

APOLOGETICS 22

THE AUTHORITY OF SATAN



REVELATION 2

10 Fear not the things which thou
art about to suffer: behold, the
devil is about to cast some of you
into prison, that ye may be ^rtried;
^sand ye shall have ^ttribulation
^oten days.



a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

The Authority of Satan

God has given Satan certain authority. Here are God's instructions to Paul. The KJ and Consistent Translation are both given.

Acts 26 KJ

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of "Satan unto God, that they may receive forgiveness of "sins, and inheritance among them which are "sanctified by faith that is in me.

Acts 26 CT

vs. 17. Rescuing you out of the people and out of the Gentiles, with reference to whom I myself am dispatching you,

vs. 18. To open their eyes, to turn around from darkness into light and of the authority of the Satan upon the God, they to take forgiveness of sins and (a) lot among the (ones) having been made holy and still holy by trust, the (one) with reference to me.

Satan has many "methods" of operation; but perhaps his most common and useful method for deceiving is to misquote scripture. (See Apologetics #6 and #13)

Vocabulary of the Greek NT.

μεθοδία. Moulton & Milligan

This noun, which in the NT occurs only in Eph 4¹⁴, 6¹¹, in the sense of "scheming," "craftiness," is said by Grimm-Thayer to occur "neither in the O.T. nor in prof. auth." It is found, however, in late papyri in the more primary sense of "method," *

Webster

syn METHOD, MODE, MANNER, WAY, FASHION, SYSTEM denote the means taken or procedure followed in achieving an end. METHOD implies an orderly logical effective arrangement usu. in steps;

Eph. 4 KJ

14 That we henceforth be no more "children, tossed to and fro, and carried about with every wind of doctrine, by the "sleight of men, and cunning "craftiness, "whereby they lie in wait to deceive;

Eph. 6 KJ

11 "Put on the whole armor of God, that ye may be able to stand against the "wiles of the devil.

Consider the word μεθοδία (methodeia), derived from μεθοδεύω (methodeuō) - "to treat by rule or method" (L+S)

Note carefully the only 2 uses of this word in the NT, and how its meaning is lost in the KJ translation.

Eph. 4 CT

vs. 14 In order that we might no longer be infants, being-tossed (by-waves) and being-brought-around by every (strong) wind of the-teaching in the deceiving of the MEN, in craftiness toward the method of the leading astray, ... *

Eph. 6 CT

vs. 11 YOU-clothe-yourselves-in the full-armor of the God toward YOUR being-able to stand to the methods of the devil; ... *

Men's "methods of the leading astray" follow "the methods of the devil." God has given us a great deal of information in regards to Satan's authority. Much of this information is in a picture form; very little of which is being taught in churches today. If we believe the Lord's return is anywhere near, these pictures should be becoming more clearly understood. If not, I see two possibilities.

1. The second advent is still many centuries away.

2. Somewhere or somehow we may be misunderstanding the pictures scripture gives to us.

I would like, in this series of apologetics, to review the things we know, or think we know, about the pictures which we have been given. The only real proof of the correct meaning rests with history. Much of what is in this apologetic has been referred to in earlier courses; Daniel I, Babylon, Mysteries, etc. by R.H. Mount. However, we now stand at a much later period of history. Many have not studied the earlier courses; which however are available. Where possible we will compare KJ with TCT to learn as much detail as possible. This series of apologetics will not be printed back to back, but on one side only, leaving you room for comments, cross-references, and future facts which might soon be learned from history. Old Testament passages will, as a rule, be ASV 1901. The primary picture is from Daniel 2. Which of these figures of a man

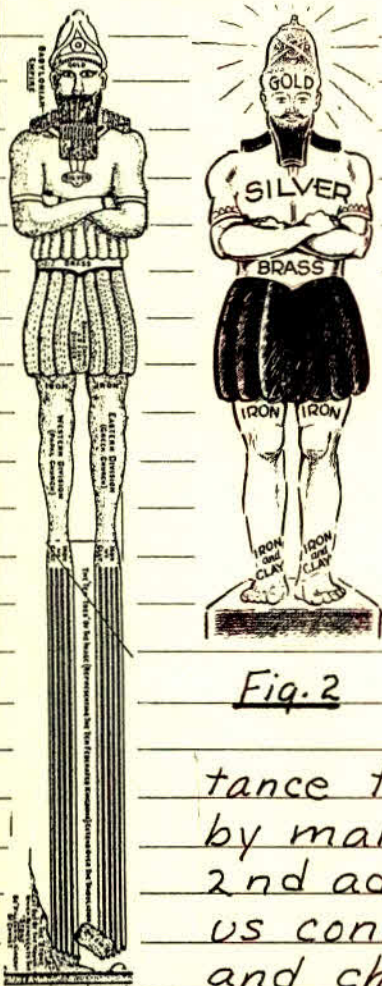


Fig. 2

Fig. 1

would surprise you the most? Would you not be amazed to find a statue of a man with toes as long as his body? (From Dispensational Truth, by Clarence Larkin)

Fig. 1, although it might not always be drawn this way, is nevertheless, a very common interpretation of this image. Daniel

first describes to the king what the king "saw". No mention is made of toes, so I understand the toes to be of little impor-

tance to the king. The "stone", by many, is said to be the 2nd advent of Christ. Let us consider the interpretation and check it with our known facts of history.

Dan. 2 ASV

31 Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. 32 As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, 33 its legs of iron, its feet part of iron, and part of clay. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Speculation on the meaning of this dream has led to all kinds of interpretations. Fortunately we have a more reliable interpretation.

Dan. 2 ASV

36 This is the dream; and we will tell the interpretation thereof before the king. 37 Thou, O king, art "king of kings, unto whom the "God of heaven hath given the kingdom, the power, and the strength, and the glory; 38 and wheresoever the children of men dwell, the "beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the "head of gold.

← "We" - Daniel and the Holy Spirit.

(See verse 30 God's wisdom)

← No question so far, the only king present, the one who was given the dream. - Nebuchadnezzar.

vs. 38 There is a lot of disagreement in understanding this verse. One LXX manuscript uses τῆ οἰκουμένη (tee oikoumenee), the inhabited-earth. You will

hear more of this word later; but see A Teaching Dictionary, by R.H. Mount.

Note a later →

Dan. 4 ASV

34 And at the "end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine "understanding returned unto me, and I blessed the "Most High, and I praised and honored him that "liveth for ever; for his dominion is an "everlasting dominion, and his kingdom from generation to generation; 35 and "all the inhabitants of the earth are reputed as nothing; and "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and "none can "stay his hand, or say unto him, "What doest thou?

statement by King Nebuchadnezzar.

Does it not seem strange that scripture deals so little with Asia, Africa, North and South America?



Here we have a God given start with Nebuchadnezzar and the neo-Babylonian Empire. The original Babylonian Empire was begun by Nimrod. (see Gen. 10 ASV)

Dan. 2 ASV 39 And after thee shall arise "another kingdom inferior to thee;

Library of Universal History. Vol. 1, Clare

Thus fell the mighty Babylonian Empire, after an existence of eighty-seven years, from B. C. 625 to B. C. 538. For half a century did Babylon, along with Media and Lydia, control the destinies of Western Asia. The Babylonian dominions then became a part of the great Medo-Persian Empire, and the great city which had played so important a part in Oriental history for centuries became the winter capital of the Medo-Persian kings.

625 B.C.

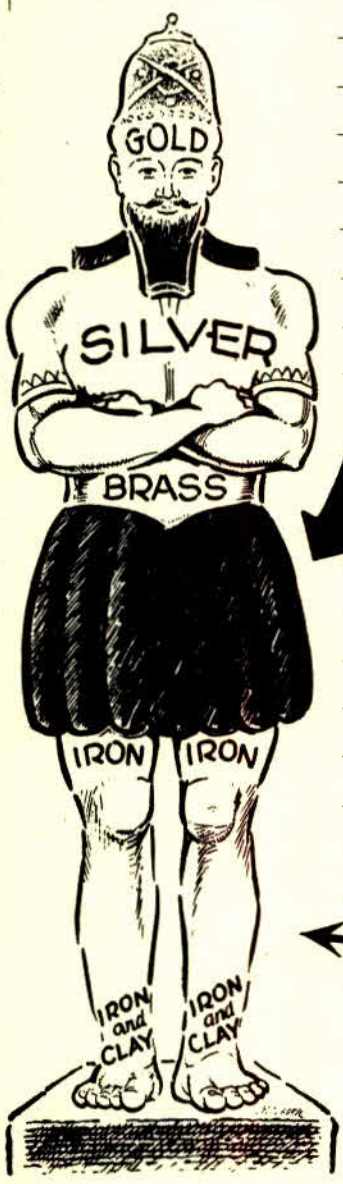
87 years

538 B.C.



Thus far we are on a firm historic base.

Dan. 2:39b ASV and another third kingdom of brass, which shall bear rule over all the earth.



The third Kingdom was Greece. In the very year that Darius Codomannus, the last of the Medo-Persian kings, became King, B.C. 336, Alexander the Great became King of Macedon upon the assassination of his father, Philip, by Pausanius, a Macedonian nobleman. (Library of Universal History, Clare, Vol. II, p. 445) "In the spring of B.C. 334 Alexander with his thirty-five thousand Greeco-Macedonian troops crossed the strait which Xerxes had passed with his hosts of five millions less than a century and a half before." --- "By the spring of B.C. 333 he was at the gates of Syria." We will hear much more of Alexander later, but for the moment consider the 4th Kingdom, Rome.

Dan. 2:40 ASV

40 And the ⁴fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. *

Let us skip a few verses for a moment and consider the stone. (Reread Dan. 2:34,35 on page 2.)

Dan. 2:45 ASV

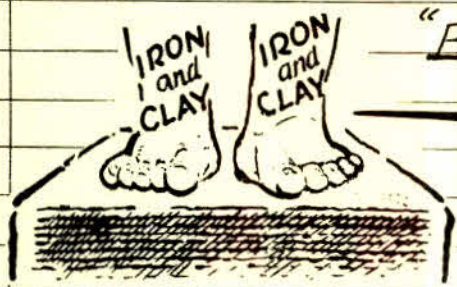
45 Forasmuch as thou sawest that a ⁷stone was cut out of the mountain ⁸without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the ⁹great God hath made known to the king what ¹⁰shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

* "A stone", "it brake in pieces the iron, the brass, the clay, the silver, and the gold."

* In Dan. 2:40 above, it is the iron that does the breaking.

Conclusion at this point:

If the materials of the image are to be broken twice, the powers represented by the materials of the image must exist twice. On page 2 there is a picture of the image with very long toes, and the stone striking the toes. Consider the toes.



"Feet and toes"
"it"

Dan. 2 ASV

41 And whereas thou sawest the 'feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with ²miry clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly³ broken.

What does history say?

History of Western Europe
James H. Robinson, p.22

8. Although the Roman Empire remained one in law, government, and culture until the Germans came in sufficient force to conquer the western portions of it, a tendency may nevertheless be noticed some time before the conquest for the eastern and western portions to drift apart. Constantine, who established his supremacy only after a long struggle with his rivals, hoped to strengthen the vast state by establishing a second capital, which should lie far to the east and dominate a region very remote from Rome. Constantinople was accordingly founded in 330 on the confines of Europe and Asia.² This was by no means supposed to destroy the unity of the Empire. Even when Theodosius the Great arranged (395) that both his sons should succeed him, and that one should rule in the West and one in the East, he did not intend to divide the Empire. It is true that there continued to be thereafter two emperors, each in his own capital, but they were supposed to govern one empire conjointly and in "unanimity." New laws were to be accepted by both. The writers of the time do not speak of two states but continue to refer to "the Empire," as if the administration were still in the hands of one ruler. Indeed the idea of one government for all civilized mankind did not pass away but continued to influence men during the whole of the Middle Ages.

Who but God could have written a perfect history 1000 years beforehand?

Even the interpretation does not say "10" toes; but the toes are considered with the feet.

Those who would teach that "the Lord will return at any moment," do not accept history in regards to his return. All history proves this teaching to be false. Consider vs. 43.

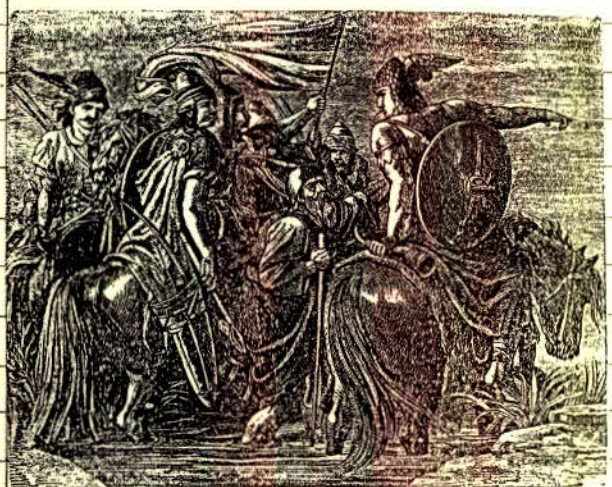
Commentary on the O.T. Vol. 9
Keil-Delitzsch, Dan, p.109

Dan. 2: 43 ASV

43 And whereas thou sawest the iron mixed with ²miry clay, they shall mingle themselves⁴ with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

The figure of mixing by seed is derived from the sowing of the field with mingled seed, and denotes all the means employed by the rulers to combine the different nationalities, among which the connubium is only spoken of as the most important and successful means.

But this mixing together will succeed just as little as will the effort to bind together into one firm coherent mass iron and clay. The parts mixed together will not cleave to each other.



ARRIVAL OF THE HUNS ON THE DANUBE.

The mingling of other races with the Romans had begun; Goths, Huns, Franks, Burgundians, Vandals, Angles, Saxons, East Goths, Lombards, etc. You can see why it does not say "10" toes. This was a period of great confusion. Alaric captured Rome 410 A.D.

Let me give you absolute mathematical proof of the fact that the explanation thus far is correct. This is also proof that the information in the interpretation of the dream was given to Daniel by the Holy Spirit.

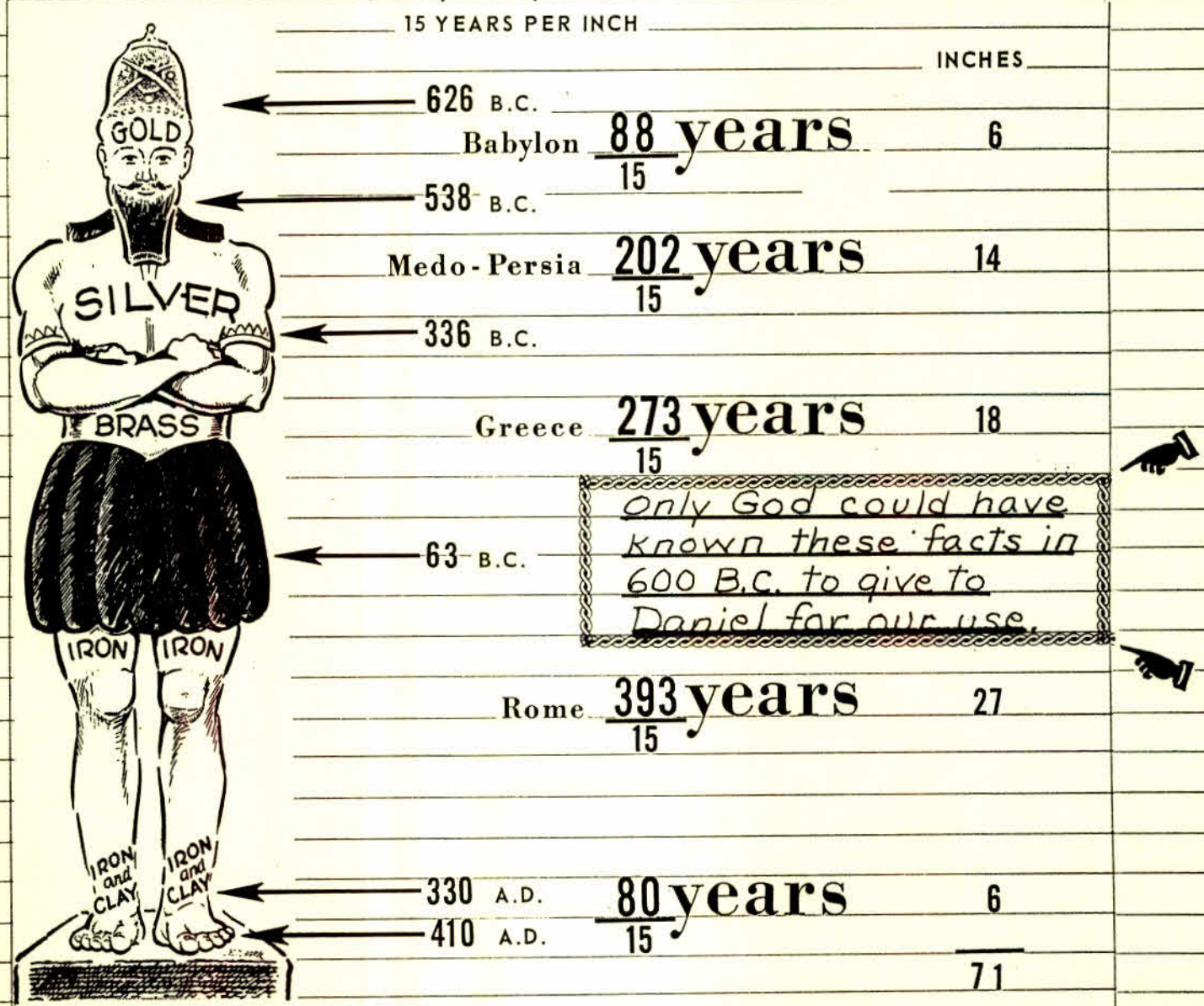
You need to know a little arithmetic. Any series of numbers when divided by a common denominator will always be in the same ratio, no matter what denominator.

Answer → 1 - 2 - 3 - 4 2 - 4 - 6 - 8

Series → 10 - 20 - 30 - 40 10 - 20 - 30 - 40

Denominator → 10 5

In the following table the arrows indicate the date of the beginning (or ending) of each Kingdom. The years of the duration of each Kingdom are given. I wanted to make the image equal a 6' man, therefore I divided by 15, the ratios remain the same. The result is directly in proportion to a normal 6' man.



Dan. 2 ASV

27 Daniel answered before the king, and said, The secret which the king hath demanded can neither ^awise men, enchanters, magicians, nor soothsayers, show unto the king; 28 but there is a ^cGod in heaven that revealeth secrets, and he hath made known to the king Nebuchadnezzar what shall be in the ^dlatter days.

➔ Note: Daniel says that God has made known to Nebuchadnezzar what shall be in the latter days.

The Roman Empire ruled the "inhabited-earth". (See A Teaching Dictionary, R.H. Mount) The Roman Empire is gone, but once more the image is standing.

Dan. 2 ASV

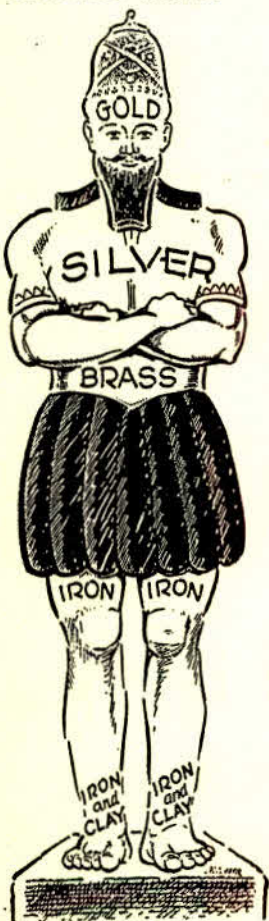
44 And in the days of those kings shall the ^mGod of heaven "set up a ^okingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall ^pbreak in pieces and consume all these kingdoms, and it shall stand for ever. 45 Forasmuch as thou sawest that a ^qstone was cut out of the mountain ^awithout hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the ^bgreat God hath made known to the king what ^cshall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

➔ "Those Kings"; what Kings? Many have understood this to refer to the "10 toes" of vs.42. It does not say "10" toes, nor does it say the toes are Kings. Further, no one expected the four Kings to stand again on the stage of history all at once. The only Kings or Kingdoms mentioned are the four: gold, silver, brass, and iron.

God is to set up a Kingdom. A stone was cut out of a mountain (vs.45). The stone strikes the image upon its feet. (vs.34 p.2) The stone becomes "a great mountain and filled the whole earth." (vs.35 p.2) Because of its anti-Semitism most of the "church" understands the stone as Christ.

What mountain (Kingdom), was Christ cut out of? How does Christ become a mountain? Zohar p.72

When that time will come all those blessings will become operative, and the world will be established on a firm foundation. From that day onward that kingdom will gain the ascendancy over all other kingdoms, and it will endure for ever, as it is written: "It shall break in pieces and consume all these kingdoms, but it shall stand for ever" (Dan. 11, 44). This is "the stone that was cut out of the mountain without hands, etc." (Ibid. 45). The same stone is alluded to in the words: "From thence, from the Shepherd, the stone of Israel" (Gen. XLIX, 24). This stone is the Community of Israel



➔ BABYLON
Iraq

➔ MEDO-PERSIA
Iran

➔ GREECE
Greece

➔ ROME
Rome

Only God
could know.

We are not entirely finished with the history of the image, but we need to bring some other scriptures into the picture that advance our knowledge further. Daniel lived during the beginning of the Medo-

Dan. 6 ASV → Persian Empire as well as the Babylonian.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

7 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. 2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. 3 And four great beasts came up from the sea, diverse one from another. 4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it.

The very important part of this "dream and visions" is the fourth beast.

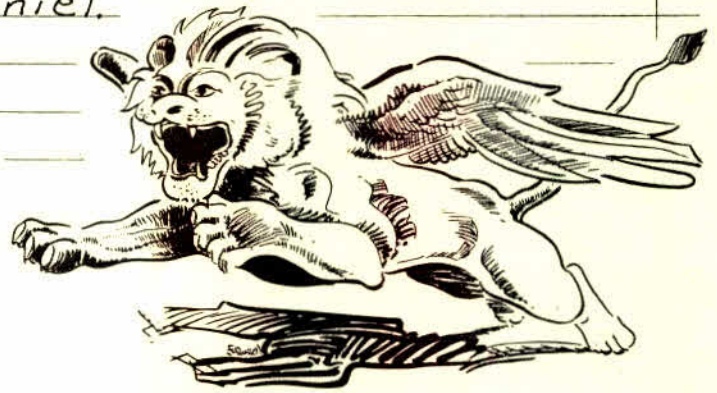
Daniel is not particularly concerned about the first three. The lion is Babylon. Both Babylon, and Assyria before Babylon, are called lions.



Notice also the winged lion with a man's head from a palace in Assyria. This part of the dream must have been clearly understood by Daniel.

Jer. 50 ASV

17 Israel is a hunted sheep; the lions have driven him away: first, the king of Assyria devoured him; and now at last Nebuchadrezzar king of Babylon hath broken his bones.



Dan. 7 ASV (vs.5)

And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh.



Medo-Persia ↘



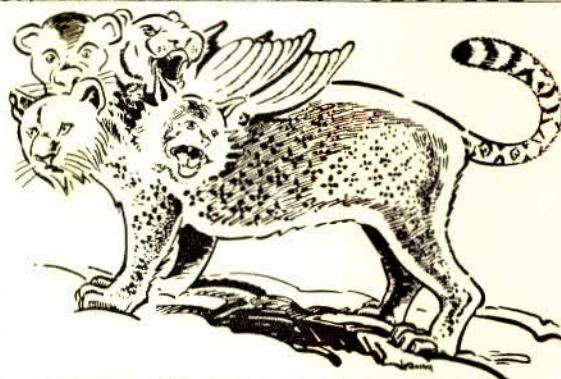
ASHUR-NAZIR-PAL II
Colossal winged human-headed lion of Ashur-nazir-pal II, King of Assyria. No. 118801. From Nimrud (Calah). 883-859 B.C.

Courtesy of the British Museum

For the history that fulfilled the details of the lion, bear, and leopard see other courses as "Babylon"

Dan. 7 ASV

6 After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it.



Four heads.

Probably: -

- 1. Egypt
- 2. Palestine
- 3. Phoenicia
- 4. Coele Syria

In regards to the fourth beast, you will find all kinds of "interpretations." I think that as centuries of history have passed we may be much better able to understand concerning this beast. The beast is NOT said to be a gorilla; but as Marianna's brother, Emerson Russell, and I were discussing the description of this beast, this seemed to fit the best. So Emerson drew this picture. Note the im-

portance of this beast; described three times?

Or is it because there are 3 phases or periods as

Edward J. Young shows in his book "The Prophecy of Daniel"?

To begin with, it is the fourth Kingdom, therefore the Roman Empire. Its iron teeth

Dan. 7 ASV

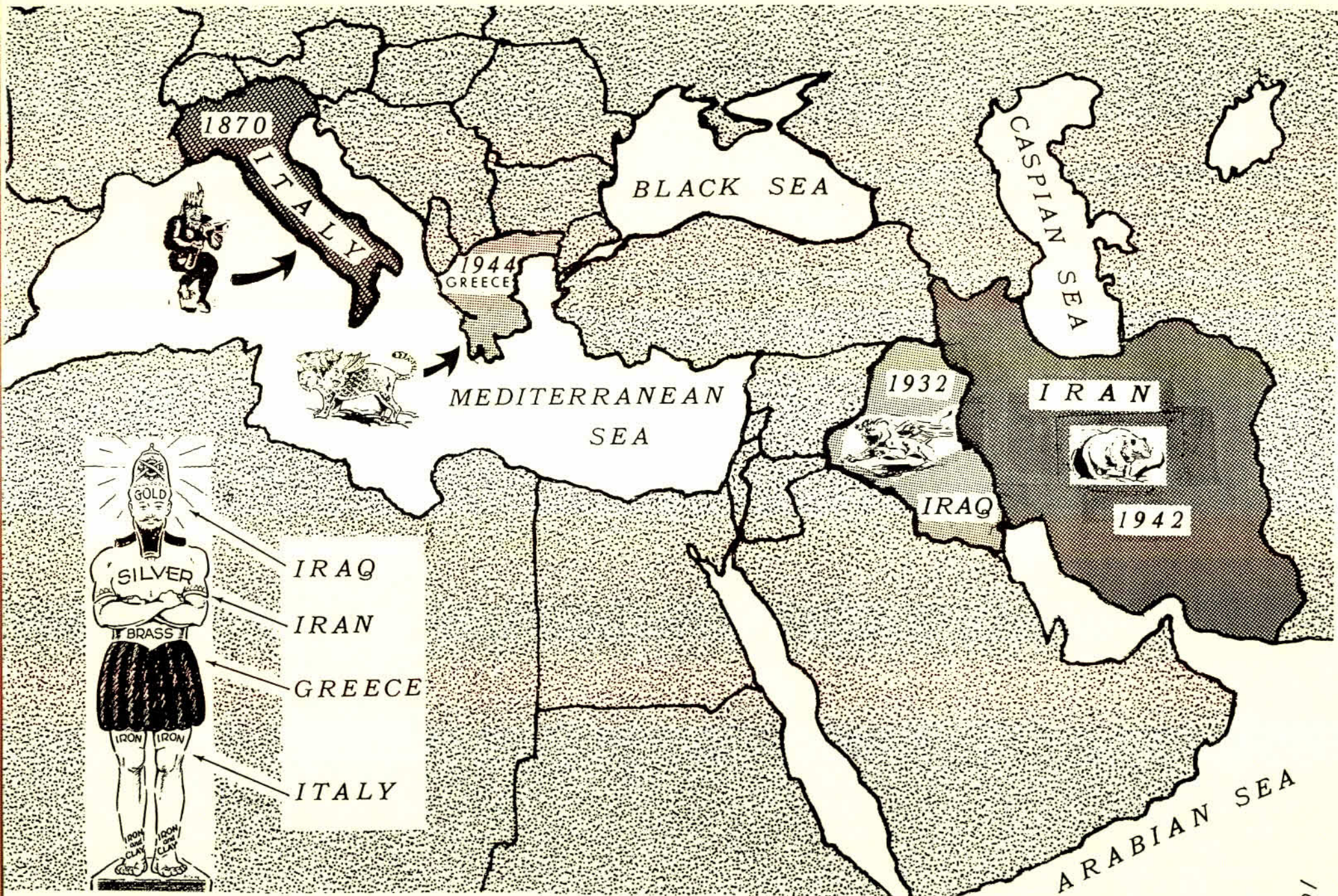
7 After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns.

19 Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet;

23 Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.



indicate the iron legs of the image. In verse 19 we are told of brass nails. The Greek Empire was connected with brass. We will refer to these verses again later, but first study the map on page 10. We need to digress a little more to some other animals in Dan. 8. Horns will become a very important consideration.

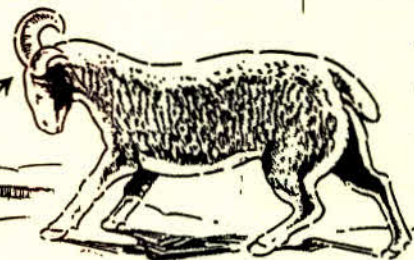


At this time I only want you to notice the meanings of the two animals in Daniel 8.



Dan. 8 ASV

20 The "ram which thou sawest, that had the two horns, they are the kings of Media and Persia. 21 And the rough he-goat is the "king of "Greece: and the great horn that is between his eyes is the first king.



First- Note that a horn can represent a single king. The horn on the Goat - Greece, is therefore, Alexander the Great.

Second- In the case of the two horns on the ram, they represent the successive kings of the Medo-Persian Empire. (see p.178 The Prophecy of Daniel, E.J. Young)



Returning to the 10 horns on the fourth beast. Here is where our troubles begin. John R. Rice's comment, p. 921

7:7 The ten horns on this beast pictured the ten kingdoms that would come out of the Roman Empire as it dissolved, but it pictures more. Among these ten horns will rise another little horn (v. 24). He will be the Antichrist who will restore the Roman Empire.

C.I. Scofield's comment, p. 910

¹ The vision is of the end of Gentile world-dominion. The former Roman empire (the iron kingdom of Dan. 2. 33-35, 40-44; 7. 7) will have ten horns (i.e. kings, Rev. 17. 12), corresponding to the ten toes of the image. As Daniel considers this vision of the ten kings, there rises up amongst them a "little horn" (king), who subdues three of the ten kings so completely that the separate identity of their kingdoms is destroyed. Seven kings of the ten are left, and the "little horn."

Dan. 7 ASV

8 I considered the horns, and, behold, there came up among them "another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking "great things.

20 and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows.

24 And as for the "ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings.

Does the scripture say the Roman Empire will be restored? Where does it say that there are "seven left, and the little horn"? Where is the authority for making these "ten horns = the ten? toes"?

There are several reasons for this very common teaching.

1. A failure to read carefully the word of God.
2. A teaching that the Lord can return at any moment.
3. A failure to see God's future plans for Israel.
4. A lack of knowledge of world history.

When Jesus was here in the flesh the Roman Empire ruled the "inhabited-earth." Jesus was subjected to two series of trials by Satan. (See Apologetics 13) 2

First series: Luke 4: 5, 6

ἔδειξεν (aor. point act.)
 (the devil) "pointed-to"
 πάσας τὰς βασιλείας
 "all the kingdoms"
 τῆς οἰκουμένης
 "of-the inhabited-earth"
 ἐν στιγμή ἡ χρόνου
 "in point of-time"

σοὶ δώσω

"to-you I-shall-give"

τὴν ἐξουσίαν αὐτῆν

* the authority this

ἅπασαν καὶ τὴν

quite-all and the

δόξαν αὐτῶν ὅτι

glory of-them because

ἐμοὶ παραδέδοται

to-me it-has-been-and-

still-is-given-over ---"

Second series: Matt. 4: 8, 9

δείκνυσιν (pres. ind.)

(the devil) "is-pointing-to"

πάσας τὰς βασιλείας

"all the kingdoms"

τοῦ κόσμου

"of-the world"

(omitted) (see pres. ind.)

καὶ τὴν δόξαν αὐτῶν,

"and the glory of-them,"

ταῦτα πάντα σοὶ

"these-things all to-you

δώσω,

I-shall-give,"

➡ In the first series

Satan offered authority

of the Roman Empire,

which he had. In series

two, he tried offering the

world's glory, not authority.

* Jesus did not challenge Satan's authority. We will see Satan's authority as we proceed to study the fourth beast.

Our first major question is in regard to the 10 horns. Do they represent 10 particular rulers of the Roman Empire, or is 10 a number indicating "completeness," (Edward J. Young), or both? It takes a minimum of 10 for a synagogue. (Mishnah, Meqillah 4:3) The first period is, of course, the beast itself, with all of its power to conquer the territory and peoples that were to make up the great Roman Empire. The second period, the period of the 10 horns. The third period, that of the little horn. I would like you to notice the second and third periods as described by Dr. Young in "The Prophecy of Daniel", pp. 148-149.

2. The period of the ten horns. Although, in order to indicate the essential unity of the fourth kingdom, the horns appear upon the head of the beast, it is obvious that these horns represent a later phase of the beast's existence. After the characterization given in vs. 23, with its emphasis upon the conquering power of the beast (as in vs. 7), it is stated (vs. 24) that ten horns shall come out of this kingdom. This accords with the mention of the horns in vs. 7 after the description of the crushing power of the beast. "The kings then or kingdoms which should arise out of this kingdom, must, from the force of the term as well as from the context, be kings or kingdoms which should arise at some later stage of its existence, not those first kings without which it could not be a kingdom at all" (Pusey). Although these horns need not be exact contemporaries, one with another, nevertheless, they all belong within this second period of the beast's history.

3. The period of the little horn. All the ten horns "are prior in time to the little horn which is to arise out of them" (Pusey). While the period of the ten horns is in existence, there arises among these kingdoms another, which uproots three and then holds sway. Thus, the eleventh horn comes up among the others, yet is after them. There will be a period when the kingdom of the little horn, particularly in the person of its king, will hold dominion over all the earth.

This is an important and clear statement.

Not "out of them," but "after them."

(Daniel 9: 24)

From this point on we find a great variety of solutions!

Are we correct in calling the little horn "the eleventh horn"?

Considering all of the facts I am led

to conclude that the 10 horns represent the 2nd period of the beast. From page 6 we see that the Roman Empire began about 63 B.C. Jesus was born about 4 B.C. Jesus was tried by Satan about 26 A.D. Jesus was crucified about 30 A.D. In 70 A.D. Jerusalem fell to the Romans. Satan had authority over the Roman Empire. Satan set out to destroy the Jews and especially the Christians.

7 After this I saw in the "night-visions, and, behold, a "fourth beast, terrible and "powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet; and it was diverse from all the beasts that were before it; and it had "ten horns. 8 I considered the horns, and, behold, there came up among them "another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking "great things.

9 I beheld till thrones were "placed, and one that was "ancient of days did sit: his "raiment was white as snow, and the "hair of his head like pure wool; his "throne was fiery flames, and the "wheels thereof burning fire. 10 A "fiery stream issued and came forth from before him: "thousands of thousands ministered unto him, and "ten thousand times ten thousand stood before him: "the judgment was set, and "the books were opened. 11 I beheld at that time because of the voice of the "great words which the horn spake; I beheld even till the "beast was slain, and its body destroyed, and it was given "to be "burned with fire. 12 And as for the "rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

Daniel 7. Vs. 7 The beast and 10 horns.



Vs. 8 "the horns", not "10" stated here; the second period. All of the horns of the 2nd period beginning with Nero A.D. 64!! The "little horn", before which three of the second period horns,

not necessarily 3 of 10 particular horns, were "plucked up by the roots."

(Note in vs. 20 and 24 page 11, "first" does not occur.)

Vs. 9, 10 judgement; but let us put vs. 11 in here from Dr. Young's book, it may help make things more clear.

Vs. 11 Not from the time of judgement.

Vs. 11. I was beholding then from (the time of) the voice of the mighty words that the horn was speaking; I was beholding until the beast was slain, and its body destroyed, and it was given to the burning of fire.

Vs. 12 The lives of the other beasts were prolonged beyond the 4th beast.

