

Matthew 24 and Luke 21 Compared Verse by Verse: The Destruction of Jerusalem in 70 A.D.



The best commentator of Scripture is *other* Scripture! It's been my observation that the reason much of Matthew 24, also known as the *Olivet Discourse*, is thought of as an Endtime event is that it's not compared with the other two accounts of it in the Gospels of Mark and Luke, the two other synoptic Gospels. The Gospel of Luke especially uses different words to describe the events, and when compared verse by verse to Matthew 24, add light and a better understanding of the prophecy.

On one website I found:

Matthew 24 and Luke 21 aren't really talking about the same event. It starts off the same, but then the passages take a turn in the other direction. Matthew's account is speaking of the abomination of desolation that's yet future, while Luke's account is describing the destruction of the temple in 70AD. It's clearer when we use Matthew 24:5-8 and Luke 21:8-11 as an event marker.

Both passages start off pretty much with "For many shall come in my name..." and ends with "earthquakes in divers places..." in once you get to Matthew 24:9 and Luke 21:12 it takes a turn in the other direction.

You will see from this study that the statement above is *false*! When Matthew 24 and Luke 21 are compared verse by verse, you will see they are indeed the **same event**! Both Gospels add detail to each other.

In the right column, I am mainly quoting from a famous Bible commentator, John Gill, a Baptist pastor who lived from November 23, 1697, to October 14, 1771.

When I didn't find a verse in either Matthew or Luke that corresponds to the other Gospel, I left it blank. I hope you will see that the two synoptic Gospels are still close enough to be talking about the same event. Mark 13 is also the same event. Maybe later I will add Mark 13 to this article.

1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

John Gill: The Jews give very great encomiums of the second temple, as repaired by Herod; and it was undoubtedly a very fine structure. They say that he built the house of the sanctuary, "an exceeding beautiful building"; and that he repaired the temple, in beauty "greatly exceeding" that of Solomon's.

What things? The destruction of the Temple. Notice Luke doesn't say "end of the world" as Matthew says. Jesus was talking about the end of the Jewish age at 70 AD. God gave the Jews 40 more years to repent.

John Gill: Take heed that no man deceive you: by pretending to come from God with a new revelation, setting himself up for the Messiah, after my departure; suggesting himself to be the person designed by God to be the deliverer of Israel, and to be sent by him, to set up a temporal kingdom, in great worldly splendour and glory; promising great names, and high places of honour and trust in it; things which Christ knew his disciples were fond of, and were in danger of being ensnared by; and therefore gives them this suitable and seasonable advice, and caution.

This is the point that the two narratives are supposed to go in different directions. But do they really? As you can see, Luke adds more details to Matthew 24 8-9. Luke says "delivering you up to the synagogues" which shows Jesus was talking to His Jewish disciples, not to us today!

John Gill: And many false prophets shall rise Out of, from among the churches of Christ; at least under the name of Christians; for false teachers are here meant, men of heretical principles, pretending to a spirit of prophecy, and to new revelations, and a better understanding of the Scriptures; such as Simon Magus, Ebion, and Cerinthus, who denied the proper deity, and real humanity of Christ; Carpocrates, and the Gnostics his followers, the Nicolaitans, Hymeneus, Philetus, and others:

and shall deceive many: as they all of them had their followers, and large numbers of them, whose faith was subverted by them; and who followed their pernicious ways, being imposed upon and seduced by their fair words, specious pretences, and licentious practices.

Jesus was referring to His believing disciples who heeded His warning to flee Jerusalem and Judea when they saw the Roman army advancing. Every Jewish Christian was saved from death by the hands of the Romans!

Luke explains Daniel 9:27, "the overspreading of abominations he shall make it desolate" **John Gill:**

When ye therefore shall see the abomination of desolation,

"From signs, Christ proceeds to the immediate cause of the destruction of Jerusalem; which was, "the abomination of desolation", or the desolating abomination; or that abominable thing, which threatened and brought desolation upon the city, temple, and nation: by which is meant, not any statue placed in the temple by the Romans, or their order; not the golden eagle which Herod set upon the temple gate, for that was before Christ said these words; nor the image of Tiberius Caesar, which Pilate is said to bring into the temple; for this, if true, must be about this time; whereas Christ cannot be thought to refer to anything so near at hand; much less the statue of Adrian, set in the most holy place, which was an hundred and thirty years and upwards, after the destruction of the city and temple; nor the statue of Titus, who destroyed both, which does not appear: ever to be set up, or attempted; nor of Caligula, which, though ordered, was prevented being placed there: but the Roman army is designed; see (Luke 21:20) which was the (Mmvm Myuwqv Pnk) , "the wing", or "army of abominations making desolate", (Daniel 9:27) . Armies are called wings, (Isaiah 8:8) and the Roman armies were desolating ones to the Jews, and to whom they were an abomination; not only because they consisted of Heathen men, and uncircumcised persons, but chiefly because of the images of their gods, which were upon their ensigns: for images and idols were always an abomination to them; so the "filthiness" which Hezekiah ordered to be carried out of the holy place, (2 Chronicles 29:5) is by the Targum called, ((aqwxyr) , "an abomination"; and this, by the Jewish writers F23, is said to be an idol, which Ahaz had placed upon the altar; and such was the abomination of desolation, which Antiochus caused to be set upon the altar:

"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;" (1 Maccabees 1:54)

And so the Talmudic writers, by the abomination that makes desolate, in (Daniel 12:11) (9:27) to which Christ here refers, understand an image, which they say F24 one Apostomus, a Grecian general, who burnt their law, set up in the temple. Now our Lord observes, that when they should see the Roman armies encompassing Jerusalem, with their ensigns flying, and these abominations on them, they might conclude its desolation was near at hand; and he does not so much mean his apostles, who would be most of them dead, or in other countries, when this would come to pass; but any of his disciples and followers, or any persons whatever, by whom should be seen this desolating abomination, **spoken of by Daniel the prophet:**

not in (Daniel 11:31) which is spoken of the abomination in the times of Antiochus; but either in (Daniel 12:11) or rather in (Daniel 9:27) since this desolating abomination is that, which should follow the cutting off of the Messiah, and the ceasing of the daily sacrifice. It is to be observed, that Daniel is here called a prophet, contrary to what the Jewish writers say F25, who deny him to be one; though one of F26 no inconsiderable note among them affirms, that he attained to the end, (yyawbnh lwbgh) , "of the prophetic border", or the ultimate degree of prophecy: when therefore this that Daniel, under a spirit of prophecy, spoke of should be seen,

standing in the holy place;

near the walls, and round about the holy city Jerusalem, so called from the sanctuary and worship of God in it; and which, in process of time, stood in the midst of it, and in the holy temple, and destroyed both; then

whoso readeth, let him understand:

that is, whoever then reads the prophecy of Daniel; will easily understand the meaning of it, and will see and know for certain, that now it is accomplished; and will consider how to escape the desolating judgment, unless he is given up to a judicial blindness and hardness of heart; which was the case of the greater part of the nation.

15 When ye therefore shall see the
abomination of desolation, spoken of by
Daniel the prophet, stand in the holy
place, (whoso readeth, let him
understand:)

20 And when ye shall see Jerusalem
compassed with armies, then know that
the desolation thereof is nigh.

16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For **these be the days of vengeance**, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for **there shall be great distress in the land, and wrath upon this people.**

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke clearly defines the “great tribulation” of Matthew 24 as “days of vengeance” and “great distress in the land, and wrath upon this people – the Jews who rejected Jesus as the Messiah.

John Gill: Then let them which be in Judea

When this signal is given, let it be taken notice of and observed; let them that are in the city of Jerusalem, depart out of it; or who are in any other parts of Judea, in any of the towns, or cities thereof; let them not betake themselves to Jerusalem, imagining they may be safe there, in so strong and fortified a place, but let them flee elsewhere; see (Luke 21:21) and accordingly it is observed, that many did flee about this time; and it is remarked by several interpreters, and which Josephus F1 takes notice of with surprise, that Cestius Gallus having advanced with his army to Jerusalem, and besieged it, on a sudden, without any cause, raised the siege, and withdrew his army, when the city might have been easily taken; by which means a signal was made; and an opportunity given to the Christians, to make their escape: which they accordingly did, and went over Jordan, as Eusebius says F2, to a place called Pella; so that when Titus came a few mouths after, there was not a Christian in the city, but they had fled as they are here bidden to

flee into the mountains; or any places of shelter and refuge: these are mentioned particularly, because they are usually such; and design either the mountains in Judea, or in the adjacent countries. The Syriac and Persic versions read in the singular number, “into the mountain”; and it is reported that many of them did fly, particularly to Mount Libanus

John Gill: And except those days should be shortened

That is, those days of tribulation which commenced at the siege of Jerusalem; and therefore cannot refer to the times before it, and the shortening of them by it, which were very dreadful and deplorable through the murders and robberies of the cut-throats and zealots; but to those after the siege began, which were very distressing to those that were within; and which, if they had not been shortened, or if the siege had been lengthened out further,

there should no flesh be saved;

not one Jew in the city of Jerusalem would have been saved; they must everyone have perished by famine, or pestilence, or sword, or by the intestine wars and murders among themselves: nor indeed, if the siege had continued, would it have fared better with the inhabitants of the other parts of the country, among whom also many of the same calamities prevailed and spread themselves; so that, in all likelihood, if these days had been continued a little longer, there had not been a Jew left in all the land.

But for the elect's sake;

those who were chosen in Christ, before the foundation of the world, to believe in him, and to be saved by him with an everlasting salvation; both those that were in the city, or, at least, who were to spring from some that were there, as their immediate offspring, or in future ages, and therefore they, and their posterity, must not be cut off; and also those chosen ones, and real believers, who were at Pella, and in the mountains, and other places, for the sake of these, and that they might be delivered from these pressing calamities,

those days shall be shortened:

for otherwise, if God had not preserved a seed, a remnant, according to the election of grace, that should be saved, they had been as Sodom and as Gomorrah, not one would have escaped. The shortening of those days is not to be understood literally, as if the natural days, in which this tribulation was, were to be shorter than usual. The Jews indeed often speak of the shortening of days in this sense, as miraculously done by God: so they say, that

“five miracles were wrought for our father Jacob, when he went from Beersheba to go to Haran. The first miracle was, that, “the hours of the day were shortened for him”, and the sun set before its time, because his word desired to speak with him.”

They also say,

“that the day in which Ahaz died, was shortened ten hours, that they might not mourn for him; and which afterwards rose up, and in the day that Hezekiah was healed, ten hours were added to it.”

But the meaning here is, that the siege of Jerusalem, and the calamities attending it, should be sooner ended: not than God had determined, but than the sin of the Jews deserved, and the justice of God might have required in strict severity, and might be reasonably expected, considering the aggravated circumstances of their iniquities. A like manner of speech is used by the Karaite Jews, who say,

“if we walk in our law, why is our captivity prolonged, and there is not found balm for our wounds? and why are not, “the days” of the golden and silver kingdom “lessened”, for the righteousness of the righteous, which were in their days?”

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together.

29 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: 30 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 in the clouds of heaven with power and great glory.** 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

25 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; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And **then shall they see the Son of man coming in a cloud with power and great glory.** 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

John Gill: Immediately after the tribulation of those days

That is, immediately after the distress the Jews would be in through the siege of Jerusalem, and the calamities attending it; just upon the destruction of that city, and the temple in it, with the whole nation of the Jews, shall the following things come to pass; and therefore cannot be referred to the last judgment, or what should befall the church, or world, a little before that time, or should be accomplished in the whole intermediate time, between the destruction of Jerusalem, and the last judgment: for all that is said to account for such a sense, as that it was usual with the prophets to speak of judgments afar off as near; and that the apostles often speak of the coming of Christ, the last judgment, and the end of the world, as just at hand; and that one day with the Lord is as a thousand years, will not answer to the word "immediately", or show that that should be understood of two thousand years after: besides, all the following things were to be fulfilled before that present generation, in which Christ lived, passed away, (Matthew 24:34) and therefore must be understood of things that should directly, and immediately take place upon, or at the destruction of the city and temple. **Shall the sun be darkened:** not in a literal but in a figurative sense; and is to be understood not of the religion of the Jewish church; nor of the knowledge of the law among them, and the decrease of it; nor of the Gospel being obscured by heretics and false teachers; nor of the temple of Jerusalem, senses which are given into by one or another; but of the Shekinah, or the divine presence in the temple. The glory of God, who is a sun and a shield, filled the tabernacle, when it was reared up; and so it did the temple, when it was built and dedicated; in the most holy place, Jehovah took up his residence; here was the symbol of his presence, the mercy seat, and the two cherubim over it: and though God had for some time departed from this people, and a voice was heard in the temple before its destruction, saying, "let us go hence"; yet the token of the divine presence remained till the utter destruction of it; and then this sun was wholly darkened, and there was not so much as the outward symbol of it: **and the moon shall not give her light;** which also is to be explained in a figurative and metaphorical sense; and refers not to the Roman empire, which quickly began to diminish; nor to the city of Jerusalem; nor to the civil polity of the nation; but to the ceremonial law, the moon, the church is said to have under her feet, (Revelation 12:1) so called because the observance of new moons was one part of it, and the Jewish festivals were regulated by the moon; and especially, because like the moon, it was variable and changeable. Now, though this, in right, was abolished at the death of Christ, and ceased to give any true light, when he, the substance, was come; yet was kept up by the Jews, as long as their temple was standing; but when that was destroyed, the daily sacrifice, in fact, ceased, and so it has ever since; the Jews esteeming it unlawful to offer sacrifice in a strange land, or upon any other altar than that of Jerusalem; and are to this day without a sacrifice, and without an ephod: **and the stars shall fall from heaven;** which phrase, as it elsewhere intends the doctors of the church, and preachers falling off from purity of doctrine and conversation; so here it designs the Jewish Rabbins and doctors, who departed from the word of God, and set up their traditions above it, fell into vain and senseless interpretations of it, and into debates about things contained in their Talmud; the foundation of which began to be laid immediately upon their dispersion into other countries: and the powers of the heavens shall be shaken; meaning all the ordinances of the legal dispensation; which shaking, and even removing of them, were foretold by (Haggai 2:6) and explained by the author of the Epistle to the Hebrews, (Hebrews 12:26 Hebrews 12:27) whereby room and way were made for Gospel ordinances to take place, and be established; which shall not be shaken, so as to be removed, but remain till the second coming of Christ. The Jews themselves are sensible, and make heavy complaints of the great declensions and alterations among them, since the destruction of the temple; for after having taken notice of the death of several of their doctors, who died a little before, or after that; and that upon their death ceased the honour of the law, the splendour of wisdom, and the glory of the priesthood, they add; "from the time that the temple was destroyed, the wise men, and sons of nobles, were put to shame, and they covered their heads; liberal men were reduced to poverty; and men of violence and calumny prevailed; and there were none that expounded, or inquired, or asked. R. Elezer the great, said, from the time the sanctuary were destroyed, the wise men began to be like Scribes, and the Scribes like to the Chazans, (or sextons that looked after the synagogues,) and the Chazans like to the common people, and the common people grew worse and worse, and there were none that inquired and asked;" that is, of the wise men there were no scholars, or very few that studied in the law.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

“This generation” is what generation? The generation of Baby Boomers of the 20th century who were born just before or just after Israel was established as a State by the United Nations in 1948? No! Not at all! Jesus was talking to the generation of His disciples who lived 40 more years and witnessed the fulfillment of His prophecy first hand!

35 Heaven and earth shall pass away, but my words shall not pass away.

33 Heaven and earth shall pass away: but my words shall not pass away.

John Gill: Heaven and earth shall pass away

This is either an assertion, which will be true at the end of time; not as to the substance of the heavens and earth, which will always remain, but as to the qualities of them, which will be altered: they will be renewed and refined, but not destroyed; the bad qualities, or evil circumstances, which attend them through the sin of man, will be removed and pass away, but they themselves will continue in being: or is a comparative expression, and the sense is, that the heavens and the earth, and the ordinances thereof, than which nothing can be more firm and strong, being fixed and supported by God himself, shall sooner pass away, than anything asserted and predicted by Christ shall: but my words shall not pass away; be vain and empty, and unaccomplished; which is true of anything, and everything spoken by Christ; and especially here regards all that he had said concerning the calamities that should befall the Jews, before, at, or upon the destruction of their nation, city, and temple; and the design of the expression, is to show the certainty, unalterableness, and sure accomplishment of these things.

John Gill: But of that day and hour knoweth no man

Which is to be understood, not of the second coming of Christ, the end of the world, and the last judgment; but of the coming of the son of man, to take vengeance on the Jews, and of their destruction; for the words manifestly regard the date of the several things going before, which only can be applied to that catastrophe, and dreadful desolation: now, though the destruction itself was spoken of by Moses and the prophets, was foretold by Christ, and the believing Jews had some discerning of its near approach; see (Hebrews 10:25) yet the exact and precise time was not known:

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

John Gill: Then shall two be in the field

About their proper business, of husbandry, ploughing, or sowing, or any other rural employment:

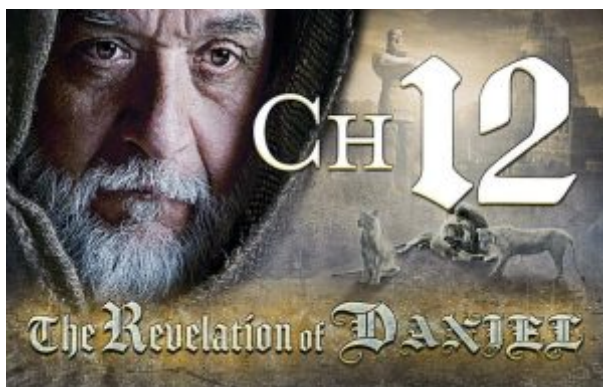
the one shall be taken;

not by the preaching of the Gospel, into the kingdom of God, or Gospel dispensation; though such a distinction God makes, by the ministry of the word, accompanied by his Spirit and power; nor by angels, to meet Christ in the air, and to be introduced into his kingdom and glory; **but by the eagles, the Roman army, and either killed or carried captive by them:** and the other left; not in a state of nature and unregeneracy, as many are, to whom the Gospel is preached; nor with devils at the last day, to be thrust down by them into the infernal regions; but by the Romans, being by some remarkable providence, or another, delivered out of their hands; which was the case of some few, and these of the meaner sort; and therefore persons of a rural life and occupation are instanced in.

42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

[Daniel 12 Explained in the Light of History](#)



The text below is from [Philip Mauro](#)'s book, [THE SEVENTY WEEKS AND THE GREAT TRIBULATION](#).

MICHAEL THE GREAT PRINCE. THE TIME OF TROUBLE. MANY AWAKENING. MANY RETURNING TO AND FRO. KNOWLEDGE INCREASED. HOW LONG THE END.

The first four verses of Daniel 12 should not be disconnected from Chapter 11, for they are an integral part of the prophecy, there being no break at all at the place where the chapter division has been made. These concluding verses of the prophecy read as follows:

“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 at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise (lit. cause to be wise) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.”

These are the last words of the long prophecy, and they bring it to an appropriate climax. They tell what will happen “at that time,” emphasizing this by repetition. This expression connects the passage directly with verse 40 of the preceding Chapter, where the words “at the time of the end” occur. The same words are repeated in verse 4 of Chapter 12, just quoted. There is, therefore, no room to doubt that the events here foretold were to occur during the very last stage of “the latter days” of Jewish history. Moreover, the statement of verse 7, that when the power of the holy people should be scattered, then all these things should be finished, absolutely confines the fulfillment of the entire prophecy to the period anterior to the capture of Jerusalem by Titus. We specially ask attention to the great oath recorded in this verse, and trust that our readers will not miss the meaning of it.

Four things are specified in the passage last quoted. They are:

1. The standing up of Michael, the great prince who stands for the children of Daniel’s people.
2. A time of trouble such as never was at which time those found written in the book were to escape.
3. Many to awake from the dust of the earth, some to everlasting life, and some to shame and everlasting contempt, in which connection is given a great promise to those who cause to be wise, and who turn many to righteousness.
4. Many to run to and fro, and knowledge to be increased.

Michael the Prince

Many able and sound expositors hold that Michael is one of the names of the Lord Jesus Christ and hence that this part of the prophecy was fulfilled by His first coming. But the reasons that have been advanced in support of this view do not seem to us sufficient to establish it. This prophecy makes several references to great angelic beings, which are deeply interesting. Thereby it appears that national destinies are in some way presided over, and shaped, by mighty angels; and that Michael is specially charged to care for the interests of the people of God.

Jude speaks of “Michael the archangel” as contending with the devil about the body of Moses (Jude 9); and in (Revelation 12:7), Michael is again seen in conflict with the devil. Paul mentions the archangel (without naming him) as having to do with the resurrection of the saints (1 Thessalonians 4:16).

In Daniel there are three references to Michael, all in this prophecy given by the angel who appeared to Daniel on the banks of the Tigris. The first reference is in (Daniel 10:13,) where the angel says that the prince of the kingdom of Persia had withstood him, but Michael, one of the chief princes, came to his aid. Again in the same chapter (Daniel 10:20–21) are the words: "And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Greece shall come ... And there is none that holdeth with me in these things, but Michael your prince."

From these words it appears that the political destinies of the great heathen nations of earth are presided over by mighty beings, who are rebels against the authority of God, high potentates in the Kingdom of Satan. None of those angelic beings stands for God "in these things" i.e., the affairs of the world except Michael, the archangel. This is in accord with the words of the Lord Jesus who speaks of the devil as "the prince of this world" (John 14:30, etc.).

Commenting upon Daniel 10:20–21, Dr. Taylor says:

"Then resuming his former theme, the heavenly revealer indicated that he had to return to fight again with the Persian evil angel, and that while he was going forth for (or continuing) that conflict, the prince of Greece would come, and a new battle would begin with him, in which the representative of God's people would be left to his own resources, with the single exception of the assistance of Michael.

"This description of the conflicts in the spirit world between the rival angels foreshadows the opposition encountered by Zerubbabel, Ezra, Nehemiah and their compatriots during the reigns of the Persian kings Darius Hystaspes, Xerxes and Artaxerxes, and also that which, at a later time, the descendants of the restorers of Jerusalem met with at the hands of the Syrian representatives of the Greek Empire. It prepares the way, therefore, for the literal statements which follow (Chapter 11) and from which we learn that, while the Persian kingdom lasted, the enmity of the World power to the people of God would be largely restrained, and the monarchs would be either positively favourable to them, or at least indisposed to harm them. But with the Grecian Empire, especially in one of the four divisions into which it was to be broken up, a different course would be pursued, and the descendants of Israel would be reduced by it, for a season, to the most terrible extremities."

There is no revelation of the precise part taken by Michael, the great prince, in the affairs of God's people in the critical days to which this part of the prophecy relates, that is to say, the beginning of New Testament times; for Michael is not mentioned by name in the Gospels or Acts. But it was a time of manifest angelic activity; and we may be sure that Michael had

a leading part in the events which were connected with the coming of Christ into the World. Moreover, we read that "the angel of the Lord" appeared several times to Joseph; that "the angel of the Lord" came to the shepherds on Bethlehem's plain, announcing the birth of the Savior; that "the angel of the Lord" opened the prison doors, setting the apostles free (Acts 5:9), and again released Peter from the prison, into which he had been cast by Herod Agrippa I (Acts 12:7); that the same "angel of the Lord" smote that king upon his throne when, upon a great public occasion, he gave not glory to God (Acts 12:23); and the same angel came to Paul at the time of the great shipwreck with God's message of deliverance (Acts 27:23). If this "angel of the Lord" was Michael, then we have many instances of his "standing up," in behalf of the people of God "at that time." But especially at the great crisis of danger the siege of Jerusalem by the Roman armies, which was particularly and definitely revealed to Daniel would there be need of intervention by those celestial beings who "excel in strength," and no doubt Michael then "stood up" for the deliverance of Daniel's people, even on behalf of "as many as were found written in the book."

It should be stated, in this connection, that the expression "written in the book" had been known since the days of Moses (Exodus 32:32) as a figurative description of those whom the Lord acknowledges as His own.

A Time of Trouble Such As Never Was

The prediction of "a time of trouble such as never was since there was a nation even to that same time," is the last thing in the chain of national events revealed in this prophecy; and in perfect agreement with it is the well known fact that the Jewish nation came to its end with a time of tribulation, distress and sufferings, of a severity beyond anything that was ever heard since the world began. Of this period of unparalleled tribulation Josephus says, in the introduction of his Wars of the Jews:

"It had come to pass that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly it appears to me that the misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were."

The sufferings of the Jews had this peculiar characteristic, namely, that they were mostly inflicted upon themselves by the warring factions within the city, concerning whom Joseph says in another place:

"It is impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly: That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world" (Wars V. 10:5).

This "great tribulation" is commonly in our day assigned to the future; and this view was held by the present writer himself until he made a personal study of the question. Our observations on this point, however, belong to the second division of our subject, the Lord's Prophecy on Mount Olivet (Matthew

24), so we will only say at present that so conclusive to our mind is the proof that the "great tribulation" of Matthew 24:21 was the then approaching siege of Jerusalem, that we are bound to believe that competent teachers who relegate it to the future have never examined and weighed the evidence.

Mr. Farquharson on this point says as follows:

"Our Savior certainly referred to the tribulations attendant on the fearful destruction of Jerusalem and the dispersion of the Jewish people by the Roman arms under Titus; and when we understand Daniel's time of trouble as belonging to the same events ... then the whole of his prophecy in Chapter 12 can be easily demonstrated to have received a signal and complete fulfillment in the Advent of Christ, in the deliverance wrought by Him ... in the awakening of men from the death of sin ... in the prophecy itself not being understood until explained by Christ (and then not understood by the unbelieving Jews, but understood by the Christian converts), in the continued impenitence and increasing wickedness of the unbelieving Jews, in the judgments at last sent upon them in the Roman war, in the duration of that war, and in the immediate abatement of the sufferings attending it upon Titus getting unexpected possession of the last strongholds of Jerusalem."

In the last clause of the above quotation the author had in mind the words of Christ "and except those days should be shortened there should no flesh be saved" (Matthew 24:22), upon all of which deeply interesting matters we hope to comment in the second part of our work.

Many Awakening Out of the Dust

The words "and many that sleep in the dust of the earth shall awake," etc. are commonly taken as referring to the bodily resurrection of the dead, and this is one reason why the entire passage is frequently relegated to the future. But there is nothing said here about either death or resurrection. On the other hand, it can be abundantly shown that the words "sleep" and "awake" are common figurative expressions for the condition of those who are at first oblivious to the truth of God, but who are aroused by a message from Him out of that condition. Isaiah describes the people of Israel as being under the influence of "the spirit of deep sleep" (Isaiah 29:10); and again he says, "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2), which words are declared by the evangelist to have been fulfilled by the personal ministry of Christ in Israel (Matthew 4:14-16). Paul paraphrases another word of Isaiah (Isaiah 60:1) as having the meaning, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14). And the Lord Himself declared that the era of this spiritual awakening had come, when He said, "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" (John 5:25). In both these last two passages the reference is to those who were spiritually dead, as all would agree.

The whole nation of Israel was "awakened" out of a sleep of centuries through the ministry of John the Baptist, followed by that of the Lord Himself, and lastly by that of the apostles and evangelists, who "preached the gospel unto them with the Holy Ghost sent down from heaven." It will be observed that the prophecy does not indicate that those who are "awakened" shall all be saved. On the contrary, it says that for some the awakening would be "to everlasting life" and for others "to shame and everlasting contempt." In agreement with this is the fact which the Gospels so clearly set forth that, although multitudes came to John's baptism, and "all men mused in their hearts concerning him," and while multitudes also followed Christ because of the miracles done by Him, and for the sake of the loaves and fishes, yet the outcome was that Israel was divided into two classes, those who "received Him," and those who "received Him not." Thus "there was a division because of Him." His own words distinguish the two classes: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" (John 3:18). The former class awoke to "everlasting life" (John 3:16), and the latter "to shame and everlasting contempt" (John 3:36).

To the same effect the apostle John writes: "Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men, more than the praise of God" (John 12:42-43). These, though awakened, refused to meet Christ's simple conditions of salvation by confessing Him (Matthew 10:32); therefore they awoke unto "shame," even as He Himself declared, when He said: "For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9:26).

The next verse of the prophecy strongly confirms the view we are now presenting; for there we have mention of the reward of those who "cause to be wise," and who "turn many to righteousness." What class of persons could possibly be meant but those who spread the truth of the gospel? There are none others, and never will be others, who cause their fellows to be "wise" unto salvation, and "who turn many" from sin "to righteousness." Seeing, therefore, that we have the awakening foretold in verse 2 connected closely with a clear reference to those who preach the gospel of Christ, we have good reason to conclude that the passage had its fulfillment in that great and wonderful era of Jewish national existence, "the time of the end" thereof, during which Christ was announced and manifested, was rejected and crucified, was raised up and glorified, and finally was preached to the whole nation in the power of the Holy Ghost.

The nature of the reward promised to those "who cause to be wise" and "who turn many to righteousness" helps also to illustrate the meaning of the passage. These are to shine as the brightness of the firmament and as the stars forever and ever. This reminds us that the people of God are to let their light shine before men, and that they are "the light of the world." In holding forth the word of life they "shine as lights in the world." Once they were darkness, but now are they "light in the Lord;" and their reward shall be to shine as the stars for ever and ever; for as "one star differeth from

another star in glory, so also is the resurrection of the dead" (1 Corinthians 15:41-42).

Many Shall Run To and Fro

Various meanings have been assigned to the words "many shall run to and fro, and knowledge shall be increased." These words bring the prophecy to an end; and it is not difficult to see the resemblance they bear to the final words of the first Gospel, "Go ye, teach (or make disciples of) all nations." Another Gospel records their obedience to this command; for it is written that "They went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

The word "run" in Daniel 12:4 is not the usual word for the action of running. Strong's Concordance says it means primarily to push, hence to travel or go about. What helps fix the meaning is that, in nearly all its occurrences in the Bible, it is joined, as here, with the words "to and fro," which signify a complete covering of the ground. Thus, the prophet said to King Asa, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). Jeremiah says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek," etc. (Jeremiah 5:1); and again, "Lament, and run to and fro by the hedges" (Jeremiah 49:3). Amos says, "They shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12), this being just the reverse of the Word of the Lord seeking after them. Zechariah also has the expression, "They are the eyes of the Lord, which run to and fro through the whole earth" (Zechariah 4:10), signifying His discerning presence in every place.

By these scriptures, therefore, it appears that the words we are considering are most appropriate to describe that worldwide activity in spreading the truth of the gospel which the Lord specially pressed upon His disciples, and to which the apostle Paul refers in the words, "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? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:14-15, quoting Isaiah 52:7). The gospel messenger is frequently figured as one who runs, because of the urgency of the tidings he bears (Habakkuk 2:2-3).

And what was the purpose, and what the result of this going forth of the disciples to every part of the world with the gospel? It was the increase of knowledge; and certainly, in such a prophecy, it is the knowledge of the true God that is spoken of (John 17:4; 1 Corinthians 15:34; Colossians 1:10). The world lay in the darkness of ignorance. Paul describes those times as "the times of this ignorance," wherein even the cultivated Athenians erected an altar to "the Unknown God" (Acts 17:23-30); and God Himself had said, even of the Jews, "My people are destroyed for lack of knowledge" (Hosea 4:6). Thus we see the direct relation of the two clauses, "Many shall run to and fro," and "knowledge shall be increased," and how both are clearly fulfilled in the activities of the first gospel preachers.

As to this Mr. Farquharson remarks:

"The Divine 'knowledge,' which the apostles and first Christians ran to and fro to communicate to all nations, maintains, and ever will maintain, a lofty and unapproachable superiority over all the knowledge that man can discover for himself ... In this way then the prediction of Daniel was literally fulfilled. The day spring of true knowledge from on high waited upon the footsteps of the apostles of Christ, as they traversed the Gentile world, dispelling darkness, and doubt and fear, and diffusing light, and confidence and joy over every condition of human life."

Thus understood, the words "many shall run to and fro, and knowledge shall be increased," bring the prophecy to a most appropriate conclusion, and one that is strictly in keeping with its announced purpose, and with its purport as a whole; whereas, to make those words refer to the multiplication of rapidly moving conveyances, as rail road trains, automobiles, etc., and to the spread of "education" by means of schools, colleges, and books, is to introduce into the prophecy an element that is incongruous, almost to the point of absurdity.

How Long the End?

With Chapter 12:4, the long prophecy, which had proceeded without interruption and without passing over any important event in the history of "the latter days" of the Jewish people, comes to an end. But a remarkable incident follows, and it affords help to the understanding of this part of the prophecy. At this point Daniel looked and beheld two others besides the one clothed in linen, which two were standing the one on the one side, and the other on the other side of the bank of the river (the Tigris). And thereupon one of these two put to the man who was clothed in linen a question, to which evidently it was desired that special attention be paid. Furthermore, the reply was given by the man in linen in the most solemn and impressive manner; for in replying he held up both hands to heaven, and swore by Him Who liveth forever. This further goes to show that we have here a matter of exceptional importance. Let us then give special heed to it.

The question was, "How long the end of these wonders?" In quoting it thus we have omitted the words, "shall it be to," which the translators have supplied, and which materially change the sense. We have seen that the expression "the time of the end" means, not the actual termination, but the period of time at the very end, the last stage of the entire era of the renewed national life of Israel. Evidently it is the duration of that "time of trouble," spoken of in verse 1, and concerning which the Lord Himself when on earth was so deeply distressed and grieved, as we shall point out more particularly hereafter. It is the same period as that to which He was referring when He said, "these be the days of vengeance that all things that are written may be fulfilled" (Luke 21:22); and again, "And except those days be shortened there should no flesh be saved, but for the elects' sake those days shall be shortened" (Matthew 24:22). So it is concerning the duration of those days of unparalleled distress for Israel that the question was asked.

Let us then note carefully the reply of the one clothed in linen, which was in these words, "that it shall be for a time, times, and a half (or apart, margin); and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished" (verse 7).

Here we have information, very clearly stated, which, if we give heed thereto, will make perfectly plain to us the time when this entire prophecy was to be fulfilled. For the celestial messenger, in answering the question, made known first what would be the duration of the closing period of "trouble such as never was," and second what was to be the end of the whole series of events, "all these things," predicted in the entire prophecy. The words are clear and precise. They tell us that the last act of all was to be the scattering of the power of the holy people, and that when God had accomplished that, and then would "all these things be finished." To the same effect are the words of Christ, Who, in telling His disciples what the very end of those "days of vengeance" would be, said that "they shall be led away captive into all nations" (Luke 21:24).

This makes it certain that the entire prophecy spoken to Daniel by the one clothed in linen, including the time of trouble such as never was, and the awakening of many from the dust of the earth, was fulfilled at and prior to the destruction of Jerusalem, and the scattering of the power of the holy people by the Romans in A.D. 70. It also affords substantial help in understanding the Lord's discourse on Mount Olivet, to which we will shortly come.

A Time, Times and A Part

But before the scattering of the holy people a judgment which Moses had predicted (see Deuteronomy 28:49-68, and particularly the words, "And the Lord shall scatter thee among all people, from the one end of the earth even to the other," verse 64) a certain period of extreme distress, "the days of vengeance," was to run. This is given by the angel as "a time, times, and a part," which is understood by nearly all expositors to be three full years and a part (not necessarily the half) of a fourth. But no event was mentioned from which this era of three years and a fraction was to run. So Daniel says, "I heard, but I understood not;" and therefore he asks, "What shall be the end of these things?" (Daniel 12:6)

In replying to this question the one clothed in linen gave information additional to that asked for; but we will notice first what he said in direct reply to Daniel's question. This is found in Daniel 12:11-12) where we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth (i.e., survives, or endures) and cometh to the thousand three hundred and five and thirty days."

It is to be noted that the two measures of time here given, 1290 days and 1335 days, both fall within the period of three years and a part, given in verse 7 as the full measure of the time of the end. This tends still further

to confirm the view that by "a time, times, and a part" is meant three full rounds of the annual feasts of the Jews, and part of a fourth.

It will further be seen from this answer that Daniel's question had reference to the very last epoch of Jewish history; for it was in that very last stage of their national existence that the daily sacrifice was caused to cease, which was by them regarded (when it came to pass in the days of the siege of Jerusalem, as we shall presently show) the harbinger of some dire calamity.

The Taking Away of the Daily Sacrifice

We take the marginal reading (which is the more literal) as giving the sense, the words of the margin being "and to set up the abomination," etc. This reading would make the 1290 days the measure of time between the two specified events. But we have lately seen an interpretation, based on the text of the A.V., which makes the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, simultaneous events, both governed by the preposition "from." But this obviously leaves the verse without meaning; for it gives a measure of time from two specified events, without stating to what that measure brings us.

The "daily sacrifice" was the sacrifice of a lamb every morning and evening. This was to be kept up by the children of Israel throughout all their generations, and a special promise was given upon condition that this offering be continued (Exodus 29:38-45). (It should be observed that the causing of the sacrifice and oblation to cease, as foretold in Daniel 9:27, is a very different thing.)

Now, as a matter of historic fact, the daily sacrifice was taken away during the siege of Jerusalem; and this was counted by the Jews an event of such importance, and such a portent of approaching disaster, that Josephus has recorded the very date on which it occurred, saying:

"And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make a ready passage for his army to come up, while he himself had Josephus brought to him; for he had been informed that, on that very day, which was the seventeenth day of Panemus, the sacrifice called 'the daily sacrifice' had failed, and had not been offered to God for want of men to offer it; and that the people were grievously troubled at it" (Wars, VI. 2.1.).

The Roman army, which, by comparison of the Lord's words in (Matthew 24:15-16 Luke 21: 20-21,) is clearly seen to be "the abomination which maketh desolate," encompassed Jerusalem before the failure of the daily sacrifice; whereas it might appear from the wording of the prophecy that those events occurred in the reverse order. But Mr. Farquharson shows that "there is nothing whatever in the verbs of the sentence to indicate which of the events should precede the other; the interval of time between them only is expressed."

The first approach of the Roman armies under Cestius is described by Josephus in his book of Wars, II.17, 10. This was in the month corresponding to our

November, A.D. 66. The taking away of the daily sacrifice was in the month Panemus, corresponding to the Hebrew Tammuz, and our July, A.D. 70 (Hartwell Horne's Chronological Table). Thus the measure of time between the two events was three years, and part of a fourth.

But more than this: the measure 1290 days is exactly 43 great months (30 days each, according to the Hebrew method of reckoning), and inasmuch as their practice was to reckon by even weeks, months, and years the fulfillment of this part of the prophecy is seen in the fact that it is just 43 even months between the two events, ignoring the parts of the two months in which the events severally occurred.

In verse 12 those are pronounced "blessed," or happy, who survive a further period of 45 days, and thus come to the 1335 days. In correspondence with this is the recorded fact that, about a month and a half after the daily sacrifice failed, the siege was ended by Titus' getting sudden and unexpected possession of the upper city, the last stronghold of the besieged. This last action took place, according to Josephus, the seventh day of the Hebrew month Elul, answering to our September; so that the further duration of the siege after the failure of the daily sacrifice was approximately one month and a half (Wars, VI 8, 4, 5).

That those days were "shortened" (as the Lord had promised) by some Divine interference, is indicated by the abrupt and unexpected manner in which the last stronghold fell. Josephus tells how the "tyrants" (the dominant faction in the city):

"Did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could never have been taken by force. ... They left those towers of themselves; or rather they were ejected out of them by God Himself ... The Romans, when they had gotten on the last wall without any bloodshed, could hardly believe what they found to be true" (ibid).

As regards the promised blessing of verse 12 (Daniel 12:12), it may be observed that Titus immediately extended clemency to the survivors and he set free those who had been bound by the tyrants (Wars, VI, 9, 1).

But we agree with Farquharson that blessing of a higher sort is here intended. For we would recall words of like import spoken by the Lord when, referring to the same period of unequalled distress, He said, "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13). As to this Mr. Farquharson says:

"Unquestionably this is His promise to the faithful and persevering and obedient in all ages of His Church; but, as being comprehended in His prediction of the destruction of Jerusalem, it has special reference to those who should endure under the trials peculiar to the last great war, in which that city was to be trodden down. Those trials, He intimated, would be very severe. He said, 'There shall arise false Christs, and false prophets, and shall show great

signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'"

But to those who should endure all those trials there was the assurance of special blessing.

In concluding our comments under this heading we would observe that, in Daniel's deep concern regarding this time of "the end," as to which he inquired with such anxiety, we see a further and a convincing reason for the view that the period in question was that of the unparalleled calamities which were to accompany the extinction of his nation and the destruction of the beloved city, as foretold also in the preceding prophecy of the Seventy Weeks. It is most unlikely that Daniel would have evinced such concern regarding the end of some far off Gentile dispensation characterized by the wide diffusion of secular knowledge, and by the many automobiles and other swiftly moving conveyances of this present time. Daniel had the spirit of the Lord Himself in showing acute sorrow because of the unequaled distresses which were to befall his people and their holy city and temple.

The Period of Three And A Half Years

In commenting upon the period of three and a half years, and upon the various theories to which it has given rise, Dr. Taylor says:

"We cannot pass this note of number without remarking on the singular coincidences presented by its frequent occurrence both in history and prophecy. The drought in the days of Elijah lasted three years and six months. The little horn which appeared on the head of the fourth beast was to have the saints given into his hands 'until a time, and times, and the dividing of time.' The public ministry of the Messiah was to continue for half a week (or heptad) of years; that is, for three years and a half. His Gospel was to be preached to the Jews after His ascension for another half heptad before it was proclaimed to the Gentiles. Then, in the Book of Revelation, it is said that the woman shall be nourished in the wilderness 'for a time and times and a half a time,' and that the holy city should be trodden under foot forty and two months, which are three and a half years.¹ "Now all these are marvelous coincidences, and they point to the existence of some hidden harmony which has not yet been discovered. I might add that three and a half is the half of the number seven, which (found in the week) has been recognized as the symbol of completeness. The sacred lamp has seven branches; the seventh was the Sabbatic year; and at the end of seven sevens came the Jubilee. So also the seventy years of the captivity were made the basis of the seven seventies of years which were to run their course from the time when the edict to rebuild Jerusalem went forth until the appearance of the Messiah upon the earth. I do not know what to make of all this. I frankly acknowledge that it baffles me to find a reason for it. I merely state the fact,

and leave you to ponder it for yourselves, that you may learn how much there is, not only in prophecy, but also in history, which lies beyond our ken ...

“If any choose to regard all this as being not only applicable to Antiochus, but also through him, as typical of the New Testament Antichrist, and should take the days of the history of the one for years in the history of the other, I have only to say that I find nothing, either here or in the New Testament, to sanction such a procedure. For me, the interpretation which I have endeavored to give is sufficient. They who go further leave the domain of certainty for that of speculation, and the very number of their conflicting opinions is a warning to every expositor not to venture beyond his depth into these dark waters. For myself, I am content to stand upon the shore and wait, like him to whom were first addressed these reassuring words, ‘Go thy way; for thou shalt rest, and stand in thy lot at the end of the days.’”

¹ Also God's two witnesses (Revelation 11:3) are to prophecy a thousand two hundred and threescore days (the same period stated in terms of days): and of the ten-horned Beast it is said that power would be given unto him to continue forty and two months. (Revelation 13:5.)

[Daniel 11:21-45 Explained in the Light of History](#)



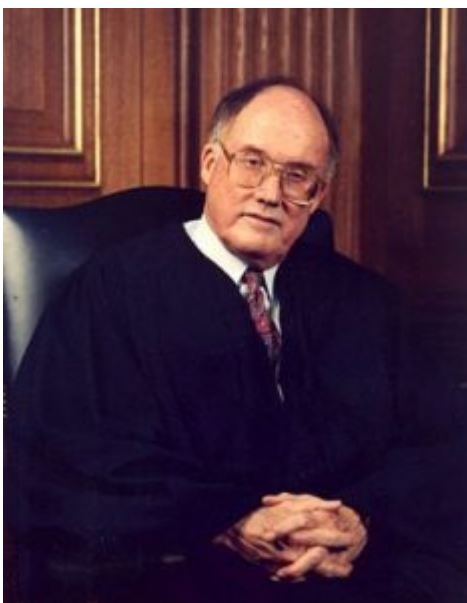
To correctly interpret Bible prophecy, we much have a good knowledge of history lest we think a fulfilled prophecy is yet to be fulfilled in the future.

The Folly of Misinterpreting Fulfilled Bible Prophecy as Yet Unfulfilled



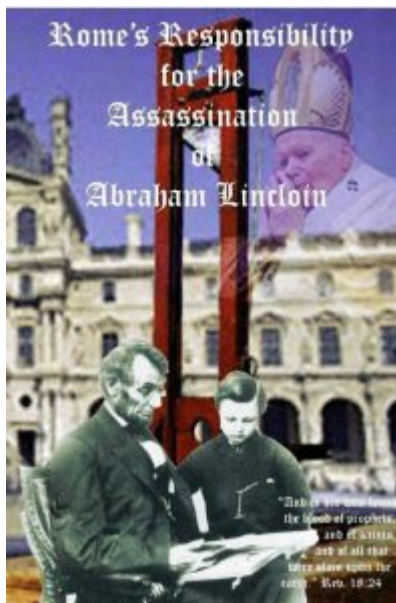
It's a Jesuit's trick to interpret fulfilled prophecies as if they are still future. The rise of the Antichrist is one of them. The Popes ARE the Antichrist!

The Supreme Court Justices of Roe vs. Wade: Mainly Republicans!



Only one Republican nominated Supreme Court justice out of six Republican nominated justices voted against legalizing abortion! Only 1/3 of the Supreme Court justices, three in all, were nominated by a Democrat President, and one of them, the one nominated by President Kennedy, voted against legalizing abortion. Is the Republican party really against abortion?

Rome's Responsibility for the Assassination of Abraham Lincoln



Abraham Lincoln was murdered by the Jesuits because he stood against the Vatican's plans to take over the USA.