

**Sermon to the Saints which are at Topeka, Kansas -- Sunday, March 22, 2020**

***“... and [the saints] shall be given into his hand until a time and times and the dividing of time.”  
(Daniel 7:25)***

These long gaps of time between sermons on this subject can make this difficult analysis more complicated to grasp. In July of 2018 I began work on the subject of Jews in eschatology. I laid out a series of propositions and then began the work of supporting the propositions from Scripture.<sup>i</sup> It is a substantial subject matter, with many prophetic writings throughout the Bible in both the Old and New Testaments. Because of that, I spent several sermons on just the first of the propositions regarding all of Jewry being drawn back to Israel in preparation of that grand event of Christ’s return and the deity’s intimate re-espousal with righteous Jews. I struggle with the scope of this coming event, as discussed in Scripture, despite a relatively high saturation on the subject. Because I know how overwhelming it can become, I limited how much attention I gave just to that initial proposition and moved on once I believed I had provided sufficient proofs to satisfy the kind souls here that it was supported in God’s blessed Word.

I’ve now been working on the second of the propositions; that is, providential circumstances will lead Jewry to finally take Mt. Zion from the gentiles who occupy that space and remove the Muslim-based structures that are upon it. They will then rebuild what they believe is their “third” version of Solomon’s temple in that place. We are still working on what Scripture teaches us about what circumstances will bring Jewry to that hour and to that specific behavior.

The Bible, you see, was not written for the short attention-span generation we live in. It was prepared for the saints in every generation to, through strict discipline and sober searching, understand what their specific generation of preachers should properly take in grasp, properly preach, and be prepared to face. Basic doctrine is unchanged. Basic practical divinity is unchanged. The unique expressions of those blessed doctrines and practices in each generation is where the labor is required and where our enemy and accuser does his vile and pernicious work against us.

So, being moved and guided by the Spirit, I’ve worked at an analysis of relevant passages that will show what was appointed to happen to and with the nation of Jewry through history. More specifically, how their posture in the end days will be such that they will take Mt. Zion. What national circumstances is shown by Scripture to be prepared in that hour to bring forth a pattern of behavior with both the reprobate and the elect of that curiously blessed race. The analysis led us to some weeks in the beautiful words of Solomon’s song, and from there to the visions of Daniel; most recently the remarkable vision contained in the seventh chapter. I’ve completed three sermons discussing this vision so far, addressing the first five notable characteristics of the fourth great beast there shown to Daniel.<sup>ii</sup> I am hopeful to complete that portion of our work today, and then we can move on to other instructive visions. With that setting, let us please continue our analysis.

The question that has to be comprehensively understood – relying first and foremost on what Scripture teaches us – is this: Who is this fourth beast? I can say what my opinion is, but if you are to be settled on the question as a matter of scriptural doctrine, I have to show you beyond peradventure what the Bible teaches us. In January I laid out how this beast has part of his renown in the fact that he **“made war with the saints” (v. 21)**, and that he will **“wear out the saints of the most High” (v. 25)**. The saints identified in that passage, I demonstrated, are the Jewish remnant who are given a place to flee where they are fed and nourished (Revelation 12:6, 14) and where they are seen in the presence of the returned Christ on Mt. Zion (Revelation 14:1). *The time period* of that event, described in Revelation 12, is twice identified.

**“... a thousand two hundred and threescore days.” (Revelation 12:6)**

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**“... for a time, and times, and half a time”. (Revelation 12:14)**

The similarity in the language, as between Daniel’s vision and John’s vision, is instructive. In both we have an entity engaged in oppressive or harassing behavior against an identified group. In both we have a period of time of three and a half years. In a separate vision given to Daniel, we have some more light that can be shone on this particular event. The vision of Daniel in chapter seven was in **“the first year of Belshazzar king of Babylon” (Daniel 7:1)**. The vision of chapter 12 was in **“the third year of Cyrus king of Persia” (Daniel 10:1)**. If we believe the historians cobbled together by Dr. John Gill, we are dealing with a time separation between the visions of about 29 years. Belshazzar reigned about 17 years before the Medo-Persian army conquered Babylon and slew him. Cyrus was present at that conquest, but turned the kingdom over to his Uncle Darius, who reigned jointly with him for about nine years until his death. So, Cyrus was not the sole ruler of the empire until the death of Darius, and three years into that period is the time referenced by Daniel in the dream that spans chapters ten to 12. That’s quite a separation of time in a human’s life. We can read the chapters in short order, but the dreams were about a generation apart. We should, therefore, not be dismissive of the fact that two distinct dreams put on display for Daniel similar information, but from unique lenses. Both, however, resulted in a declaration regarding the specific question we are examining today: What is to come of Jewry when the end of days is upon us?

As the contents of the latter dream are being recorded, Daniel comes to a time analysis, which I believe helps to establish an improved understanding of what we are discussing this morning. Here are the words relevant to this sermon’s analysis:

**“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: ... And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. ... ¶ Then I Daniel looked, and,**

***behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.” (Daniel 12:1, 3, 5-7)***

There is a great deal of learning wrapped up in the portion of the Daniel 12 passage quoted here. I ask that you quiet the runaway train going in your mind and maintain focus on what we are discussing. That is, what can we learn about the fourth beast of Daniel seven regarding this period of three- and one-half years? Here Daniel sees plainly that a great slaughter and oppression is coming to the Jews, the such like the world has never seen. So, though much has been made of the holocaust or “final solution” implemented by Nazi Germany against Jewry in the 40s, in truth this that Daniel sees will be worse. The math is not difficult. If at present there are over 16 million Jews alive in the earth and all but 144,000 are brutally slaughtered, that is a more severe outcome than the six million Jews who were reportedly slain in concentration camps or otherwise during WW II. Whatever else humans imagine and opine on this point, though, we have the sober prophet Daniel being shown in the plainest terms that it will be trouble like never before. That by itself should settle the questions for us.

The next clause quoted has some delightful jewels for our understanding. It is important to our subject because it is talking about the very same saints that our vision of Daniel seven reports being given into the hand of the beast for this three- and one-half years period of time. When we read ***“they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever”*** the English words might cause us to envision some sparkly scenery. It might make the younger folks here picture some cartoon-like scene where they stand with rays of light emanating from their person and all the world stands amazed at the sight. Here is a better sense of the words, once you carefully consider the Chaldee behind it:

***“They that be wise”*** = Those among the Jews who are granted wisdom in understanding.

***“Shall shine as the brightness of the firmament”*** = Will teach, warn, send out the light of God’s truth as the sun shines across the sky.

***“They that turn many to righteousness”*** = the teachers or leaders of the group (contraction of Rabbi over the people)

***“As the stars for ever and ever”*** = will be like the brothers of the Messiah for eternity

The focus is on the spiritual strength of the work these redeemed Jews have begun to do and will carry through until the time when they will serve and rule with Christ in his earthly, millennial kingdom and then dwell with the Father for eternity. The truth shines without remission, though for a period of time they are facing the onslaught of Satan – via his beastly superman Antichrist. Remember Christ’s words to his redeemed Jewish apostles in this regard:

***“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matthew 19:28)***

The picture is of resplendent beauty and glory bestowed upon the redeemed Jews who will go on teaching and ministering for eternity – without any adverse influence. But, before that final condition can prevail for the redeemed Jews, there is a period of intense oppression. These redeemed see their kindred Jews slain like never before known. Daniel, who has been granted a vision of the whole relevant chain of events for Jews through history – though from his perspective, it’s *prophecy*, not history – is horrified at the vision. In this closing part of the book, he then sees and hears a conversation between one of the two who stand on either side of the river and Christ.<sup>iii</sup> The question is ***“how long shall it be to the end of these wonders?”*** The answer: ***“it shall be for a time, times, and an half”***. In that period of time, it says, that this enemy described ***“shall have accomplished to scatter the power of the holy people”***. This language, from the sense of the words used, means that the strength of the sanctified people will be broken up or pulverized. The same energy expressed by what the beast of Daniel seven does in that same period of three- and one-half years. He oppresses, harasses, misuses the redeemed saints with the intent to destroy them.

The same period of time is expressed about the Antichrist beast of Revelation where it says ***“power was given unto him to continue forty and two months.” (Revelation 13:5)***. Revelation also utilizes the description ***“a thousand two hundred and threescore days” (Revelation 12:6)*** to similarly express this period, with Satan identified expressly as the antagonist against this same group of persons. Of course, we know that it is that same ***“dragon which gave power unto the [Antichrist] beast” (Revelation 13:4)***, so there is no incongruity in that timeline for that same work against that same fledgling group of redeemed Jews. So, in consideration of all these consistent descriptions throughout the language of the prophecies, I trust it is settled in your hearts and minds that Daniel is seeing (in chapter seven) the same beast engaged in the same conflict with the same persons as He sees 26 years later and that John the Revelator sees and expresses nearly 600 years later when he is led to write the book of Revelation. It is Antichrist and the armies he leads against Jewry.

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***“I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”***  
**(Daniel 7:11)**

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***“But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.” (Daniel 7:26)***

This passage, because of the terminology and tense it uses, has resulted in some rather unnecessary confusion about the message it is describing, and apparent conflict with similar expressions. I’ll try to crystalize the analytical conflict. Here in Daniel seven, this beast is plainly said to be **“slain”**. If this is referencing the Antichrist of Revelation 19, who is leading his armies into Armageddon, then we should be able to see the beast likewise being slain there. Instead, the words in that passage say something quite different:

***“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” (Revelation 19:19-20)***

There is no wordsmithing that will work in this analysis, since **“slain”** means to be killed ... and **“alive”** means to live; not lifeless, not dead. Challengers, then, will say it is too incongruent to say in one passage about the exact same dynamic that the antagonist is killed, and another say he is alive. Since my responsibility is to help us see the subject plainly, I want to address this issue that could make you question the conclusion I submit for consideration on this point. First some fuller analysis to set the stage.

This beast Daniel sees is a great kingdom being ruled by a great king. This king has managed, by God’s providential direction, to overcome all of the earth’s political and religious powers and reign sovereign. We live in a generation where humans resist authority like no generation before it. We have to look no further than the events in our communities to see how the simplest and most life-preserving of instructions about COVID-19 are dismissed as conspiratorial or unacceptably demanding. Humans are so dreadfully self-centered and self-worshipping that they will brutishly resist any outside instruction, except as they deem worthy of their attention and respect. How could one human control all of that? What a remarkable expression of executive power ... political savvy ... religious sway. The king here identified – remarked upon as the **“little horn” (Daniel 7:8; 8:9)** – is powerful and equipped with remarkable gifts from Satan. But his power as a great beast is expressed through the nations over which he exerts control.

Sometimes, in Scripture, when this great and terrible leader is discussed he is represented as an individual. He may be called by a metaphorical name or a name that depicts a remarkable character of his. Expositor Arthur Pink, in his work *The Antichrist*, has a whole chapter of the book entitled *Names and Titles of the Antichrist* where you will find a discussion of 25 distinct scriptural references

he believes intends to identify this king of whom we speak; including **“little horn”** from the visions of Daniel in chapters seven and eight. In Clarence Larkin’s work on this vision of Daniel, he maintains a list of nine individual names for Antichrist in the Old Testament<sup>iv</sup>, and five in the New Testament<sup>v</sup>. In other passages, he is identified as representative of the kingdom he leads. So, for example, we see this description from the Apocalypse that cannot fairly intend to exclusively represent a single human being, yet is clearly referencing one as head of a collective who act as one conformed entity under that head:

***“¶ And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the ... beast ..., which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: ... And here is the mind which hath wisdom. The seven heads are seven mountains, ... And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.” (Revelation 17:7-13)***

So, as the expositors have consistently identified, this beast is one and is at the same time many, even including great expressions of the wickedness throughout human history. He is called seven mountains (or kingdoms) and is ten kings (ten horns, attached to his heads) and has a mind that is joined with the ten kings that give their power to him in execution of his malignant will toward those against whom he is brought forth to do battle. The passage further indicates a reference to a single human who **“shall ascend out of the bottomless pit, and go into perdition”**, indicating that human’s rise from death in chapter 13 and his subsequent imprisonment in perdition. So, in this passage he is one with the kingdoms he directs in his mischief, but also one alone in his personal rise and fall.

The beast of Daniel seven is likewise discussed interchangeably as one and as many. The beast is said to be **“the fourth kingdom upon the earth” (v. 23)** and the ten horns upon the beast’s head **“ten kings that shall arise”** (v. 24). Yet, the energizing leader and commander of that tremendous force is this **“little horn”** through whom all the mischief of this described kingdom conducts so much venom and conflict against the saints. So when we come to the language discussing the outcome of the conflict Daniel sees in his vision, we actually have to see a distinction between a declaration against the person and against that person’s kingdom – or at least the military expression of that kingdom. We should not assume that because both Daniel’s and John’s visions report much the same conflict and the same end to the conflict, that each vision will give the same details in the same way. We should expect the details to be congruent, but not identical. Daniel’s vision describes the end of the **“beast”** – which properly understood in that context is the **“kingdom”** over which Antichrist or the **“little horn”** rules. So, then, the language here examined **“the beast was slain”** is properly understood to be referencing the armies of Antichrist. We know well that it is the armies of Antichrist that are utterly destroyed at Armageddon!<sup>vi</sup> The language **“and his body destroyed,**

***and given to the burning flame***” is not required to be pointing to ***“the beast”***. I say this because the sentence has another subject identified ... ***“the horn”***. Here’s the full verse:

***“I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.”*** (Daniel 7:11)

A proper reading of this is that Daniel observed two aspects of the conflict coming to violent conclusion. One is that the armies of Antichrist (the beast) was slain, or killed. The other is that the body of the leader was ***“destroyed”*** (i.e., perished or made to vanish) ***“and given to the burning flame”*** (i.e., was “cast alive into a lake of fire burning with brimstone”). ***“Slain”*** is not synonymous with ***“destroyed”***, as it may be in today’s vernacular. One indicates being killed, the other indicates being disposed of. When this same disposition of Antichrist is discussed later in the vision of Daniel, it says that the coming kingdom of Christ and the saints ***“shall take away his [Antichrist’s] dominion, to consume and to destroy it unto the end.”*** (v. 26), again indicating that the person involved is dealt with in a way that does not include individual human death, but rather destruction and consummation.

So, a careful and disciplined reading of the two texts help us to see that this aspect of Daniel’s vision is in agreement with the vision of John’s in the Revelation, expressing the same destruction of the same Antichrist’s armies and the subsequent casting of the leader of those armies into the fires of eternal damnation. We should, therefore, see that this is another part of Daniel’s vision that supports the doctrinal conclusion that he is seeing the conflict between the redeemed Jewish saints and the risen Antichrist beast with the armies over which he providentially is given leadership.

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***“¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. ... I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. ... But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ... But the judgment shall sit, ... And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”***  
(Daniel 7:9-10, 13-14, 18, 26-27)

So in this vision, we have **“the Ancient of days”**, **“one like the Son of man”**, and **“the most High”** being identified as expressions of the entity taking the kingdom. The final item of Daniel’s vision of chapter seven that helps the reader to understand what the vision intends, and helps to establish the doctrinal position the Church of the Lord Jesus Christ must take, is what follows the disposal of the **“fourth beast”** or the kingdom and ruler that beast represents. That is, if we see commonality in the writings of Scripture in what follows the beast’s and his armies’ destruction, will that help us to be confirmed in our conclusion about what this vision tells us? Since my job is to make things clear, it is not enough for me to just articulate conclusions, even if I am personally convinced of their accuracy. My job is to help us *all* find that conclusion, by displaying the proofs. So, while this analysis may seem redundant and (for some) unnecessarily so, if we are completely locked in on what this vision is showing us about eschatology generally, and the Jews in eschatology specifically, then it becomes part of our foundation of faith and hope about those coming times. We’re settled in it, such that we do not need ever to doubt those conclusions when the words help us to resolve other parts of Scripture that might seem less clear but resonate in our spirits *because* we understand this vision and its import so fully.

So, this last analysis is going to take some work. I confess that some of that work is going to be in disrupting or breaking up ideas that have existed in the minds of some of the elder folks in this house, who have absorbed spectacular preaching from our now-deceased pastor for decades. Powerful preaching ... doctrinally-sound and practically divine preaching ... from a man who was unquestionably moved for our generation to be that for us. For which I am now and will for the remainder of my days be exceedingly thankful. But in some of that preaching, notions were set up that I believe have to be somewhat dismantled to put a proper, non-confusing frame on this very important part of Daniel’s vision. If I’m wrong about that, then I’ll joyfully be wrong. But, if any of my older friends feel angst about what I say on these passages, know that I also felt angst until I recognized that it was not Scripture that brought that to me, but my prejudices about some nuances that I developed over decades. I can be shown to be incorrect, of course, if Scripture resolves the matter differently than I see it ... so with that caveat I will proceed.

Who is this **“Ancient of days”**? The capital “A” shows it to be a proper noun rather than a generic reference. It is used three times in this vision of Daniel (vv. 9, 13, and 22) ... the *only* three times the phrase is used in all of Scripture. If we are going to make it to match up with our understanding of the book of Revelation, it seems it will have to be Christ. Let me explain why I draw that conclusion, so that we here will be thinking the same thing in this place at this moment.

The time of the Apocalypse is a seven-year dispensation between the closing of the New Testament Church period and the millennial reign of Christ. That period is divided up into two distinct phases of three- and one-half years. The first half includes the events under the seven seals and the seven trumpets. When the seventh trumpet sounds, Jesus Christ returns, and the events of the second half begin. Those events include what is seen with the seven vials (or bowls), the rise of Antichrist



with the False Prophet, and the destruction of Babylon. The second half ... and therefore the seven-year period ... culminates in the battle between the armies of Christ and Antichrist at Armageddon. That event includes the wedding of the Lamb to the Bride and the Supper of the Great God. After Armageddon, Christ goes into the temple on Mt. Zion triumphantly taking His earthly throne to rule for a thousand years. When the thousand years end, Satan takes one last run at destroying Christ and His people. Satan and his armies are destroyed with fire from heaven. God Almighty holds the great Judgment Day which includes Him disposing of all evil in the earth (including death and hell). After this, God dwells with the regenerated Jews in the renewed and eternal Earth.

30,000-foot view of the Revelation. So, who is the **“Ancient of Days”**? In the above framing of the event, there is a day that comes when we have this famous language that feels very much like an anchor point for the minds and hearts of men, where it is unquestionable who is doing the work:

***“¶ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”***

**(Revelation 20:11-13)**

Called by Old English expositors as *“the Great Assize”*, it is the picture of God the Father bringing the final resolution to the question of what eternal outcome awaits the multiplied billions of human kind who are pulled by His divine command from their dusty graves and from the sea to stand before Him and hear the sentence given. I’m not moving forward to expound that passage in detail, as that is a work that will come when the Lord appoints it and gives full light on the whole of it. I’m telling you all here that it’s known in Christendom as the Final Judgement Day and the Judge is God the Father!

Therefore, when Daniel’s vision says in the plainest of language ***“the Ancient of days did sit ... the judgment was set, and the books were opened”*** (vv. 9-10) then the mind of the reader almost by necessity is pulled over to the words of Revelation 20 quoted above, and then it irrevocably closes on that the Ancient of days and the books being opened as a necessary reference to that same God doing that same work. *If that is the case*, we have an incongruity in event sequencing. In Daniel’s vision, it is said later that he ***“saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him”*** (v. 13). This would appear as though Christ is coming in the clouds after the Great Assize – which is wholly inconsistent with our understanding of the events of the Day of the Lord. So, who is ***“the Ancient of days”***? Here’s what Gill says:

*"[T]his is to be understood of God the Father, as distinct from the Messiah, the Son of God, said to be like the Son of man brought unto him, Da 7:13 and is so called, not only because he is from everlasting, and without beginning of days; but chiefly because he is permanent, and endures for ever; his years fail not, and of his days there will be no end; and he will be when these empires, signified by the four beasts, will be no more; and very fit to be Judge of them, because of his consummate wisdom and prudence, signified also by this phrase; and the divine Father of Christ is still more proper, because it is in Christ's cause the judgment will proceed; and this in order to introduce him openly into his dominions in the world:"*

Many other expositors propose Gill's same essential point on the question. On the other hand, there are expositors who express the opinion that this term "**Ancient of Days**" refers to the Messiah, for example:

*Matthew Poole: "**By thrones cast down** must be meant the kingdoms of this world, destroyed by Christ the King and Judge of all, called the Ancient of days, because of his eternal Deity;"*

Nothing more is clearly articulated here by Poole, to help us in understanding why he would draw this conclusion. However, Clarence Larkin undertakes to address the point of who "**the Ancient of Days**" references, and does in fact work at making the point clearer and I think helps us to understand both what we see in Daniel's vision as well as what we see throughout Scripture. Here is what he provides:

*"Who is it that sits upon this 'Throne of Judgment?' He is called the 'ANCIENT OF DAYS.' Who is the 'ANCIENT OF DAYS?' He can be no other than the 'SON OF MAN,' 'For the FATHER judgeth no man, but hath committed all judgment unto the SON.' John 5:22 Then the description of Him corresponds to that of the 'Son of Man' IN Rev. 1:12-15, 'whose Head and Hairs were white like wool, as white as snow: and His Eyes were as a flame of fire; and His Feet like unto fine brass, as if they burned in a furnace; and His Voice as the sound of many waters.' The picture of the 'Son of Man' in Revelation, chapter one, is that of Christ as JUDGE, not as High Priest. At that time Christ will have completed His High Priestly Office, and assumed the Office of 'JUDGE,' preparatory to His entering upon His 'Kingly' duties when the Millennial Kingdom is set up. This is seen in that he is not girdled around the waist like a Priest, but wears a sash over his shoulder and breast like a Judge, and His hair of 'White Wool' corresponds to the 'Snow White Wig' worn by English Judges.*

Two things about this quote from Larkin. First, he has not explained how both "**one like the Son of man**" and "**the Ancient of Days**" can be referring to Christ, when in the same verse it's showing a proximity between two entities, when "**they brought him [one like the Son of man] near before him [the Ancient of days].**" Second, he does not explain how the "**judgment [can be] set, and the books [] opened**" in this scene that relates to the kingdom of Antichrist being put down, when that activity in the Revelation takes place after the millennial reign of Christ. It is true that Christ said during His first advent:

***“For the Father judgeth no man, but hath committed all judgment unto the Son: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. ... And hath given [the Son] authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” (John 5:22, 26-30)***

It was not my intent, when I began this work, to delve so deeply into this very weighty doctrine. But without doing so, I will leave myself and my loved ones with a continued incomplete view of this aspect of all things coming to conclusion. Please stay with me in this analysis, and understand that time does not allow me to fill in every piece of this puzzle for every person here today. Conversations and searching of Scripture will have to continue, but here is the structure of the analysis. When Larkin meets this apparent incongruity of Daniel 7:13 head on, this is what he offers:

*Larkin: “We are met here with an apparent contradiction in titles. We learned in the preceding ‘Vision’ that the ‘Son of Man’ was the ‘ANCIENT OF DAYS,’ here we are told that the FATHER is. How can we reconcile these statements? There is but one way, and that is that the ‘Title’ is used interchangeably. Jesus said – ‘I and my Father are ONE.” John 10:30. And Paul says – ‘And without controversy great is the ‘Mystery of Godliness:’ God was **MANIFEST IN THE FLESH.**’ 1 Tim. 3:16. And John tells us – ‘**In the beginning was the WORD (Christ), and the WORD was with God, and the WORD WAS GOD.**’ John 1:1. Thus we see, that, without trying to explain the Mystery of the Trinity, God and the Son of Man are one and the same, and therefore their ‘Titles’ can be used interchangeably. Now we know from other Scripture that Christ is to receive the Kingdom from the **FATHER.** Hence in this ‘Vision,’ the ‘Ancient of Days’ must represent **GOD THE FATHER.** ....”*

Larkin goes on for some time providing additional proofs for his proposition, but you can see the gist of it in this quote. Christ is God, as we could explain in detail regarding the Trinity of the Deity. Scripture affirms that position in far too many places to chase in this sermon, but please accept it as an axiom as we consider this vision. What is important here for today is to understand why this is a relevant point for grasping the engagements put onto display for Daniel when the sweet friend was in sincere search for what would come of the Jews when all these disruptions of earthly kingdoms come to close. Let me articulate how I believe it is to be seen, and we will go forward from this sermon with a structure on which to continue building our understanding from God’s word.

The offices of the Deity are purposed. The office of the Christ is to satisfy the justice of God by taking the form of a man and then taking man’s sins upon Himself by suffering and dying though He is perfect and without His own sin. He is going to complete that work on a day certain when He takes final possession of those for whom He paid with His sacrifice. Christ is God! He always has been,

and always will be. He never ceased to be God in every attribute of the Deity. In His godhead, He is equal to the office of God the Father, but distinct in His office of Messiah. Both offices, therefore, are perfectly suited to be referred to as ***“Ancient of days”***. Now here’s where you have to be exceedingly clear: When the office of the Messiah is fulfilled, there is no longer any necessity for the office. Until it is fulfilled, Christ the Messiah intercedes for and conducts the power of the godhead in all matters related to the human. As such, He is the expression of judgment flowing from the Deity. So, when Christ returns, He will conduct a judgment as He described when He was present during His first advent:

***“¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:”*** (Matthew 25:31-34, 41)

Herein is described the Messiah-centered judgment related to the Day of the Lord. To take final and full possession of His redeemed of the earth, He will set up a judgment seat from which we see Him ***“thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”*** (Matthew 3:12). So the expositors making runs at this question were all correct as far as they went. Daniel’s vision does show Christ – as both ***“the Son of man”*** and ***“the Ancient of days”*** -- participating in the process of taking the kingdom (***“the beast”***) from His Majesty the Devil’s superman Antichrist (***“the little horn”***).

The last point, to close this loop, is that we also see the offices of Father *and* Son viewed by Daniel (and those who read of his vision), when the act of *giving* the kingdom to the Son is expressed. Remember that the last book opens with ***“The revelation of Jesus Christ, which God gave unto him ...”*** (Revelation 1:1). Daniel’s vision says that after Christ is taken before God, ***“there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him:”*** (v. 14). To express to Daniel, then, that there are two *offices* of the Deity engaged in this activity of the kingdom being transferred, he is shown both offices ... the *primary* office of ***“the Ancient of days”***, and then the additional and specific (to the activity shown in the vision) *secondary* office of ***“the Son of man”***.

So, I’ll close today’s sermon with the hope that I have provided some anchoring Scriptural material for us all to see that Daniel was observing the coming of Antichrist to torment the Jewish race (both elect and reprobate) for the appointed time of 3.5 years, after which God will destroy that king, take that kingdom, and give it to the Son in fulfillment of the Covenant of Grace. The saints, then, will rule the earth with the Son for a millennial period. Then will come the final and eternal conclusion of the matter for the earth and her inhabitants, including the great Judgment Day conducted by the

full Deity articulated by the only remaining office; God. Next time we get to take up this continuing journey regarding Jews in eschatology, I hope to begin examining Daniel 8's vision, Lord Willing. We will, by God's mercy, continue to grow in our understanding of the day of final restitution so that we may help the Church of the Lord Jesus Christ be a prepared Bride, without spot or wrinkle. Even so, come, Lord Jesus.

I love you all. Amen.

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<sup>i</sup> Here is the statement of propositions from my July 22, 2018 sermon, for reference:

- Providence has been intricately woven to bring the inhabitants of the earth to the day when all Jews will be drawn out of every nation to which they were judicially scattered, and into the land of Israel. Not some of them ... not most of them ... all of them.
- Those same providential dealings will lead that nation of rebels to take possession of the top of Mt. Zion, and finally and fully destroy the whole of *Al-Haram Ash-Sharif*, or "The Noble Sanctuary" constructed presently on that mountaintop.
- Following that, the Jews will build a bastardized version of the original temple of Solomon, and perpetuate the filthy practices of modern Jewry even within what they will call God's "**house of prayer for all people**" (**Isaiah 56:7**), presuming that they have fulfilled the prophesy regarding the final temple.
- This abominable place will bring the armies of the nations surrounding Israel to a boil, with fits of attempts at peace and break-outs of vicious warfare, increasingly building into a siege that chokes the Jewish population down to the city of Jerusalem.
- The temple these rebel Jews build – together with the whole of the land around it – will be so fully destroyed, that it is utterly uninhabitable for human beings. The mountain of Zion unapproachable, and the armies of Antichrist surrounding the city, the whole of the population of Jewry is viciously slaughtered without a hint of mercy ... leaving only the redeemed of Israel protected by God in the wilderness conditions at the top of the mountain, dwelling in the tabernacle brought down by God.

<sup>ii</sup> In the August 18, 2019 sermon I identified the following eight characteristics of the fourth beast in Daniel chapter seven:

- It will be a great kingdom that has a character unlike any kingdom ever before known to mankind – "**shall be diverse from all kingdoms**" (v. 23).
- It "**shall devour the whole earth, and shall tread it down, and break it in pieces.**" (v. 23)
- It is a kingdom that is "**dreadful and terrible**", causing (as the Aramaic word intimates) those over whom it rules to "*shrink back, crawl away*" in fear.
- It is made up of ten kings initially, after which three are subdued under one that is exalted to preeminence in the kingdom.
- The crowning achievement of the preeminent ruler is his blasphemy against God and perpetual harassment of His saints in the earth at the time of his dominion.
- The dominion of this ruler is limited strictly to three- and one-half years; "**a time and times and the dividing of time.**" (v. 25)
- The preeminent ruler is destroyed and delivered to the "**burning flame**" (v. 11)
- A concomitant event to the ruler's and kingdom's destruction is the vision of "**one like the Son of man [coming] with the clouds of heaven**" (v. 13) who is then given "**dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him**". (v. 14).

<sup>iii</sup> We know the "**man clothed in linen**" is Christ because he is more copiously described earlier in the vision at Daniel 10:5-6 in language common to the description of Christ appearing to men, either in a vision or in reality, before His first advent, to wit:

***"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude"***

<sup>iv</sup> In the Old Testament, the nine names Clarence Larkin identifies include: "The Assyrian" (Isaiah 10:5-6; 14:24-25; 30:27-33), "The Wicked" (Isaiah 11:4), "King of Babylon" (Isaiah 14:4), "Lucifer" (Isaiah 14:12), "King of Tyrus" (Ezekiel 28:11-19), "The Little Horn" (Daniel 7:8; 8:9-12), "A King of Fierce Countenance" (Daniel 8:23), "The Prince That Shall Come" (Daniel 9:26), and "The Wilful King" (Daniel 11:36).

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<sup>v</sup> In the New Testament, the names Clarence Larkin identifies include: “The Man of Sin” (2 Thessalonians 2:3-8), “Son of Perdition” (2 Thessalonians 2:3-8), “That Wicked” (2 Thessalonians 2:3-8), “Antichrist” (1 John 2:18), and “The Beast” (Revelation 13:1-8, etc.).

<sup>vi</sup> A fuller examination of the events at Armageddon, including the comprehensive description of destruction and death imposed upon Antichrist and his armies of the earth was offered in Tim’s three sermons: Revelation 19’s Armageddon Part 1 – The Setup – 2/14/16 <http://bit.ly/Armageddon1>, Revelation 19’s Armageddon Part 2 – The Siege of Jerusalem – 2/21/16 <http://bit.ly/SiegeOfJerusalem>, and Revelation 19’s Armageddon Part 3 – The Marriage of the Lamb – 2/28/16 <http://bit.ly/SupperOfGod>.