

**THE END TIME  
JEWISH TEMPLE  
IN BIBLE PROPHECY**

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## PREFACE

If we were told that a dearly loved friend in a country far away was coming to visit us, it would be unusual - abnormal if we showed no interest in when he was coming and made no enquiries. It would be a contradiction to affirm love towards such a person and express a desire to see him, and not be interested in the time of his arrival.

In like manner, it is natural for those who are looking forward to the coming of Christ and who will “love his appearing,” to wonder when it will be and hope it will be sooner than later.

Both Jesus and the apostles along with the prophets before them, taught that certain events would take place as signs of the second coming. But of particular interest are the specific time periods in Daniel’s prophecies relating to 1260, 1290, 1335 and 2300 days.

All of these periods have been regarded as culminating in the epoch of Christ’s return, and have therefore attracted considerable interest from those who are keen to know the times and seasons of his return.

On the basis of converting the 1260 days into 1260 years, and choosing a certain event in history as a starting date, Bible students in the 19th century were led to believe that Christ would return around 1868-70. When that failed they applied the 1290 years which took them to 1898-1900. When that failed they applied the 1335 years which terminated in 1933-35, which also failed.

Different starting periods later in time then started to be selected, resulting in a whole range of dates stretching from the 1940s through to the year 2000. All of these in turn have come and gone, failing to fulfil the prophecies.

The same has also happened with the prophecy concerning the 2300 days. Dates ranging from 1747 through to the year 2000 have been set as a result of continually changing and shifting the starting date due to previous dates failing to fulfil the prophecy.

Some of the starting and finishing dates have coincided with significant events in history, and herein lies a deception. When a date is fixed for the fulfilment of a certain time prophecy, and the actual event required by the prophecy fails to take place, but some other significant event occurs instead, disappointment or unwillingness to admit the interpretation was wrong can result in making too much of the event, and not accept or admit that it has not met the requirement of the prophecy.

Converting the days into years and giving long range applications have all run out and clearly failed to fulfil the prophecies. We have

reached the stage where insistence on treating the days as years requires selecting new and later starting dates that are unrelated and irrelevant to the context of the prophecies. It should be evident that a different approach is necessary.

When I was converted in 1960, I was taught that the days represented years in Daniel's prophecies and accepted it without question. At the time the Jews had been going back to their land for 15 years and 12 years had passed since the independent State of Israel had been declared. It was generally believed that Jesus could return at any time.

Many, on the basis of Bible prophecy had expected the return of the Jews to their land as a prelude to the second coming of Christ, and there was high expectation when the exodus started taking place at the end of the second world war.

At that stage however, it was not realized by the majority that an independent Jewish State had to be born first. This momentous political development had not been taken into account in the interpretation of Bible prophecy, and therefore came as a great surprise when it happened.

At the time, Israel did not occupy or possess her ancient capital city of Jerusalem. It was in Arab control, and the likelihood of possessing it was so remote and seemed so impossible, that it was not anticipated or expected as part of the fulfilment of end time prophecy.

Had someone stood up at the time and declared that Jerusalem had to yet be possessed by the Jews before Christ's return, it would not have been enthusiastically received. Events that appear to require considerable time to be fulfilled, are never popular with those who are impatient for the end, and who have convinced themselves that it will happen in their lifetime!

Yet, as we now know, many Bible prophecies taught that Israel would possess Jerusalem before the end, and it happened very suddenly and unexpectedly as a result of that amazing six day war between Israel and the Arabs in June 1967.

It was as a result of this that I started to seriously think about how far the Divine programme may intend Israel's restoration to go before Jesus Christ returned. Now that they possessed Jerusalem, would they build a temple, set up an altar and start offering their daily sacrifices as in the past? Restoration of their land and people was one thing; what about restoration of their religion?

Around this time late in 1967, I learned two things I had not known or noticed before, which resulted in a radically different approach to Daniel's time prophecies. I was reading Josephus and discovered that in

the days of the Maccabees, referred to in Dan. 11, the daily Jewish sacrifice was taken away by the “king of the north” (Antiochus Epiphanes) for 3½ years (1260 days).

At the time, I also happened to be reading Daniel chapters 11 to 12 which not only refers to the daily sacrifice being taken away in the end time, but also seemed to teach that this would be the starting date of the 1260, 1290 and 1335 days prophecies.

What with Israel having just repossessed Jerusalem for the first time in nearly 2000 years and having access to the temple mount, the thought occurred to me that Daniel’s prophecies could very well be implying that a Jewish temple would be built in Jerusalem in the end time, and the daily sacrifice reinstated. The taking away of these sacrifices by the end time king of the north could therefore be the starting date of a literal 1260 days, as in the days of the Maccabees, ending with the return of Christ.

This led to a whole new radical approach to end time prophecy. Early in 1968 I wrote a 20 page thesis which was reproduced on a duplicator (no photo copying machines in those days), for the benefit of those who were interested.

But due to the obvious time it was going to take for Israel to lay claim to the temple mount, remove the Mosque and build a temple, this radical approach was not very popular. More popular at the time were certain dates that had been set in the much more foreseeable future for Christ’s return, made on the basis of the long term application of 1260, 1290 and 1335 years.

However the failure of all these dates during the past 32 years up to the present year 2000, have strengthened my conviction that the whole day for a year approach needs overhauling, and has encouraged me to present my thoughts in a more amplified form in this book.

I believe that the existence of a temple, altar and daily sacrifice on the temple mount at Jerusalem forms an integral part of end time prophecy. All of Daniel’s time prophecies in fact, depend on this. It is a key factor that has been missed or overlooked by too many for too long.

Such a prospect, in view of the present political situation in Israel may appear impossible, as did the prospect of the Jews returning to their land, becoming an independent state and repossessing Jerusalem. But if the prophetic Word requires Israel to have a temple and sacrifices, nothing in heaven or earth will prevent it. Mountains of obstruction and difficulty will be removed, “not by might, nor by power, but by my Spirit says the Lord.”

Hopefully we will witness this in the not too far distant future, and

thus see the foundation laid upon which the last lap of end time prophecy will unfold!

Barry Hodson.

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## **CHAPTER ONE**

### **THE MAN OF SIN SITTING IN THE TEMPLE OF GOD**

**T**he second coming of Christ is a major Bible doctrine. There are 1527 direct and indirect references to it in the Old Testament, and it is mentioned 318 times in the New Testament. This means that one verse in every 25 in the New Testament refers to the second coming. And it is evident from these verses that Christ's return will be literal, physical and visible. "Every eye shall see him."

The second coming of Christ is referred to in Tit. 2:13 as the "blessed hope" of the church. The reason for this is because at his return, Jesus will raise the dead, give eternal life to his faithful followers, and establish God's kingdom on earth, resulting in Paradise being restored.

It is natural for those who have this hope to eagerly anticipate its fulfilment, and to wonder when it will eventuate. "How long, O Lord, holy and true?" has been the cry of many believers throughout history. When Jesus rose from the dead, his followers said "Will you at this time restore again the kingdom to Israel?" not realizing that another 2000 years or more of history had to unfold before this great event would take place.

During this 2000 year period, many believers, as a result of various events that have taken place on earth, have thought and hoped that the time had come for Christ to return and establish his kingdom. But history has revealed many times, that it was not the time, causing disappointment. During his ministry on earth, Jesus often referred to his second coming, and on one occasion his apostles asked him "What shall be the sign of your coming and the end of the age?" (Matt. 24:3). Jesus did not rebuke them for wanting to know the signs. He clearly wanted them to be informed of them and obliged by giving a list.

It is evident from this, and particularly the book of Daniel and Revelation, that specific events will precede and act as a sign of the second coming of Christ, and Jesus wants his friends to be aware of them.

One of the reasons for this awareness can be seen in the apostle Paul's second letter to the Thessalonians chapter two. This chapter reveals that certain false teachers were claiming that the second coming of Jesus Christ had already taken place. This had a very disturbing effect on the brethren because they had been taught by Paul in his first letter that when Jesus returns, the true believers will be gathered together to meet him in the air as he descends from heaven (1 Thes. 4:17). If Jesus had returned, why had they not been gathered to meet him?

## THE APOSTASY

**T**he apostle Paul set their minds at rest by telling them that Jesus will not return until certain signs take place, revealing the importance of knowing the signs. Now, of all the signs that Paul could have presented, he only gave two. The first is “a falling away.” These words are “apostasia” in the Greek text and mean “apostasy” i.e. a defection from, or forsaking of the Christian faith; abandonment of the truth.

A similar Greek word “apostasion” has been translated “divorcement” several times in the New Testament, and forsaking the faith is like this. It is the termination of a relationship with Christ; a cutting off and separation.

So then, according to Paul, the second coming will not take place “except there come a falling away first.” Jesus put it this way: “Because iniquity shall abound, the love of many (for the truth) shall grow cold” (Matt. 24:12). In view of another statement made by Jesus in Lk. 18:8: “When the Son of man comes, shall he find the faith on the earth?” it seems the “falling away” from the faith referred to by Paul will involve the defection of many believers.

Those who forsake the faith do not necessarily do so in order to embrace a false religious faith. As in the case of divorce, the parties involved do not necessarily terminate the relationship in order to enter into another with someone else. Sometimes the relationship is terminated due to other pressures and problems which the commitment cannot handle.

The word of prophecy certainly makes it clear that there will be many pressures brought to bear upon the end-time church prior to the second coming. Due to sin and iniquity abounding and running rampant, reaching a climax in a “man of sin” gaining great power over the nations, many will buckle under the pressure exerted against them by this “beast” and fall away from the faith.

So a distinction would need to be made between this kind of situation which will happen prior to the second coming, and the situation referred to by Paul in 1 Tim. 4:1 and 2 Tim. 4:3-4 involving believers turning away from the truth in order to embrace a counterfeit Christianity, which started happening in New Testament times, and gathered momentum during the following centuries.

## THE MAN OF SIN

Significantly enough, after referring to the falling away, Paul then mentions in connection with it, the second sign; a “man of sin ... who opposes and exalts himself above every so-called God, or object of worship; so that he takes his seat in the temple of God, proclaiming himself to be God.”

It has for some time, been a popular belief that this “man of sin” refers to the Popes, and “the temple of God” refers to St Peter’s basilica in Rome where the Pope sometimes sits.

Unfortunately, there are no verses in Scripture which teach that St Peter’s basilica is the temple of God. Many Protestants find such a view objectionable in view of the false teaching that emanates from that place.

Applying the man of sin to the Popes doesn’t fit for several reasons:

Firstly, because Paul says the man of sin is opposed to all gods and every form of worship. He repudiates religion. He is clearly anti-theistic - (an atheist) and humanistic. Such is not the case with the Pope. He is theistic. He believes in, and worships God. In spite of past crimes, excesses and errors, Popes have nevertheless contended for a theistic philosophy of life, and have been a restraining force against the spirit of atheism. But the man of sin does not contend for a theistic philosophy; he is opposed to it. His demand to be worshipped is mentioned in the book of Revelation where reference is made to people being compelled to worship the beast.

Secondly, the man of sin deifies himself in the sense of claiming to be the one and only God - the only one to be worshipped. But Popes have never done that. They have never appropriated to themselves the title “God” in the primary sense, only in a secondary sense, as did the judges and religious leaders in Biblical times, who were regarded as God’s representatives.

Thirdly, in 2 Thes. 2:3 Paul refers to a “man” of sin, and uses personal singular pronouns in relation to him, such as “he,” “himself” (v4). The apostle Paul clearly had in mind a specific individual, living at a specific epoch of time, who would be a sign of the end-time.

Paul was not referring to a long succession of men over centuries of time. If he was, he would have said “men” of sin,” not “man” of sin.” (The same applies to the “little horn” in Dan. 7:8, which is related to a “man,” not “men.” If it referred to a succession of men it would say “little horns.”)

## THE TIME FACTOR

**T**he man of sin then, is not only a specific individual, but he also comes on the scene at a specific epoch of time. Namely, immediately prior to the second coming of Christ. This is evident from the fact that Paul says he shall be destroyed “with the brightness of his coming.” The man of sin clearly lives contemporary with Christ’s return. This confirms that the two signs given by Paul are among the very last to take place prior to the second coming.

The revelation of the man of sin is clearly not a process, but an event. It should not, therefore, be confused with the protracted decline of Christianity which started in the latter part of the first century A.D. and developed into the “harlot” in Rev. 17. The man of sin is destroyed by Christ at his coming, but the harlot is destroyed by the beast before the second coming.

In view of this, think how inappropriate it would be if the man of sin referred to a succession of Popes stretching back over 1600 years. How could such a long drawn-out succession be a specific sign of the end time?! Such an application would mean that once the first Pope sat in St Peter’s, false teachers could claim Jesus had returned, whereas it would be many centuries later before he arrived.

But the whole point of Paul’s teaching in 2 Thes. 2 is that knowing the second coming will not take place until the man of sin sits in the temple, is the believers’ protection or safeguard against being deceived by anyone who claims that Jesus has already come. This means that if each Pope can constitute the man of sin, Paul’s teaching ceased to be a safeguard centuries ago. In the event of it not being possible to contend that the man of sin has yet to sit in the temple of God before the return of Christ, it would make it more difficult to refute those who claimed he had returned. In other words, Paul’s argument concerning the man of sin, which was designed to offset premature predictions and false claims concerning Christ’s coming, became outdated and irrelevant centuries before the second coming even came to pass! Surely it is most unlikely that as the second coming draws near, at which time false teachers will abound, some of whom will claim Jesus has returned (Matt. 24:23-26), that Paul’s argument which is designed to combat and refute their false claims will be invalid powerless and ineffective! This would be the position if the prophecy of the man of sin sitting in the temple of God has been fulfilled ever since a Pope sat in St Peter’s in Rome.

## WHAT TEMPLE?

**I**f the “temple of God” in which the man of sin sits is not St Peter’s basilica in Rome, then what is it? In seeking an answer to this it is important to keep in mind that “the temple of God” is a Biblical expression and must be understood and defined in Biblical terms. It is used in three different ways in Scripture. It is used in relation to God’s abode in heaven. It is also given a spiritual application to the church. And it is used in reference to Israel’s literal physical temple on Mount Moriah, Jerusalem. (There are also several verses in which the temple or “house of God” refers to the temple site on Mount Moriah, not the building. Ez. 2:68. 3:8. Jer. 41:5. Dan. 9:17-20. Hag. 1:4, 9).

Looking at these choices, we apply the process of elimination. We can immediately eliminate God’s abode in heaven for it is impossible to conceive of a man of sin being able to sit there. We can also eliminate the church, because those who “sit” there are spiritual believers in heavenly places in Christ, and it is impossible for an atheistic man of sin to sit there (Eph. 2:6).

From a Biblical point of view, we are only left with two other choices: a Jewish temple on Mount Moriah, or Mount Moriah itself.

In view of the fact that Paul says the Man of Sin will sit in the temple of God, suggests it is a building. If so, this implies that a Jewish temple, as in Biblical times, will be built on the temple mount in Jerusalem prior to the coming of Christ. As we shall see, a number of Scriptures confirm this conclusion.

## INVASION INEVITABLE

**N**ow, it should be self-evident that an anti-God man of sin will not be invited by the Jews to sit in the temple and neither will he do it with their consent. It will be a deliberate, blasphemous and offensive act, designed to mock their God and religion and desecrate the temple.

Force will clearly be required to enter the temple and sit in it. And it will need more than one man to do it. A very powerful army or invasion force will be required to conquer Israel and occupy the land in order that this prophecy be fulfilled. And there are many prophecies in Scripture which teach that prior to the return of Christ and the battle of Armageddon, Israel will be invaded, defeated and occupied for a time by a confederacy of anti-Israel armies. One of the purposes of Christ’s return is to destroy the invader and deliver the surviving remnant of Jews in the

land from his power. (See Ezk. 38 and 39. Dan. 11:40 to 12:1. Joel. Zech. 14:1-3).

Referring to the second coming of Christ, Mal 3:1 says: “The Lord whom you seek, shall suddenly come to his temple .... But who will survive the day of his coming .... for he is like a refiner’s fire .... For, behold, the day is coming that shall burn as an oven; and all the proud, yea, and all who do wickedly, shall be stubble: and the day that comes shall burn them up ....” (Mal. 4:1).

According to Zech. 14:4, when Jesus returns to earth his feet will stand upon the Mount of Olives, which is east of the temple mount. Mount Moriah and the Mount of Olives face each other across the Kidron valley which separates them. The Mount of Olives can be clearly seen from the temple mount and the temple mount can be clearly seen from the Mount of Olives.

It is not difficult therefore, to capture the scene of the man of sin sitting in the temple being destroyed by the brightness of Christ’s coming. According to Zech. 14, an earthquake of unprecedented magnitude will occur at Christ’s coming, causing the Mount of Olives to cleave asunder. All the hills around Jerusalem will be levelled into a plain and the site of Jerusalem, including the temple mount, will be heaved up to a higher level. The existing Jerusalem with all its dwellings, including the temple, will be destroyed in preparation for the new Jerusalem and temple of the millennial era. Not one stone of the old order will be left upon another!

Imagine how terrifying this destruction will be for the man of sin who happens to be sitting in the temple at the time. Accompanying the devastating earthquake will also be fire, for we read in 2 Thes. 1:7-8 and other places, that Jesus will return in flaming fire, inflicting vengeance on those who refuse to acknowledge God and obey not the gospel of our Lord Jesus Christ. They shall be punished with everlasting destruction and exclusion from the presence of the Lord, and from the glory of His power, when He comes to be glorified in His saints and be admired in all who believe. (Also see Dan. 7:9-11. Rev. 19:20).

In 2 Thes. 2:7 Paul refers to a restraining force that will have to be removed before the man of sin can be manifested and attain to power. We shall later see in the book of Revelation that the Roman Empire was the 6th beast phase in Israel’s history and the man of sin (beast) comes later and is the 8th. He could not therefore, be manifested until the power of Rome was removed, both pagan and papal.

The apostle Paul of course, did not have access to the book of Revelation but he did have access to the book of Daniel. He would

therefore be aware of the fact that the “little horn” (man of sin) in Dan. 7 comes up among the 10 horns, which are the toes of the metallic image in chapter 2. And before the toe phase could eventuate, the legs of iron (Roman empire) had to run its course first. The man of sin was held back until then.

### **IRENÆUS**

**B**efore leaving 2 Thes. 2, it is interesting to note that Irenaeus, a second century theologian who came immediately after the time of the apostles, understood “the temple of God” to be at Jerusalem at the second coming. In Irenaeus’ day, the temple had been destroyed by the Romans for some time, but he expected it to be rebuilt. This is what he wrote:

“And when this antichrist shall have devastated all things in the world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire, but bringing in for the righteous the times of the kingdom.”

### **A DANGEROUS VIEW?**

**S**ome who believe the Popes are the man of sin feel that this other view is dangerous because it means Christ won’t come back until the temple is rebuilt in Jerusalem, and this could result in people neglecting the things of God until the rebuilding takes place.

But the view that the Popes are the man of sin could have had the same effect for several critical centuries after New Testament times, because it meant Christ would not come until St Peter’s basilica was built in Rome and a pope sat in it. The first Pope did not sit in St Peter’s basilica until several centuries after the Apostle Paul wrote his epistle to the Thessalonians.

### **NOT ONE STONE LEFT UPON ANOTHER**

Another objection to the rebuilding of the temple is based on a statement made by Jesus concerning the temple that “there shall not be left here one stone upon another, that shall not be thrown down” (Matt. 24:1-2). On the basis of believing this referred to Herod’s temple, some have concluded that a temple cannot be rebuilt prior to the second coming, otherwise it would contradict the statement.

But this is not necessarily the case. Even if Herod's temple was totally demolished in 70 A.D. not leaving one stone upon another, there is nothing in what Jesus said that suggests another temple could not be built at a later date.

The same applies to the city of Jerusalem. Jesus is recorded in Lk. 19:41-44 as saying the city would be levelled to the ground, not leaving one stone upon another. But that did not mean the city could never be rebuilt again. Indeed it has been rebuilt, a number of times!

## **TWO ASPECTS TO THE TEMPLE**

**I**n passing, attention should be drawn to another school of thought, that Jesus' prophecy concerning the destruction of the temple has never been completely fulfilled, and will not until the end-time.

This school of thought points out that there were two aspects to the temple. There was the temple proper; a building consisting of a holy and most holy room. Herod started building this in 19B.C. and finished it in 18 months. But in addition to this, there were massive extensive enclosure walls that ran around it on all four sides. These took much longer to build and were not finished until 62-64A.D. They were still under construction during the ministry of Jesus (Jn. 2:20). These enclosure walls contained many elaborate building complexes, consisting of hallways, Priests' quarters, royal stoa, store rooms and other rooms used to serve the temple.

Now the temple proper, i.e. the central sanctuary was completely destroyed by the Romans in A.D. 70 and not a trace remains today. A mosque now sits on the site. But the lower sections of the enclosure wall, consisting of many of the original Herodian stones, still remain today.

Now, as far as the Bible is concerned, the expression "temple of God" can refer to either the central sanctuary or the building complex surrounding it, or both. For example, Jn. 2:20 says "Forty six years this temple has been under construction." The word "temple" here clearly does not merely refer to the central sanctuary, because it only took 18 months to build. By using the word "temple," the Jews obviously included the building complexes in the enclosure wall which ran around the temple mount.

This is further illustrated in Jn. 2:14 where reference is made to oxen, sheep and doves being sold in the temple and to money changers sitting there. For obvious reasons they were not in the central sanctuary, for not even Gentiles were allowed in there, let alone animals. They were in the outer courts within the enclosure walls, and Jesus referred to this area as

being part of “My Father’s house” (Jn. 2:16).

With these thoughts in mind we come back to Jesus' statement that not one stone of the temple would be left upon another. If, by “temple,” he meant only the central sanctuary, then his prediction has been fulfilled, because not a trace of that building remains today (above ground level)!

If however, Jesus included the buildings in the complex surrounding the sanctuary, then the prediction has not been fulfilled, because many of the original stones still stand there.

So the question is, what did Jesus mean? The answer is supplied in Matt. 24:1: “And Jesus went out, and departed from the temple: and his disciples came to him to point out the buildings of the temple.”

Two points in this verse need to be noted. Firstly, they were on their way out of the temple, and secondly, their attention was directed to the buildings of the temple. This hardly refers to the central sanctuary which was a single building. It must surely refer to the buildings in the enclosure wall complex which they would be walking towards as they were on their way out.

This seems to be confirmed by the fact that there are two different Greek words translated “temple” in the New Testament. One of them is “hieron” which generally refers to the entire precincts of the temple. The other word is “naos” which generally denotes the sacred sanctuary into which only the priests could lawfully enter.

Significantly enough, the word “temple” in Matt. 24:1 is “hieron,” which usually relates to the entire precincts and not merely the central sanctuary. This indicates what the disciples had in mind when they directed the attention of Jesus to the “buildings” of the temple.

Some massive and impressive stones can still be seen in what is left of the enclosure walls today. The largest one, seen in the tunnel dug alongside the western wall, is nine courses above bedrock and is over forty six feet long, ten feet high and ten feet deep. It weighs over four hundred and fifty tons and is considerably longer and heavier than any of the monoliths found in the pyramids, Stonehenge or on Easter island. No wonder the Apostles were impressed, causing them to exclaim “See what manner of stones and what buildings are here.” (Mk. 13:1).

Jesus replied: “See these great buildings? There shall not be left one stone upon another that shall not be thrown down” (Mk. 13:2).

In view of the fact that many of those stones still remain on top of one another, indicates the temple prophecy has not been completely fulfilled yet. Therefore, there is no reason why a Jewish temple cannot stand again before the end comes at Christ’s return. The partial destruction

in A.D. 70 was a token fulfilment - a type of a greater fulfilment to come.

As Henry Sulley puts it on Page 300 of his book on The Temple of Ezekiel's Prophecy, when referring to the great earthquake that occurs at Christ's return: "In this earthquake all ancient temple foundation masonry will be overthrown, thus completing the prophecy of Christ already partly fulfilled."

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## CHAPTER TWO THE TEMPLE IN JESUS' PROPHECY

**A** careful comparison between the prophetic signs given by Jesus in Matt. 24 and Paul's predictions in 2 Thes. 2, reveals some interesting parallels. It is not difficult to conclude that Paul's predictions are based on what Jesus prophesied.

As pointed out earlier, the list of signs or events prophesied by Jesus was given in response to the question: "What shall be the sign of your coming and the end of the age?"

And the events mentioned by Paul in 2 Thes. 2 are likewise given as signs of the coming of Christ. Examples of how they parallel are as follows:

1. 2 Thes 2:1 commences by saying the subject matter of what follows concerns "the coming of our Lord Jesus Christ and our gathering together unto him."

The subject matter of Matt. 24 also concerns the coming of Christ and reference is made to the elect being gathered together at his coming in verse 31.

2. 2 Thes. 2:2-3 exhorts believers not to be shaken in mind or troubled or deceived by false teachers.

Matt. 24:4, 11, 24 also exhorts believers to "take heed that no man deceive you" because "many false prophets shall arise and deceive many."

3. 2 Thes. 2:2 says that the false teachers try to deceive believers by claiming Christ has already returned when he has not.

This is the same deception to which Matt. 24:23-26 refers, by which the false prophets will try to deceive: "They shall say to you, lo, here is Christ, or, there he is ... look, he's in the desert ... look, he's in the secret chamber."

4. 2 Thes. 2:3 says the second coming will not take place "except a falling away takes place first." As mentioned earlier, many will forsake the faith due to the pressure and demands of the anti-God spirit and power of the beast that prevails in the end time. The book of Revelation elaborates on the pressure and persecution that will be inflicted during this period, prior to the second coming.

Matt. 24:9-10 also refers to the affliction of believers and says "Many will fall from their faith" (New English Bible). "Because iniquity shall abound, the love of many shall grow cold" v 12. Or, as 2 Thes. 2:10 puts it: "they received not the love of the truth."

2 Thes.2:7 also refers to the "iniquity": "the mystery of iniquity."

The Amplified Bible renders it: “that hidden principle of rebellion against constituted authority.” Paul goes on to say in the same verse that it was already at work, and referred to it as “the spirit that now works in the children of disobedience” in Eph. 2:2. (“Disobedience” comes from the Greek word “apeitheia” and means unpersuadable, obstinate rejection of the will of God; to disbelieve wilfully and perversely). Such is the way of the human spirit. It is “deceitful above all things and desperately wicked” (Jer. 17:9). We read in Jam. 4:1-5 that the human spirit lusts enviously and is the cause of all wars. It is earthly, carnal and devilish Jam. 3:14-15. This is why 2 Thes. 2:9 says the man of sin is energized by satan.

The Greek word translated “iniquity” in 2 Thes. 2:7 and Matt. 24:12 is “anomia” and means lawlessness; not subject to law; violation of law. Interestingly enough, Vines’ Expository Dictionary of New Testament Words points out that the word “sin” in the phrase “man of sin” is “anomia” in some manuscripts instead of “hamartia,” which is the usual word for sin.

Whether or not these other manuscripts are justified in using “anomia,” it is certainly true that the man of sin, being anti-theistic, would be lawless, not subject to God’s laws and would have no compunction violating them. He shall, as we read in Dan. 11:36-38 “do according to his will (i.e. be a law to himself); and he shall exalt himself, and magnify himself above every god, and shall speak astonishing things against the God of gods .... neither shall he regard the God of his ancestors, nor the desire of women, nor regard any god: for he shall magnify himself above them all. Instead of them he shall honour the god of forces...” Dan. 7:8, 20 says he shall have a swelled head, an arrogant look and a bragging mouth. This is the “beast” in Rev. 13:5-6 referred to as having a mouth speaking great things and blasphemies, who opened his mouth in blasphemy against God, to blaspheme His name.

5. 2 Thes. 2:9-12 refers to “lying (pseudos) wonders and signs and strong delusion” in connection with the man of sin, prior to Christ’s return.

Matt. 24:24 also says there will be “great signs and wonders, inasmuch that, if it were possible, they would deceive the very chosen.”

Rev. 13:13-15 also refers to “great wonders” being performed during the beast era, such as seeming to be able to call fire down from heaven and cause an image of the beast to come alive and speak. Such “wonders” are, as the word “pseudos” signifies, seemingly genuine and authentic, but in reality a con, as in the case of the Egyptian magicians who, through

their trickery and deception, tried to give the impression of being able to perform supernatural wonders in order to discredit Moses and his God. And Rev. 13:14 says many on earth will be deceived.

6. 2 Thes. 2:8 refers to the return of Jesus in terms of “the brightness of his coming.”

Matt. 24:27 puts it like this: “For as the lightning comes out of the east, and shines as far as the west, so shall also the coming of the Son of man be.”

## **THE ABOMINATION OF DESOLATION**

7. This seventh and final parallel is particularly significant as far as the subject in hand is concerned. 2 Thes. 2:4 says the man of sin sitting in the temple of God will be among the last events to take place prior to the second coming of Christ.

Matt. 24:15 refers to the same event in these words: “The abomination of desolation, spoken of by Daniel the prophet, shall stand (be stationed) in the holy place.” The “holy place” is, of course the temple, and “the abomination of desolation” can be linked with the “man of sin.” He is an “abomination” because, being a “man of sin” he is the full sum of sin, and his rejection of God and demand to be worshipped himself as God, is idolatry, which is an abomination to God.

He is an abomination to the Jews because he desecrates their temple by sitting in it, and he is a “desolation,” because his invasion of Israel causes tremendous devastation, destruction, and loss of life. (Dan. 11:31 and 12:11 say the abomination “makes desolate.” The Hebrew word translated “desolate” can also be translated “astonishment,” but the Greek word chosen by Jesus to refer to the desolation means exactly that - to lay waste, as is particularly evident in Lk. 21:20).

When he invades, the land of Israel is “as the garden of Eden,” but his invasion turns it into “a desolate wilderness” (Joel 2:3). Dan. 11:41 says he shall enter the glorious land and many shall be overthrown. Two thirds of the Jewish population will perish, and even the final third will suffer a purging during the occupation period of the enemy (Zech. 13:8-9). Truly, a time of great tribulation.

In Israel’s past history, Gentile invaders such as Antiochus Epiphanes, a ruler of Syria during the second century B.C. deliberately desecrated the temple at Jerusalem by entering it, sacrificing a pig on the altar and erecting a pagan statue in the Holy of Holies.

Even Manasseh, a wicked king of Judea in Old Testament times, set

up a carved image or idol in the temple, which was an abomination (2 Kng. 21:2,7. Jer. 7:30). The man of sin may do a similar thing by setting up an image of himself in the temple. As already pointed out, Rev. 13 refers to people being compelled to worship his image, as in Dan. 3 which refers to people being compelled to worship Nebuchadnezzar's image.

There can be no doubt that the reference to the abomination of desolation in the holy place relates to the end time, immediately prior to the second coming, and not to events that took place in A.D. 70. Matt. 24:21 clearly says it is the time of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

As indicated in v 15, Jesus had Daniel's prophecies in mind and was quoting Dan. 12:1. And, if the context of this verse is checked, Daniel is referring to the period immediately before the second coming, resurrection and judgement, not the A.D. 70 era.

So then, if the abomination of desolation stationed in the holy place can be paralleled with the man of sin sitting in the temple of God, it is difficult to avoid the conclusion that a Jewish temple must exist on the temple mount at Jerusalem in the end time before Jesus returns.

### **IS THE MOSQUE THE ABOMINATION?**

**S**ome hold to the belief that the abomination of desolation is the Moslem mosque which "sits" or "stands" on the holy mount. It is certainly an abomination to the religious Jews who see it as a trespasser or usurper of the site where their temple should be.

However, the presence of the mosque has preserved the site and prevented the city from expanding over it. Were it not for the mosque, the whole area of Mount Moriah would have been built upon by previous Gentile occupants and would be covered today. Surely the providence of God can be seen in allowing the mosque to be erected there. Firstly to prevent the Jews from building their temple before God's time, and secondly to keep the site relatively empty and uncluttered.

However, the mosque falls far short of meeting the requirements of the prophecy concerning the abomination of desolation. The reasons for this are as follows:

Firstly, because while it is true that the mosque might be an "abomination" in a certain sense, as far as the Jews are concerned, it is not a "desolation." The mosque was built around 680 A.D. over 600 years after the Jews and their temple suffered destruction and desolation by the Romans. The mosque did not desolate or cause desolation; the Romans

did it long before! Some have even contended that the abomination of desolation refers to the Popes, but what has been said in relation to the mosque also applies. The desolation occurred long before the first Pope ever sat in St Peter's basilica or any other so-called "holy place."

Secondly, in Matt. 24 Jesus warned his Jewish followers, and any other Jews in Judea who understood the word of prophecy, to flee to the mountains when they saw the abomination of desolation stationed in the holy place.

But there was no Jewish community or true Christian community in Judea to flee when the first Pope sat in St Peter's or in 680 A.D. when the mosque was built. They had been scattered and dispersed from the land centuries before by the Romans. The warning of Jesus to flee when the mosque is built, would therefore be 600 years too late!

Anyway, why flee to the mountains of Judea just because a Pope sits in St Peter's in Rome, or because of a mosque being built on the temple mount? The Pope still sits in St Peter's and the mosque still sits on the temple mount, but nobody is fleeing. Quite the opposite: tourists, including Jews and Christians, flock there to see the sights."

Thirdly, Matt. 24:15-21 says the great tribulation occurs when the abomination of desolation stands in the holy place, after which Jesus returns. This great tribulation did not occur when the first Pope sat in St Peter's or when the mosque was built on the holy mount, and still hasn't, and neither has Jesus returned!

\* \* \* \* \*

## **CHAPTER THREE**

### **THE TEMPLE IN DANIEL'S PROPHECY**

**O**ther Scriptures which relate to the temple mount and temple in the end time can be found in the latter part of Dan. 11. Reference has already been briefly made to one or two of the verses in this section of Scripture, but more can be shared in relation to them.

Dan. 11:40-45 refers to a “king of the north” who, with a confederate army of anti-Israel nations, invades Israel in the time of the end resulting in many Jews being overthrown.

This “king” or leader is a very powerful dictator who, as v 36 says “shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak astonishing things against the God of gods ... neither shall he regard the God of his fathers...”

Compare this language with what 2 Thes. 2:4 says about the man of sin “who opposes and exalts himself over everything that is called God or is worshipped, and even sets himself up in God’s temple proclaiming himself to be God” (N.I.V.). Who could fail to see the similarity between these statements? It is hard to believe that the apostle Paul did not have Dan. 11:36 in mind when he penned those words in 2 Thes. 2:4. This would mean that either the “king” in Dan. 11:36 was some historical person like Antiochus Epiphanes, who Paul regarded as a prototype of the man of sin, or he is one and the same person. Whatever view we take, it is interesting to note that the abomination of desolation is connected with him (v 31).

Be that as it may, it is clearly stated that the king of the north in v 40 who invades Israel, does so “at the time of the end,” which is the last lap of human history leading up to the second coming of Christ, as the following verses reveal. And “the abomination that makes desolate” forms part of the prophecy pertaining to that period (Dan. 12:11).

So then, a number of different titles are starting to accumulate around this end time anti-God dictator. He is “man of sin,” “son of perdition,” “abomination of desolation,” “little horn,” “beast,” “king of the north,” “Gog” (Ezk. 38).

### **EGYPT INVADED AND OCCUPIED**

**A**ccording to Dan. 11:40-43, the king of the north presses on further south, conquers and occupies Egypt after his invasion of Israel. He no doubt leaves occupying forces in the land of Israel while he drives

south to Egypt, and these occupying forces would consist of Arabs, mentioned in other end time prophecies, who will be in league with him, and who want the land for themselves. Dan. 11:39 says the king of the north will divide the land for gain, and cause them to rule over many. They will boast saying, “Hooray, the ancient heights (the hills of Israel) are our possession” (Ezk. 36:2) and they divide the land among themselves (Joel 3:2).

This occupation of Israel will be the tribulation period during which the surviving one third of the population will be put through the fire of affliction and be sorely tested and purged (Zech. 13:8-9).

Dan. 11:36 says the enemy “shall prosper (prevail and have power and control) until the time of wrath (anger) ends.” This “wrath” is not only the enemy’s wrath, but particularly God’s, due to the degenerate moral and spiritual condition of the Jewish nation. As in the past, when God became angry at Israel’s sinfulness and allowed enemy nations such as Assyria and Babylon to invade and conquer them to punish them, humble them, and bring them to repentance and spiritual restoration, so He will allow the king of the north to do the same in the end time.

Jesus referred to this “wrath” of God when speaking about the great tribulation period. He said: “For these are the days of vengeance (retribution) ... there shall be great distress in the land and wrath upon this people.”

When the time comes for the tribulation to end and for Christ’s return to deliver the remnant of Israel, the battle of Armageddon will take place. Dan. 11:44 tells us that the king of the north will be drawn back from Egypt to the land of Israel. This is the “gathering” for the battle of Armageddon, referred to in Joel 3 and Rev. 16.

Dan. 11:44 says “tidings out of the east and out of the north shall trouble him” and could be related to “the kings of the east” in Rev. 16:12. This rumour or report is providentially arranged to gather the man of sin and his forces up from Egypt to Jerusalem. He shall “go forth with great fury to destroy and annihilate many.”

### **TENTS PLANTED ON HOLY MOUNT**

**D**an. 11:45 goes on to say that when he arrives back in the land of Israel, “he shall plant his palatial tents between the seas on the glorious holy mountain” or, as the Jerusalem Bible puts it: “the tents of his royal headquarters.”

The “glorious holy mountain” is of course, the temple mount which

is situated between the Mediterranean sea and the Dead sea. The total area of this mount within the enclosure walls of Herod's temple, is 35 acres. The "palatial tents" that will be pitched here will be for the man of sin and probably the officers and personnel of his army. And, as can be imagined, many of them could be pitched in an area of 35 acres. Zech. 14:15 also refers to the tent camps pitched around Jerusalem at that time.

But Joel 3 further informs us that multitudes of the army will be spread throughout the valley of Jehoshaphat, which is generally regarded as the valley of Kidron which runs between the temple mount and the mount of Olives. This valley runs south into the valley of Hinnom which is Gehenna - hell fire - Jerusalem's rubbish tip where fires continually burned - an appropriate place for anti-forces to meet with the fiery judgements of God! See Isa. 30:30-33. Joel. 2:20 says God will drive the northern army into a barren and desolate land (Dead sea area); their front ranks will be driven into the Dead sea, their rear ranks into the Mediterranean, and their dead bodies will stink because of their arrogance. Some have interpreted Dan. 11:45 and Joel 2:20 to mean the armies will spread throughout the land between the Dead sea and Mediterranean. Corpses will lay strewn everywhere, resulting in birds of prey having a feast (Ezk. 39:17-20). Seven months will be required to bury the bones in a valley on the east side of the Dead sea (Ezk. 39:11-16.)

But, as Dan. 11:45 says, the enemy "shall come to his end and none shall help him." The reason for this is explained in the following verses in chapter 12. It is the time for Divine intervention and the battle of Armageddon. Jesus and his angels (and archangels such as Michael) will come in great power and glory and destroy the occupying forces and their leaders, "and deliver everyone whose name is written in the book. And many of them who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Without any shadow of a doubt, this is the era of the second coming and kingdom of Christ!

The main sequence of events in this section of Daniel's prophecy is very much in harmony with Matt. 24 and 2 Thes. 2. It clearly teaches that one of the last events to occur prior to the second coming is the enemy stationing himself on the temple mount. While he is there, he will be destroyed by the brightness of Christ's coming and come to his end with no one to help him. The Lord will come suddenly to his temple, and the man of sin will not abide his coming!

Someone may want to split straws by pointing out that Dan. 11:45

makes no reference to a temple being on the mount or of the king of the north sitting in it. It simply says he pitches his tents there. This is true, but as all Bible students know, very rarely does one verse in Scripture give all the details on a subject. Scripture has to be compared with Scripture to gain all the details. 2 Thes. 2 tells us there will be a temple in the end time and that the man of sin will “sit” in it and be destroyed. But 2 Thes. 2 does not tell us that the man of sin will sleep or eat in the temple, or set up house in there. Dan 11:45 provides information in that respect by telling us that he pitches palatial tents on the mount, probably alongside the temple.

### THE TURKISH APPLICATION

**B**efore concluding this chapter, some comment should be made in relation to the view held by some that Dan. 11:40-45 was fulfilled during the era of the Turkish empire. The Turkish power is regarded as the “king of the north” due to conquering Syria. The Turks came against Egypt “with many ships” and had power over all the treasures of Egypt. Edom, Moab and Jordan also escaped out of their hands. And, in the first world war, the Turks planted their headquarters in Palestine, using the mosque of Omar on the temple mount as their military headquarters, after which they came to an end as a power in that area with no one to help them, due to being defeated and driven out by the British.

To regard these events as a fulfilment of Dan. 11:40-45 creates a number of problems.

Firstly, Dan. 11:40 says the prophecy pertains to “the time of the end” which means the last lap of history, immediately prior to the second coming of Christ. It relates to the events which precipitate the second coming. It could hardly be said that events pertaining to the Turkish empire, dating back as far as the 16th century fit into this category.

Secondly, it was made clear to Daniel at the beginning of the prophecy that the purpose of it was to inform him of “what shall befall thy people (Jews) in the latter days” (Dan.10:14). But the Jews were not in their land when the Turks invaded, and neither did the nation of Israel exist in the land when the British drove the Turks out. To affirm that the Turks fulfilled the prophecy means nothing befell the Jews at all, and that nothing is said about the great final battle of Armageddon, while a much lesser happening at the hand of the Turks is given in considerable detail.

The return of the Jews to their land and re-establishment of the nation of Israel in the latter half of the twentieth century ranks among the

greatest fulfilments of Bible prophecy and is one of the surest signs of the second coming. For this reason, these events form an integral part of many end time prophecies. Any interpretation, therefore, of the end time prophecy in Dan. 11:40-45 which omits these events, and incorporates less important events that do not directly relate to the second coming and battle of Armageddon, is suspect to say the least.

The whole purpose of Dan. 11:40-45 is to reveal the events that lead up to the return of Christ. But the application to the Turks results in the prophecy only leading up to 1917 when they were driven out of Palestine by the British. This results in a big gap between 1917 and the second coming - a gap during which the most significant events of Bible prophecy pertaining to the second coming have occurred!

As it stands, the Turkish application of Dan. 11:40-45 compels the conclusion that Christ's return would have to take place when the Turks were driven out of Palestine. But it is over eighty years since that happened and the return of Christ has still not taken place. Not only that, but the language used in Dan. 11:45 and 12:1 in relation to the defeat and destruction of the invader, speaks of Divine intervention, as will be the case with the return of Jesus accompanied by his angels and archangels. The defeat of the Turkish invader by the British and being driven back to Turkey, fails to meet the requirements of the prophecy in this respect.

The interpretation of the Turkish power being the king of the north was invented back in the days of Turkish occupation of Palestine, before the Jews returned to their land. Some Bible students, desperate to believe they were about to witness the second coming, gave this application. Time has proved their interpretation to be wrong, but unfortunately they still befuddle some minds and prevent them from facing reality and moving on with the signs of the times, putting outdated notions behind them.

Dan. 11:41 describes the land of Israel at the time of invasion as a "glorious land" i.e. a goodly land; a land of delight or ornament. The same expression is used in Dan. 11:16 and relates to the land cultivated and carefully kept by the Jews who occupied it at the time. The same Hebrew words translated "glorious land" are translated "pleasant land" in Dan. 8:9 which also relates to the land farmed and occupied by the Jews.

When the Turks invaded and occupied the land it was not glorious or pleasant. It had been abused, misused and neglected for centuries due to the Jews being in exile. But, as Joel 2:3 predicted, the land would be restored, "as the garden of Eden" prior to the end time invasion. And Ezk. 38:8,12 makes the same point, informing us that as a result of the Jews returning, the land which had been waste and desolate for so long, would

be restored, and become attractive to the enemy. Such is the position today, but not back in the days of the Turkish empire! Dan. 11:41 also says many in the glorious land will be overthrown when the king of the north invades. The reference is clearly to the Jewish population. But the Jewish nation did not exist in the land when the Turks invaded!

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## CHAPTER FOUR THE TEMPLE IN JOEL'S PROPHECY

**T**here are only three chapters in Joel's prophecy and they can all be related to the end time. The chapter divisions have been inserted by the translators and should be ignored because they destroy the continuity of thought.

The prophecy starts with plagues of locusts invading the land of Israel, devastating it due to the spiritual indifference and lethargic attitude of the people towards God and His Word. This is indicated in the indictment given against them in verse 5: "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine ...."

Chapter 2:20 explains that the locusts are not to be taken literally, but represent a "northern army" which invades Israel. This northern army links with the king of the north in Dan. 11:40, and the army from "the north parts" in Ezk. 38 which invades Israel in the "latter days."

Some commentators have attempted to apply Joel's northern army to the Assyrians or Babylonians who invaded Israel in Old Testament times, during the 6th and 7th centuries B.C. But the names of those nations never occur in Joel's prophecies, and other statements rule them out.

For example: Joel. 2:19,26 make the point that when the northern army has been destroyed, Israel will "no more" i.e. never again become a reproach among the nations or be put to shame. This was not the result of the destruction of the Assyrians and Babylonians. The Jews have become a reproach and have been put to shame many times since.

Joel's prophecy must therefore refer to the last and final invasion of Israel, which of course is the one referred to in Dan. 11:40-45, Ezk. 38 and Zech. 14 etc, which occurs prior to the second coming of Christ.

Joel 3:17 says "foreigners will not invade her anymore." And 3:20 says "Judah shall be inhabited for ever and Jerusalem from generation to generation." This was certainly not the outcome of the destruction of the Assyrians and Babylonians. There have been other times since then, that foreign nations have invaded Israel and caused the land to not be inhabited by the Jews.

Joel 2:20 describes how God will remove the northern army and explains where He will drive them to their doom, causing a foul stench of corpses to ascend in the area: "I will drive the northern army far from you, pushing it into a parched and barren land, with its front columns going into the Eastern sea (i.e. the Dead sea) and those in the rear into the western sea (i.e. the Mediterranean). And its stench will go up; its smell

will arise.” (N.I.V.)

Such is the fate of the armies whose tents are pitched between the seas on the holy temple mount and throughout the valley of Kidron and surrounding terrain of Jerusalem when God’s judgement falls upon them at the second coming. This has never been fulfilled and cannot be applied to any invading forces in the past.

## OUTPOURING OF SPIRIT

**J**oel 2:28-32 refers to the outpouring of the Holy Spirit “before the great and terrible day of the Lord come.” As shall be pointed out shortly, “the day of the Lord” is expressive of Divine judgement, and occurs in the book of Joel, firstly in relation to God’s judgement on Israel in the form of an invasion of the enemy, and secondly in relation to God’s judgement later upon the invading forces when the time of their occupation and the tribulation they cause has run its course. “The great and terrible day of the Lord” in 2:31 relates to God’s judgement of Israel, as can be seen in v 11 where “the day of the Lord is great and very terrible” is clearly in the context of the invasion of Israel. The outpouring of the Spirit must therefore take place before the invasion. This certainly did not happen prior to the invasion of the Assyrians and Babylonians.

The apostle Peter, of course, quoted this section in Joel 2:28 when the Holy Spirit was poured out upon the first century church. He said “This is that which was spoken of by the prophet Joel.”

In view of the end time context of Joel’s statement, Peter could hardly mean “This is (a fulfilment of) that spoken of by Joel.” He is more likely to have meant “This is (the same Spirit as) that spoken of by Joel.”

Many Bible students accept, on the basis of the context of Joel’s prophecy concerning the outpouring of the Spirit, that it applies to the end time, “before the great and terrible day of the Lord come,” i.e. before Armageddon, and therefore could not have been fulfilled during the first century A.D. The outpouring of the Spirit prior to A.D. 70 was a foreshadow.

Some not wanting to believe there will be an outpouring of the Holy Spirit prior to the second coming, have regarded Joel’s prophecy as referring to the immortalization of the saints at the second coming. Objections to this view may be stated as follows.

1. It is clearly stated that the outpouring takes place “before” the great and terrible day of the Lord, not after.

2. Peter clearly applied the outpouring to a mortal experience and

made no reference to it having the effect of conferring immortality. Joel 2:28 says the Spirit would be poured out on all flesh, but says nothing about changing flesh into Spirit nature.

3. Joel says the effect of the Spirit will be: “your sons and daughters shall prophesy, your old men will dream dreams and your young men shall see visions.” This hardly sounds like the immortal state. There will not be “old” and “young” immortals, for all being immortal, will live eternally and be ageless. Those who are immortal will not get tired or weary and will not need to sleep and therefore will not “dream dreams.”

As shall be pointed out in later chapters, the outpouring of the Spirit before Christ’s return is confirmed in a number of places in the book of Revelation.

Joel 3:16 says “the Lord also shall roar out of Zion and utter His voice from Jerusalem, and the heavens and the earth shall shake,” when He executes judgement upon the invading forces. This “shaking” is also mentioned in Ezk. 38:19 and Zech. 14:4-5. No such shaking took place in the land of Israel when God’s judgements fell on the Assyrians and Babylonians.

Neither did “a fountain flow forth from the house of the Lord” as mentioned in Joel 3:18, Zech 14:8. Ezk. 47.

Every direction in which we turn in the book of Joel, it projects us into the end time. Concerning the invasion and occupation by the northern army, 2:2 says that “there has never been the like, neither shall there ever be after it ....” These words remind us of “the time of trouble such as never was since there was a nation nor ever shall be” in Dan. 12:1 and Matt. 24:21.

## LAND LIKE THE GARDEN OF EDEN

**J**oel 2:3 says that as the northern army advances upon Israel, the land is like the garden of Eden before them. As pointed out before, this refers to the restoration of the land as a result of the return of the Jews. But the same verse goes on to say: “But behind them it is left a desolate wilderness.”

Two points are made here:

1. The king of the north desolates the land. “Abomination of desolation” is therefore an appropriate title for him. The desolation he causes must be severe to liken his invasion to swarm upon swarm of locusts!

2. The words “behind him” indicate the invader continues south

through the land of Israel, leaving it behind him. This ties in with Dan. 11:42-43 which says he presses on down to Egypt after conquering Israel.

## **THE DAY OF THE LORD**

**N**ow, the theme of Joel's prophecy is "the day of the Lord," and the phrase occurs five times. (1:15. 2:1, 11, 31. 3:14). Significantly enough, it is also the theme of the book of Revelation (Rev. 1:10).

As mentioned before, "the day of the Lord" is expressive of Divine judgement, and there are two different stages or phases involved. In Joel 1:15. 2:1, 11, 31, reference is made to the first stage of judgement upon Israel by an invasion from the north.

Joel 3:14 refers to the second "day of the Lord" or second phase of God's judgement which falls upon the invading forces. Chapter three clearly relates to the battle of Armageddon - a battle that has never happened in the past.

In Joel 2:25 we are told that when God has dealt with the northern invader, He "will restore the years that the locust has eaten." The "locust," of course refers to the northern army, and the reference to the "years" he has eaten, either means that what Israel has taken years to grow and develop in the land will be destroyed in one foul swoop, or the enemy will occupy the land for a certain number of years, devouring the fruit of Israel's labour. Or, it could mean both. As we shall see in a later chapter, certain Scriptures do teach that the tribulation period, caused by the invasion and occupation by the enemy, lasts for several years.

## **THE HOUSE OF THE LORD**

**H**aving established that Joel's prophecies pertain to the end time and are yet to be fulfilled, we come to the main point, namely that reference is made in these prophecies to an altar, temple and Jewish priests existing in the land of Israel at that time.

For example, 1:9 says: "the meal offering and drink offering is cut off from the house of the Lord: the priests, the Lord's ministers, mourn." Verses 13 and 16 also refer to "the house of the Lord" (temple) three more times, as well as the altar and priests.

In view of this, it is natural to conclude that a Jewish temple will exist at Jerusalem when the northern army invades, as was the case when the Assyrians, Babylonians, Greeks and Romans invaded.

Joel's prophecy therefore confirms Matt. 24 and 2 Thes. 2, which as

we have seen teach that the existence of a Jewish temple is a pre-condition for the second coming.

## REMOVAL OF MOSQUE TRIGGERS INVASION

**I**t could in fact be the building of the temple that sparks off the invasion. It is reasonable to assume that the Jews would insist that the Moslem mosque, which sits on the original temple site be removed. Whether this was done by carefully dismantling it so it could be erected on another site, or by some religious fanatic blowing it up, or by a stray scud missile from Iraq or some other hostile Arab neighbour accidentally hitting it, or by an “act of God” such as an earthquake demolishing it; the erecting of a Jewish temple in its place would cause outrage throughout the Moslem world, for it is their third most holy mosque.

The building of a Jewish temple would result in the immediate unification of all Moslem nations against Israel. A “Jihad” or holy war would be proclaimed, triggering off the invasion of Israel that ultimately leads to the battle of Armageddon.

Moslem nations are certainly involved in the northern army which invades Israel, and some of them are mentioned by name in the word of prophecy. Ezk. 38:5-6 mentions Persia (Iran), Ethiopia, Libya, Togarmah (Turkey), and some of the other names in this chapter have been identified with the area between the Black and Caspian seas where Moslem states exist today.

In Dan. 11, “king of the north” involves the territories of Turkey, Syria, Iran, Iraq and Afghanistan. Verse 41 implies that “Edom, Moab and Ammon” (Jordan today) will support the invasion, and v 43 confirms that the Libyans and Ethiopians will be involved.

Joel 3:4 mentions “Tyre and Zidon” which is Lebanon today, as well as “all the coasts of Palestine” which was the territory of the ancient Philistines, now occupied by the Palestinians.

So, a double ring of hostility is presented in the prophetic Word, surrounding Israel, involving her close and distant Moslem neighbours. These will all form a confederacy to attack Israel with a view to destroying her as a nation and turning the land into a Moslem state or “kingdom.”

Reference is made to this in a prophecy in Ps. 83. It refers to Israel’s enemies who hate her and who take crafty counsel against her. They say: “Come let us cut them off from being a nation, that the name of Israel may be no longer remembered.” Verse 5 says they are unanimous in their plot

and then a list of those involved in the confederacy is given. The territories occupied by the nations mentioned, are today occupied by Moslem nations.

### **A HOLY WAR (JIHAD)**

**C**oming back to Joel's prophecy, we are told in 3:9 that a proclamation goes out to Israel's enemies to "prepare war." The Hebrew word for "prepare" is "qadash" which means hallow, sanctify, make holy. It is actually translated "sanctify" in Joel. 1:14. 2:15-16. So, instead of reading "prepare war," it could read "sanctify war," and the marginal reference of some Bibles give this as an alternative rendering. The New English Bible reads: "Declare a holy war." It is evident from this that a "Jihad" or holy war will be proclaimed against Israel by Moslem nations, and as suggested it could very well be triggered off by their holy mosque being removed in order that a Jewish temple be erected in its place.

As can be imagined, the first thing these invaders would do when they conquer Israel, would be to desecrate the temple and stop the sacrifices being offered on the altar. Joel's prophecy refers to this. In 1:13 we read: "Put on sackcloth and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering are withheld from the house of your God."

Reference is also made in Joel. 3:5 to the invaders taking God's silver and gold, His precious treasures, and carrying them into their temples. What else could God's silver and gold and precious treasures be than those which belong to His temple? Why else would the enemy carry them into their temples? It is surely implied here that the invader will, as part of the process of desecrating the temple, strip it of all its valuable embellishments.

Strong's concordance says the Hebrew word "heykal" translated "temples" means a large public building, such as a palace or temple. The word is actually translated "palace" in several places. Mosques are large public buildings, and the word could be given that application in relation to Moslem invaders. It would not be surprising if silver and gold taken from a Jewish temple, regarded as usurping the site of a Moslem mosque, were transferred to a mosque or mosques as trophies of conquest.

Ezk. 38:13 also mentions silver and gold among the spoils the enemy intends to carry away, but this could refer to the general wealth of the Jewish population. Zech. 14:1-2 says their houses will be looted and the

spoil will be divided among the victors before their very eyes. But, v 14 goes on to say that when the Lord returns and destroys the invader, all the gold and silver in the possession of the enemy shall be regathered.

Dan. 11:43 also mentions that the invader will gain control of the treasures of gold and silver and all the precious things of Egypt. Considering that the word of prophecy predicted that Egypt would become a “base” nation, poor and powerless, this may seem a contradiction. Egypt may be poor when it comes to money in the bank, but she has countless millions of dollars worth of treasures of gold and silver in the museum, found in Tutankhamen’s tomb in 1922, not to mention other archaeological treasures that have been found. And who knows what other valuable treasures may be uncovered by the archaeologists before the end comes!

### CONTRADICTION?

**I**n previous chapters the point has been made that the leader of the invading forces, the “man of sin,” is irreligious - an atheist. So how does this line up with what has been said about the invading forces being Moslem nations? As we know, Moslems are deeply religious - fanatically so in some cases.

The simple answer is, that although Moslem nations are involved in the invading force, the leader is not a Moslem and neither are his people. We need to go back to Ezk. 38 to see this.

Attention has already been drawn to the fact that Ezk. 38:5-6 mentions certain Moslem countries which form part of the confederacy that will invade Israel. But v 1 mentions the leader and his territory. This is how it reads in the Jerusalem Bible: “Son of man, turn towards Gog and the country of Magog, the prince of Rosh, Meshech and Tubal ...” The following verses say that God is going to draw Gog and his troops down into Israel for invasion.

### GOG

**I**n these verses “Gog” is a symbolical name given to the leader of the invasion, and he is said to be “prince of Rosh, Meshech and Tubal.” “Gog,” according to Young’s Concordance, means “high,” “mountain.” This would be an appropriate title for someone who had a high opinion of himself and who was arrogant and haughty as the man of sin clearly is.

## ROSH

**R**osh, according to many reliable authorities, was the ancient name for Russia, and some identify “Meshech” with Moscow, and “Tubal” with Tobolsk in Siberia. However, most atlases put Meshech and Tubal around the southern part of the Black sea area.

Some of the revised versions of the Bible translate Ezk. 38:15 in terms of Gog being in “the uttermost parts of the north” i.e. north of Israel, which is the geographical centre in Bible prophecy. Moscow is certainly in the uttermost parts of the north in relation to Israel. In fact, the longitudinal line that runs through Jerusalem, runs directly through Moscow. However, Gog does not necessarily have to come from an area that far north in Russia. He could come from a southern area. Ezk. 38 says he comes from “the land of Magog,” which most Bible atlases put just above the Caspian sea.

The leader then of the anti-Israel confederacy is a Russian. And in view of the atheism and anti-Semitism of which Russia has a history, it is not difficult to imagine an anti-God, anti-Israel dictator emerging from that country with an army to invade Israel. Previous rulers of Russia such as the Czars were religious men. They believed in God. But the end time ruler will be different from his predecessors. As Dan. 11:37 prophesied: “He shall not regard the God of his fathers .... nor regard any god, for he shall magnify himself above all.”

## UNHOLY ALLIANCE

**A**nd it is not difficult to imagine religious nations such as the Moslem countries mentioned, due to their mutual hatred of Israel, being prepared to link up with an irreligious leader of a super power to gain their own ends. Political expediency has a history of sinking major religious and ideological differences to be united in a mutual cause! For several decades now, Russia has been doing business with, and supplying military hardware to some of the Moslem countries mentioned in Bible prophecy and giving them economic aid and technological support.

During the latter half of the 20th century, some Moslem nations formed a confederacy to invade and attack Israel, but failed to gain victory and were decisively defeated. It would come as no surprise therefore, if they accepted the opportunity to be supported by a super power such as Russia, and “gave their power to the beast.”

## A GUARD TO THEM

**I**n connection with this it is interesting to note that Ezk. 38:7 refers to Gog as being “a guard” to them. This phrase speaks of the Russian leader providing cover, defence and support, exercising a vigilant watch over all the military movements of the confederacy to make sure it is well organized and efficient, avoiding major botch-ups. Unlike previous invasions, when the Arab armies were thrown into disarray, broke rank and fled for their lives or surrendered to Israel, this end time army will be more disciplined and determined. Joel 2:3-9 says this about them:-

“A fire devours ahead of them (flame throwers or napalm bombs?) ... As with the rumbling of chariots (tanks?) they leap over the tops of the hills; like the crackling of fire that devours the stubble (gun-fire?), as a powerful army set in battle array. Before them the people (Jews) are in anguish; all faces grow pale. Like warriors they charge; they climb the walls like men of war; and they march, each in his own path, not swerving from their course or breaking rank. They do not jostle one another; each marches in his path; they burst through the weapons and are not halted. They leap upon the city (Jerusalem); they shall run upon the walls; they shall climb up into the houses; they shall enter in at the windows like a thief. The earth shakes before them (caused by the rumbling of tanks and heavy artillery); the heavens shall tremble” (rumble and vibrate through fighter planes, rockets and missiles, causing “wonders in the heavens” and “columns of smoke” v 30).

Dan. 11:40 describes it in terms of the enemy advancing “like a whirlwind (tornado) with chariots,” and Ezk. 38 refers to it as a “storm.”

The Russian navy will also be involved because Dan. 11:40 says the king of the north will come with “many ships.” They will come down the Mediterranean to the coast of Israel and unleash their missiles and marines.

## A DIFFERENT INVASION?

**I**t is not difficult to see from Dan. 11:40-45, Joel’s prophecy and Zech. 14:1-2 that the northern invader will not be destroyed the moment he sets foot in the land of Israel. These prophecies clearly teach that Israel will be defeated and looted and suffer much death, destruction and desolation. The king of the north will move on south to invade and occupy Egypt, and at a later date he will be drawn back to Israel and be gathered to Jerusalem for the battle of Armageddon at which he will be destroyed by the brightness of Christ’s coming.

But Ezk. 38 does not refer to the invasion being successful. No reference is made to Israel being defeated or of the invading forces moving further south to conquer Egypt. Reading this chapter by itself, gives the impression that God intervenes when the invader enters the land and destroys him before he can destroy Israel.

This has resulted in some concluding that this invasion is different from the one mentioned in the other prophecies, and cannot be paralleled with them. One school of thought is that when the invasion of Ezk. 38 takes place, Jesus will have returned and be enthroned at Jerusalem. For this reason, the invader will be destroyed before he can conquer Israel and occupy the land.

Before having a closer look at this, it should be pointed out that care needs to be exercised in relation to forming conclusions on the basis of one account failing to supply the same details that are supplied in other accounts. If all the accounts involved have enough details in common to suggest they run parallel with each other, then too much should not be made about the omission of some details by any one of them.

Otherwise one could go through the four Gospels and end up with different accounts of the life and ministry of Jesus, because there are many quite major details mentioned by some but omitted by others. But the truth of the matter is that they are all parallel accounts, and the details are supplementary and complementary to each other. When put together, they form a fully detailed picture.

## **EZEKIEL CHAPTER THIRTY NINE**

**I**f we move on to Ezk. 39 we come across some statements which refer back to the invasion recorded in chapter 38, some of which are significant time markers which indicate that the invasion will be successful and that the invader will not be destroyed until some later period.

For example, Ezk. 39:10 tells us that after the invader has been destroyed, the Jews will burn his weapons with fire “and spoil (plunder) those who spoiled them, and rob those that robbed them.” It is taught here that the invader’s “evil thought” to “take a spoil” as predicted in 38:12, does take place and is not prevented by Divine intervention. This plundering of Israel by the end time enemy, as already pointed out, is also referred to in Joel 3:5 and Zech. 14:2.

Ezekiel 38:13 mentions that Sheba and Dedan and the merchants of Tarshish will say to Gog: “Have you come to take spoil? Have you

gathered your hordes to carry off plunder? To take away silver and gold, cattle and goods?" If Jesus has returned in great power and glory and is enthroned in Jerusalem, having demonstrated that he can defend his people and land, the diplomatic interrogation and expression of concern and anxiety by Sheba, Dedan and Tarshish concerning Israel being invaded, seems to be out of place. According to various Scriptures, these nations will have acknowledged Christ and submitted to his rule (Ps. 72:10, 15. Isa. 60:6, 9. 66:19). In view of this, why should they be concerned about what invading forces might do to Israel?

Some have also had difficulty with "cattle" being one of the motives for the invasion. In times of famine, food is a top priority, and Jesus warned that famines would precede his return.

Further confirmation of the invasion being pre-adventual can be seen in Ezk. 39:22. We are told here that after the destruction of the invader, "the house of Israel shall know from that day forward that I am the Lord their God." This implies that up until the destruction of Gog and his armies, the house of Israel does not know or acknowledge their God. But if the return of Christ and battle of Armageddon and repentance of Israel (Zech 13), and establishment of the kingdom had taken place prior to this, they would surely know and acknowledge the Lord!

Moreover, Ezk. 39:23 goes on to say that after the destruction of Gog it shall be understood that Israel went into captivity due to their iniquity, and that it was because of their sinfulness that God hid His face from them and gave them into the hand of their enemies and allowed them to fall by the sword.

It is evident from this that prior to the destruction of Gog, God will have hid His face from Israel, allowed them to fall by the sword of the enemy, and suffer a period of "captivity." But how could these words apply if, prior to the destruction of Gog, Christ has returned and delivered Israel from a previous invasion and occupation of the enemy? Quite the opposite would be the case!

The "captivity" according to Ezk. 39:27 will involve Jews being taken prisoner to their enemies' lands, and more will be said about this in another chapter.

The "captivity" is also referred to in Zech. 14:2: "the city (Jerusalem) shall go forth into captivity" (i.e. exile). And the reference to falling by the sword in Ezk. 39:23 connects with 38:4 which speaks of Gog's army "handling swords." They obviously use them against Israel, causing many Israelites to fall in battle. Dan. 11:41 says many in the glorious land shall be overthrown (the word "countries" in the A.V. is in italics, indicating it

is not in the original text and has been added by the translators. It is omitted by many modern versions). The R.S.V. reads: "He shall come into the glorious land. And tens of thousands shall fall." Zec. 13 says two thirds of the Jewish population will perish and the final third shall be put through the fire (of tribulation caused by the occupation of the enemy).

Ezk. 39:25 says "Now will I (God) bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name." And v 28 says It will not be till "then" that they shall know the Lord.

The words "now" and "then" are very specific time markers. They refer to when Gog and his armies have been destroyed and clearly imply that up until that time, Israel has been captive to the enemy and under the judgement of God, not His mercy. This would not be possible if Jesus had returned and set up his kingdom before hand.

### AT REST DWELLING SAFELY

**E**zk. 39:26 says that it was when they "dwelt safely in their land and none made them afraid" that they sinned against God and suffered shame as a result. This is a direct reference back to Ezk. 38:11 which describes Israel's position prior to Gog's invasion as being at rest dwelling safely, without walls bars or gates.

The expression "dwell safely" is also used in Ezk 34:28 to describe Israel's position in the kingdom of Christ, and it is because of this that some have concluded the kingdom must be established when Gog's invasion takes place. But Ezk. 39:26 makes it clear that this is not the case. Israel would hardly be committing sins of such a serious nature as to warrant an invasion of enemy forces and the shame of defeat, if she has been spiritually regenerated by Christ's return.

The phrase "dwell safely" is clearly used in two ways in Scripture - a good and bad way. In Ezk. 34:23-28 it describes the sense of confidence Israel will experience as a result of sheltering under and trusting in the safety of Divine power. But Ezk. 38:11 refers to the sense of confidence Israel will have as a result of trusting in her own might and power. The pride and arrogance and sense of self-sufficiency that is behind this, leaving God out of the equation, will be the reason and motive for God sending the enemy into the land to break their power, shatter their ill-founded confidence, and humble them in preparation for the coming of their Messiah. The invasion would obviously have to be successful to achieve this!

An example of the same phrase being used for both a pre-adventual and post adventual event is “like the garden of Eden.” It occurs in Joel 2:3 in relation to the land of Israel restored by the Jews prior to the second coming and it occurs in Ezk. 36:35 in relation to the land being restored by Christ after his second coming.

### **BIG CHANGES AHEAD**

**T**he reference to Israel being at rest, dwelling safely or confidently without walls bars and gates prior to the invasion, suggests the nation will not feel under threat of invasion or war. In order for this situation to arise and for Israel to confidently build a temple in the place of a holy mosque, will require some big changes from the present situation at the time of writing.

For a start, it would require the religious party of orthodox Jews who want a temple, to gain more political power and a much more dominant position in government. It could also require another major war with the neighbouring Arabs and Palestinians in which victory for Israel was so decisive and overwhelming, that Israel could rest confidently in peace, not fearing attack from the enemy and confidently remove the mosque and build a temple.

Or it may simply be a case of persuasive “prophets” convincing the right number of people in power that it is God’s will for a temple to be built, assuring them that if they are obedient to His will, no matter what problems and dangers it will create, He will bless and protect them. Scripture provides many precedents of this kind of scenario in Bible history.

Impossible as such developments may appear to be on the basis of the present situation, we need to guard against making the same mistake as those who lived before the Jews returned to their land. Such a return looked so impossible from a human point of view, that many found it impossible to believe. This resulted in spiritualizing away the prophecies which taught it and giving them false applications.

It would be a tragedy if time proved that those today who can see the return of the Jews with their own eyes, and who say they would have believed it had they lived in the days of their fathers when there was no sign of it taking place, failed to see and believe the final future events pertaining to God’s end time programme for Israel. How easy to be wise after the event. But the whole point of Bible prophecy is to be wise before the events take place, and not use seemingly impossible situations as an

excuse for not believing. “Not by might nor by power, but by My Spirit says the Lord.”

## A GREAT EARTHQUAKE

**A**nother point to consider is that among the judgements listed in Ezk. 38:19-23 that God will pour out on Gog and his armies, is “a great shaking in the land of Israel ... the mountains shall be thrown down and the steep places shall fall, and every wall shall fall to the ground.”

This reference to mountains being torn asunder by earthquake, calls to mind the prophecy in Zech. 14:4 which refers to the mount of Olives splitting apart as a result of the mighty earthquake which occurs at the second coming of Christ. Joel 3:16 likewise says “the heavens and the earth shall shake.” And Rev. 16 the Armageddon chapter, declares that there shall be “a great earthquake such as has never been since men were upon the earth, so mighty an earthquake and so great.” It will cause the cities of the nations to collapse and fall (v 19) and islands and mountains will disappear (v 20).

Now if Jesus has returned before Gog’s invasion, and is enthroned in Jerusalem reigning over the restored nation of Israel, then the earthquake sent as a judgement upon Gog which convulses the land so violently that it causes mountains to be thrown down and “every wall” of every building to fall to the ground, would surely wreck and destroy the restoration work.

It would also seem strange that if Jesus had already returned in power and glory, every eye having seen him and profound geographical changes having taken place, that it will not be until later when another invasion of Israel takes place and Gog is destroyed, that God will be magnified and sanctified and known in the eyes of many nations. Is it not the consistent testimony of Scripture that it will be the second coming of Christ that will have this effect?

Finally, if Jesus returns prior to the invasion mentioned in Ezk. 38-39 and has established his kingdom, would this not mean that the millennial temple would be built and in service? Why then are all the details of its construction given after Ezk. 38-39 instead of before?

\* \* \* \* \*

## CHAPTER FIVE THE BEAST

**W**e read in Ezk. 39:4 that when God enters into battle with Gog and his armies, causing them to fall down dead upon the ground, He will give them to the ravenous birds of every sort and to the beasts of the field to be devoured.

This message is repeated in v 17-20 in greater detail: “Son of man, this is what the Sovereign Lord says: Call out to every kind of bird and all the wild animals: Assemble and come together from all around to the sacrifice I am preparing for you, the great sacrifice on the mountains of Israel. There you will eat flesh and drink blood. You will eat the flesh of mighty men and drink the blood of the princes of the earth as if they were rams and lambs, goats and bulls - all of them fattened animals from Bashan. At the sacrifice I am preparing for you, you will eat till you are glutted and drink blood till you are drunk. At my table you will eat your fill of horses and riders, mighty men and soldiers of every kind; declares the Sovereign Lord.” (New International).

Now reference is made to this passage of Scripture in Rev. 19:17-18: “And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in mid-air. Come, gather together for the great supper of God, so that you may eat the flesh of kings, generals, mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great.” “... and all the birds gorged themselves on their flesh.” (v 21).

The context of this passage reveals it relates to the fate of “the beast and the kings of the earth, and their armies” who have “gathered together” to do battle with Christ and his army, which of course is the battle of Armageddon referred to in Rev. 16. The “kings of the earth” associated with the “beast,” are referred to as “ten horns” which are identified with the beast in a number of Scriptures. For example Rev. 17:12 says: “The ten horns you saw are ten kings who have not yet received a kingdom, but who for one hour will receive authority as kings along with the beast.”

The fact that the Spirit has connected the destruction of Gog and his confederates in Ezk. 39 with the destruction of the beast and ten horns in Rev. 19, strongly suggests the two are linked i.e. the “beast and ten horns” will incorporate Gog and his confederates.

## THE BEAST AND BEASTS

**B**east is a term used by the Spirit since Old Testament times to denote Gentile powers who gain control over the nation of Israel. During the long course of Israel's history as a nation, a number of major Gentile powers have indeed gained control over her, starting with Egypt then Assyria, Babylon, Persia, Greece, Rome.

Dan. 7:1-7 refers to four different beasts which represent Gentile powers. The first is like a lion, the second is like a bear, the third is like a leopard, and the fourth is different from the others: "dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with its feet."

These four beasts are generally regarded as referring to the Babylonian, Persian, Greek and Roman empires which in turn gained control over the then-known world including Israel. They parallel with the head of gold, chest and arms of silver, belly and thighs of brass and legs of iron in the prophecy in Dan. 2 of the metallic image of a man.

## TEN HORNS

**D**an. 7:7 goes on to make reference to the beast having ten horns, and verses 23-24 make it clear that the horns represent a later development or phase in the history of beast power. The ten horns parallel with the ten toes of the metallic image.

Some have advocated that the ten horns represent kingdoms established on the territory of the Roman empire by invading barbarians in the 4th and 5th centuries A.D. But there are several problems with this view. Firstly, it is by no means an established fact that there were exactly and only ten tribes involved. Secondly, they did not unite, i.e. "have one mind" as we read in Rev. 17:13.

Thirdly the horns are depicted as being on the beast, which means they belong to him and form part of his power structure. A beast wears its horns; the horns do not wear a beast. A beast fights with its horns; the horns of a beast do not fight against the beast. For this reason it would be inappropriate for the ten horns to represent outside powers that were antagonistic towards the beast and which invaded his empire and incorporated themselves within it. Rev. 17:12-13 indicates that the ten horns become part of the beast by voluntarily submitting to him and giving their power to him, not by invasion, forcing themselves upon his territory and gaining power over him. They support him, not strike against

him.

For example, in Dan. 8:5 reference is made to a goat with a notable horn. The goat represents the Greek empire and the horn represents the first great king of the empire, Alexander the Great. It does not represent an outside force which was against the empire and invaded it to take it over! The same applies to the four horns in v 8 which came up after the first horn was broken. They represent four of Alexander's generals who ruled the empire after his death, not outside powers that invaded the Greek empire and divided it up among themselves.

When a horn or horns represent an outside power which forces itself on to a beast by war, the Spirit specifically says so, as in the case of the "little horn" in Dan. 7:8 which came up among the 10 and plucked 3 of them up by the roots.

The fourth problem is that the first four beasts in Dan. 7 which correspond with the first four sections of the metallic image all represent powers that gained the ascendancy over the nation of Israel. This is the purpose of the prophecies. The nation of Israel is the focal centre. But the nation of Israel was non-existent when the Barbarians invaded the Roman empire.

The fifth problem is that the ten horns along with the ten toes, clearly exist contemporary with Christ's return. In Dan. 2 the stone that smashes the metallic image on the feet and toes represents the return of Christ. And as we have seen, the beast and ten kings (horns) in Rev. 19 and 17:12-14 are destroyed at the second coming.

This means therefore, that there is a leap forward in the prophecy in Dan. 7:7 from the time of the Roman empire to the time of the end. The reason for this as should become apparent, is because during the interval the nation of Israel was non-existent due to the dispersion caused by the Romans. Because Bible prophecy has the nation of Israel as its focal centre, it does not concern itself with the movements and developments of nations that have no bearing or influence on the nation.

Such "leaps" in the prophetic Word are seen elsewhere. For example, the continuous character of the prophecy in Dan 11 breaks off and takes a giant leap of many centuries to the time of the end. Various Messianic prophecies depict Jesus as a suffering servant and reigning king, but there is a gap of 2000 years between these two appearances. A similar gap is between "the acceptable year of the Lord" and "the day of vengeance of our God" (Isa. 61:2). When we read that "it is appointed unto men once to die, but after this the judgement," a period of thousands of years is spanned for many people.

## THE LAST BEAST

**N**ow, as pointed out before, a number of different Gentile nations or empires during history have exercised power over the nation of Israel, and each one constituted a “beast.” The “beast” referred to in Rev. 17 and 19 however, is the last one to invade and exercise power over the nation of Israel. This “beast” is, as it were, the last phase of beast power - the last of a succession of Gentile powers to conquer Israel.

For this reason, Rev. 13:1 and 17:3 depict the beast as having seven heads, which as Rev. 17:10-11 goes on to intimate, represent the successive stages of beast power throughout history. This is how the verse reads in the revised versions: “The seven heads are seven hills on which the woman sits. They are also seven kings. Five have fallen, one is, the other has not yet come; but when he does come, he must remain for a little while. The beast who once was and now is not, is an eighth king. He belongs to the seven and is going to his destruction.”

These verses indicate that the “heads” represent successive beast powers, not contemporary powers. The ten horns are contemporary and exist together at the coming of Christ, but not the heads. The last head must therefore be the leader of the last invasion of Israel who ends up doing battle with Jesus at the battle of Armageddon, namely “Gog” - the king of the north” - “the man of sin” - “the son of perdition” (2 Thes. 2:3).

Significantly enough, Rev. 17:8,11 say the beast “goes into perdition” (ruin, loss, destruction. It is the same word that describes the destiny of the man of sin).

Rev. 19:15 says the beast will be smitten by the sharp sword that goes out of the mouth of Christ, which can be linked with the reference in 2 Thes. 2:8 to Jesus consuming the man of sin with “the Spirit of his mouth.” And Rev. 13:6 says the beast will blaspheme God’s tabernacle, which could be linked with the temple in 2 Thes. 2. This beast is clearly a blatant blasphemer: “He opened his mouth in blasphemy against God” Rev. 13:6. Everything said about him links up with the anti-theistic man of sin in 2 Thes. 2.

## A COMPOSITE BEAST

**A**s pointed out, the lion, bear, leopard and ferocious looking beast in Dan. 7 represented the powers of Babylon, Persia Greece and Rome. But the last beast in history is presented in the book of Revelation as a composite beast consisting of the beasts that preceded it. Rev. 13:2

describes it as a beast “like a leopard, with feet like those of a bear and a mouth like that of a lion” - a ferocious looking beast.

In Dan. 7 the “leopard” represented Greece; the bear represented Persia (Iran today), the lion represented Babylon (Iraq today), and the ferocious looking beast represented Rome.

This indicates that the beast will incorporate, or be supported by both European and Middle East nations. This is further indicated in Rev. 17:9-10 where it is taught that the seven heads of the beast not only represent seven successive kings or beast kingdoms, but also seven hills upon which the harlot woman sits, which is generally understood to signify Rome, the capital of Italy. This indicates that Italy, the mother country of the great Roman Empire, will form part of the Beast’s dominion in the end time.

In addition to this it could be mentioned in passing that some expositors on the basis of migration identify Gomer and Magog in Ezk. 38 with France and Germany, but that is open to debate. Most Bible atlases put Gomer and Magog north of the Black and Caspian seas.

It is generally believed among students of Bible prophecy that references to countries in the prophetic Word apply to the original geographical locations of those countries, irrespective of who might be living there now, and irrespective of where the original inhabitants may have migrated.

In view of the fact that the description of the end time beast in Revelation has so many similarities to the beast representing the Roman Empire in Dan. 7, it is natural to conclude that it will exercise power over at least the same territory as the Roman Empire. Ezk. 38:6 says “many people” will support him. “All who dwell upon the earth shall worship him, whose names are not written in the Book of life.” Rev. 13:8.

### **THE BEAST IS NOT THE HARLOT**

**A**s in the case of the man of sin, some have also thought that the beast refers to the Roman Catholic church over which the Pope presides. They believe that the harlot, who is pictured riding the beast in Rev. 17:3, is also the beast. But Scripture makes a distinction between the beast and harlot, and failure to acknowledge this creates confusion and contradiction.

The beast, being the man of sin, is atheistic - anti-God - anti-church. And Rev. 17:15-17 tells us that the beast and the ten horns hate the harlot and destroy her with fire, because this is God’s will and He puts it into their heart to fulfil it. Verse 18 then makes the point that the woman

represents the great city which reigns over the kings of the earth.

At the time this message in Revelation was given, Rome was the capital city of pagan Rome, but later became papal Rome's capital - the headquarters of the Roman Catholic church. Ultimately, in the end time it will become the nerve centre of a world wide ecumenical super-church, and have considerable control and influence over the nations represented by the beast, prior to the beast coming to full strength and power.

The fact that the 10 horns are not depicted wearing crowns while the woman sits on the beast indicates the beast has not come to fullness of power at this stage. When he and the 10 horns come to power (Rev. 17:12), the 10 horns are then seen wearing crowns (Rev. 13:1).

Until this time of power arrives, the beast, who basically hates the harlot being on his back, will deem it politically expedient to put up with it. Ultimately however, it will be put into his heart to deal the death blow to Rome as part of his policy to stamp out religion. During this period, the pressures that will be brought to bear on Christendom, as well as those who have embraced the true Christian faith, will be so life-threatening, that many will forsake their faith. This is referred to in 2 Thes. 2:3 as a great falling away.

## **ROME DESTROYED**

**R**ev. 17:16 says the beast and ten horns will burn the city with fire and make her desolate. Like ancient Babylon, the city will be reduced to rubble. Rev. 18 refers to this destruction and elaborates on it and its effects. Verse 8 says she shall be “utterly (completely) burned with fire,” and v 10, 17, 19 say it will happen within an hour. Furthermore, v 9-10 says that kings from other parts of the earth who were intimately associated with the city lament for her, when they see the smoke of her burning, and they stand afar off for fear of it.

Some have thought that the fire that burns the city could be caused by volcanic eruption. But Rev. 17:16 clearly says the fire is inflicted by the beast and ten horns not a volcano. And the fact that the city is completely destroyed within an hour indicates it will not be the kind of fire that consumed the city while the emperor Nero played his fiddle. There is only one kind of fire by which man could utterly consume a city the size of Rome within an hour, namely - nuclear. And if the “smoke of her burning” refers to a radio-active mushroom cloud, it is no wonder that people would be afraid of it and keep their distance from it.

It must be acknowledged that the word “hour” is sometimes used in

Scripture in a metaphorical sense to signify a period which cannot be taken to mean a literal hour. But it is also used many times to signify a literal hour. Such seems to be the case in Rev. 18 because the suddenness of Rome's destruction is further conveyed in Rev. 18:21 where it is likened to an angel casting a great millstone into the sea. Such a millstone would sink very quickly and disappear. "Thus with violence shall that great city Babylon be thrown down, and shall be found no more." Rome's destruction is clearly going to be sudden death!

It is tempting to wonder if the reference in Rev. 13:13 to making fire come down from heaven to earth during the beast era has any connection with the future holocaust of Rome. Prior to the advent of modern science and technology, only God could send fire down from heaven as He did in Elijah's day to consume his enemies, and as He could do again through the Elijah ministry "before the coming of the great and dreadful day of the Lord" (Mal. 4:5)

Rev. 11 refers to God giving power to His end time witnesses enabling them to "shut heaven that it rain not" as Elijah did for three and a half years, and to "have power over waters to turn them to blood, and to smite the earth with all plagues" as Moses did. And v 5 says "If any man will hurt them, fire proceeds out of their mouth, and devours their enemies." The reference to fire proceeding out of their mouth can be understood to mean that as a result of the command of their mouth, fire is sent by God from heaven as in Elijah's day.

As in Moses' day when Pharaoh's magicians set out to duplicate the Divine wonders in order to deceive the people into not believing in the God of Israel, so in the beast era, fire will be made to come down from heaven to deceive those who dwell on the earth in order to make them worship the beast instead of God.

Modern man, with his thermo-nuclear devices which can be detonated in the heavens, or sent from space stations in heaven to earth, is now able to duplicate the same fiery process of the sun with hydrogen bombs. Such developments in science and technology are deceiving more and more people, who refuse to receive the love of the truth, into becoming less believing in the power of God and more believing in the power of man. Ultimately, the man of sin will use science and technology to set himself up as God's arch rival on earth.

The audacity and arrogance displayed in destroying Rome with fire will cause the whole world to be absolutely astounded. Rev. 17:8 says "Those who dwell on the earth shall wonder" (be amazed) when he rises to power.

What a crisis will be caused in Christendom when Rome and the Vatican go up in smoke. Once and for all the so-called infallibility of the Pope will lose credibility. As the ancient Assyrian king boasted against the gods of the cities he conquered and destroyed with fire, and claimed to be more powerful, so the man of sin will do when he destroys the city regarded as the centre of the world wide church of Christ. Joel 2:17 depicts the enemy boasting after destroying the nation of Israel, saying "where is their God?" Christendom will be in disarray, and a great falling away will take place as a result of the beast flexing his anti-God muscles.

He conquers Catholicism by destroying the Vatican and St Peters, and he conquers Judaism by invading and destroying the nation of Israel and desecrating the temple at Jerusalem. But, due to political expediency, he patronizes Islam due to their armies being confederate with his against Israel.

Being followers of the false prophet Mohammed, Islam could very well be the "false prophet" referred to in Rev. 16:13, 19:20. A comparison of Rev. 19:20 with 13:11-17 reveals the false prophet is represented by a beast with 2 horns like a lamb who spoke like the dragon. Speaking like the dragon identifies him with the dragon whose speech is anti Israel. The 2 horns could signify the Sunni and Shiite sects which combined, constitute the religious powers of Islam who are united in their hatred of Israel. (Compare the 2 horns on the ram in Dan. 8 which represents an alliance between the Medes and Persians). The dragon-lamb could therefore represent the ecclesiastical powers of Islam.

Looking like a lamb but speaking like a dragon sounds like a dragon in sheep's clothing - a variation of a wolf in sheep's clothing, referred to by Jesus to describe false prophets (Matt. 7:15). In order to promote itself and gain adherents, Islam may present itself as a gentle harmless lamb, but history has revealed it to be a cruel, violent and merciless religion.

## THE ANTICHRIST

**T**here has been a tendency in some circles to confuse the "man of sin" or "beast" with the "antichrist." While it is true that the man of sin will be "antichrist" in the sense that he will not believe in Christ and be opposed to those who claim allegiance to him; this is not the sense in which the title "antichrist" is used in the Bible.

The title occurs five times, all in the New Testament in the first and second epistles of John. The title does not occur in the book of Revelation.

A careful reading of these passages in John's epistles reveals that

“antichrist” refers to a body of people, not a sole specific individual. For example, 2 Jn. 7 says that “many deceivers are entered into the world .... this is an antichrist.” Many deceivers are involved in antichrist! “Now are there many antichrists” (1 Jn. 2:18).

1 Jn. 2:18-19 reveals that those who were antichrist once belonged to the New Testament church, but left. And the reason for leaving was due to adopting false doctrines concerning Christ. We are told in 1 Jn. 4:2-3 and 2 Jn. v 7 that the false doctrine involved denying that Jesus came in “the flesh.” They did not deny that he had come or that he had skin and was Son of God and Saviour of the world. No! They believed all this, but denied that he came in “the flesh” in the sense of partaking of the same mortal human nature of man that could be tempted and sin.

To deny he came in the flesh was to deny he was Abraham’s and David’s seed according to the flesh (Rom. 1:3. Gal. 3:16). This meant in principle, denying he was the Messiah (Christ). And to deny this was in effect to deny the Father who claimed to have sent him in the flesh (1 Jn. 2:22).

So their denial of Christ was not like Judaism's denial which flatly denied that Jesus was the Messiah. No, they believed that Jesus was the Messiah, but unwittingly denied him in principle by their failure to accept that he had the same mortal, sin-prone flesh as all other humans.

Such a denial made a mockery of Jesus’ mission which was to conquer sin in the flesh and nail it up on the cross in his own body of flesh (Rom. 8:3). For this reason he had to be conceived by a woman, so that he would be impregnated with human genes, resulting in experiencing the same desires and being tempted in all points like all other humans.

But some so-called Christians started to find such a view of Christ dishonouring and degrading. They wanted to put him on a higher plane and exalt him above the human level. Ultimately, this led to the development of the doctrine of the Trinity which makes Jesus co-equal and co-eternal with the Father. And once Jesus was regarded as being equal with Father God, it was denied that he partook of the same “sinful flesh” as other humans and therefore could not be tempted in all points as others, because God cannot be tempted.

But this created a problem. It could not be denied that Jesus was conceived by Mary, and that in conception a woman with a flesh nature that has the potential to sin, will impregnate her child with the same nature. So to overcome this the Roman Catholic church invented the new and unbiblical doctrine of the immaculate conception. This doctrine teaches that Mary was miraculously divested of her sinful flesh nature and

made immaculate, so that she could conceive and give birth to a child who did not have the same sinful flesh as the human race.

This put the capping stone on the antichrist movement and clearly identifies the Roman Catholic church and all her “daughters” throughout Christendom who believe the same doctrine, as being the antichrist.

This doctrine makes a mockery of the Messiahship of Jesus. If Jesus did not partake of sinful flesh, he could not have overcome and defeated sin and nailed it upon the cross in his body of flesh. And this would make a farce of his righteous sinless life, because anyone could live a sinless life if there was no potential to sin in their flesh nature. Such a view undermines the virtue and merit of his obedient sinless life, and robs him of his moral glory as an overcomer. It turns the cross into an empty and hollow victory, making it a very artificial affair.

## **PSEUDO CHRISTIANITY**

**B**asically then, “antichrist” represents a pseudo and corrupt form of Christianity that has gone astray on some very basic and fundamental doctrines of the Bible. In so doing it has created “another Jesus” - a Jesus who is different from the one taught in the Scriptures. “Antichrist” is therefore a very fitting title.

No wonder the antichrist system is referred to in Rev. 17 as a harlot who blasphemes. A “harlot” in some cases is one who is unfaithful to her husband, and this is the position of the pseudo church in relation to Christ, who is the “bridegroom” of the true church. To “blaspheme” is to “speak against,” and the pseudo church certainly does that in relation to the true doctrine of Christ.

Rev. 17 depicts the harlot as causing people all over the earth to become drunk with her wine. This refers to befuddling people’s minds with her false teaching. Verse 5 says that upon her forehead is written the name, “mystery, Babylon ....” The forehead represents the mind and how true that there is a lot of “mystery” that cannot be explained or made sense of, in the teaching of that system, such as the doctrine of the Trinity which they openly confess to be a “blessed mystery,” and the doctrine of substantiation which claims the bread and wine literally and physically becomes the body and blood of Christ.

“Babylon” means confusion. What an apt description for such doctrines as the immaculate conception, infallibility of the Pope, the worship of Mary, saints and angels, not to mention the Trinity. It is totally confusing to try and make sense of a father who is his own son and a son

who is his own father who are supposed to be one and the same person. How could the son sit on the right hand of his father if they are one and the same person? Confusion indeed!

Quite clearly then, “antichrist” refers to a pseudo form of Christianity, whereas the man of sin or “beast” is anti-Christianity. They refer to entirely different and mutually antagonistic systems.

### **REPETITION OF HISTORY**

**T**he picture presented in Rev. 17 of the harlot woman riding the beast will not be something new or peculiar to the end time. It has happened historically. The Roman Catholic church has exercised influence over Russia and European countries and others in the past for many centuries and has been “drunk with the blood of the saints, and with the blood of the martyrs of Jesus.”(Rev. 17:6). The Czars of Russia were devout Roman Catholics who honoured and submitted to the Pope, as well as various European kings and queens etc.

But, as has been pointed out: the king of the north in the time of the end pays no regard to the God of his fathers and magnifies himself above all gods, and ends up destroying the Vatican with its Pope and cardinals, along with Rome, the city of seven hills.

According to Rev. 18 this will be God’s judgement on a corrupt system.

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## CHAPTER SIX THE DRAGON

**R**ev. 17:9-14 reveals that the 7 heads of the beast have a dual significance and application. They represent 7 mountains on which the harlot sits, but they also represent 7 kings, five of whom have fallen, one is (the 6th), the other (7th) is not yet come; and when he comes he must continue a short space of time. And the beast which was, and is not, he is both an 8th and is of (out of) the 7, and goes into perdition. And the 10 horns represent 10 kings who have received no kingdom as yet, but receive power as kings one hour along with the beast. These have one mind, and shall give their power and strength to the beast. These shall make war with the lamb, and the lamb shall overcome them.”

Regarding the 7 heads of the beast representing the 7 mountains where the harlot sits: the woman is explained in v 18 to be “that great city which reigns over the kings of the earth.” At the time John was told this, the city was Rome, still known today as the city of 7 hills.

But it is important to note that the 7 mountains represented by the 7 heads, belong to the beast, indicating that when he comes to power, and the 10 horns with him, he will rule over and control Rome. Prior to that, the harlot woman (papacy) is allowed to sit there. But as v 16 says, the beast and 10 horns hate the harlot, and ultimately burn her with fire causing Rome (Italy) to come under their dominion.

The second application of the 7 heads is that they represent 7 kings. And because kings usually rule over kingdoms, the 7 kings also represent 7 kingdoms or empires, which are symbolized by “beasts” in Bible prophecy.

That the “heads” represent “beasts” is indicated in v 11 where it is taught that the end time beast is the 8th head i.e. the 8th phase of beast power in Israel’s or Bible history.

Because the head dominates the beast, the head and the beast are treated as one. And the fact that “5 are fallen, and one is, and the other is not yet come,” reveals that successive “heads” or “beasts” are involved, not contemporary ones. The heads do not represent different leaders or different forms of government of the same beast, but different beasts or beast phases in history. They certainly cannot represent different Roman emperors because there were many more than 8 and Christ did not return during the reign of the 8th.

In reality, from a historical point of view, the heads only appear one at a time. All seven of them can only be seen together from a panoramic

viewpoint - over a long period of time by human reckoning.

Another example of the head or king of a beast being referred to as the beast itself can be seen in Dan. 7:17 where we read that the 4 beasts are 4 kings. Then in v 23 we read that the 4th beast represents the 4th kingdom.

(Horns are sometimes also equated with heads. For example the 4 heads of the leopard in Dan. 7:6 are 4 horns on the he-goat in Dan. 8:8. And the "little horn" of Dan. 7:8 is the 8th head in Rev. 17:11).

So then, in John's day, in the first century A.D. "five are fallen" i.e. 5 beast powers had fallen prior to the first century.

The 6th head or beast kingdom is referred to as being in existence in John's day, which was clearly the Roman kingdom or empire. This indicates that major world powers are involved. The 5 major powers prior to Rome, which exercised control over Israel were Egypt, Assyria, Babylon, Persia and Greece.

The 7th "is not yet come, and when he comes he must continue a short space."

And the 8th is the last end time beast who was, and is not, and is of (out of) the 7 and goes into perdition, i.e. the end time beast will be a revival of one of the 7. This explains how although there are only 7 heads, yet the end time beast is an 8th phase.

In reality, it could be said that the end time beast is of the 5, because, speaking in John's day when the 6th Roman phase of beast power was in existence, the Spirit says the 8th and last beast "was and is not" i.e. it is not the 6th and therefore cannot be a revival of the 6th but was one of the 5 before that. It is clear from this that the end time beast or man of sin cannot be related to Rome.

## WHO IS THE 7TH HEAD?

**I**t seems to be clear that the 6th head was the Roman empire, and that the 8th head will be the end time beast - Gog - the king of the north - the little horn - the man of sin. Who then, is the 7th?

Rev. 17:10 says "when he comes he must continue a short space." Well, the prophecies in Revelation refer to a great red dragon, having 7 heads and 10 horns and 7 crowns upon his heads" (12:3), and v 12 says "he knows that he has but a short time."

The fact that he has 7 heads surely indicates he is one of the 7 beast powers. And the fact that the preceding 6 have been identified and accounted for, surely means the dragon is the 7th beast phase. Someone

might say: “If this is so, why is he called a dragon instead of a beast?”

There are several reasons for this and one of them is because the 7th and 8th phase of beast power live contemporary with each other, and it would be confusing if they were both referred to by the same name “beast.”

For example we read in Rev. 13:2, 4 that the dragon gave his power to the beast. If it read “the beast with 7 heads and 10 horns gave his power to the beast with 7 heads and 10 horns,” this would be very confusing and seem contradictory. The dragon having 7 heads is clearly one of the 7 beast phases, but is called “dragon” to separate and distinguish this phase from the 8th. The name “dragon” is also given as a clue to his identity.

Now there can be no doubt that whoever the dragon is, he lives contemporary with the 8th end time beast, and therefore contemporary with Christ’s return. We are not dealing with kingdoms or governments dating back centuries into the past, but end time anti-Israel powers.

Proof of this can be seen in the reference to the dragon giving his power to the beast. It is evident from this that the dragon is a separate power-bloc from the beast, but enters into an alliance with the beast. Reference in Rev. 16:13 to the “mouth of the dragon” and the “mouth of the beast” also indicates they are not in essence one and the same power. And the fact that the “mouth” of both the beast and dragon (and false prophet) cause the nations to gather for the battle of Armageddon, resulting in the return of Christ, indicates that both the dragon and beast live contemporary with the second coming.

## THE DRAGON IS THE 10 HORNS

**T**he fact that the dragon being the 7th head precedes the 8th and final beast phase and has 10 horns, indicates the 10 horns have an association or connection with the dragon before the beast. If not; i.e. if the beast has 10 horns as well as the dragon, then you would expect the transfer of the dragon’s power to the beast to result in the beast ending up with 20 horns. But he doesn’t; he has 10 horns.

In view of this, it is hard to resist the conclusion that the dragon is the 10 horns, and as a result of transferring his power and allegiance to the beast, the 10 horns then form part of the beast. This would mean that the reference in Rev. 13:2, 4 to the dragon giving his power to the beast, runs parallel with Rev. 17:13 which refers to the 10 horns (10 kings) giving their power to the beast. It would also mean that the reference in Rev. 19:19 to the beast “and the kings of the earth” relates to the beast and 10

horns i.e. the beast and the dragon (Dan. 7:24 also equates the 10 horns with 10 kings).

A parallel could also be drawn between the reference in Rev. 17:10 to the 7th head who is “not yet come, and when he comes must continue a short space,” and the reference in v 12 to the 10 horns who have received no kingdom as yet, but receive power as kings one hour (a short space) with the beast.” And these statements could also be paralleled with Rev. 12:12 which says the dragon knows his time is short.

## THE 10 TOES

**I**t is generally accepted that the 10 horns can be identified with the toes of the metallic image in Dan. 2. And the relationship or connection between the 10 horns and the beast i.e. the 7th and 8th phase of beast power, can be seen in the feet stage of the image.

Normally by definition, feet are the termination of the legs on which a person stands and includes the toes. Very rarely would a person refer to his feet and not include his toes. To refer to “feet and toes,” making a distinction between the 2, is not normal. So why does Dan. 2:41 make this distinction, referring to the “feet and toes” of the image?

On the basis of the beast and 10 horns being 2 distinct power-blocs, yet becoming united, could account for this. In this light, “feet and toes” represents the beast and 10 horns.

So then, taking into account Egypt and Assyria, who predated the metallic image prophecy, and then adding those signified by the image i.e. the head (Babylon), chest and arms (Persia), belly and thighs (Greece), legs (Rome), feet (beast), toes (10 horns), we have a total of 8 phases.

Another school of thought eliminates Egypt and incorporates the Medes who were confederate with the Persians, but ruled for a short time before them.

Another school of thought eliminates both Egypt and Assyria and treats the 2 arms as two powers i.e. Medes and Persians, and also treats the 2 thighs as two powers, i.e. the Greek kingdoms of Seleucus and Ptolemy.

By ignoring the fact that there were also two legs, these views end up with the same result, making the Roman phase signified by the legs of iron the 6th phase, and the feet and toes the 7th and 8th.

Another view is that the beast and 10 horns is the sum of the heads and horns of the 4 beasts in Dan. 7. Certainly the features of the lion, bear and leopard are seen in the beast in Rev. 13:1-2 and the 10 horns are part

of him as well. But 2 of the leopard's 4 heads in Dan. 7 have no relevance because they had no bearing on Israel's history. For this reason they do not form part of the metallic image. There are only 2 thighs not 4! These 2 heads therefore could not be included among the 7 seen on the beast.

In view of the short period of time that the dragon and beast will be in power, it is fitting and appropriate that the feet and toes of the image which represents them is shorter in height than any other section of the image. The period during which they exercise power over Israel will be very much shorter in duration than all the preceding beast phases represented by the legs, belly and thighs, chest and arms etc.

(It is also significant, in view of the fact that it will be the beast and 10 horns who fulfil the most significant "times of the Gentiles" in history, during which Jerusalem will be "trodden down," that they should be represented by the feet of the image. It would be inappropriate to regard the Barbarians as the feet and toes considering they never set foot in Jerusalem while the nation of Israel was there).

As we have seen, all of the 6 beast phases in the past have involved Gentile nations exercising control over the nation of Israel. We have also seen that the 8th and last will do the same. It is therefore natural to expect the 7th will be no different.

It would be very unusual - out of character with the beast history if this were not the case. With these thoughts in mind we turn to the dragon chapter in Revelation chapter 12.

It has been calculated that the book of Revelation contains over 700 quotations from the Old Testament. Much of the prophetic content of the book is based on Old Testament Scriptures. This is not surprising because the Spirit which inspired the Old testament prophecies is the same Spirit that inspired the prophecies given through Jesus in the book of Revelation. Jesus actually makes this point in Rev. 19:10: "The testimony of Jesus is the Spirit of prophecy."

Because much of the metaphor and symbology in Revelation has its roots in the Old Testament, we have a Scriptural basis on which it can be interpreted, comparing Scripture with Scripture, instead of making guesses and assumptions.

The opening statement of the book in chapter one verse one provides two important keys to the interpretation:

1. It is prophetic of future events not historical.
2. It is "signified" i.e. indicated by signs and symbols - metaphorical for the most part, not to be taken literally.

## THE WOMAN AND THE DRAGON

**T**his means that when we read about a woman clothed with the sun and the moon under her feet and a crown of 12 stars on her head, and a great red dragon with 7 heads and 10 horns, we don't take it literally. It is all symbolical of something.

The only other place in Scripture where the symbols of the sun, moon and 12 stars are combined is Joseph's dream in Gen. 37:9-11 where the reference is to Israel. On this basis it is believed that the opening scene in Rev. 12:1 introduces us to the nation of Israel, often referred to as a "woman" in the Old Testament Scriptures. Verse 2 says the woman "being with child cried, travailing in birth, and pained to be delivered."

"Travail" is quite a common metaphor in Scripture to signify trouble and tribulation. It is used many times in the Old Testament in relation to Israel's tribulation, caused by hostile nations (2 Kng. 19:3. Isa. 26:16-18. Jer. 4:31, 6:24, 13:21, 30:4-7. Mic. 4:9-10. Hos. 13:12-13).

The metaphor is also used in the New Testament (Jn. 16:19-21, 33). "Sorrows" in Matt. 24:8 means "birth pangs" and also refers to trials and pressures preceding the second coming.

After referring to the woman travailing and being in pain, reference is then made to the dragon with 7 heads and 10 horns attacking and casting down one third of her stars. The dragon obviously hates Israel. Verse 17 says he is "angry" with her, and v 13 says he "persecutes" her.

In a previous chapter we looked at very similar language in Dan. 8:10 where reference is made to an anti-Israel power (Antiochus Epiphanes) casting down some of the stars of heaven to the ground and stamping upon them. Verse 24 interprets the stars to be "the holy people" i.e. Israelites. Dan. 11:32-35 refers to the same time and events and says that when some of the people of God fall by the sword of the enemy, the purpose is "to test and purge them, and make them white." It is clear from Rev. 12 that Hebrew Christians are involved in the affliction caused by the dragon, and not just secular Jews.

This is clearly not the refining process referred to in Zech. 13:8-9 which involves two thirds of the Jewish population being cut off and the final one third being put through a fiery testing. Rev. 12 seems to refer to a preceding time of affliction which could constitute the beginning of sorrows.

Now, regarding the dragon who is anti-Israel and the source of affliction: this is not the first time reference is made to such a dragon in the Scriptures. The metaphor has its roots in the Old Testament. For

example, Jer. 51:34: “Nebuchadnezzar the king of Babylon has devoured me (Israel); he has crushed me, he has made me an empty vessel; he has swallowed me up like a dragon, he has filled his belly with my delicate flesh; he has cast me out.” Jer. 51:53 refers to Babylon mounting up to heaven, and Lam. 2:1 says Babylon cast Israel’s glory down from heaven to earth. Who can fail to see the similarity of language here with Rev. 12? Rev. 12 is clearly an echo of Old Testament symbology.

Egypt, an old historic enemy of Israel is also referred to as a dragon in Ezk. 29:3 and Isa. 51:9.

Not only is Babylon and Egypt referred to as a “dragon,” but also “serpent” (Jer. 8:16-17. Isa. 27:1). This is surely significant in view of the fact that the dragon in Rev. 12:9 is also called a “serpent” - “that old serpent.”

Isa. 51:9 sheds some light on this. It refers to God wounding the dragon and relates to the Divine judgement that fell upon Egypt back in Moses’ time. Isaiah refers to this as happening in “ancient” times, in the generations of “old.”

From this we learn that even in Isaiah’s time 700 years before the book of Revelation was written, Egypt was regarded as the “old” dragon, and therefore old serpent.

The dragon in Rev. 12 is also called “devil” and “Satan” because of his false accusations and the adverse stand he takes against Israel as did Egypt and Babylon and other nations in the past.

### **INTERESTING PARALLELS BETWEEN THE DRAGON AND EGYPT**

**S**ome interesting parallels can be drawn between Rev. 12 and Israel’s early history with Egypt.

Pharaoh set out to destroy Israel, God’s first born son (Ex. 4:22. Hos. 11:1) by commanding all first born sons to be put to death. The dragon in Rev. 12 likewise attempts to destroy the man child.

Rev. 12:5 says the man child was caught up to God and His throne. Israel was delivered from Egypt and taken up to Sinai to meet with God and witness His power and glory and hear His voice.

Israel was delivered by the blood of the Passover lamb, and those in Rev. 12 likewise overcame the dragon by the blood of the lamb (v 11).

In fleeing from Egypt Israel was led out into the wilderness where God sustained her with manna and protected her. The woman in Rev. 12 likewise fled from the dragon into the wilderness to a place prepared by

God where she was to be sustained with food (v 6).

When describing Israel's deliverance from Egypt and the protection and provisions that sustained her, God said "I bare you on eagle's wings" (Ex. 19:4. Deu. 32:11). Rev. 12:14 likewise says "And to the woman were given two wings of a great eagle, that she might fly into the wilderness to her place where she is nourished ...."

After Israel fled from Egypt, Pharaoh and his Egyptian army pursued to make war. The dragon in Rev. 12 likewise pursued the woman in order to make war with her and persecute her seed (v 13, 15, 17).

Pharaoh and his army were swallowed up as they pursued Israel across the bed of the Red sea. Rev. 12:16 says the earth opened her mouth and swallowed up the dragon's attempt to overwhelm the woman.

In view of these links between the dragon in Rev. 12 and Israel's experience with the Egyptian dragon in Old Testament times, it is natural to consider that Egypt might be involved in the end time dragon power.

## A MAN CHILD

**R**ev. 12:5 says that as a result of her travail, the woman gave birth to a "man child." In view of the fact that this chapter is prophetic, relating to future events, not past events, the man child obviously cannot refer to Christ and the woman cannot refer to Mary. Mary was dead and Jesus had long since ascended to heaven when the book of Revelation was given.

The expression "man child" also has its roots in the Old Testament in Isa. 66:7-8: "Before she travailed, she brought forth; before her pain came she was delivered of a man child. Who has heard such a thing? Who has seen such things? Shall the land (of Israel) be made to bring forth in one day? Or shall a nation (Israel) be born in one moment? Yet Zion had hardly travailed when she brought forth children."

As in the case of Rev. 12, this passage also refers to a woman travailing and in pain to be delivered, and giving birth to a man child. The woman is said to be "Zion," and the man child produced by her travailing is explained to be "a nation" consisting of "children." The "man child" is clearly not a single individual, but a body of people.

It is quite common for Scripture to speak this way. For example as we have seen, the newly born nation of Israel is referred to in terms of a man child in Hos. 11:1: "When Israel was a child, then I loved him, and called my son out of Egypt." And Ezra 3:1 refers to the people of Israel gathering together at Jerusalem "as one man."

The same applies to Christ's church. Although consisting of many members, it is referred to in its perfected state as a "perfect man," not men (Eph. 4:13).

According to Rev. 12:5 the man child's ultimate destiny is to "rule the nations with a rod of iron and be caught up to God and His throne." According to Rev. 2:27 and 3:21, this is the ultimate destiny of all who keep the commandments of God and have the testimony of Jesus Christ.

The reference in Rev. 12:5 to the man child ruling the nations with a rod of iron is a summary statement of events that do not happen immediately. It is quite common in prophetic discourse, for the Spirit to jump ahead, out of chronological sequence, projecting the mind forward to the ultimate end of a matter, then return to the process of events that lead up to it.

The context of the reference to the "man child" in Isa. 66 is spiritual revival, and as we have seen, various references in Revelation indicate a spiritual revival will take place in Israel before the great and terrible day of the Lord comes, preparing a people from the nation for Messiah's kingdom. Such a spiritual revival could influence the building of the temple.

According to Rev. 12:13-14, "the dragon persecutes the woman for a time, and times, and half a time," which is defined as 1260 days in v 6. During this time, the woman flees into the wilderness where she is nourished by God. This can be related to the words of Jesus in Matt. 24:16 where he told his Jewish followers in Judea to flee to the mountains when they see the abomination of desolation set up in the holy place. On the basis of Isa. 16:4 some believe Jesus had the mountains of Moab in mind: "Let my outcasts dwell with you Moab; be thou a covert to them from the face of the spoiler ...." David fled there for a time as a fugitive to escape from Saul's persecution.

At the end of the 1260 days Michael and his angels fight against the dragon and his "angels," and cast him out of the land. This results in a loud proclamation or declaration from heaven saying: "Now is come salvation, and strength, and the kingdom of our God and the power of His Christ" (v 10).

This involvement of Michael the archangel, the guardian angel of Israel, immediately calls to mind the reference to him in Dan. 12:1 dealing the death blow to the occupying forces in the land of Israel in the time of the end.

## IRON MIXED WITH CLAY

**I**n view of Babylon (Iraq) and Egypt being referred to as the dragon in the Old Testament; this could be the key to the identity of the dragon. Both Egypt and Iraq are Moslem countries, and if the dragon represents the 10 horns, it could represent an anti-Israel confederacy of 10 Moslem countries which ultimately become confederate with the beast - the man of sin and his power bloc.

If so, it is understandable why a confederacy between an irreligious man of sin and the religion of Islam would be described in the metallic image in Dan. 2 as something that lacked coherence, like iron mixed with clay.

In connection with this, is it significant that the word “mixed” in Dan. 2:41-43, which relates to iron “mixed” with miry clay, comes from the Hebrew word “Arab,” and is translated “Arabia” a number of times. It is translated “mixed” in Neh. 13:3 and relates to Ammonites and Moabites in v 1. It is also translated “mingled” in Jer. 25:24 in relation to many mixed Arab tribes.

These are the people of mixed ancestry, descended variously from Ishmael, Esau and Lot, the Philistines and others. They have never remained united and cohesive, always quarrelling and falling out with themselves and others, except in one particular case: they are almost always solidly united in their hatred of Israel and in their ambition to seize her land.

A confederation involving 10 of them is recorded in Ps. 83, and their goal and ambition is “Come, and let us cut them (Israel) off from being a nation that the name of Israel may never be remembered again.”

## TWO INVASIONS?

**I**t would be natural to wonder why Rev. 12 refers to the dragon causing tribulation for Israel and not the beast, if both the beast and 10 horns are involved.

There are several views. One view is that there will be two invasions and occupations of Israel in the time of the end, each lasting 3½ years.

(A 3½ year period is assigned to the dragon in Rev. 12, and a 3½ year period is also assigned to the beast in Rev. 13. Two separate 3½ year periods are also indicated in Rev. 11 where we read in verses 3-7 that when the witnesses have finished giving their 3½ year testimony, the beast starts to wage war against them. According to Dan. 7:21-27 this war

continues for 3½ years. The warning of Jesus that there will be wars (plural) and rumours of wars, but the end is not yet (Matt. 24:6), has an application to Israel as well as other nations).

The first invasion will be by the dragon (Arab confederacy) who, after 3½ years will be miraculously defeated and subjugated by angelic intervention (Michael and his angels), as in the days of Hezekiah when an angel went out into the camp of the Assyrians and killed 185,000 of their soldiers in one night.

Or, as Ps. 83:9 says: “Do unto them as you (God) did to the Midianites; as to Sisera .... who perished at En-dor and became as dung for the earth ....”

In the event of such an overwhelming victory, the threat of war would be eliminated to such an extent that Israel would be able to be at rest, and dwell safely and securely without bars and gates in a way as never before (Ezk. 38:11). People would be thinking: “Now is come salvation and strength and the kingdom of God.” In reality the kingdom does not come then as the sequel shows. The statement could be compared with Dan. 4:3 which affirms the power of God’s rule after a demonstration of it. Also the prospective nature of prophetic utterance often speaks of things that do not exist as if they do due to their future existence being so sure and certain e.g. Lk. 1:67-68. Rom. 4:17.

Such would be an ideal time for the Jews to build their temple, as indeed Solomon did when the surrounding enemies had been defeated and subjugated, and ceased to be a threat.

It would be at this point that the dragon would realize he has little time to redeem himself and reverse the developments in Israel, so he gives what power he has left to the beast and receives power from him and ultimately joins in the invasion which leads to Christ’s return and the battle of Armageddon.

## **CROWNS ON THE HEADS**

**T**he fact that the dragon has crowns on his 7 heads but not on his 10 horns in Rev. 12, indicates firstly that he is the 7th beast phase, and secondly, that he has not at this point of time handed over power to the beast nor received power from the beast to attain kingship and a kingdom as we read in Rev. 17:12-13.

As we have seen, Rev. 17:10 informs us that prior to the time of the apostle John, there had been 5 beast phases, a 6th (Roman empire) was in existence, and another (7th) would come after that. And these 7 phases are

represented by the 7 heads of the beast.

Now “crowns” represent being in power - gaining the ascendancy and ruling particularly over Israel. The first 6 beasts up until John’s day had certainly done this, but no reference is made to crowns being on their heads in Rev. 17. There was no need, because the statement: “5 were and one is” is self explanatory. This made the situation easier to understand than if 6 heads were depicted with crowns and the 7th was not, with no explanatory statement being given. Crowns on 6 heads but not on the 7th could mean anything. It could mean 7 contemporary kings or kingdoms, 6 of whom have power or share power, and one who doesn’t for some reason. For this reason, no reference is made to crowns in Rev. 17.

In view of this, if the dragon in Rev. 12 was depicted simply as having 7 heads, without any reference to crowns, it would be natural to wonder if this meant the same as the situation described in Rev. 17, i.e. “five are fallen, one is and the other is not yet come.” If this conclusion was drawn, the dragon would have to be interpreted to mean it was the 6th head - the pagan Roman empire of John’s day.

However, the fact that all 7 heads are depicted with crowns, indicates the 7th has embarked upon his career of beasthood - the 7th phase of beast power. If not, then only 6 of the heads would have crowns not 7.

### **NO CROWNS ON THE HORNS**

**B**ut although the dragon may represent the 7th beast phase, the fact that his 10 horns do not have crowns, indicates as already suggested, that he has not at this stage handed over power to the beast or received power from the beast to reign with him and receive the kingdom. Rev. 12 represents an attempt made by the 10 horns by themselves, to conquer Israel and become permanently established in the land, and so complete the age-old dream of turning that whole area of the Middle East into their “kingdom” - an Arab kingdom - a united Moslem power bloc, without Israel being a spanner in the works!

But as Rev. 12 reveals, the dragon is defeated by Michael, cast down from his position of power, and evicted from the land.

Decisive as the defeat of the dragon is, the language used to describe it is not as decisive as the language that describes the defeat of the beast. Cp Rev. 12:7-17 with 19:17-21. The dragon survives the war with Michael and continues persecuting the woman and her seed in other parts of the earth. But the beast and 10 horns are cast into a lake of fire. The invading forces will be totally annihilated. Two different invasions are

suggested by this.

Defeat by Michael, along with 3 of the 10 horns later being plucked up by the beast causes the dragon to give his power to the beast. Sheer political necessity and expediency not to mention “great anger” at defeat (Rev. 12:12) requires this fanatically religious group of nations to transfer allegiance to , and seek the support of a totally irreligious and humanistic power. In so doing, the 7th beast phase ends.

Rev. 13:1 presents the 8th and last phase of beast power at its peak of power, united with the 10 horns, which significantly enough are depicted wearing crowns. The reason for this is surely because they have at this stage lost power to function as a separate independent beast, but have received power from the beast to be “kings” under him. By making the power of their “kingdom” available to the beast to achieve his goals (Rev. 17:17), the beast grants them the “kingdom” they desire (Rev. 17:12).

In connection with this view of the dragon, it is interesting that the end time prophecy of Joel in chapter 3:19 says Egypt (dragon) will suffer desolation because of her violence against the Jews. This violence clearly does not refer to the violence inflicted by the beast when he invades Israel because at that time he also invades Egypt and inflicts desolation on her. Dan. 11:40 says this is due to an act of provocation by Egypt. This either means that Egypt is not part of the beast’s confederacy or falls out with the beast at the last hour and therefore does not take part in his invasion of Israel.

By reading all the accounts relating to the invasion it is evident that there are a number of different reasons and motives for it.

1. It is the Divine will to break Israel’s power and humble her into repentance. For this reason Ezk. 38 says that Gog and his armies are drawn down to Israel by God.

2. According to Dan. 11:40 the invasion is sparked by an act of provocation by Egypt.

3. Ezk. 38 says: Gog’s invasion is motivated by a desire for spoil, not only silver and gold but also acquisition of livestock and land.

Isa. 27:1, which is also end time, says the Lord will punish the dragon with a strong sword. The dragon refers to Egypt and the sword could refer to the king of the north - the beast, who invades Egypt (compare Isa. 19:4).

According to this view, some big changes would need to take place in the future with regard to Egypt's attitude towards Israel. At the moment there is a peace accord between them and that obviously would have to be broken. Islamic fundamentalism could eventually do that and stir up other

Moslem countries, forming a confederacy of 10 nations to successfully invade and occupy Israel for 1260 days. This view of two separate invasions makes a clear distinction between the dragon and beast which you would expect if they are different heads of the beast i.e. 7th and 8th phases.

## OTHER VIEWS

**A**nother view is that there will only be one invasion, involving the beast and 10 horns (dragon), but the forces of the beast press on south to invade and occupy Egypt, while the Arab alliance (10 horns) remains in Israel and occupies it and divides it up among themselves. Because of this it is believed Rev. 12 only refers to the dragon.

Another view is that the dragon refers to the Nazis under Hitler who tried (unwittingly) to prevent the birth of the nation of Israel and who, in destroying six million Jews, destroyed around one third of the Jewish population living in the world at the time. During the holocaust years, some Gentile nations and individuals helped Jews in their tribulation, and the reference in Rev. 12:16 to the “earth” helping the woman is regarded as relating to that.

On the 11th November 1941, Hitler and Himmler gave authority for the study of the “final solution” of the Jewish problem: genocide! About 1260 days later (on the basis of our modern calendar), on the 30th April 1945, Hitler committed suicide. He died as a result of his armies being defeated by the allied forces who were no doubt helped by Israel’s guardian angel Michael, who has Israel’s interest at heart, and who has fought for them in the past, and will do so again in the future when he accompanies all the other angels at Christ’s return (Dan. 12:1).

Another view is that the 10 horns (dragon) represent the EEC in its final form. The beast is regarded as Russia and her eastern European allies. It is believed that the 10 horns (dragon) basically represent western Europe which, under the authorization of the Pope, will invade Israel with the desire to take possession of Jerusalem to make it the spiritual centre for the world wide church. Due to being ousted by Michael and suffering the humiliation of defeat, the 10 horns end up hating the papacy, join forces with Russia, destroy the Vatican along with the city of Rome and invade Israel again, occupy for 3½ years, resulting in the second coming of Christ and Armageddon.

There are other views as well, relating to events during the history of the Roman empire. But the 1260 days which is at the core of these

prophecies and acts as a crucial time marker, clearly relate to the end time period which ushers in Christ's return. So we need to focus on future events in order to ascertain the true significance of the prophecies, and not dwell on past events which have so obviously failed to fulfil them as will become apparent in the following chapters.

\* \* \* \* \*

## CHAPTER SEVEN THE “LITTLE HORN” OF DANIEL 7 AND THE 1260 DAYS PROPHECY

**B**rief reference has already been made to the “little horn” in Dan. 7:8, 11, 20 who has a swelled head, an arrogant look and a bragging mouth. This “little horn” is a man - the man of sin, and is referred to as “little” because of his small and insignificant beginnings, as in the case of Antiochus Epiphanes, who is also referred to as a “little horn” in Dan. 8:9, but who became great. An example of a diabolical man rising to great power from small insignificant beginnings in more recent history was seen in Adolf Hitler.

Verse 25 tells us that the little horn’s arrogant bragging mouth is directed against God: “He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws ....”

This immediately identifies him with the man of sin who opposes and exalts himself above God and all other gods, and the king of the north who “shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods.”

Now there can be no doubt that the “little horn” is an end time power, because as we read in Dan. 7:8, he lives contemporary with the ten horns of the beast, for he springs up among them. And as we have already seen, the ten horns live contemporary with the second coming of Christ. So the little horn clearly belongs to that time frame.

Positive proof that the little horn pertains to the end time, is evident in Dan. 7:9-11, v 21-22, and 25-27 where reference is made to him prevailing in power until the second coming and judgement, at which time he will be destroyed. Verses 21-22 say he “made war with the saints, and prevailed against them until the Ancient of days came and judgement ....”

As mentioned earlier, the reference is to a little horn (singular), not horns. The prophecy clearly says it represents a “man,” not a long succession of men. He is a specific man living at a specific epoch of history, namely the end time immediately prior to the second coming of Christ.

Prior to the little horn coming on the scene, there was only the beast with 10 horns which is the dragon, involving a confederacy of 10 leaders or 10 nations. As we have seen, this represented the 7th phase of beast power in Israel’s history. Then according to Dan. 7:8, the little horn came up among the ten, and his small beginnings started with a war against

three of the ten, resulting in gaining victory over them.

This “little horn” did not come out of one of the 10 horns, as in the case of the little horn in Dan. 8:8-9 who came out of one of 4 horns. So he is not of the same kingdom and not necessarily the same nationality as the 10 horns. Neither did his coming up among the 10 and gaining victory over 3 result in him becoming another horn, be it an 8th (if 3 of the 10 disappeared) or an 11th (if all 10 remained, which they did). No, this little horn did not become an equal member of a coalition; he did not come to take sides but to take over! His victory over the 3 horns was so swift and decisive, aggressive and belligerent, that the other 7 yielded and submitted to him and transferred their power to him. Their attitude was probably: “who can make war with him and succeed?”

From this time forward the little horn grows in power and influence and becomes the dominant force and influence of the beast. The arrogant, aggressive, blasphemous attitude of the little horn becomes the attitude of the beast. For this reason, in some places such as Dan. 7:11, the horn and the beast are treated as one and the same power.

### **TIME, TIMES AND DIVIDING OF TIME**

**N**ow, Dan. 7:21-22 says the period during which the little horn or beast prevails over God’s people is “until the Ancient of days came.” But v 25 goes a step further and defines the actual time period by saying “until a time, times and the dividing of time.”

Dan. 12:7 is slightly more explicit, and says “a time, times and an half.” And the book of Revelation, as could be expected reveals the true nature of this period by defining it as “42 months.” This is what we read in Rev. 13:5 concerning the beast: “And there was given to him a mouth speaking great things and blasphemies; and power was given to him to continue for forty and two months .... and it was given to him to make war with the saints ....” (v 7).

In Rev. 11:2-3 “forty and two months” is explained to be “1260 days.” Rev. 12:6 also refers to the period of 1260 days and in v 14 is defined as “a time, times and half a time.”

Forty two months of course, is three and a half years, which means a “time” in prophetic reckoning is one year of 360 days, “times” is two years, and “half a time” is half a year.

The reference to 1260 days in Rev. 11:3 relates to the period during which Divine power will be given to God’s witnesses, enabling them to prophesy, as predicted in Joel 2:28. As already pointed out, the ministry of

these witnesses sounds very much like the ministry of Elijah, because like him they can command fire to come forth and the rain to not fall. Rev. 11:6 says “These (witnesses) have power to shut heaven that it rain not in the days of their prophecy.”

As we have seen in v 3, the “days of their prophecy” are “1260 days” i.e. 42 months or three and a half years. Significantly enough, the period during which the prophet Elijah shut heaven was also three and a half years (Lk. 4:25 Jam. 5:17).

So then, it seems difficult to avoid the conclusion that the “time, times and dividing of time” in Dan. 7 refers to a three and a half year period during which the beast will prevail over Israel before Messiah comes. This period would be covered by the reference in Joel 2:25 to “the years that the locust has eaten.” It will be the period of the great tribulation - the “time of trouble such as never was nor ever shall be since there was a nation on earth.” Jer. 30:6-7 refers to it as a time of “travail,” saying: “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it” (not “from” it, but “out of” it!). Verse 8 says it will be a time during which the yoke of the enemy will be upon Israel’s neck making them servants. It will clearly not be an over night affair.

## **THE ONE HUNDRED AND FORTY FOUR THOUSAND**

**D**uring Elijah’s day, he ministered under the power of God, confirming the word with signs, in order to reach the hard hearts of Israel and bring them to repentance, preparing a faithful remnant for the name of the Lord. In his day, in spite of the apostasy, seven thousand Israelites came out of the tribulation who had not engaged in false worship.

Rev. 7 informs us that one hundred and forty four thousand from the tribes of Israel, along with an innumerable number of Gentiles, will come out of the great tribulation, having washed their robes and made them white in the blood of the lamb. The Elijah ministry in Israel before the coming of the great and dreadful day of the Lord, could account at least in part, for the one hundred and forty four thousand who are obviously converted to Christ and refuse to worship the beast, and remain faithful to the faith through the tribulation period.

According to Rev. 7:1-4 the sealing work of the one hundred and forty four thousand starts during a period when the wind is prevented by God from blowing on the earth, sea and trees. This signifies a period of

peace and rest, when invading forces are held back from damaging and devastating the nation of Israel, to which the twelve tribes belong.

Maybe this period can be linked with Ezk. 38:9-12 which says Israel will be at rest, dwelling safely (securely, confidently) without walls and having neither bars nor gates, prior to the enemy coming like a “whirlwind” and “storm” to take a spoil and devastate the land, causing great tribulation. After all, Joel 2:28-31 does say that some will prophesy before the great and terrible day of the invasion takes place. And at that time, the land will be as the garden of Eden - tranquil and peaceful.

## **REPENTANCE REQUIRED**

**I**n view of the fact that in the prophecy of Joel, the prophet is depicted preaching repentance to Israel warning them about the day of the Lord, it is significant that the name Joel means the same as Elijah. In Hebrew, Elijah is “El-yah” and means the “power of Yah” (“Yah” is an abbreviated form of “Yahweh” which is the name of God). Joel, in Hebrew is “Yah-el,” which is “Elijah” in reverse, and means “Yah’s power.” Joel, of course, prophesied the outpouring of God’s power prior to the great and terrible day of the Lord, and his preaching in that power to the end time Israel, as depicted in his prophecy, can be seen as a prophetic enactment of the Elijah ministry.

On all occasions in the past, prior to God sending invading armies against Israel as a punishment for their sins, He has always warned them first through prophets, who called upon the people to repent in order to avoid the disaster, even though they had access to written warnings in their Scriptures.

It will be no different in the end time! “Surely the Lord will do nothing, without revealing His secret to His servant the prophets” (Am. 3:7). Rev. 18:20-24 confirms there will be apostles and prophets in the end time. And being clothed in sackcloth (Rev. 11:3) can be linked with Joel’s appeal to the people to put on sackcloth as a sign of repentance (Joel 1:8, 13). True prophets practice what they preach!

## **DROUGHT**

**I**t is also significant that as there was a drought causing famine for three and a half years in Elijah’s time, to humble Israel and bring them to repentance, there will also be a famine in the end time.

1 Kng. 17:7 indicates that river brooks dried up during the famine in

Elijah's day. Joel 1:20 says "the rivers of waters dry up." Among the signs given by Jesus of his second coming he mentioned famines. It has been customary to limit these to Gentile nations, but Joel's prophecy indicates Israel will experience at least one in the end time.

But when the Lord comes and restores all things, the rain cycle of the "former and latter rain" will return, resulting in an abundance of wheat, wine, oil etc as we read in Joel 2:23-25. And added to this of course will be the river of water that flows from the house of the Lord (Joel 3:18). How fitting that the coming of Jesus is likened to the coming of rain upon the mown grass! (Ps. 72:6).

### **"SCATTER THE POWER OF THE HOLY PEOPLE."**

**C**oming back to the "time, times and dividing of time" or 1260 days: Dan. 12:7 says it is necessary in order to accomplish a certain goal, which is "to scatter the power of the holy people." The Hebrew word translated "scatter" is better translated "shatter," "dash," "break." However, "scatter" is acceptable because as has already been pointed out, end time prophecy does teach that some of the Jews who survive the invasion will be taken away as captives into exile and be "scattered" or dispersed from their land. Joel 3:2 refers to the invading nations dividing up the land of Israel among themselves and scattering the Jews among the nations. Verse 3 says the enemy will throw dice to decide who will get the captives, and sell boys and girls into slavery to pay for prostitutes and wine. Verse 6 refers to them removing the Jews in Jerusalem and Judea far from their own city and country, selling them to the Greeks.

Zech. 14:2 says half of the population of the city of Jerusalem shall go forth into exile. And as seen earlier, Ezk. 39:23-28 also refers to Jews being taken captive into their enemies' lands as a result of the invasion. Reference is also made in Rev. 13:10 to the beast causing captivity. Other verses relating to this are Ezk. 34:12-13 (link the "cloudy and dark day" with Joel 2:2), Ezk. 36:10-12, 19-20, 24. 37:21-28. And the return of the Jews sent into exile is referred to in Isa. 60.

### **"SHATTER."**

**H**owever, "shatter" or "break" is a more accurate translation than "scatter," which means Dan. 12:7 is saying the purpose of the 1260 days is to "break the power of the holy people."

The "holy people" are clearly Jews, not Christians, for the Christians'

“power” is God and does not need breaking, and cannot be broken. The power that needs breaking, in which the Jewish nation trusts and boasts, is the arm of the flesh - their own resources and ability.

It was made clear to Daniel at the very beginning of the section to which 12:7 belongs, that it was prophetic of “what shall befall thy people in the latter days” (Dan. 10:14). Daniel’s “people” were, of course the Jews as is clear in Dan. 11.

Today the Jews are for the most part godless in attitude. Many in the nation do not believe in God or acknowledge His power and control of events that led to their return to the land and the restoration of it. Instead they arrogantly attribute all success to their own power and glorify their own achievements. They reject the Word of God and have no respect for its commandments, resulting in many sins being committed. The nation for the most part, is morally and spiritually degenerate. Rev. 11:8 predicted this by referring symbolically to Jerusalem as being Sodom and Egypt. The same indictment was made in Old Testament times (Isa. 1:7-10. 3:9. Jer. 23:14. Ezk. 23:19).

So then, it should not be difficult to understand why God would want to “shatter” or “break” the power of such people. Scripture makes it clear that He will only dwell with those who are of a broken and contrite spirit, who trust in Him and tremble at His Word.

All Jewish trust, confidence and pride in self and self-achievement will therefore have to be shattered, and defeated. Desolation and dispersion at the hands of an invader will be used by God to achieve this, as in the past when the Assyrians and Babylonians etc invaded Israel.

Imagine how shattering and humbling and soul destroying it will be for the nation when their years of hard work and toil restoring the land and making it “like the garden of Eden” is destroyed in one foul swoop. It will be like putting the clock back to the dark ages. To be able to establish their own free and independent nation after suffering two thousand years of dispersion, and then have it all taken away from them by forces stronger than their own, will be more profoundly distressing than what words could express. It will truly be a time of great tribulation. The words of anguish and despair uttered in Ezk. 37:11 will be more relevant than ever: “Our hope is lost; we are completely cut off.”

If ever there was a time that they will need God it will be then. And unless He cuts the time short, the nation would perish forever. Indeed the time will be cut short. It will only be 1260 days, contrasted with the 70 years exile in Babylon and 1900 years dispersion as a result of the Roman invasion in A.D. 70.

## THE ELIJAH MINISTRY

**J**oel 2:32 says: “Whosoever shall call on the name of the Lord shall be delivered.” But, as we read in Rom. 10:13-15: “How shall they call on him in whom they have not believed? How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?”

For this reason the Elijah ministry will be necessary, referred to in Rev. 11 as the witnesses to whom power will be given to prophesy during the 1260 days with signs following to confirm and authenticate their message. This will be necessary as in New Testament times, in order to impact upon the unbelief of the people.

As John the Baptist came in the spirit and power of Elijah to prepare Israel for the first coming of Jesus, by calling upon the people to repent for the kingdom was at hand, so also the end time witnesses who come in the same spirit and power will preach repentance and proclaim the nearness of Messiah’s coming and kingdom. In John’s day, many responded. Many Jews will also respond in the end time as the fullness of the Gentiles comes in (Rom. 11:25-29). As already pointed out, Rev. 7 refers to one hundred and forty four thousand from Israel coming out of the tribulation, qualifying for salvation.

Repentance has always been the Divine prerequisite for salvation and restoration, so it must be preached to Israel before deliverance from the enemy can take place. And when it takes place the Lord will build up Jerusalem, gather the outcasts of Israel, heal the broken in heart and bind up their wounds. “For the Lord shall vindicate His people and have compassion on His servants when He sees that their power is gone, and when He sees how helpless they are” (Deu. 32:36).

## THE STARTING DATE OF THE 1260 DAYS

**I**t seems quite clear from Dan. 7:21-27 that the finishing date of the 1260 days is the second coming of Christ. Nobody knows the day or year when that great event will take place, so the starting date of the 1260 days would be very significant if it was revealed. The actual date is not revealed of course, but certain events are, which signal the countdown for the 1260 days. Until these events take place it will be impossible to work out the year of the second coming.

Dan. 7:21-25 for example, implies that the 1260 days commences when the “little horn” starts to make war against God’s people. This puts

the starting date at the beginning of the invasion of Israel. But Dan. 12:11 is even more explicit. It reads: “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there shall be 1290 days.” Verse 12 goes on to say: “Blessed is he who waits, and comes to the 1335 days.”

So then, v 7 refers to 1260 days, verse 11 refers to 1290 days, and verse 12 refers to 1335 days. The starting date of the 1290 and 1335 days is the same, namely, when the daily sacrifice is taken away and the abomination of desolation is set up. In view of the fact that the 1260 days is clearly part of the developing sequence of these time periods, can there be any doubt that it shares the same starting date?

The man of sin may of course sit in the temple when he first invades Israel as well as when he returns from Egypt 3½ years later. While he is away he may leave an idol or an image of himself in the temple, which means an “abomination” would stand in the holy place for the 3½ years.

## THE DAILY SACRIFICE

**N**ow “the daily sacrifice” refers to animal sacrifices (lambs) that were offered each day by Israel’s priests upon the altar at Jerusalem on the temple mount, in the precincts of the temple. One lamb was offered every morning and evening (Ex. 29:38-42).

Israel’s law required this to be a continuing ritual that should never cease, so priests would never voluntarily stop doing it themselves. For the daily sacrifice to be “taken away” would require force by someone who had no sympathy or respect for Israel’s religion or Israel’s God and His laws - someone who would change God’s laws without fear.

If the end time countdown of 1260 days starts when the daily sacrifice is stopped, the offering of the sacrifice must recommence prior to the invasion.

As already pointed out, Joel 1:9 refers to offerings being “cut off from the house of the Lord” and says “the priests, the Lord’s ministers, mourn,” as a result of invasion by the northern army. It is evident from this that there will be priests, an altar, sacrifices and a temple at Jerusalem in the end time.

So the implications of these prophecies are:

1. The Jews will have returned to their land prior to the second coming of Jesus.
2. They will become a free independent nation.
3. They will repossess Jerusalem and make it their capital as in

Biblical times.

4. They will reclaim Mt Moriah in Jerusalem, the temple mount.

5. Priests will be known, recognized and acknowledged.

6. An altar will be erected upon which sacrifices will be offered each day.

7. A temple will be built.

We are not told how long the sacrifices will continue from the time they are restored, but it is clear that the enemy will invade, stop the sacrifices from being offered, put an end to the temple service and priests' ministry, and desecrate the temple as has been done in the past when Gentiles entered the sacred sanctuary and erected idols and images which were an abomination to God. History will repeat itself. Israel's past was a precursor or preview of the future. When the temple is built, the prophetic time clock will have done a complete revolution. The nation of Israel will be in much the same position that it was during New Testament times prior to the Roman invasion in A.D. 70.

It should be evident then, that the following major points govern the interpretation of the 1260 days prophecy:

1. It relates to Jewish history in the land of Israel, not Gentile history in Gentile lands.

2. The 1260 days start with stopping the daily sacrifice from being offered on the altar at Jerusalem and setting up an abomination in the temple.

3. The 1260 days finishes at the second coming.

4. The 1260 days are literal days. (More about this later).

5. The "man of sin" is "Gog," the "little horn," the "beast," "king of the north" - an arrogant blasphemous atheist, not a theistic Pope.

### **THE DAY FOR A YEAR APPLICATION**

**B**ecause the man of sin has been regarded as a long succession of Popes, those who believed this in the past were forced to change the 1260 days into 1260 years. 608-610 A.D. was chosen as the start of the period, causing it to finish in 1868-1870.

The reason behind this was that some believed the Pope was established as universal bishop by the decree of the emperor Phocas in 608-610. Then in 1868-70 the temporal or secular power of the papacy came to an end, making a period of 1260 years. And this led many early nineteenth century students of Bible prophecy to expect the second coming in 1868-70.

They were quite right to expect the second coming at the end of the 1260 period because that is what Scripture teaches. But Jesus did not come then, and still hasn't over 130 years later. So the fact has to be faced that their interpretation was wrong, the reason being that four of the five major points which govern the interpretation were wrong.

Daniel's prophecies clearly say nothing about the setting up of a Pope in Rome being the starting date, or of his demotion being the finishing date. The setting up and putting down of Jewish sacrifices in Jerusalem is what we should be looking for. When the Pope was supposed to have been established as universal bishop in 608-610, the Jews were not back in their land by a long shot. They were still not back in their land in 1868-70 when the Pope was demoted. This means that when it was thought the 1260 time prophecy was fulfilled, it had not in fact even started and was many years away from starting, let alone being fulfilled.

### **MANY DIFFERENT APPLICATIONS**

**C**onverting 1260 days into years has resulted in many different interpretations of the prophecy, and pages could be filled with them.

The most popular one, as already mentioned, is that the decree of Phocas in 608-610 was the starting point, making 1868-70 the finishing date.

Some say that the papacy did not attain complete power and independence until 726-727 A.D. and date the 1260 years from this period, making 1986-87 the fulfilment period.

Another popular view is that the building of the mosque on the temple mount at Jerusalem in 687-688 was the starting date, making the establishment of the nation of Israel in 1947-48 the finishing point.

Construction of the mosque took 30 years and commenced in 657 A.D. Some have taken this as the commencement of Daniel's time period, with the result that 1260 years leads to 1917 (the end of the first world war and Turkish occupation of Palestine); 1290 years leads to 1947 (the establishment of the Jewish state); 1335 years leads to 1992.

The extremes to which some have been forced in the past to try and make a day for a year apply, can be seen in separating the "taking away of the daily sacrifice" from "the setting up of the abomination" by over 600 years. They applied the taking away of the daily sacrifice to 70 A.D. and "the setting up of the abomination" to 691 A. D. - the epoch of Mohammedan ascendancy in Palestine. This separation of over 600 years is unreasonable, firstly because Jesus related the abomination to the great

tribulation period which makes it an end time event, and secondly Jesus only refers to the abomination, and warns that when it appears, those in Judea should flee to the mountains. The warning of Jesus was apparently 621 years too late! Also adding 1260 or 1290 years to 691 A.D. brings us to 1951 and 1981, neither of which witnessed the return of Christ.

The ascension to the throne of Pepin, king of the Franks, around 752 A.D. which was a vital step in the rise to power of the papacy, has also been regarded in more recent times as the starting point of 1260 years, making the finishing date 2012.

Others have dated 1260 years from Pepin's son Charlemagne in 774 which takes us to the year 2034.

When the 1260 years dated from the decree of Phocas in 606 A.D. did not witness the second coming, the 1290 years was applied, resulting in pushing the date forward another thirty years to 1896, which was the period when political Zionism was emerging, leading up to the first Zionist congress in Basle Switzerland.

Prior to that interpretation, some had used the decree of Justinian, Roman emperor of the east, as the starting date for 1290 years. The starting date was regarded as 533 A.D. making the finishing date 1823 when Greece was liberated and the Ottoman empire was declining, leading eventually to the birth of the state of Israel.

Others have advocated that Islam began to attack Jews in their land in 627 A.D and 1290 years later in 1917 the Islamic Turks were driven out of Palestine resulting in the Balfour Declaration, paving the way for Palestine becoming the homeland of the Jews.

The building of the mosque in Jerusalem in 687-688 A.D. has also been used as the starting date for 1290 and 1335 years, resulting in 1977 and 2022 being the fulfilment dates.

And 1290 years dated from the decree of Phocas in 608-610 A.D. ends in 1898-1900, when Theodor Herzl convened the first Zionist congress in Basle, with a view to establishing a homeland in Palestine for the Jews.

1335 years dated from Phocas' decree ends in 1943-45, the period during which the second world war and its holocaust of the Jews was ending, resulting in the exodus of Jews to Palestine and the birth of the nation of Israel.

## SUBTLE DECEPTION

**A**nd so we could go on. When expositors feel at liberty to pick out significant events in an arbitrary fashion relating to Roman emperors Popes and Islamic nations, and use them as starting or finishing dates for Daniel's time prophecies, there are so many to choose from that there will be an endless stream of projected dates to be found for the future when the previous ones fail. And this unfortunately results in less and less credibility, attention and interest being given to the word of prophecy as they all fail to fulfil it.

The suggested starting and finishing dates were no doubt significant events in history; be it Roman, Papal, Islamic or Jewish and herein lies the deception. When a date is fixed for the fulfilment of a certain time prophecy, and the actual event required by the prophecy fails to take place, but some other significant event occurs instead, disappointment or unwillingness to admit the interpretation was wrong, can result in making too much of the event, and not accept or admit that it has not met the demands of the prophecy.

History is full of "significant" events, but if they do not meet the demands of the word of prophecy, they are irrelevant and a distraction and should not be allowed to take up valuable space on paper or clutter and cloud our minds.

The 1260 time prophecies in Dan. 7 and 12 make it quite clear that Christ returns at the end of this period, at which time the power of the Jewish nation will be broken and ready for restitution and the invader from the north will be destroyed not demoted. We are still waiting for these events to unfold and be fulfilled! It is painfully obvious that none of the day for a year interpretations and applications made so far have met the demands of the prophecy. This is not surprising because Dan. 12:9 says the prophecies would be closed up and sealed until the time of the end. That is, they will not be fully understood until that time. According to Dan. 11:40, the time of the end pertains to the era in which the king of the north invades Israel, which will be at least the 21st century. It should be evident therefore, that if Daniel's prophecies will not be understood until then, that the day for a year interpretations made in the 19th century which originated some centuries earlier are not likely to be correct.

Now, there is obviously a vast difference between 1260 days and 1260 years - a difference of 1256½ years. Obviously the view that the days are literal and the view that the days represent years cannot both be right. One of them must be wrong - very wrong. So it is clearly important

to reach right conclusions as to what is signified by “days.”

## **EXAMPLES OF DAYS REPRESENTING YEARS**

**A**s far as Scripture is concerned the 1260 period is always in days, not years. So why have some converted the days into years and how do they justify this?

The main reason for doing this is because there are some places in the Bible where a day represents a year. However, it should be pointed out at the outset that firstly there are very few places where this is the case. It is the exception not the general rule. And secondly, when the principle of a day for a year applies, it is plainly and specifically stated and the reader is not expected to assume it. Moreover, none of these passages of Scripture, or any others, say that we must apply the same day for a year principle to other time prophecies.

Thirdly, the Scriptures where the day for a year applies, explain in each particular case the reason why, and there is a practical reason for it.

For example: in Num. 14:33-34 we read that Israel was told that “according to the number of the days in which you searched the land, even 40 days, each day for a year shall you bear your iniquities, even 40 years.” Each day’s unbelief resulted in one year’s punishment.

There is clearly a correspondence between the two time periods of 40 days and 40 years, but there is absolutely no evidence that the phrase “40 days” is to be interpreted as “40 years.”

Obviously, one day wandering in the wilderness for one day’s sin and iniquity would not be much of a punishment, so the principle of a day for a year took effect. The Spirit plainly stated that this principle applied on this occasion, but did not say it must be regarded as a precedent and be applied on all future occasions in relation to time prophecies. It is presumptuous to make such an assumption, and has led to many faulty interpretations and conclusions.

Another place where the day for a year principle applies is in Ezk. 4. As a sign to Israel, the prophet Ezekiel had to lie on his side in a prostrate position before the people for 430 days. The days during which he had to do this represented the years of the iniquity of the nation for which punishment would be inflicted, resulting in being prostrated before their enemy. Here, as before, “days” mean days, not years, and “years” mean years.

Ezekiel obviously couldn’t lie on his side for 430 years, so the Lord had to apply a day for a year principle. A practical purpose was clearly

behind it, and once again no hint or suggestion is made to the effect that this same principle should be applied to all time prophecies.

Sometimes the “70 weeks” prophecy in Dan. 9 is regarded as involving a day for a year principle, and is used to justify the application of the same principle to the rest of Daniel’s time prophecies. But in actual fact, neither days, weeks nor years are mentioned in the original Hebrew text of Dan. 9. The phrase “70 weeks” in the Hebrew text is literally “seventy sevens” i.e. seventy heptads - seventy groups of 7 things. But it is not stated in the original Hebrew text if the “sevens” are days, weeks or years. In most cases in the Old Testament the “sevens” refer to seven days, so the translators have interpreted it as “week” or “weeks.” But as pointed out, the original Hebrew word simply means “sevens” without stating if it is days, months or years. But history has revealed that Dan. 9:24 refers to seventy, seven year periods, totalling 490 years.

One other place where it is thought the day for a year principle is taught is in Lk. 13:32-33 where Jesus said “Behold, I cast out devils and do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today and tomorrow, and the day following for it cannot be that a prophet perish out of Jerusalem.”

There are several problems with regarding Jesus’ words here as a prophecy that his ministry would last three years. First, his ministry lasted longer than 3 years, and second these verses were spoken in the 4th year of his ministry, making them too late to be prophetic of a three year ministry. Whatever Jesus meant, he clearly did not mean a year when he said “today.”

These are the only verses in the Bible that can be quoted to support the view that days mean years in prophetic time periods. They are clearly the exception, not the general rule and do not, in reality teach that days mean years. Unfortunately some have turned the exception into the rule!

### **“DAYS” MEAN DAYS**

**T**he general rule in Bible prophecy is that “days” mean literal days and “years” mean literal years, and there are many examples of this.

1. In Gen. 6:3 God stated His intention to judge the earth by a flood in 120 years time. Why not say days?

2. God told Abraham, as recorded in Gen. 15:13 that his offspring would be a stranger in a land that was not theirs and serve them and be afflicted by them 430 years. Why not say days?

3. Through dreams involving cows and ears of corn, God revealed to

Joseph that there was going to be 7 years prosperity followed by 7 years famine (Gen. 41:25-27). Why not “7 days”?

4. In Isa. 16:14 we read that Isaiah was told by God that within 3 years, the glory of Moab would be brought into contempt. Why not “3 days”?

5. King Hezekiah was told by God through the prophet Isaiah that his life would be extended 15 years, and it was literally fulfilled (Isa. 38:5).

6. God inspired Jeremiah the prophet to predict 70 years captivity for the Jews in Babylon (Jer. 25:11. 29:10). In later years Daniel read this and accepted it literally and was able to determine when the captivity would cease (Dan. 9:2).

7. Jonah's prophecy that Nineveh would be overthrown in 40 days was literally fulfilled, and not expected to be taken to mean 40 years (Jonah 3:4).

8. Even in the book of Revelation which contains so much symbol and metaphor, the period of Christ's reign is referred to in literal terms as 1000 years. Why is it not stated as 1000 days if the 1260 days in other chapters really signify 1260 years? If it is so obvious that days in prophetic time periods have to be converted into years, and that the Spirit prefers to state them in days, then why not state the millennium as 1000 days?

“Revelation” means disclosure of information hitherto unknown. If the book means what it says, it could be expected that it would reveal that the “time, times and half a time” of Daniel's prophecies means 1260 years and not further obscure it by stating it as 1260 days. It does however, clearly state it as 1260 days. And to make sure we know that they are literal days, it further defines the period as “42 months,” which is 3½ years not 1260 years.

If the 1260 days means 1260 years, which is 15,120 months, it is hard to believe that the Spirit would say it is 42 months. God is not the author of confusion, but unfortunately, human tradition often is.

The “hour, and a day, and a month, and a year” in Rev. 9:15 surely refers to a specific and precise point in time “to slay the third part of men,” and not the period during which they are slain.

### **THE 3½ DAYS IN REVELATION 11**

**T**here is no reason why the “three days and an half” in Rev. 11:9,11 cannot be taken literally. It refers to the dead bodies of the witnesses to whom power is given to prophesy, being deliberately left lying exposed

in the street of Jerusalem as an act of contempt by the beast who put them to death. To a Jew it is the height of indignity and an insult to not allow a dead body to be buried. (See Ps. 79 in relation to this. It refers to both the desecrating of the temple and dead bodies left lying exposed on the ground).

In bygone ages when satellite T.V. could not even be conceived by the wildest imagination, it was natural to spiritualize away the reference in v 9 which says people in all nations will be able to see the dead bodies lying in the street of Jerusalem. Today however, times have changed. It is common to see dead bodies lying in the streets of various cities around the world on the T.V. news.

The events in Rev. 11 take place right on the eve of the 7th trumpet which ushers in the second coming of Christ (v 15), so it relates to the end time era of the knowledge explosion with all of its marvels of science and technology that we see today, and which the beast will use to serve his own ends.

There is also no need to spiritualize away the reference to the witnesses being brought back to life after being dead for 3½ days. Lazarus was brought back to life after being dead for 4 days! Why should it be thought a thing incredible or impossible that Christ should do a similar thing on the eve of his second coming? After all, as the same chapter indicates, his power will have been working through his witnesses during the period leading up to their death.

Coming in the spirit and power of Elijah did not prevent John the Baptist from being put to death by the wicked overlord of his time. Neither will it prevent those with the same spirit from suffering death at the hand of the beast in the end time.

And in view of the fact that these witnesses have been ministering in the spirit and power of Elijah, what could be a more appropriate sign and vindication of their ministry than to be caught up into heaven, as we read in v 12, as Elijah himself was, as recorded in 2 Kng. 2:11?

### **CHECKING THE ALTERNATIVES**

**C**oming back to the 1260 days: it is difficult to avoid the conclusion that the period is literal, and that it commences when the daily sacrifice is taken away by the invader and desolater of Israel and finishes at the second coming of Christ.

Now, the daily sacrifice has been stopped by the enemy on three separate occasions in Israel's history, so it is natural to enquire as to

whether or not any of those occasions could be the starting date of the 1260, 1290 or 1335 days.

It was stopped by the Babylonians in 587 B.C. Antiochus Epiphanes stopped it in 167 B.C. And the Romans caused it to cease in 70 A.D.

By adding 1260, 1290, 1335 days (or years) to these dates, it can soon be ascertained if the second coming of Christ or some major event connected with it took place.

By applying these 3 time periods to 587 B.C. and 70 A.D. when the Babylonians and Romans stopped the daily sacrifice, time runs out long before the second coming and no major events were fulfilled on the dates on which the periods culminated.

However, regarding the taking away of the daily sacrifice by Antiochus Epiphanes, in 167 B.C. the Jewish historian Josephus says in book one, chapter one and verse one of the section dealing with the wars of the Jews, that Antiochus “spoiled the temple and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months.”

Later, as a result of the enemy being defeated by Judas Maccabeus and his army, the daily sacrifice was restored and the sanctuary (temple) was cleansed and Israel was restored to peace.

The 3½ years or 1260 days during that period clearly did not fulfil the 1260 days prophecies in Dan. 7 and 12, because Christ did not return at the end of it. But who could fail to see an obvious type and foreshadow in the events and their timing during that period?

Antiochus was a destroyer and desolater and he set up an abomination in the temple in the form of an idol and he offered swine on the altar, which was forbidden by God’s law. The period during which this “king of the north” occupied Israel was a tribulation period during which many Jews were put to the test and killed for their faith.

Many expositors apply the section in Dan. 11 which leads up to the time of the end in v 40 to this period of Antiochus Epiphanes and the Maccabees.

In view of the obvious similarities between the two sections, especially in relation to the taking away of the daily sacrifice and the setting up of the abomination mentioned in both Dan. 11:31 and 12:11, the former would surely have to be regarded at least as a type of the latter. And if so, the case for the 1260 days being taken literally is strengthened.

The prophecy of the 1260 days clearly does not have its starting date on any of the three occasions in the past when the daily sacrifice was stopped. We must therefore expect the daily sacrifice to be set up and be

stopped again in the future, from which 1260 days (and not 1260 years for obvious reasons) will run their course to usher in the second coming of Christ.

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## CHAPTER EIGHT THE 1290 AND 1335 DAYS

**T**he question that gave birth to the 1260, 1290 and 1335 days prophecies was: “How long shall it be to the end of these wonders?” (Dan. 12:6).

The word “wonders” means marvellous things, miracles, and is translated “wonders” many times in the Scriptures in relation to the supernatural wonders created and performed by God, such as destroying the enemy (Isa. 25:1-2), delivering Israel (Ex. 15:11. Ps. 77:11-14. 78:12), and raising the dead (Ps. 88:10-12).

Significantly enough, the verses which precede the question: “How long shall it be to the end of these wonders?” relate to God destroying the enemy, delivering Israel and raising the dead (Dan. 11:45-12:3).

But the word from which “wonders” has been derived is also translated “marvellous things” in Dan. 11:36, and relates to the astonishingly arrogant and blasphemous words spoken against God by the king of the north, which we know the man of sin will do. The same word is also translated “wonderfully” in Dan. 8:24 which also refers to the king of the north who will “destroy wonderfully” the Jewish people i.e. as the New International version puts it: “cause astounding devastation.”

In view of this, the question: “How long shall it be to the end of these wonders,” could be taken to mean, how long will the invasion, destruction, occupation by the enemy, tribulation, second coming, resurrection, judgement and deliverance take? How long will it take from the time the enemy invades Israel to the setting up of the kingdom of God?

Three major events are involved:

1. The invasion and occupation of Israel, resulting in an unprecedented time of trouble, designed to “shatter” or “break” the pride of the nation in preparation for the second coming.
2. The second coming, resurrection and judgement.
3. The setting up and establishing of the kingdom.

The three time periods could relate to these three stages or series of events and it could be that it was for this reason three were given. The question: “How long shall it be to the end of these wonders” seems to be an enquiry as to how long all the end time events will take. And if the angel who answered the question had wanted to encompass all the events in just one time period, he would have said: “it shall be for 1335 days.”

But that is not how he answered the question. He said: “it shall be for

a time, times, and an half (1260 days); and when he shall have accomplished to shatter the power of the holy people, all these things shall be finished.”

In this statement, the angel relates to the first stage regarding Israel’s pride being broken and humbled by the enemy before deliverance comes. The time is 1260 days tribulation. This is the period of course, during which the “wonders” or “marvellous things” said and done by the king of the north or “beast” take place.

When the angel said “all these things shall be finished” when Israel’s power is broken, he hardly meant that all the “wonders” would be fulfilled, because other major events such as the second coming, resurrection, judgement, Armageddon, deliverance of Israel and setting up of the kingdom come after the tribulation.

Matt. 24:29-31 for example says: “Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other.”

The “great sound of a trumpet” is the seventh and “last” trumpet at which the resurrection and judgement take place (1 Cor. 15:52. 1 Thes. 4:16. Rev. 11:15-18). These “wonders” take place after the tribulation.

So then, in view of the fact that all the “wonders” shall not be finished when the 1260 days tribulation ends and Israel’s power is broken, the angel’s words “all these things shall come to an end,” are more likely to convey the sense of “all the wonders are about to be finished,” i.e. “the time to complete the rest of the wonders has come.” The Jerusalem Bible puts it like this: “all these things are going to happen when he who crushes the power of the holy people meets his end.” The shattering of Israel, not to mention the shattering of the enemy, will signal the closing days of the end of the age.

In passing, as a matter of interest, the Greek Old Testament renders Dan. 12:7 like this: “... when the dispersion is ended, they shall know all things.” Our knowledge of these things will certainly be greater then. In fact Rev. 10:5-7 which seems to be an allusion to Dan. 12:7 says: “... the mystery of God shall be finished” i.e. God’s secret plan will cease to be a secret.

It seems that Daniel realized the angel's answer did not cover all the wonders that were involved, because v 8 says his reaction was: "... O my Lord, what shall be the end (outcome, issue) of these things?" i.e. tell me more about the outcome of the power of the holy people being broken; how is it all going to end?

The information that Daniel was seeking had already been given as recorded in Dan. 12:1-3, regarding Divine intervention, the second coming, deliverance, resurrection and the kingdom, but he had failed to grasp it and did not understand.

It is reasonable to assume therefore that when the angel went on to speak about 1290 days and 1335 days, major events such as these would be involved.

Unfortunately, we are not told specifically what the events are that will take place at the end of the 1290 and 1335 days, but we can be sure of two things:

1. They must occur after the return of Christ.
2. They must involve important and significant events.

The 30 days between the 1260 and 1290 days is the period that immediately follows the 1260 days tribulation. And in view of what Jesus said would take place immediately after the tribulation, as quoted before from Matt. 24:29-31, would it not be reasonable to conclude that the resurrection and judgement take place during this period? Many Scriptures in fact teach that at the second coming, the resurrection and judgement take place (1 Cor. 15:22-23. 2 Tim. 4:1).

### **30 DAYS FOR THE JUDGEMENT?**

**S**ome may feel that 30 days is not long enough for the judgement to take place in view of the millions who will be judged. Well, if all who are to be judged have to individually and separately stand before Christ personally, 30 days would certainly not be long enough for the judgement. But it is evident that Christ alone will not be sitting in judgement. An innumerable company will be assisting him in this work.

Mk. 8:38 informs us that when the Son of man comes in his glory, all the holy angels will come with him. And Matt. 13:37-42 reveals that the angels will act as reapers, gathering out those who are guilty of iniquity, casting them into a furnace of fire. We read in the same chapter that the angels will be like those who draw a net to the shore when it is full and sit down, severing the good from the bad (v47-50).

These angels are referred to in Dan. 7:10 as "thousand thousands"

who “minister” to Christ (for we must not suppose that the saints would minister to him before the books were opened!)

Angels are “ministering spirits sent forth to minister for them who shall be heirs of salvation,” and their work in this respect will continue up to the end of the judgement, after which “the world to come” will be put into the subjection of Christ and his glorified saints.

An interesting comparison can be made between the angels “sitting down” to judge in Matt. 13:48 and the Ancient of days “sitting down” for the same purpose in Dan. 7:9. It is also significant that Dan. 7:9 does not only refer to one throne of judgement. It says “thrones were placed and one that was ancient of days took his seat” (Revised Standard Version etc).

The saints of course who are to be judged do not sit, but stand for the judgement (Lk. 21:36). In Dan. 7:10 they are referred to as “ten thousand times ten thousand” who “stood.” This word “stood” is used in the same judicial sense in Zech. 3:3 where we read that Joshua “stood before the angel.”

Angels, being Christ’s servants or “ministers,” represent him. To stand before one is tantamount to standing before Christ. In the same way that angels are sometimes referred to as “God” due to speaking and acting on His behalf, so angels who speak and act on behalf of Christ, become Christ. Standing before an angel for judgement therefore, will be as good as standing before Christ himself.

So then, in view of the fact that “thousand thousands” of angels will assist Christ to judge “ten thousand times ten thousands saints,” the period of 30 days should not be regarded as being too short for this to take place.

## THE 1335 DAYS

**I**f Christ returns on the 1260th day, and the judgement is completed by the 1290th day, what takes place during the next 45 days leading up to the 1335th day? Dan. 12:12 says: “Blessed is he who waits, and comes to the 1335 days.” The word “blessed” means happy - happiness. It could be translated: “O how happy is he who waits, and comes to the 1335 days.”

Would not the establishment of God’s kingdom on earth be an appropriate event to describe such happiness? “Blessed (O how happy) are the poor in spirit, for theirs is the kingdom of heaven .... Blessed are the meek, for they shall inherit the earth .... Blessed are the pure in heart, for they shall see God .... Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven” (Matt. 5:1-12).

“Blessed are they who are invited to the marriage supper of the lamb” (Rev. 19:9). “Blessed is that servant” (who watches and waits for Jesus to come and is ready for him, and is made ruler over all his goods when he comes) Matt. 24:42-47. “Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). “Blessed is he who shall eat bread in the kingdom of God” (Lk. 14:15). “Blessed and holy is he who has part in the first resurrection .... they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. 20:6).

A person in the service of God has many things to be happy about, but the crown of all happiness will be when we enter into the joy of our Lord and embark upon our inheritance as co-rulers with Christ in his kingdom. How appropriate it would be if the last time prophecy of 1335 days in the book of Daniel related to this happiest of all events that awaits all like Daniel who are beloved of God.

How appropriate also in view of this, that in the verse that follows the statement about the 1335th day, Daniel is told that he will stand in his lot at the end of the days (i.e. at the end of the 1335 days). This indicates that the saints will enter into their inheritance and be established in their allotted place of rule in the kingdom on the 1335th day.

If so, this would suggest that the 45 days between the 1290 and 1335 days could be taken up with the marriage supper or the subjugating of the nations around the world and establishing Divine rule in all the cities, or both.

As Jesus taught and promised, his faithful followers will have authority to rule over all the cities of the world (Lk. 19:11-19). This will involve, as we read in Ps. 149, “executing vengeance upon the nations and punishments upon the people, binding their kings with chains and their nobles with fetters of iron, to execute upon them the judgement written: this honour have all His saints. Praise ye Yahweh.”

It will take time to achieve this, and it is not difficult to place it in the time frame of the 45 days. This period would be covered by Dan. 7:26 which says “the judgement shall sit and they shall take away his (beast’s) dominion, to consume and to destroy it unto (until) the end.” These words “until the end” indicate a period during which dominion over the nations is taken away from the beast. (Cp “unto the end” in Dan. 9:26 which relates to a period of time needed by the Romans to subjugate the Jews).

The period of the subjugation of all nations around the world by Christ and his saints is also indicated in Dan. 2 by the stone growing into a great mountain and filling the earth after smashing the image into little

pieces like chaff and blowing them away. The transition from human government to Divine will not happen overnight. It is a process, not an event. But the second coming is an event, not a process.

Scripture refers to a number of events that will take place after Christ's return, which could fit into the period between the 1260 and 1335th day and beyond. For example: Israel's exodus from the north and other areas (Isa. 11. 60. 66:19-20. Jer. 16:14-16. 23:7-8. Zech. 2:6. Ezk. 20:33-44). The bones of the invading forces have to be buried and will take seven months (Ezk. 39) etc etc.

In concluding this chapter it could be pointed out that some have tried to make something of the fact that the year 1335 on the Moslem calendar, which began with the flight of Mahomet from Mecca to Medina, was 1917 on the western calendar. (The Moslems used a year of 12 cycles of the moon, i.e. approximately 354 days). The Turks were driven out of Jerusalem and the Balfour Declaration was given in 1917 and were very significant events paving the way for the Jews to return to their land. But this was clearly not the fulfilment of the 1335 days prophecy in Dan. 12 which has no dependence on a Moslem calendar!

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## CHAPTER NINE THE 2300 DAYS

**T**he 2300 days prophetic time period is recorded in Dan. 8:14. It says this: “Unto 2300 days; then shall the sanctuary be cleansed.” But to appreciate the significance of this statement, we need to consider the preceding and succeeding verses. In verses 1-3 Daniel tells us he had a vision of a ram with two horns pushing westward, northward and southward, and it became very great. And v 20 informs us that the ram with its two horns represented the Medo-Persian power.

As Daniel was considering, a he-goat came from the West with great speed and force and smote the ram and cast him to the ground. This he-goat had a notable horn (v 5-7), and v 21 informs us that the goat represented the king of Grecia, and the horn signified the first notable king. History records that this was Alexander the Great. (The “leopard” in Dan. 7:6 and the “mighty king” in 11:3 also refer to Alexander).

In the vision, Daniel saw the great horn of the goat broken, and four notable horns came up in its place toward the four points of the compass. Verse 22 informs us that these four horns represented four kingdoms that would develop out of Alexander’s empire after his death, but they would not do so in his power or through his posterity. (The same four-fold division is referred to in Dan. 7:6 and 11:4).

History confirms this prophecy by recording that Alexander “fell sick and perceived he was dying. So he summoned his most honoured officers, who had been brought up with him from youth, and divided his kingdom among them while he was still alive. And after Alexander had reigned twelve years, he died. Then his officers began to rule, each in his own place. They all put on crowns after his death, and so did their sons after them for many years; and they caused many evils upon the earth” (1 Macc. 1:5-9).

Josephus, book 12 chapter 1 verse 1 says “the officers of Alexander among whom his kingdom was divided, were Antigonus who obtained Asia minor, Seleucus who obtained Babylon, Lysimachus who governed the Hellespont, Cassander who possessed Macedonia, and Ptolemy who seized Egypt.

But Antigonus was ambitious for more power and territory, and was constantly at war with his enemies and was ultimately defeated by them. Seleucus possessed his territory and ended up ruling over Persia (Iran), Babylon (Iraq), Syria, Bactria (Afghanistan), and a large section of Asia Minor (Turkey).

Because Bible prophecy has Israel as its geographical and focal centre, Daniel's prophecies are only concerned with the Greek kingdoms that came in contact with, and affected the nation. For this reason, only the Seleucid dynasty north of Israel, and the Ptolemy dynasty in Egypt south of Israel come within the scope of Daniel's prophecies.

Israel was the buffer state that separated them - an unhappy corridor in between these two Greek kingdoms that were constantly at war with each other and whose armies used the land corridor to invade each other and Israel. Reference is constantly made in Dan. 11 to these two kingdoms as "king of the north" and "king of the south." Their dynasties lasted for a considerable number of generations.

### THE "LITTLE HORN"

**W**ith these points in mind we go back to Dan. 8:9-12 which says that out of one of these dynasties "came forth a little horn, which grew exceeding great, toward the south, and toward the east, and toward the pleasant land. And it became great, even to the host of heaven; and it cast down some of the host of the stars to the ground, and stamped on them. Yea, he magnified himself to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice due to transgression, and he cast down the truth to the ground, and practised and prospered."

Some words of explanation are offered in relation to this in v 23. We are told that:

1. The "little horn" would emerge in the latter period of the Greek dynasty to which he belonged. Or, as v 26 says, "it shall be for many days." This doesn't mean, as history has revealed, that the prophecy would be fulfilled over a long period of time as some have interpreted it in order to justify the day for a year application and make 2300 days 2300 years. No! As v. 23 indicates, the prophecy would not be fulfilled until the latter part of the Seleucid kingdom, which would not be for "many days" from the time it was revealed to Daniel. (The prophecy was revealed to Daniel in the third year of Belshazzar (Dan. 8:1) which was around 553, and the "little horn" emerged in 175 B.C. and was in power until 164 B.C. This means it was almost 300 years after Daniel was given the vision that it was fulfilled. Such a period is fittingly styled "many days").

A second word of explanation given in relation to the "little horn" is that his coming forth would be at a time when the transgressors in Israel had "come to the full" i.e. filled up their measure.

And the third point of explanation in Dan. 8:23 is that the little horn would be of “fierce countenance,” and skilled in intrigues - cunning and deceitful.

The same events and period are also referred to in Dan. 11:30-35. Verse 31 mentions the polluting of the sanctuary, the taking away of the daily sacrifice, the placing of an abomination that maketh desolate, and the destroying of the holy people by sword, flame, captivity and spoil (v 33). This runs parallel with the casting down of the stars to the ground, the taking away of the daily sacrifice and the casting down of the sanctuary mentioned in chapter 8:10-12. (In passing it might be pointed out that three different “abominations” and cessations of sacrifice are referred to in the book of Daniel. Chapter 8 and 11:31 refer to this happening during the history of the Seleucid kingdom. Chapter 9:26-27 refers to it happening at the time of the Roman empire. And chapter 12:11 refers to the end time happening).

Dan. 11:30-35, when considered in its context, reveals the power that was to take away the daily sacrifice etc, was a king of the north, which right up to this section of the prophecy always refers to a king of the Seleucid dynasty. Seeing that these verses in Dan. 11 run parallel with the verses in Dan. 8, it is evident that the “little horn” who was to come forth from one of the four divisions of Alexander the Great’s Greek empire, was to come from the Seleucid kingdom occupying the territory north of Israel.

## **ANTIOCHUS EPIPHANES**

**W**ho then, was the “king of fierce countenance” that came forth from the Seleucid dynasty “in the latter time of their kingdom” when Israel’s “transgressors were come to the full,” who destroyed the mighty and holy people of Israel and took away the daily sacrifice and cast down the sanctuary and the truth? History clearly testifies that there was only one man in the history of the Greek dynasties who fulfilled this, namely: Antiochus Epiphanes, who ruled the Seleucid kingdom from 175 to 164 B.C.

After recording how Alexander’s officers began to rule, each in his own place, and how their sons ruled for many years after them, 1 Macc. 1:10 goes on to say that “From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a hostage in Rome. He began to reign in the 137th year of the kingdom of the Greeks” (175 B.C.).

Three significant points emerge from this which confirms Antiochus as being the “little horn” of Dan. 8.

1. He came forth from one of the divisions of Alexander’s kingdom, namely the Seleucid division north of Israel as stated in Dan. 11.

2. He came forth in the 137th year of the kingdom, which was “in the latter time of their kingdom” as required by Dan. 8:23. (The Seleucid kingdom was founded in 305 B.C. and finished in 65 B.C. making a total of 240 years. Antiochus therefore came in the latter half or “latter time” of the kingdom.

3. Antiochus was a “sinful root” which fits the description of him in Dan. 8 and 11.

Verses 11-15 of 1 Macc. chapter 1 also confirms the time of Antiochus as being a period when Israel’s “transgressors had come to the full.” This is how it reads: “In those days lawless men came forth from Israel, and misled many, saying: Let us go and make a covenant with the Gentiles round about us, for since we separated from them, many evils have come upon us! This proposal pleased them, and some of the people eagerly went to the king. He authorized them to observe the ordinances of the Gentiles. So they built a gymnasium in Jerusalem, according to Gentile custom and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil.”

The rest of the first book of Maccabees as well as Josephus Book 12 chapter 5 present a vivid account of how Antiochus made an expedition against the city of Jerusalem and arrogantly entered the sanctuary and took away the altar, lampstand and all the holy utensils. He committed deeds of murder and spoke with great arrogance.

He returned two years later with a large force, and through intrigue and deceit, deceived the people and fell upon the city, dealing it a severe blow, plundering it and burning it with fire. He destroyed many people of Israel and took captives. The sanctuary was defiled and became “desolate as a desert.”

Antiochus shed the innocent blood of the priests and people around the temple. He put to death women who had their babies circumcised and hung the infants around their mother’s necks. He compelled the Jews to give up their customs and directed them to follow Gentile customs, forcing them to offer to idols and killed those who refused. He forbade burnt offerings and the practise of circumcision, and profaned the Sabbaths and feasts. He sought to destroy the law and burnt all the copies that he could find.

During this period of great tribulation, a great falling away from the faith took place. Many of the people of Israel forsook the law and surrendered to the pressures of the enemy and joined him. However, those that “did know their God” and loved the truth, were strong and did exploits because God helped them with a “little help” (Dan. 11:30-33).

On the 15th day of December, in the 145th year (167 B.C.), a desolating sacrilege was erected upon the altar of burnt offering and many other vile deeds were committed, all of which are recorded in detail in Josephus and the book of Maccabees.

When these historical records are compared with what is said concerning the “little horn” in Dan. 8 it is clear that Antiochus Epiphanes was the “king of fierce countenance” to whom the prophecy referred.

In view of this, and in view of what has been said in earlier chapters about the “little horn” in Dan. 7, it should be evident that two entirely different “horns” or powers are involved. The little horn in Dan. 8 is a development out of the goat, which is represented by the third beast, a leopard in Dan. 7 and pertains to the second century B.C. But the little horn in Dan. 7 is an end time development after the fourth beast and pertains to the period of the second coming of Christ. Over 2000 years history separates the two horns.

### **“HOW LONG SHALL BE THE VISION?”**

**N**ow the question is asked in Dan. 8:13: “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Taken in its context the question is straightforward enough. It is an enquiry into the period during which the daily sacrifice would be taken away, the transgression of desolation set up, and the sanctuary and host trodden underfoot.

The reply to the question was “Unto 2300 days; and then shall the sanctuary be cleansed.” Taking this in its context, the sanctuary can only refer to one thing: the Jewish temple at Jerusalem that the “little horn” would trample upon and defile. (The Hebrew word translated “sanctuary” is “kodesh” in Dan. 8:13 and 14, and “mikdash” in Dan. 8:11. It is also “mikdash” in Dan. 9:17 and “kodesh” in Dan. 9:26, revealing that these two different words are used synonymously. They mean a holy, consecrated, sanctified thing or place. They can relate to holy vessels, sacrifices, people, city and temple. The context always determines the meaning, and the context of Dan. 8 makes it clear that the “sanctuary” is

the Jewish temple, not the sacrifices or people. Verse 10 refers to the people, the first part of v 11 refers to the sacrifice, and the latter part of the verse refers to the sanctuary. The sanctuary is clearly not the people or sacrifice).

The two Hebrew words translated “sanctuary” are used in relation to the tabernacle built by Moses (Ex. 25:8. 38:27 etc), the temple built by Solomon (1 Chr. 22:19. 2 Chr. 30:19 etc), and the millennial sanctuary in Ezk. 41-48.

These words occur many times in relation to the tabernacle and temple.

## SANCTUARY CLEANSED

**D**aniel then, was informed that at the end of a 2300 day period, the temple would be cleansed and restored. So the question is: do the historical records say anything about this? Indeed they do! “Then said Judas and his brothers, behold, our enemies are crushed, let us go up to cleanse the sanctuary and dedicate it! So all the army assembled and they went up to mount Zion. And they saw the sanctuary desolate, the altar profaned, and the gates burned. In the courts they saw bushes sprung up as in a thicket. They also saw the chambers of the priests in ruins .... Judas chose blameless priests devoted to the law, and they cleansed the sanctuary and removed the defiled stones to an unclean place .... Then they took unhewn stones as the law directs, and built a new altar like the former one. They also rebuilt the sanctuary and the interior of the temple and consecrated the courts .... Early in the morning on the 25th day of the 9th month, which is the month Chislev (December), in the 148th year (164 B.C.), they rose and offered sacrifices as the law directs ....” (From that time forward the Jews had a special “feast of dedication” every year on the 25th of December to commemorate the restoration and re-dedication of the temple. It is referred to in Jn. 10:22).

Now the natural question to ask is: did the cleansing of the sanctuary take place at the end of a particular 2300 day period? i.e. 6 years 4 months and 20 days (On the basis of a 360 day year).

Well, if the cleansing of the sanctuary by the Maccabees was the fulfilment, the starting date must have been 2300 days prior to the 25th December 164 B.C. This would take us back to the 5th August 170 B.C. Did anything happen around this period of 170 B.C. that could be regarded as the starting date for the 2300 days?

According to Dan. 8:13, one of four things, if not all four things were required to take place.

1. The taking away of the daily sacrifice. This could not have been the starting date of the 2300 days because as has already been pointed out, Josephus says that from the time the daily sacrifice was taken away to the cleansing of the temple and reinstatement of sacrifice was 3½ years.

2. The setting up of the transgression of desolation. According to 1 Macc. 1:54 this “desolating sacrilege” was erected on the 15th day of December, in the 145th year (167 B.C.), 1160 days before the cleansing of the sanctuary. This also could not have been the starting date of the 2300 days.

3. The casting down of the sanctuary.

4. The casting down of the “host” and “stars” which refers to the Jewish army and people (“the holy people” v 24).

Unfortunately it is difficult to determine the exact date to the month and day when Antiochus Epiphanes began to attack and kill the Jews, but it is evident in the historical records that it started some years before he stopped the daily sacrifice and set up the desolating sacrilege. It appears to have been in the year 170 B.C. that Antiochus started to afflict the holy people, which is the year the starting date of the 2300 days would have to commence in order for it to culminate at the cleansing and dedication of the sanctuary on the 25th December 164 B.C.

The overall period therefore of 2300 days covers all four of the major things that Dan. 8:10-12 said the little horn would do to the Jews, namely cast their army and people down, take away the daily sacrifice, set up the abomination, and cast down the sanctuary and the truth. (Verse 11 also says the little horn will magnify himself against the “prince of the host.” The same verse in the revised versions of the Bible indicates that this prince is the one to whom the daily sacrifice and sanctuary belong, namely God, who is referred to in v 25 as the “prince of princes.” The parallel account in Dan. 11:36 says it is the “God of gods” against whom the little horn will “speak marvellous things”).

### **THE LITTLE HORN IN DAN. 8 - A PROTOTYPE OF THE LITTLE HORN IN DAN. 7.**

**A**lthough an historical fulfilment of the 2300 days can be applied to the reign of Antiochus Epiphanes, it is not difficult to see him as a prototype or forerunner of the end time king of the north. If so, the little horn of Dan. 8 is an historical enactment of a future prophetic enactment by the little horn of Dan. 7.

One reason for believing this is because the section in Dan. 11:31-39

pertaining to Antiochus Epiphanes leaps straight into the section of v. 40-45 pertaining to the end time king of the north in such a way that it easily gives the impression of speaking about the same person throughout.

Surely this merging of the one into the other without a clearly defined break is designed to suggest a close similarity between the two. The attitude and policy of Antiochus towards the Jews and their God is certainly the same as what Scripture says concerning the little horn in Dan. 7.

This would mean that the phrase “the time of the end” in Dan. 8:17, being the same phrase used in Dan. 11:40 to describe the time of the final invasion, also suggests a type is involved.

Reference to “the time of the end” in Dan. 11:35 also indicates that this section of the chapter is not expected to be confined to the period of Antiochus and the Maccabees.

This is also evident in view of the fact that words and expressions used by the Spirit in relation to the Maccabean era, are alluded to in chapter 12 and applied to the end time.

For example, Dan. 12:1 refers to the end time being “a time of trouble, such as never was ....” Jesus quoted this in relation to the period that immediately precedes his second coming (Matt. 24:21), and said many Jews “shall fall by the sword and be led away captive ....” (Lk. 21:24). These words are taken from Dan. 11:33: “they shall fall by the sword, and by flame, and by captivity ....” This indicates that Jesus believed the history in the time of Antiochus and the Maccabees was going to repeat itself, and that it was a type or foreshadow of the end time.

Dan. 12:3 says “those who are wise shall shine as the brightness of the firmament; and those who turn many to righteousness as the stars for ever and ever.” Jesus also quoted these words and applied them to the end time (Matt. 13:43). These “wise” ones are also referred to in Dan. 12:10 as those who “shall understand,” which recalls Dan. 11:33: “those who understand among the people shall instruct many.” Also v 35: “And some of them of understanding ....” (The Hebrew word translated “wise” in Dan. 12:3, 10 is the same as that translated “understand” and “understanding” in 11:33, 35).

The point has also been made previously that the same Hebrew word translated “wonders” in the question: “How long shall it be to the end of these wonders?” (Dan. 12:6), is translated “marvellous things” in 11:36 in relation to the anti-God activities of Antiochus. If there is a connection between them, this would again indicate that the anti-God, anti-Israel activities of the end time king of the north will be a re-enactment or

revival of the historical king of the north. And, significantly enough, the answer to the question: “it shall be for a time, times, and an half,” also had an historical fulfilment as we have seen in the 3½ year period that Antiochus stopped the daily sacrifice.

Dan. 11:36 says the king of the north will only prosper until God’s indignation is “accomplished” i.e. God will only allow the northern power to prevail until His wrath against Israel is finished. This same point is made in 12:7: “... all these things shall be finished.” (The Hebrew word translated “finished” and “accomplished” is the same).

Dan. 12:10 also refers to the wicked who shall not understand, which could allude to those who “do wickedly against the covenant” in 11:32. There will be traitors in Israel in the time of the end who curry favour with the enemy, and betray friends and family as there were in the time of the Maccabees (Matt. 24:10).

The reference to the “daily sacrifice” being “taken away” and the “abomination that makes desolate” being “set up” in Dan. 12:11 also unmistakably links up with 11:31. The taking away of the daily sacrifice and desecration of the temple by Antiochus clearly pointed forward to end time events.

This leads us to expect the reinstatement of the daily sacrifice and the rebuilding of a Jewish temple, and the re-appearance of a vile and diabolical “king of the north” in the end time; worse than Antiochus. Like Antiochus, his policy will be to cause craft and deceit to prosper, and by peace he will destroy many (Dan. 8:25). 2 Thes. 2:9-10 says he will be energised by Satan (sin in the flesh, hence “man of sin”), performing lying wonders with wicked deception.

His attack on Israel while they are at rest, with all their defences down due to not fearing or anticipating invasion or war, will come like a bolt of lightning out of a clear blue sky. It will be totally unexpected. “By peace he shall destroy many” suggests he will enter into a peace treaty with Israel, eliminating all threat of war to the extent that Israel will virtually scrub her defence policy and programme. But it will all be a deception (“crafty counsel” Ps. 83:3. Also see Jer. 4:10). War is in his heart and he will take advantage of Israel being at rest, dwelling without bars and gates.

“When they shall say, peace and safety, sudden destruction will come upon them as travail upon a woman with child; and they shall not escape” (1 Thes. 5:3).

A type can also be seen in Dan. 8:25 where reference is made to the little horn opposing and defying the prince of princes and being broken

and destroyed without the use of human hand or power. Antiochus certainly defied God and was eventually struck down by Him with a sickness and died. The end time little horn will also defy God and be struck down at Armageddon by His son, who is also “prince of princes.”

The territory occupied by Antiochus, embracing Turkey, Syria, Iraq Iran and Afghanistan is certainly part of the territory that will be occupied by the end time king of the north as was pointed out in an earlier chapter. This means the end time beast will be a revival of the historical king of the north on a much larger scale. As Rev. 17:10-11 teaches: the beast “was, and is not” and is yet to come. And in view of Antiochus being a Greek, it is significant that the beast looks like a Leopard (Rev. 13:2). The end time beast or man of sin, although of different nationality, will be a revival of the Greek kingdom of Antiochus Epiphanes on a much larger and more powerful scale.

The things said about the two little horns in Dan. 7 and 8 are so strikingly similar, it is understandable that some have concluded they refer to one and the same person or power. But a careful analysis of the details and their context reveals that this is not the case.

### END TIME APPLICATION OF THE 2300 DAYS

**I**f the Spirit intended to convey that the little horn in Dan. 8 was a prototype or forerunner of the little horn in Dan. 7, it would not be surprising if the prophecy of the 2300 days will also have an end time application. And neither would it be surprising if it formed part of the sequence of, and had the same starting date as the 1260, 1290 and 1335 days. If so, 2300 days extends 965 days (2 years 8 months and 5 days) beyond the last time period mentioned in Dan. 12, namely the 1335 days.

The question is: do the Scriptures mention anything in particular that will take place after the return of Christ and the subjugation of the nations and the establishment of peace in the earth, that could fit into this 965 day period? If they do, it would have to be consistent with the subject matter of the prophecy in Dan. 8 which means it would have to relate to the cleansing of the sanctuary.

When it is remembered that the “cleansing” of the sanctuary (i.e. making it holy and just and a fit habitation for God, as the word “cleansed” in Hebrew signifies) involved a rebuilding process (1 Macc. 4:48), it is not difficult to find in Scripture reference to a similar event that will take place after Christ’s return (i.e. after the 1260 days).

A temple of unprecedented size, grandeur and glory will be built at

Jerusalem and will become “a house of prayer for all nations.” All the surviving mortal civilian population of the nations whose armies attacked Jerusalem will go up from year to year to worship the king and to celebrate the festival of tabernacles (Zech. 14:16).

“And it shall come to pass in the last days that the mountain of the Lord’s house (temple) shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem” (Isa. 2:2-3).

Jerusalem is destined to become “the throne of the Lord” (Jer. 3:17) because that is where David’s throne was situated, and many Messianic prophecies teach that Messiah will restore it and govern the earth from that centre (Lk. 1:32-33. Act. 15:16. Isa. 9:6-7. Jer. 33:15-17). The new Jerusalem shall be the “city of the great king, the joy of the whole earth” (Ps. 48:1-2. Matt. 5:35).

The size and shape of the city-temple that is to be built there is given in detail in the last 9 chapters of the book of Ezekiel. The mighty earthquake which convulses the land of Israel when Christ returns, will prepare the site for this new temple.

That the temple will be built after Christ has returned and subjugated the nations is taught in Isa. 60. This chapter speaks about Christ returning to Jerusalem and of his glory arising upon the city’s darkness and despair. Reference is then made to the Gentile nations being subject to him and of their wealth being brought to Jerusalem to glorify the house (temple) of the Lord making it more glorious than ever before. Verse 13 says wood from various trees shall come from Lebanon “to make my temple beautiful.”

Verse 10 reveals that foreigners will build the walls of the temple. Zech. 6:15 also says: “And they that are far off shall come and build in the temple of the Lord ...”

These Scriptures present us with a picture of the nations sending forth materials and workmen to Jerusalem to build a sanctuary. Christ himself will preside over this work, for we read in Zech. 6:12-13: “Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne.”

## SOLOMON'S TEMPLE A TYPE

**N**ow the Scriptures declare that Solomon built a temple for the Lord, but this does not mean that he personally did the building with his own hands. Solomon was the king and he instigated, authorized and presided over the building of it, and therefore by a figure of speech, he is said to have built it. In the same way Christ is spoken of as the builder of the end time temple.

Solomon in this respect was a type of Christ, but as Jesus himself testified, he is “greater than Solomon” and will therefore build a much greater and more glorious temple.

Solomon's temple was not built until all the surrounding enemy nations were defeated and crushed, and peace was established. In like manner, Jesus will not build the temple until he has crushed the enemy at the battle of Armageddon and established peace. And it could very well be that the temple will be built and ready for service on the 2300th day after the taking away of the daily sacrifice and the setting up of the abomination.

Some have claimed that the date given in Ezk. 40:1 when he received the vision of the millennial temple was a jubilee year, which it is believed will inaugurate the millennium. If so, the completion of the building of the temple and sanctifying (cleansing) it for service on the 2300th day, could mark the formal and official beginning of the millennial reign of Christ.

This would mean that the building of the temple from the 1335th day to the 2300th day would be “the last days” of the era which precedes the new millennium. For this reason Isa. 2:2 says it will be in “the last days” that the temple will be established.

### 2300 DAYS OR YEARS?

**A**s in the case of the 1260 days, the 2300 days prophecy has also been given a day for a year interpretation resulting in a number of different and conflicting applications. New and different starting dates have also had to be invented for the 2300 years due to fulfilment dates failing.

Adding to the confusion is the fact that the Greek Old Testament gives 2400 days instead of 2300, but finds very little support elsewhere. However, those whose day for a year application needed the extra hundred years to look credible, were not slow to justify it and use it!

Some of the applications made during the last century or two are as

follows:

1. The year of 553 B.C. when Daniel received his revelation, in the third year of Belshazzar's reign, has been used as the starting date for both 2300 and 2400 years, which led to 1747 and 1847 A.D.

2. Because the starting date for the 70 heptads prophecy in Dan. 9 was regarded as starting in 457 B.C. the same starting date has been given to the 2300 years, resulting in the fulfilment date being 1843 - 44 A.D. The Seventh Day Adventists claim God's sanctuary in heaven was cleansed at that time. There are two problems with this interpretation:

A. God's sanctuary in heaven never needs cleansing.

B. The 70 heptads prophecy was given to Daniel at an entirely different time from the 2300, and relates to quite a different time period and events. There are no grounds or justification in Scripture for giving them both the same starting date.

2400 years added to 457 B.C. comes to 1943-44 during which the holocaust of the Jews was at its height during the second world war.

3. Around the time that Alexander the Great was born (353 B.C.), his father Philip of Macedon opened his campaign against the Persians to control Greece. 2300 years dated from 353 B.C. takes us to 1947-48, the year that the Jewish nation was born.

4. Alexander the Great won a great battle against the Persians at the battle of Granicus in 334 B.C. Using this year as a starting date for 2300 years brings us to 1966-67, the period of the Israeli conquest of Jerusalem regarded by some as the fulfilment of "the times of the Gentiles."

## ALEXANDER THE GREAT'S BATTLES

**B**ut why pick on Alexander's victory at the battle of Granicus? He fought a number of significant and decisive battles both before and after this battle.

He first started showing his military prowess at the age of sixteen when he quelled a revolt that broke out in his father's absence in 339 B.C. The next year, 338 B.C. he fought at Chaeronea. In 336 Alexander's father Philip was assassinated and his accession to the throne was marked by barbarian risings and a revolt at Thebes. After dealing with the former, he marched on Thebes and completely destroyed the city.

In 334, as already mentioned, Alexander defeated the Persians at the river Granicus and eventually conquered and placed under Macedonian rule the whole of Asia Minor.

In 333 he routed the Persian army of Darius the 3rd at the battle of

Issus, and by 331 had conquered Syria and Egypt where he founded Alexandria. Persia was by this time practically his. His last great project, the invasion of India was in 326 B.C.

So then, in view of the many battles that Alexander fought why pick on one of them half way through his military career for the starting date of the 2300 prophecy? Why not pick on the first battle he had, or the year he ascended the throne and became the notable horn of the goat, or the year that he had his last battle with the Persians, knocking the ram out of the political arena?

I imagine that the choice of the battle of Granicus as the starting date for the 2300 prophecy happened something like this: When the Jews took possession of Jerusalem in 1967 and it was regarded as a fulfilment of the times of the Gentiles, someone took hold of all Daniel's time prophecies, converted them into years, then worked back from 1967 with each one to see what dates were arrived at. And by a stroke of seeming good luck, 2300 years dated back from 1966-67 led to 334 B.C. the year in which the battle of Granicus took place!

### **PROBLEMS WITH THE 2300 YEARS**

**O**n the surface this may appear to be a satisfactory application of the prophecy, but the more closely we look at it, the more unsatisfactory it becomes. The problems with it are as follows:

1. 1967 was clearly not the end of "the times of the Gentiles." Jesus did not return in 1967, which he should have done if it was the end of the times of the Gentiles. The holy temple mount - the most sacred area of Jerusalem is still occupied (trodden on) and in the control of anti-Israel Gentiles. And as is evident in the prophetic word, Jerusalem is yet to experience the most severe downtreading by Gentiles in all her history as a nation - a time of trouble such as never was since there was a nation.

2. There is no justification for converting the 2300 days into 2300 years.

The Hebrew word translated "days" in Dan. 8:14 is quite different from the one translated "days" elsewhere. It has actually been translated from two Hebrew words, "ereb" which means "evening" and "boqer" which means "morning." The same two words occur again in Dan. 8:26 and are correctly translated "evening and morning." Many of the modern translations of the Bible translate v 14 in this way, rendering it as "2300 evenings and mornings."

In Dan. 9:21 the word "evening" is also "ereb" and relates to the

Jewish evening sacrifice. “Evenings and mornings” were when the daily sacrifice was offered, to which the prophecy in Dan. 8 relates (v 11-13). The whole context of Dan. 8:14 makes it clear that the 2300 “days” are to be measured in terms of the evening and morning periods of the “daily” evening and morning Jewish sacrifices. Even though Daniel was captive in Babylon and the temple and altar in Jerusalem had been destroyed and the daily sacrifices had not been offered for many years, God still measured His end time prophetic periods by them because His intention was for the sacrifices to be restored in the end time, and for the days in the end time to be measured by them.

In view of this, there is no way in which the “days” can be converted into years without fundamentally violating the basic times and seasons of the Divine appointments. It is like trying to change each day of creation week in Gen. 1 into 1000 years or more when they are clearly defined as “evening and morning” periods.

Lack of faith in God’s ability to achieve creation in six literal days is often the reason for making the change. Lack of faith in God’s ability to create a situation in Israel that results in them building a temple, setting up an altar and reinstating the daily sacrifice is also often the reason for tampering with the prophetic time periods.

Dan. 8:26 constitutes the Divine interpretation of the 2300 days and it says: “the vision of the evenings and mornings which is told is true.” “Days” are clearly defined here by the Spirit to mean evening and morning periods. It is presumptuous therefore, for anyone to interpret the Divine interpretation and change the days into years.

### **1150 DAYS?**

**T**he statement “2300 evenings and mornings” can be taken two ways. It can be taken to mean “2300 evenings and 2300 mornings,” meaning 2300 days. Or because the sacrifices were offered twice each day, 2300 evenings and mornings can be taken to mean that the total number of evenings and mornings put together is 2300, i.e. 1150 evenings and 1150 mornings.

The general consensus of opinion among Bible commentators and Bible translations is that it means 2300 evenings and 2300 mornings, i.e. 2300 days. I have 18 different versions of the Bible and 17 of them translate it this way. Only one gives it as “1150 days.”

The period of 1150 days is too short to apply to the Antiochus Epiphanes period. It is also too short for those who convert the days into

years and use dates during the period of Alexander the Great as starting dates. The periods all run out too soon.

### ONLY 2300 DAYS FITS

**A**lexander's battles with the Persians had nothing to do with the removal of the daily sacrifice, desecration of the temple and treading underfoot of the Jewish people. It is true that Dan. 8:5-7 refers to Alexander's victories over the Persians, but the prophecy continues on to later developments well after the time of Alexander, reaching far beyond his death and the division of his empire among four of his generals, right down to one of the descendants of one of the generals - Antiochus Epiphanes. And it is clearly in relation to his activities against Israel, not Alexander's, that the question is asked: "How long shall be the vision concerning the daily sacrifice ....?"

The starting date therefore of the historical application of the 2300 days occurred during Antiochus' contact with the Jews. It could not possibly be prior to that in Alexander's time, neither could it be later, in the Roman era.

As we have seen, the prophecy of 2300 days does have a place in the time of Antiochus Epiphanes, but if we apply 2300 years from Antiochus' time, we end up almost half way through the 21st century. No wonder some 19th (and 20th) century day-for-a-year exponents were not keen on accepting Antiochus as the little horn of Dan. 8, or his dealings with Israel as the starting date for the 2300 period!

Using the removal of the daily sacrifice and destruction of the temple by the Babylonians in 587 B.C. as a starting date for 2300 years does not work either. It runs out in 1713 A.D. And using the Roman removal of the sacrifices and destruction of the temple in 70 A.D. has not appealed to anyone yet, for obvious reasons. It does not run out until 2370 A.D.!

The commencement of the Seleucid kingdom around 310 B.C. from which Antiochus Epiphanes came, was also in more recent times suggested as the starting date for 2300 years. But it ran out in 1990.

Every attempt so far to interpret this and the other time prophecies by finding a starting date in history has failed. The only satisfactory end time application comes by accepting the 2300 days literally as applying to an end time period of Jewish history that will involve invasion, destruction, removal of the daily sacrifice, desecration of the temple, the second coming of Christ and Armageddon, and finally the rebuilding of the millennial temple.

As has been said before in relation to the 1260 years, so it can be said about the 2300 applications. When expositors feel at liberty to pick out significant events relating to Greek history, and use them as starting dates for a 2300 year period, there are no end of dates to keep moving on to if the ones selected do not work out. Or if the actual event required by the time prophecy does not take place, but some other significant event occurs instead, it can result in making too much of the event, and not accepting or admitting that it has not in reality met the demands of the prophecy.

### **THE 2300TH DAY IS POST ADVENTUAL**

**T**he prophecy of the 2300 days makes it quite clear that prior to the 2300th day, many of the Jewish people will have been destroyed due to transgression; the daily sacrifice will have been taken away and the temple will have been trodden down by Gentiles and desecrated. And it is clear that on the 2300th day the sanctuary will have been rebuilt and rededicated for holy use and service.

Now as mentioned earlier, the Hebrew word for “sanctuary” in Dan. 8:13-14 is the same as the one used in Ezk. 41-48 in relation to the millennial sanctuary or temple.

The prophecy in Dan. 8 also clearly indicates that it will be after the “little horn” stands up against the Prince of princes and is “broken without hand” that the sanctuary will be cleansed. This was certainly the case in the time of Antiochus, the historical little horn, so the same would have to apply to the prophetic end time little horn if Antiochus was a type of him.

It should be evident therefore, that if this is the case, before the end time 2300th day arrives, Israel will have to be invaded, resulting in many Jews being killed, the daily sacrifice will have to be removed and the temple trodden down, and most important of all, Christ must have returned.

The end time application of the prophecy of the 2300 days cannot be fulfilled therefore until there is a Jewish temple and daily sacrifice in Jerusalem. Neither can it be fulfilled until Christ has returned. The 2300th day is a post-adventual date, not pre-adventual.

For the same reason that the fulfilment dates of the 1260, 1290 and 1335 dates cannot be ascertained until the end time daily sacrifice is taken away, the 2300 days will not be able to be ascertained until then either.

All the proposed fulfilment dates of the 2300 days mentioned earlier have clearly failed to fulfil the prophecy. But maybe the providence of

God granted some significant events to occur on some of those dates to encourage His people and help maintain a sense of nearness of the second coming.

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## CHAPTER TEN THE TIMES OF THE GENTILES - 2520 YEARS?

“**A**nd there was given to me a reed like a rod: and the angel stood saying, rise and measure the temple of God, and the altar and those who worship therein. But the court which is outside the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot 42 months.” Rev. 11:1-2.

The reference to “42 months” (1260 days v 3) reveals that this is an end time prophecy - the last 3½ years of world history which leads up to the second coming of Christ and his kingdom.

The prophecy refers not only to the holy city of Jerusalem, but also a temple altar and worshippers being there at the same time. And reference to the “court of the Gentiles” indicates that it is a Jewish temple and altar and Jewish worshippers who worship there. The “court of the Gentiles” was a design feature of Jewish temples.

The measuring rod given to John is not for measuring lengths in cubits for the purpose of building up a structure. No! It is for measuring the length in time during which the city, temple, altar and Jewish people will be trodden down, and it was 42 months.

This 42 months is a measured period of chastisement upon the Jewish nation, during which there shall be Divine wrath upon them due to their moral and spiritual degeneration referred to in v 8 where the city of Jerusalem is likened to Sodom and Egypt. When Jesus said moral conditions would be as they were in Sodom when he returns, he obviously was not only thinking about the Gentiles (Lk. 17:26-30). For this reason the measuring reed is likened to a “rod.” Elsewhere in Scripture, a “rod” is a symbol of discipline, chastisement, correction (1 Cor. 4:21. 2 Cor. 11:25. Pr. 10:13. 22:15). Also see 2 Kng. 21:13. Lam. 2:8.

The court of the Gentiles, which is outside the temple, represents the Gentiles i.e. non Jews. This court was not measured because the Gentiles were not going to be “trodden down” during this period. They were in fact, going to do the treading down.

“Tread under foot” is a significant description. It is beasts which trample underfoot, and within a few verses, reference is made to the beast (v 7). This same beast is appropriately referred to by the feet of the image in Dan. 2. (The prototype of the beast in Dan. 8 is also referred to as a beast (he-goat) who stamps with his feet v 10).

As we have seen elsewhere, judgement comes first upon Israel in the form of invasion and occupation by Gentile nations, lasting 1260 days.

Then judgement comes upon the Gentile oppressor later at Armageddon when he shall be “trodden down in the winepress of the wrath of God.”

The “Gentiles” who “tread under foot” the holy city are of course the nations associated with the “beast,” who is referred to in the following verses in Rev. 11. The following verses also confirm that these events pertain to the time of the end immediately prior to the second coming and kingdom, because they lead into the seventh and last trumpet in v 15 which announces that “the kingdoms of this world are become the kingdom of our Lord, and of His Christ; and he shall reign for ever and ever.”

### **REV. 11:2 IS A REVELATION OF LK. 21:24**

**T**o those who compare Scripture with Scripture in order to let it interpret itself, there can be no doubt that in Rev. 11:2, Jesus is quoting a statement he made in the prophecy recorded in Lk. 21:24.

Lk. 21:24 reads: “Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled.”

Rev. 11:2 tells us that the “holy city” (Jerusalem) shall be “trodden under foot by the Gentiles 42 months.”

These are obviously parallel statements and are practically identical in the Greek. Both teach that Jerusalem shall be trodden down by the Gentiles. The only difference is that Lk. 21:24 does not give a specific time period during which the treading down takes place, but Rev. 11:2 does.

Lk. 21:24 says the period would be “until the times of the Gentiles be fulfilled,” whereas Rev. 11:2 says it would be “42 months,” which of course was originally expressed as “a time, times and half a time,” in Daniel’s day.

Herein lies the revelation, demonstrating the true nature of the book which has appropriately been entitled “Revelation.” Jesus reveals here that “the times of the Gentiles” is the “time, times and half a time,” which is 1260 days, not 2300 days (or years). Significantly enough, although there are eight different Greek words translated “times” in the New Testament, the Greek word from which “times” has been translated in Lk. 21:24 is the same as in the phrase “time, times and half a time” in Rev. 12:14.

The context of measuring the temple of God in Rev. 11:1-2 is very significant in relation to the end time temple. The end time 1260 days is referred to in v 3 in connection with power being given to the witnesses to

prophecy. Verse 4 then says “these are the two olive trees and the two lampstands which stand before the God of the earth.” This symbolism has its roots and is drawn from Zech. 4 where the two olive trees represented the anointed prophets Haggai and Zechariah. Through the power of the Holy Spirit they strengthened and sustained the Jews, the Old Testament church represented by a lampstand, and kept it alive and burning in order that the temple of God might be rebuilt and the temple service re-established.

They were very difficult and troublesome times due to the animosity and opposition of their neighbours. Were it not for the Spirit of God in the prophets stirring up and encouraging the Jews to build, the temple would not have been rebuilt. Hence the words in Zech. 4:6: “not by might, nor by power, but by my Spirit says the Lord.”

So why is this section of Scripture quoted in Rev. 11 in the context of measuring the temple of God and of prophets being given power to prophecy?

Surely it conveys the fact that in the end time there will be real prophets, inspired and empowered by the real power of God, and there will be a real literal temple as in the days of Haggai and Zechariah.

It also conveys that as in the past, so with the temple to come: it will happen, not by human might (i.e. not by the military might of Israel or a multitudinous army), nor by political or ecclesiastical power, but by God’s Spirit. The success of this venture will not depend on human factors, but on the Spirit of the eternal omnipotent Creator with whom nothing is impossible. So it is futile to be looking at all the difficulties and obstacles which seem to stand in the way and which make it look impossible. To do so is to be like the unbelieving Israelites who became so preoccupied with how big the enemy was, they forgot how big God was! By God’s power mountains are moved and turned into plains!

One other thought: the “I” who gives “power” to the witnesses in Rev. 11:3 is the mighty angel in Rev. 10 who looks like Jesus, but is not Jesus. I would suggest it is the same angel referred to as the Comforter in Jn. 16:7-13 who Jesus sent in his name and on his behalf to empower the first century church to witness prior to the judgement of A.D. 70. This angel “declared things to come” (Jn. 16:13) and could be the angel sent to John to “declare things which must shortly come to pass” (Rev. 1:1). According to Rev. 10:11 an empowered testimony must go out to the nations in the end time. This will involve many witnesses not just two.

## 7 TIMES - 2520 YEARS

**I**t has been a long held view in some circles that when Jesus referred to “the times of the Gentiles” he had in mind the “7 times” in Dan. 4.

This chapter records that Nebuchadnezzar king of Babylon had a vision of a tree in the midst of the earth, and this tree was very great. The tree grew and was strong and the height of it reached to heaven, and it was visible to the end of the earth. The leaves of it were fair and it had a copious supply of fruit, providing food for all. The beasts of the field sheltered under it and the fowls of the air dwelt in its boughs.

In the vision the king saw an angel come down from heaven and command that the tree be cut down. “Nevertheless, leave the stump of his roots in the earth, bound with a band of iron and brass amid the tender grass of the field; and let him be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his heart be changed from man’s and let a beast’s heart be given to him; and let seven times pass over him.”

The purpose behind this was “to the intent that the living may know that the Most High rules in the kingdom of men, and gives it to whomsoever He will and sets up over it the basest of men.”

Now Daniel interpreted the dream for the king. He informed him that the tree represented the king himself who had grown and become strong: “thy greatness is grown, and reaches to heaven and thy dominion to the end of the earth.”

The interpretation of the cutting down of the tree and the leaving of the stump of its roots in the earth till seven times passed over it, was that the king would be driven away from men and his dwelling would be with the beasts of the field, and he would eat grass as an ox, and be wet with the dew of heaven till seven times passed over him, “till thou know that the Most High rules in the kingdom of men and gives it to whomsoever He will.”

The leaving of the stump of the tree roots signifies that the king’s kingdom would be sure to him. Verse 28 says: “All this came upon king Nebuchadnezzar.” Verse 33 also says: “The same hour was the thing fulfilled upon Nebuchadnezzar: he was driven from men and did eat grass as oxen, and his body was wet with the dew of heaven till his hairs were grown like eagles’ feathers and his nails like birds’ claws.”

When the allotted period had run its course the king’s reason returned to him and the honour and splendour of his kingdom was restored to him. “I was established in my kingdom and excellent majesty was added unto

me.”

Now, this dream concerning the experience of Nebuchadnezzar has been regarded as a prophecy of the “times” of Gentile rule. The hewing down of the tree and banding the stump of its roots with a band of iron and brass is taken to signify the overthrow of Babylon, which, although destroyed as a nation, its “kingdom of men” policies and practices were carried on by succeeding empires including the Greek and Roman, signified by the iron and brass band around the trunk.

The “seven times,” on the basis of what has been said concerning a “time” representing one year of 360 days, is taken to mean 7 years, or 2520 days, which if converted into years, is 2520 years.

### VARIOUS APPLICATIONS OF THE 2520 YEARS

**A**s in the case of the 1260, 1290, 1335 and 2300 prophecies, many different and conflicting interpretations have also emerged as a result of converting the 7 times into 2520 years. Here are some examples:

1. Nebuchadnezzar started his reign around 606-605 B.C. Using this as a starting date takes us forward to the 1914-17 era of the first world war which resulted in the Turks being driven out of Palestine, and the Balfour declaration paving the way for Palestine to become a Jewish homeland. And because 2520 years consists of two periods of 1260 years, some have dated the first 1260 years from 603-604 B.C. when Nebuchadnezzar had established his reign, and this takes us to 657 A.D. which was the year the Moslem mosque started to be built upon the temple mount at Jerusalem. The second 1260 years ended in 1917.

Knowing that the “times of the Gentiles” would finish with the return of Christ, the Jehovah Witnesses were so convinced of the 1914 date that even though Jesus did not return that year, they refused to acknowledge that they got it wrong. They maintained that his coming was secret and invisible, and twisted and misapplied many Scriptures in order to create a new and unbiblical doctrine to uphold this view. In so doing, they fell into the condemnation of those Jesus warned his followers about who would claim he had returned when in fact he hadn’t (Matt. 24:23-27). Such people are false witnesses, not Jehovah’s witnesses!

2. In 587 B.C. the kingdom of Judah was finally destroyed by the Babylonians. 2520 years from that year takes us to 1933 - the year that Adolf Hitler rose to power and turned against the Jews. At the time, many thought he was the “little horn,” i.e. the “man of sin” or “beast.”

3. Another view of the two periods of 1260 years which make up

2520 years, is that the first is dated from Nebuchadnezzar's illness in Dan. 4 which was 572 B.C. and ends in 688 A.D. when the building of the mosque was completed. The second 1260 years went from 688 to 1948 which was the year Israel was officially declared to be an independent state or nation.

Others have arrived at the same date by using as a starting date the same year of 572 B.C. when Ezekiel's prophecy was given of the building of the millennial temple and the restoration of Israel in her own land during the kingdom age (Ezk. 40 to 48).

4. Nebuchadnezzar's death in 562 B.C. has been used as a starting date making 1958 the fulfilment date.

5. 2520 years reckoned from 553 B.C. which was the third year of Belshazzar's reign when Daniel received the prophecy of the 2300 days takes us to 1967, the year that Israel repossessed Jerusalem.

6. 1981 was once anticipated as a fulfilment date as a result of using the fall of Babylon in 539 B.C. as a starting date.

7. 2520 years dated from 537 B.C. when Cyrus king of Persia issued his decree allowing the Jews to return from Babylon to Jerusalem to rebuild their temple, results in 1983 being the fulfilment period.

8. 520 B.C. the year that the prophet Haggai urged the exiles who had returned from Babylon to resume work on rebuilding the temple, has also been used as a starting date for 2520 years, making the year 2000 A.D. the fulfilment date.

## **PROBLEMS WITH THE 2520 YEARS**

**I**n this selection of applications of 2520 years we have eight different starting dates, ranging from 606 B.C. to 520 B.C. and therefore eight different fulfilment dates ranging from 1914 to 2000 A.D.

The fact that the "seven times" related to Nebuchadnezzar, the starting date would obviously have to be in his time or during the time of the Babylonian empire. In view of this, it is rather sad that when all the applications of 2520 years dated from the Babylonian era ran out, that expositors still determined to make something of the 2520 years, started using events during the Persian empire as starting dates, and the further they go down history the further they get away from the original context of the "seven times," and the more irrelevant they become.

If the "seven times" means 2520 years and relates to "the times of the Gentiles," there are two fundamental facts that govern the application:

1. It must have its starting date in Nebuchadnezzar's time.

2. The fulfilment date must witness the return of Christ, from which time Jerusalem will never again be trodden down by Gentile invaders and oppressors. These two facts immediately disqualify the foregoing eight applications because all of them have run their course without the second coming taking place.

Jerusalem still continued to be occupied and controlled by the Gentiles when some of those eight applications were fulfilled and, although the Jews took possession of the city in 1967, the Gentiles have continued to occupy and control the most holy area of the temple mount where Moslem mosques still stand, not to mention other areas of the promised land.

Even though Israel now possesses the city of Jerusalem it is yet to be “trodden down by the Gentiles,” in the end time for 1260 days before Christ returns. In this respect “the times of the Gentiles” have not only not been fulfilled, they have not even started!

The teaching of Jesus concerning the times of the Gentiles, implies that the whole period from start to finish will be a time during which Gentiles will occupy and control the city of Jerusalem while the Jews suffer “great distress.” This has not been the case in relation to the various applications of the 2520 years. For the most part of this period the nation of Israel was not in their land or anywhere near Jerusalem. And there were many periods during those years when the Jews, even in dispersion, were not in distress. When they were in their land under the Persian rule, they enjoyed long periods of peace and prosperity as a nation, and during the Maccabean era they won total freedom and independence for a period.

Such however, will not be the case when the “times of the Gentiles” arrive, which usher in the return of Christ.

In Dan. 4 the starting date of the “seven times” was to be when king Nebuchadnezzar was “cut down.” But the “times of the Gentiles” referred to by Jesus starts when the Gentiles gain power over Jerusalem and are on top and dominate. And the fact that Jesus said “Jerusalem shall be trodden down ...” indicates he had in mind a future period, not a period that had already started 600 years previously.

The “seven times” in Dan. 4 were to pass over the tree while it was in a cut down and fallen state i.e. while the king of Babylon was abased and powerless. To be consistent, if this was prophetic of the “times of the Gentiles,” the Gentiles would have to be abased and powerless during this period, not prevailing over the Jews and Jerusalem.

After the “seven times” had expired the king of Babylon “was established” in his kingdom, and his “honour and brightness returned” to

him. He resumed his position as king of Babylon, and continued to have control over the Jews and Jerusalem. For a type to be consistent with this would require the “times of the Gentiles” to be fulfilled by the Gentiles being established in power, and continuing to exercise control over the Jews and Jerusalem. But this is the opposite to what Scripture teaches.

If the metallic bands of iron and brass around the stump of the tree represented the powers that succeeded Babylon, we would have expected, to be consistent with the metallic image in Dan. 2, to find the Medo-Persian power also represented by a silver band around the stump. After all, it was the Medo-Persian power that cut the Babylonian tree down. And if the bands of iron and brass were intended to represent the power of Rome and Greece, it seems strange that the iron band (Rome) should be mentioned before the brass (Greece), considering that the empire of Greece preceded the Roman empire.

If we are to take the “seven times” in Dan. 4 to mean 2520 years, what about the seven times in Lev. 26:18 during which God said He would punish Israel for their sins?

The following verses say that if Israel still persisted in her sins (which she did), God would punish her another seven times. Does this mean an additional 2520 years, making a total of 5040 years? But it doesn’t stop there. God warns them about another two periods of seven times, making a grand total of 10,080 years. Obviously, “seven times” does not mean 2520 years.

The account in Dan. 4 specifically states that “all this came upon Nebuchadnezzar. The same hour was the thing fulfilled upon Nebuchadnezzar.” It was a personal prophecy relating specifically to him not the Jews or Jerusalem. There is no hint or suggestion in the chapter that the “seven times” were to be given a long term prophetic application involving the Jews or Jerusalem.

The “seven times” during which Nebuchadnezzar was to be abased, may have been seven months or years - long enough for his hair to grow like eagles’ feathers and his nails like birds’ claws (Dan. 4:33). We do have examples in Scripture of God subjecting Israel to punishment for a seven year period (Judg. 6:1. 2 Sam. 24:13. 2 Kng. 8:1. Gen. 41:27).

A seven year end time period (two sets of 1260 days) is also traceable in Rev. 11-13 which fits in with the patterns of sevens which make up the whole book.

It should be clear from all this that it is difficult to link the “seven times” in Dan. 4 with the “times of the Gentiles.”

The starting date for the seven times was when Nebuchadnezzar was

“cut down” or abased. If this was a type of a long term prophecy of 2520 years, it would have to start when Nebuchadnezzar was cut down in 572 B.C. or when Babylon fell in 539 B. C.

2520 years from these dates brings us to 1948 and 1981.

These dates have come and gone along with many others without fulfilling the prophecy uttered by Jesus concerning the times of the Gentiles. The long term application is clearly wrong, and has been a distraction from the true times of the Gentiles, which is “a time, times and half a time.”

Significantly enough, the word “times” used by Jesus in relation to the “times of the Gentiles” is the same word translated “times” in the phrase “time, times ...” in Dan. 7:25 and 12:7 in the Greek version of the Old Testament.

### **MANY DIFFERENT “TIMES OF THE GENTILES”**

**D**uring Israel’s history there have been many “times of the Gentiles,” i.e. periods during which various foreign nations invaded and occupied the land. Apart from major powers such as Egypt, Assyria, Babylon, Greece and Rome, there have been lesser powers such as Turkey, Syria, the Philistines, Canaanites, Midianites, Amalekites, Edomites, Moabites, and Ammonites etc that have invaded, conquered and subdued Israel for a time and occupied the land.

But when Jesus referred to “the times of the Gentiles,” he was not referring to a long term period during which many different Gentile nations took their turn occupying Israel. He was referring to a period that would be cut short - the last and greatest of all, involving a time of trouble greater than all, which would precipitate his second coming and the battle of Armageddon, resulting in the establishment of God’s kingdom on earth.

“And when you shall see Jerusalem compassed with armies, then know that the desolation is nigh. Then let those who are in Judea flee to the mountains; and let those who are in the midst of it depart out; and let not those who are out in the country enter in. For these be the days of vengeance, (punishment) that all things which are written may be fulfilled.” (70 A.D. did not fulfil all things).

“How terrible it will be in those days for women who are pregnant and for mothers with little babies. (The enemy will have no regard or respect for “the desire of women” i.e. their babies Dan. 11:37). Terrible distress will come upon this land, and God’s punishment will fall on this people. Some will be killed by the sword, and others will be led away

captive into all nations: (Rev. 13:10 and other passages also refer to the enemy killing with the sword and taking captives away) and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, as they anticipate what is coming upon the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory. When these things begin to happen, look up, and lift up your heads; for your redemption is near" (Lk. 21:20-28).

Even so come Lord Jesus!

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## CHAPTER ELEVEN THE FEASIBILITY OF A TEMPLE

**W**e have seen that the building of a Jewish temple, setting up an altar and reinstatement of the daily sacrifice form an integral part of end time prophecy. All of Daniel's time prophecies depend on these events.

Attention has also been directed to the fact that Irenaeus, a second century Christian who conversed with the disciples of the apostles, also believed this, and in so doing, reflected the early Christian teaching on end time prophecy.

Unfortunately, as the centuries went by, many started to reject this teaching. Because Christ's literal return had not taken place as early as was hoped and expected, it was concluded that the word of prophecy was being wrongly interpreted. This resulted in spiritualizing the prophecies of end time events away.

Gibbon, in his "History of the Decline and Fall of the Roman Empire" says this:

"The assurance of a millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine .... However, the doctrine of Christ's reign on earth was at length rejected as the absurd invention of heresy and fanaticism."

So-called Christians became persuaded that the Jews were written off by God, since their temple had been destroyed by the Romans in 70 A.D. and they had been expelled from their land.

Because the New Testament refers to the Christian church as "the Israel of God," "the new Jerusalem," and "the temple of God," it was argued that God had no future purpose with natural Israel, and no future plan for them to return to their land, reoccupy Jerusalem, or rebuild their temple.

This resulted in the belief that Palestine had no future relevance to the word of prophecy. Because Jesus had predicted the destruction of the temple and city and dispersion of the Jews, it was concluded that this was to be a permanent arrangement and must continue for all time to vindicate his word and confirm his preference for the Christian church. To such people, to believe in the return of the Jews and the rebuilding of the temple, contradicted the teaching of Christ.

Prophecies therefore, which predicted these events had to be

explained away, and there are many today unfortunately, who even though they can see the Jews back in their own land, repossessing Jerusalem, cannot accept that these events are a fulfilment of Bible prophecy, and therefore cannot accept that the building of a temple will be either.

Others however, when they saw the Jews return to their land and repossess Jerusalem, realized the prophecies were literal and came to believe them. Some also believed and accepted them long before there was any sign of fulfilment. Writers from the nineteenth century and beyond could be quoted to show they anticipated these events on the basis of taking the prophetic word literally.

The same is true in relation to the last phase of these prophecies concerning the building of the temple. Some can see it and believe it on the basis of the word of prophecy, without having to see it with their eyes. Others will resist and reject it and refuse to believe it until they can see it. And even then, there will be those who will fail to accept it as a fulfilment of Bible prophecy and will put it down to purely Jewish pride and endeavour or religious fanaticism.

### WHY A TEMPLE AND SACRIFICES?

**I**t is natural to wonder why it is necessary for Jews to build a temple and start offering animal sacrifices again. Surely this is not going to happen just so they can be in existence for the enemy to desecrate and take away in order to set the end time prophetic periods in motion. There must be a more positive reason than this.

To the religious Jew, the temple was the one and only place on earth where God's presence was represented among His people. In temple times, the only access to God for the Jews was through the temple and its sacrificial ritual. Without this, the Jews had no religious centre and no means of making atonement for their sins.

In view of this, the destruction of their temple was a huge loss, and the rebuilding of it would be a huge gain, and it has been their ambition and goal for centuries. For two millennia now, orthodox Jews have prayed three times a day, "may it be Thy will, O Lord our God the God of our fathers, that the temple be speedily built in our days .... there we will serve Thee with awe, as in the days of old, as in ancient years."

So strong is the sense of rebuilding, that historian Israel Eldad, as quoted in Time magazine, says: "We are at the stage where David was when he liberated Jerusalem. From that time until the construction of the temple by Solomon, only one generation passed. So will it be with us."

Today the religious Jews are constantly pushing for the building of a temple and will not rest until it is built. A certain group have ceremoniously laid a foundation stone outside the wall by the mosque each year as a token of their hope for a temple to be built. It has even been claimed that stones for the structure have already been cut, shaped and stockpiled, along with bronze pillars, enabling it to be erected very quickly once the way is made open. Not only that, it has also been claimed that temple vessels, instruments and priestly garments etc have been made as well.

As Christians know, the Jewish law involving the sacrificial ritual etc was a “type” and “schoolmaster” designed to prepare the way for, and lead Israel to Christ, “the lamb of God,” through whose sacrifice and shedding of blood, full and complete atonement for sin was made.

The offering of animal sacrifices constantly reminded the Jews that “without the shedding of blood, there is no remission of sin.” This principle became the basis of the cross of Jesus Christ. Unfortunately, only the minority of Jews could see the “spirit” of the law, and accept that the sacrifices all pointed to the sacrifice of Christ at Calvary. Such became “Israelites indeed.” But to the largest percentage of the Jews, the sacrifices degenerated into a meaningless ritual, and this was one of the reasons why God allowed them to be stopped and taken away and the temple desecrated and destroyed during their history.

During the many centuries since 70 A.D. when the temple was destroyed, and the Jews scattered, the Divine principle that “without the shedding of blood there is no remission of sins,” has not been presenting itself before the nation as effectively as it did when sacrifices were being offered. Israel has lacked the practical evidence and demonstration of the basis upon which the message concerning Divine reconciliation through the blood of Christ is founded.

In view of this, one of the reasons for God allowing the sacrificial ritual to be reinstated, could be to lay an important basis upon which the end time preaching of the gospel to the nation by the Divinely empowered witnesses could take place, thus preparing the way for the coming of Messiah. Failure to learn the lesson results in returning to the “schoolmaster!”

The mission of John the Baptist, who came in the Spirit and power of Elijah, was “to give knowledge of salvation to his people through the remission of sins” (Lk. 1:77). And he did this by taking advantage of the animal sacrifices in vogue at the time. He directed attention to Jesus and said: “Behold, the lamb of God, who takes away the sins of the

world” (Jn. 1:29,36). The end time witnesses will no doubt do the same!

The fact that animal sacrifices will be offered in the new temple at Jerusalem during the millennium, may be another reason for God’s purpose requiring the Jews to do this before hand. It could act as a precursor and have a conditioning effect on both Jews and Gentiles. Reference to the millennial sacrifices can be found in Isa. 60 and Ezk. 40-48 etc. These sacrifices will be retrospective not prospective; i.e. they will be a memorial of the sacrifice of Christ pointing to his past achievement on the cross, not to a future sacrifice.

### **WRONG MOTIVES**

**N**ational pride and prestige, rather than true spiritual motives will no doubt be the main reason that many of the secular Jews in the end time will accept a temple. Their attitude will be: “Moslems have got their mosques, and Christians cathedrals, so why not a temple for the Jews?”

As in the past, so in the time of the end: many will fail to enter into the true spirit of the temple ritual, and it will be meaningless to them. And seeing this was the reason why God allowed invading forces in the past to put a stop to it, it is to be expected He would do the same in the end time.

Mal. 3 refers to Messiah coming suddenly to his temple and purging the Jewish priests so that they may offer the Lord an offering in righteousness as in the days of old. The context is end time and indicates that even the Jewish priests will not be offering sacrifices at that time in a spirit that pleases the Lord, necessitating judgement. Ezk. 44:6-13 confirms this.

The building of a temple will no doubt inspire much pride, as was the case with the temple built by Herod in New Testament times. Even the Apostles got caught up with the material splendour of the structure and exclaimed to Jesus: “See what manner of stones and what buildings are here!”

Jesus answered saying: “Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.” And as already pointed out, these words have a very real application to the time of the end. In fact, it will not be until the time of the end that they will be completely fulfilled.

## AN IDENTITY PROBLEM?

**A**ccording to the law given to Israel by God, only priests from the tribe of Levi were allowed to offer sacrifices and enter the temple. Such a priesthood would therefore have to exist in the end time in the event of a temple being built and sacrifices offered on the altar.

Some see this as a problem. The problem is: how could Levites be extracted from Israel today, almost 2000 years since their ancestors ceased being priests at the altar? How could their tribal identity be known and ascertained before the return of Christ?

If the tribal identity of most of them or even all of them got lost through centuries of exile and persecution, it would be natural to think that only Christ with his supernatural power could discern their identity. However, God is able to work wonders through His Spirit before the second coming and as we have seen, He is going to do this as a witness and testimony to the second coming.

In Neh. 7:63-65 we read that as a result of the Jews being in exile in Babylon for 70 years, a number of priests could not find their genealogical records to confirm their claims to the priesthood. The result was that they were not permitted to officiate as priests “till there stood up a priest with Urim and Thummim.” The Urim and Thummim were two special stones in the high priest’s breastplate of judgement through which God, by His Holy Spirit, gave Divine judgement. If necessary He can do the same by His Spirit in the last days when it is poured out.

Jer. 33:18 informs us that God will never allow the priests (the Levites) to lack a man to offer sacrifices. In other words, He intended to preserve their tribal identity throughout the ages.

Zech. 12:13 indicates that those who are Levites will be known at Christ’s return because they are specifically mentioned as one of the families that will mourn when they realize their Messiah is the Jesus who they crucified. As pointed out in an earlier chapter, the book of Joel refers to priests ministering in Israel in the end time prior to the second coming, and Rev. 7:7 mentions Levites among the 144,000 who will live contemporary with the end time tribulation.

Isa. 66:21 and Ezk. 44:15 on, further informs us that God will use Levites in the millennial temple.

## **PRIESTS PREPARING FOR SERVICE**

**A**ccording to some sources of information, several related groups in Jerusalem have for some time now, been preparing men for priestly service in the temple when it is rebuilt. One of these, the Ateret Cohanim, has established a yeshiva (religious school) for the education and training of temple priests. Motti Dan (Ha Cohen), who claims descent from the priestly line, started the school in the 1970s to research regulations related to temple service. At one time or another the school is said to have had as many as 200 men in active preparation for the priesthood. Several texts for a renewed sacrificial system are studied by these priests.

Rabbi Nahman Kahane, who himself belongs to one of the lines of priestly families is head of an organization which also pursues research relating to the temple priesthood. He maintains a computerized data base on all cohanim (priests) in Israel. His list contains thousands of names along with the addresses and professions of those listed.

The problem of identifying a prospective priest, he says, is more complicated than finding someone whose last name is Cohen or Levi. When he was asked how he could know if someone was legitimately from a priestly family, he said:

“No one really knows who the original cohen are. Within the context of cohen, the cohanim, there are certain families which are “blue-bloods.” However, though you might be in the blue-blood family, the possibility remains that there could have been an invalid marriage 500 years ago, e.g. to a divorcee, or a convert. So, even though we don’t know for certain who is a cohen, whoever had the tradition in the family that he is a cohen is a cohen. We don’t check the credentials. The premise is that no one is going to lie about it (being a cohen)... because it makes life more difficult. You are limited in whom you can marry, in where you can go, and there are many more such limitations.”

## **GENETIC TEST FOR PRIESTS**

**S**everal years ago a report in the scientific magazine “Nature,” claimed to have discovered a genetic marker which identifies Jewish priests - the cohanim - and distinguishes them from other Jews.

Today we are becoming increasingly familiar with DNA testing and DNA evidence, which is used in many different ways. Males possess the Y chromosome, whereas females do not. Y chromosomes are passed from father to son. In a family tree, one would expect Y chromosomes handed

down from father to son over many generations to be relatively unchanged if sons were born in each generation.

In the work reported in the “Nature” magazine, scientists from Israel, Canada and the U.K. did research on the DNA sequences in male Jews. They sampled Y chromosomes from cohanim and other Jews. There are many male Jews today with the name Cohen, so one would expect that their Y chromosomes, which have been transferred from father to son would show very similar DNA sequences.

Included in those examined were both Ashkenazi and Sephardic Jews and the pattern was the same for each, proving that their distinctive trait predated the separation of these two branches 1,000 years ago. These findings confirm that the Jewish priesthood originated in a common male ancestor presumably Aaron, and has been authentically preserved, despite the wide geographic and cultural dispersion of the Jews.

From the sample of 306 male Jews examined, there was wide variation in Y chromosomes among all the non-cohanim Jews, but very little variation among the cohanim.

There is therefore scientific evidence that the direct descendants of Levi and Aaron are still walking on the earth today. There will therefore be no problem finding Levites to minister as priests in the Jewish temple when it is built. There are estimated to be about 350,000 Cohens in the world! The DNA testing has proved to be another example of modern science and technology confirming the truth of the Bible.

## **THE NUCLEAR AND SPACE AGE IN REVELATION**

**A**s has been pointed out in previous chapters, certain statements and descriptions in the book of Revelation can actually be related to modern science and technology. And if this is what the Spirit intended and is a valid interpretation or application, it is evident that those who lived during the pre-scientific age, who could never have anticipated such advances and developments of technology, would not have been able to comprehend the true nature and significance of the prophecies. Believing as they did, that they were living on the threshold of Christ’s return, it was natural for them to spiritualize the statements away.

Such students of the prophetic Word must be respected for their love for the Word and diligent study of it and other valuable contributions they have made, but it would be sad if we confined and restricted our view to the limited horizon available to them, and failed to look beyond it and take into account the many incredible developments that have taken place

in the world since.

Examples of possible references to our nuclear or space age have already been mentioned. The ability of man to cause fire to come from heaven (Rev. 13:13) could relate to a missile or nuclear bomb. The destruction of Rome within an hour by fire, (Rev. 18) could also refer to a nuclear bomb, and the smoke of her burning could refer to the radioactive mushroom cloud, or radioactivity which contaminates an area for a long time.

If this were the case you would not expect the Apostle John in a pre-scientific age to describe it as a radioactive cloud. It would be natural to refer to it as smoke.

In the same way, if John saw Queen Elizabeth in colour on a giant screen at a picture theatre and people standing up out of their seats in respect as God save the Queen was played, how would he describe it? He might say: "I saw an image of the Queen and it did live, and spoke, and many people gave respect to it." You would not expect him to refer to a movie projector, celluloid film and fibre glass screen!

Such an experience for John or anyone else living 2000 years ago would not surprisingly be called a "wonder" or "miracle." It would defy all logic and understanding.

Could this be what John saw in relation to an image of the man of sin being able to breathe and speak, and people of many nations bowing before it? As images of Kings and the Queen of England were circulated throughout the world on film, and people by the millions stood in respect before them in picture theatres, the man of sin may do a similar thing to force the attention and respect of the nations.

Today, due to satellite T.V. it is not uncommon to see during news time or in documentaries, dead bodies lying in the streets of various cities in other countries thousands of miles away.

In this light the reference in Rev. 11:9 to people in all nations around the world seeing dead bodies lying in the street of Jerusalem, can be taken literally. Expositors living in the 19th and early part of the 20th century naturally had to spiritualize it away.

Laser technology today has opened up all sorts of possibilities which in bygone ages would have been described as miraculous, especially in relation to surgery and warfare.

Due to the problems caused by cash, cheques and credit cards getting lost or stolen, there has been talk of an invisible number being tattooed on a body part of a person by laser, for trading as a substitute for cash, cheques and credit cards. The number would show up under infra-red

scanners placed at check-out counters and places of business.

This immediately calls to mind the reference in Rev. 13 to people being compelled by the man of sin to have a mark, or his name, or the number of his name imprinted on their right hand or forehead. Those who refuse to receive it will not be allowed to buy or sell.

Rev. 13:18 says the numerical value of the name of the man of sin will be 666. The number is clearly the numerical value of a man's name, not a kingdom, be it lateinos or any other. It certainly has nothing to do with a number on a Pope's crown or whatever.

When the man of sin arrives on the scene, even before he comes to power and persecutes, those with discernment will know it is him because they will be able to calculate the numerical value of his name to confirm his identity and prepare themselves for what is to come.

Who would have ever thought up until more recent times, that the pollution of the sea would ever be possible and a cause of concern and anxiety to man? In time past this would have been regarded as impossible. Nobody would have ever considered that the reference in Rev. 16:3 to the sea becoming "as the blood of a dead man" (i.e. black and congealed like crude oil) causing all marine life to die, might one day be literally possible. Today however, because of the rivers of pollution constantly pouring into the sea from cities all around the world, not to mention the threat of nuclear warheads sitting on the ocean floor, scientists are constantly issuing warnings about the increasing pollution level of the sea, and have expressed fear of ocean life eventually being killed if something is not done about it.

It is not that long ago that if you mentioned the "ozone layer" no one would know what you were talking about. It refers of course, to that special shield which encircles the earth preventing the dangerous ultra violet rays of the sun from reaching us.

As is well known, air pollution is depleting the ozone layer, resulting in harmful ultra violet light of the sun not being filtered, causing cancerous sores in the skin of those who are over exposed to it.

Without the ozone layer, we would be frizzled up by the intense radiation, and scientists are very concerned as to how bad it is going to get in view of air pollution increasing all the time.

It is not impossible that Rev. 16:8-11 could refer to this. It refers to people being scorched by the fire or heat of the sun, and of being inflicted with painful sores. If so, the present pollution problem and depletion of the ozone layer is going to increase and become a very serious problem.

## THE MILLS OF GOD GRIND SLOWLY

**T**here is a saying that “the mills of God grind slowly but very surely,” and this is certainly evident in relation to developments in the world which fulfil His Word of prophecy.

Piece by piece, the jigsaw of end time prophecy is fitting into place in preparation for the building of a Jewish temple, the return of Christ and the battle of Armageddon and the establishment of God’s kingdom on earth.

As required by the Word of prophecy, the Jews have returned to their land, become a nation and possess Jerusalem. They have sovereignty over the temple mount but due to political expediency have given the keys to Islam. When the time is right, they will take the keys back!

Extensive archaeological research has taken place on and around the temple mount to ascertain the original site of Israel’s temple. This means that when the green light is given to build, time will not be lost trying to decide in what area of the mount it should be erected.

Priests and Levites are being identified and trained in preparation for the temple service, and priestly garments have been made along with temple vessels, instruments and utensils.

According to one report, well over half of the 103 vessels the Bible says were used in the ancient temple have been or are in the process of being constructed.

Among these are the golden crown of the high priest, the priestly garments, a copper laver, implements for sacrificial service, a set of incense utensils and incense spices, and silver trumpets. The 12 gemstones to be set in the breastplate of the high priest have also been prepared by a Jewish craftsman in Jerusalem.

Behind the scenes, there is intense interest among the religious Jews in the temple and the prospects of building it. They will not rest until their goal is achieved, and because it is the will of God, it shall be achieved in the last days.

Major obstacles stand in the way for the rebuilding of the temple, but no more major than the obstacles that stood in the way of the Jews returning to their land and reoccupying Jerusalem.

In view of God’s ability to rapidly change world events and turn them around as in the second world war and six day war in June 1967, Israel could have her own temple this time next year if it was according to the Divine timetable. And no one knowing the power of God would dispute this.

It may cause international outrage and result in Israel losing many friends. It will certainly infuriate the Arab world and result in them declaring a holy war. But when these things come to pass, the people of God will certainly know that they are living at the end of the last lap of human history, which will usher in the blessed hope of the coming of the Lord Jesus Christ in great power and glory.

“Blessed are the eyes that see the things you see: For I tell you that many prophets and kings have desired to see those things which you see and have not seen them, and to hear those things which you hear and have not heard them.”

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