view, prepared and adorned as a bride for her husband. We are here (in Rev. 21 but not yet in Rev. 19) therefore already **beyond** the victory over the ten kings, **beyond** the last victory over God and Magog. Those who fail to perceive the **anticipative** character of the song (of Rev. 19:1-9)," do not seem to understand that "the betrothed was sometimes called the 'wife' of the bridegroom – compare Dt. 22:24 and Gen. 29:21 and Mt. 1:20."

841) Rev. 19:19-21 *cf.* Dan. 7:14,18,22,26 *f*.

842) Rev. 20:1-4 *cf.* Dan. 12:11 *f*.

- 843) A. Barnes: *Revelation*, chs. 19 & 20.
- 844) Rev. 19:20 *cf.* 14:8 & 16:10-19 & 17:14-18 & 18:2,9.
- 845) Rev. 19:13-15,21.
- 846) Rev. 15:2-4 and Dan. 7:14,18,22,26*f cf.* II Th. 2:8,13-15 & 3:1.
- 847) Rev. 19:21 *cf.* Dan. 12:11*f.*
- 848) Rev. 19:21 to 20:1-4 *cf.* Dan. 12:12 and Mt. 5:5.
- 849) *Works*, VI, pp. 485*f.*
- 850) J. Durham: *Complete Commentary upon the Book of Revelation*, 1657, II:605.
- 851) B.B. Warfield: *The Millennium and the Apocalypse*, in *Biblical Doctrines*, pp. 647*f* & 662.
- 852) Rev. 19:19:21 to 20:2*f cf.* Rom. 11:12,25-28,30-32 and Dan. 12:12.
- 853) Rev. 20:4-6 *cf.* 20:7*f.*
- 854) *Cf.* John 5:24*f* and Eph. 2:1-7.
- 855) Rev. 19:20; 20:10,14-15 & 21:8.
- 856) Rev. 20:4-6.
- 857) *Comm. zur...Offenb.*, pp. 1144*f* & 1166.
- 858) Note it is after the 'Armageddon' passage (Rev. 16:6 to 19:21) that our 'millennial' passage Rev. 20:1-6 is found, before the final judgment passage (Rev. 20:7-15) which it introduces. See F.N. Lee's *Always Victorious! The Earliest Church...Post-Millennial*, Bexley Christian Pubs., Bexley, U.K., 2000. Rev. 20 contains information about the actual binding of Satan, about the subsequent thousand years' reign of peace, about the subsequent unbinding of Satan unto his judgment, and about the final judgment itself. This is clearly one continuous series of events. And this series of events also continues to unfold even further, in the next two chapters (Rev. 21 & 22) which also clearly seem to deal chiefly with events which are to occur after the final judgment (Rev. 21:4,8,22,27 & 22:2-7).
Similarly, Rev. 20 in its turn seems to deal with events to occur only after the termination of those other events described in the previous chapters of that book. For Rev. 16 to 17 describe the devil-inspired liaison between the Babylonian whore on the one hand and the international political beast and the kings of the Earth and the false-prophet on the other. Rev. 18 describes the fall of Babylon the great whore. Rev. 19 describes the subsequent fall of the international political conspiracy against Christ, and the casting of the beast and the false-prophet into the lake of fire. And Rev. 20 describes the even later fall of the

devil who inspired them all, and his consignment into the lake of fire where the beast and the false-prophet will then have been apparently for a 'thousand years.'

Moreover, Rev. 19:21 seems to end on the blessed note of an international Christian conquest (20:2f cf. Dan. 12:12). And the very next verses after 19:21, namely 20:1-4, seems to be describing the Worldwide result and (thousand years') long duration of that same blessed conquest.

For all of these reasons, then, it would seem Rev. 20 is describing events in sequence which generally speaking succeed Rev. 19. And which further precede the different events-in-sequence described in the subsequent Rev. 21 & 22.

Note that the expression 'And I saw' (*kai eidon*) throughout the book of Revelation generally introduces a section with a different time setting (and usually a subsequent time setting) to the immediately-previous section. Throughout the book of Revelation, two phrases are used to link up the various parts of the document and to weave it into one coherent whole. These two phrases are 'And I saw' (*kai eidon*); and 'and after these things' (*kai meta tauta*).

The second phrase, 'and after these things,' is generally used to introduce a completely new vision than the one immediately-previous referred to. Indeed, this new vision is usually that of a different place or age – as regards its fulfilment. Rev. 4:1f with 3:22, 7:1f with 6:12-17; 7:9f with 7:1-8; 15:5f with 15:2-4; 18:1f cf. 17:1-6; 19:1f with 18:1f; etc.

The first phrase, 'and I saw,' only introduces the next stage of the fulfilment of the vision previously referred to. This indicates a basic continuity (in time and/or in place) between what is described immediately before and immediately after this phrase. See: Rev. 1:12f, cf. vv. 1-5; 5:1f, cf. vv. 6-10; 5:9f, cf. vv. 2-8; 6:1f, cf. 5:11-14; 6:2f, cf. v. 1; 6:12f, cf. vv. 9-11; 7:2f, cf. v. 1; 8:2f, cf. v. 1; 8:13f, cf. vv. 2-12; 9:17f, cf. vv. 13-16; 10:1f, cf. 9:17-21; 13:1f, cf. 12:1-17; 13:2f, cf. v. 1; 13:11-18; 14:6f, cf. 1-5; 14:14f, cf. 6-13; 15:1f, cf. 14:20; 14:2f, cf. v. 1; 16:13f, cf. v. 12; 17:3f, cf. vv. 1-2; 17:6f, cf. vv. 3-5; 19:11f, cf. vv. 1-10 (& cf. v. 14 with v. 8!); 19:17f, cf. vv. 11-16; 19:19f, cf. vv. 17f; 20:1f, cf. 19:19-21; 20:4f, cf. 1-3; 20:4 cf, cf. 20:4af; 20:11f, cf. vv. 4-10; 20:12f, cf. v. 11; 21:1f, cf. 20:12-15; 21:2f, cf. v. 1; 21:22f, cf. vv. 2-21; 22:8f, cf. 21:22 to 22:7. The 'and I saw' phrases of Rev. chs. 19 to 21 thus link the events described in all three of these consecutive chapters as an unfolding series of further events recorded in the very chronological order of their fulfilment (cf. again Rev. 19:11,19 and 20:1,4a,4c,11f and 21:1f,22).

According to the Premillennialist M. Erickson's *Contemporary Options in Eschatology*, p. 61: "The Augsburg and Westminster Confession are basically postmillennial. Lutheran, Presbyterian and Reformed groups have tended to follow this position."

This is certainly true of the *Westminster Standards* (cf. the *Westminster Confession* 8:8 and the *Larger Catechism* QQ. 45 & 52-54 & 191 & 195 and the *Shorter Catechism* QQ. 26 & 66 & 102). Certainly Postmillennialism gives a very effective impetus to spreading the Gospel of the Kingdom (thus the Premillennialist Erickson's *op. cit.* p. 71). And "that progress will accelerate," declares Erickson, quoting the Postmillennialist Boettner, "like a snowball" (*ibid.* p. 68).

859) Cf. Isa. chs. 11 & 65 & 66.

860) The 'millennium' was calculated to last 360,000 years by Thomas Prince, Eliphalet Nott, and W.C. Davis. Others, however, such as Elias Burdick and Charles Hodge and Loraine

Boettner, have estimated its duration as 365,000 years. Cf. Gen. 5:23f and Ex. 20:5-6 and Ps. 90:4 and II Pet. 3:8 and Isa. 30:36 & 60:19.

In Rev. 20:2-7, $1000 = 10 \times 10 \times 10 = 10^3$. Throughout (Rev. 20:2,3,4,6,7) – the expression could be understood as referring to the plural 'thousands' rather than to the singular 'thousand.' One could accordingly translate the Greek expression *ta chilia etee* in vv. 2 & 4 with 'a thousand years' or 'thousands of years' – and the Greek expression *ta chilia etee* in vv. 3 & 5-7 could appropriately be rendered either 'the thousand years' or 'the thousands of years.' No doubt the number is also indeed symbolically intended. Cf. too Ps. 50:10 & 90:4 & 91:7 and II Pet. 3:8f, where few Bible-believers would take the word 'thousand' only literally. Cf. too Rev. 2:10 & 4:5b & 4:8 & 4:10 & 5:11 & 7:4 & 9:16 & 14:20 & 21:16f.

The idea of a merely literal 1000 years reign of blessedness here on Earth, is essentially neither Old Testamental nor Apocryphal nor Pseudepigraphical nor New Testamental nor Patristic. It is a Post-Christian Judaical idea apparently derived from pagan Zoroastrianism and not from the Old Testament. Too, in comparing the pseudepigraphical First Enoch chapter 33 & 93 & 91:12-19 and the apocryphal Baruch 30:3 *etc.*, note also that IV Ezra 7:28f has 400 rather than 1000 years. Cf. too Barnabas 15:4, and Irenaeus's *Against Heresies* V:28:3.

Note further that Christians reign with Christ here and now (cf. Col. 3:1-4), rather than the notion that Christ shall then reign visibly here on Earth with Christians for a literal 1000 years. And note finally that Christians reign with Christ now, during His present mediatorial reign (I Cor. 15:24-28) – rather than the notion that they will only start reigning with God eternally hereafter.

Of course, after the final judgment, the Christians will indeed reign with God too, and for ever (Rev. 22:5). But our present text (20:4j) is rather describing their prior reign with Christ and before the final judgment. For the matter of the final judgment is introduced only at 20:11-12.

861) Cf. Rev. 20:7-15.

862) E.W. Hengstenberg: *op. cit.*, II, on Rev. 20:1.

863) J. Calvin: *Institutes*, III:25:5.

864) J. Calvin: *Psychopannychia*, in *Tracts and Treatises*, III:446.

865) *Works*, VI:486.

866) Irenaeus: *Against Heresies*, cf. III:23:7 & V:34:2 to 35:2.

867) A.A. Hoekema: *Amillennialism*, in R.H. Clouse's *The Meaning of the Millennium*, InterVarsity Press, Downers Grove, 1977, p. 164.

868) Augustine: *City of God*, 18:47f & 20:7 & 22:1.

869) J. Durham: *op. cit.*, pp. 749-56.

- 870) J. Edwards: *History of Redemption*, 1739, period III Part II Section I Applic. Secondly & I.
- 871) A. Barnes: *Commentary and Analysis of the Book of Revelation*.
- 872) Hippolytus: *Fragments* -- in N.B. Stonehouse's *The Apocalypse in the Ancient Church*, Goes, 1929, pp. 645, 649-51 & 662.
- 873) Augustine: *City of God*, XX:6-13.
- 874) J. Edwards: *History of Redemption*, 1739, on Rev. 20:8.
- 875) M. Stuart: *Commentary on the Apocalypse*, 1845; cited in Barnes's *Analysis of Revelation* (ch. 20).
- 876) A. Barnes: *Revelation*, 20:7f.
- 877) *Works*, VI:480f, 483f, 486f, 488.
- 878) J. Calvin: *Institutes* IV:16:17.
- 879) Cf. Rev. chs. 20 to 22.
- 880) Gen. 2:1-3 and Heb. 4:3-11; *per contra*, Gen. 1:5-31.
- 881) I Cor. 4:3's *tees anthroopinees heemeris* really means 'man's day' – and not just 'man's judgment.'
- 882) Gen. 1:26 to 2:3 cf. Heb. 4:3f and Ex. 20:8-11.
- 883) Heb. 4:4-11 and Rev. 14:13 & 20:7-15.
- 884) Cf. Rev. 21:1f,5-8,23,25 & 22:5,7,12,16,20 and Isa. 30:26 & 60:19.
- 885) Heb. 10:25-27 and Mal. 3:1f,17 & 4:1-6.
- 886) Rev. 21:23-26 & 22:5.
- 887) *Works*, Holman, I:238f.
- 888) *Ib.*, II:149 & 154.
- 889) *Ib.*, II:233.
- 890) *Ib.*, II:171 & 235f.
- 891) See *ib.*, II:305f.

- 892) Froom: *op. cit.*, II:258f.
- 893) *Works*, Muhlenberg, V:74 & n. 1.
- 894) *Works*, Holman, III:11 & 105f.
- 895) *Works*, Weimer ed., 35, 418f.
- 896) *Works*, American ed., 32:74f.
- 897) *Works*, Holman, V:77,79,83f,88f,92f,98f,101f,104,113,115f,120f.
- 898) *Works*, Weimer ed., 30 II, 208.
- 899) *Ib.*, Amer. ed., 1959, 51:203-205.
- 900) *Ib.*, Muhlenberg, V:77; and Weimer ed., XXX 160f.
- 901) Luther's *Tischreden*, Weimer ed., 1, No. 330.
- 902) Luther's *Tischreden*, Weimer ed., 3, No. 3055.
- 903) Luther's *Works*, Weimer ed., 42, 635.
- 904) *Works*, Concordia, 1967 ed.
- 905) *What Luther Says*, p. 32.
- 906) *Works*, Amer. ed., 1959, 51:345-47 & 354.
- 907) Holman: *op. cit.*, I:11.
- 908) *Works*, Amer. ed., 51:392.
- 909) Luther's *Works*, Weimer ed., 47, 145f; 52, 731.
- 910) J. Calvin: *Institutes* II:6:4.
- 911) *Selected Works of John Calvin: Tracts and Letters*, Grand Rapids: Baker, 1983, IV:105.
- 912) *Ib.*, I:241f.
- 913) *Ib.*, I:373-75.
- 914) J. Calvin: *Tracts and Treatises*, Grand Rapids: Eerdmans, 1958 rep., I:121-25 & 232-34.
- 915) *Ib.*, I:125 & I:232-34.

- 916) J. Calvin: *The Epistle of Paul the Apostle to the Hebrews and the First and Second Epistles of St. Peter*, Eerdmans, Grand Rapids, 1963, pp. 219-28.
- 917) J. Calvin: *Sermons on Deuteronomy*, p. 666b.
- 918) J. Calvin: *Sermons on Job*, 4:15f, E.T., Bishop, London, 1574, at Job 4:15f.
- 919) J. Calvin: *Sermons on Deuteronomy*, 23:7f.
- 920) Mt. 28:19.
- 921) J. Calvin: *Commentary on the Book of the Prophet Isaiah*, Grand Rapids: Eerdmans, 1961, II:79-83.
- 922) J. Calvin: *Appendix to the Tract on the True Method of Reforming the Church*, in *Tracts and Treatises*, III:344 & 351f.
- 923) J. Calvin: *Selected Works of John Calvin – Tracts and Letters*, Baker, Grand Rapids, 1983 rep., I:46.
- 924) See in J. Calvin's *Institutes*, I:6.
- 925) *(First) Scots Confession*, chs. 15,17f,22.
- 926) *Ibid.*, ch. 18.
- 927) *Belgic Confession*, art. 29.
- 928) *Heidelberg Catechism*, Q. & A. 80.
- 929) *Second Scots Confession*, opening paragraphs.
- 930) See in Schaff's *Creeds*, I:480f.
- 931) *Preamble to the Decrees of Dordt*, para. 4 (cited in C. van der Waal: *Die Dordtse Leerreëls Verdor Nie!*, De Jong, Johannesburg, 1973, p. 32).
- 932) *Westminster Confession*, 23:4no.
- 933) *Ib.*, 24:3.
- 934) *Ib.*, 29:6.
- 935) *Ib.*, 25:5-6.
- 936) *Ib.*, 29:2-6.

- 937) See *The Directory for the Publick Worship of God in The Subordinate Standards and Other Authoritative Documents of the Free Church of Scotland*, Edinburgh: Offices of the Free Church of Scotland, 1933, p. 290.
- 938) *Savoy Declaration*, 26:4-5.
- 939) *Philadelphia Baptist Confession*, 26:4.
- 940) Mackay's *Ecumenics*, Prentice-Hall, Engelwood Cliffs N.J., 1964; Gillies' *Unity in the Dark*, Banner, London, 1964; Visser d'Hooft's *The Pressure of Our Common Calling*, Lutterworth, London; Otten's *Baal or God?*, Leader, New Haven Mo., 1965; Durand's *Una Sancta Catholica in Missionary Perspective*, Amsterdam, 1961; and Swart's *The Problem of the Unity, Variety and Dividedness of the Church*, Brits R.S.A., 1959.
- 941) Cf. Rev. ch. 9:1-21 & 16:12f.
- 942) Cf. Rev. 2:9 & 3:9 cf. John 8:44.
- 943) Cf. Ps. 115 and Eccl. ch. 1.
- 944) Cf. II Th. 2:3-8 and Eph. 6:12.
- 945) Cf. Rom. 12:2 and II Cor. 4:4.
- 946) Cf. Ps. 14 and Rev. 11:3.
- 947) Calvin's *Inst.* IV:2:12 states that "Daniel and Paul foretold that Antichrist would sit in the temple of God (Dan. 9:27 and II Th. 2:4). We regard the Roman Pontiff as the leader and standard-bearer of that wicked and abominable kingdom."
 Cf. too Calvin's *Inst.* IV:7:25, where he states that "we call the Roman Pontiff Antichrist.... Paul says that Antichrist would sit in the temple of God (II Th. 2:4).... The Spirit...says that his reign would be with great swelling words of vanity (Dan. 7:25).... 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 (Roman) Church scattered up and down should continue in the true unity of the faith.... 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 is the leader and standard-bearer of an impious and abominable kingdom."
- 948) Calvin's *Inst.* II:6:4 and *Comm. on II Th.* 2:3 and *Comm. on I Jh.* 2:22f.
- 949) Cf. Fahey's *The Kingship of Christ and the Conversion of the Jewish Nation*.
- 950) E.g., Abravanel, in Froom's *op. cit.* II:223f. Cf. too Harvard Prof. Dr. Rabbi Leiman, who in his *Letter to F.N. Lee of Nov. 1972* stated that we find "the Fourth Kingdom being

equated with Rome" in IV Ezra 12:10 and Josephus's *Antiquities* 10:210 and the *Talmud* (*Abodah Zerah* 2b) -- and who added that "it became the normative Jewish interpretation of the Daniel passages, with 'Rome' being broadened to include all of (Romish) Christianity and later Islam as well."

951) Cf. O.J. Smith's *When Antichrist Reigns*.

952) Cf. R. Pike's *Religion Red and Rotten*, Christian Mission to Europe Press, Johannesburg, 1974, pp. 17f; and L. van Ryssen's *The Messiah out of the Earth*, Pro Rege, Potchefstroom, R.S.A., 1956, pp. 163f;

953) Cf. H. Lindsey's *The Late Great Planet Earth*, Lakeland, London, 1970, pp. 59f & 81f; and K.J. Kraan's *A Christian Confrontation with Marx, Lenin, and Stalin*.

954) Cf. II Th. 2:3-10 with Dan. 7:7-25 & 8:9-25 and Rev. 12:13 to 13:18 and chs. 17 & 18.

955) Cf. n. 954 above with Rev. 11:7,13 & 16:10-21.

956) *Westminster Larger Catechism*, Q. & A. 191.

957) *Ibid.*, Q. & A. 195.

958) *Ibid.*, Q. & A. 196.

959) Cf. Rev. 15:4; 16:10;17:16f; 18:2-4; 19:10-20.

960) M. Luther: *Coll. Works*, Holman ed., Philad., 1915, III:201,215,217,308.

961) *Ib.*, VI:488.

962) J. Calvin: *Sel. Works* (Bonnet), IV:166f.

963) J. Calvin: *Inst.*, IV:7:4.

964) J. Calvin: *Tract. & Treat.*, I:282f.

965) J. Calvin: *Comm. on Dan.*, II:378.

966) J. Calvin: *Comm. on II Thess.* 2:3-8.

967) *First Scots Conf.*, ch. 18.

968) *Second Scots Confession*, opening paragraphs.

969) C. van der Waal: *Op. cit.*, p. 32.

970) *Westminster Confession of Faith*, 24:3.

- 971) *Ib.*, 29:2-6.
- 972) *Ib.*, 25:5-6.
- 973) *Westminster Larger Catechism*, Q. & A. 191.
- 974) *Ib.*, QQ. & AA. 195-96.
- 975) See *The Directory for the Publick Worship of God in The Subordinate Standards and Other Authoritative Documents of the Free Church of Scotland*, Edinburgh: Offices of the Free Church of Scotland, 1933, p. 290.
- 976) Acts 2:14-21 *cf.* Neh. 8:1-18 and Isa. 27:13 and Zech. 14:8-21.
- 977) Lev. ch. 25 and Isa. 30:16.
- 978) Rev. 19:20 & 20:10.
- 979) A. Clarke on Rev. 21:1, and his Explanation V:9:1-3 on Dan. Ch. 2, in the 1929 ed. of his *Commentary on the Whole Bible*. Compare too our n. 1 above.
- 980) Dan. 2.
- 981) Dan. 7.
- 982) Dan. 8.
- 983) Dan. 9 to 12 and Rev. 9 to 20.
- 984) Rev. 11.
- 985) Rev. 12.
- 986) Rev. 13.
- 987) Rev. 14.
- 988) Rev. 15.
- 989) Rev. 16/
- 990) Dan. 2:41-43.
- 991) Rev. 1:1,4,9 & 17:14-17.
- 992) K. Marx and F. Engels: *The Communist Manifesto*.

- 993) Rev. 18.
994) Rev. 19.
995) Rev. 20:1-6.
996) Rev. 20:7-15.
997) Rev. 21:26.
998) Rev. 22:2-5.
999) Rev. 22:20a.
1000) Rev. 22:20b.



ABOUT THE AUTHOR —>

Dr. Francis Nigel Lee was born in 1934 in Westmorland County. He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Still, when Nigel was seven, his father led him into Atheism. But when twenty-one, Nigel became a Calvinist.

Since then -- Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher -- Lee has produced more than 191 publications (including many books) -- and also some 533 long and unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including 11 earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

Lee had the privilege of leading both of his parents to Christ, and seeing them embrace Calvinism. After his father's murder, Lee joyfully led his father's murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to Christ.

A diehard predestinarian, Lee taught for more than ten years in the U.S.A. and now lives in Australia -- where he was for some twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children, Johanna who teaches at Parkridge High School and Annamarie who teaches at Earnshaw State College.

