

The Days of These Kings - rev. 2020

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God, by the writings of Daniel, added many details about Messiah to those previously revealed in Isaiah, chapter 53. Daniel prophesied a continuous line of Gentile kingdoms having worldwide power that would rule over four different types—or forms—of kingdoms in succession. The days of their several kings and princes provide those who read and believe with a set of time frames certain that are determined upon the children of Israel and their Messiah.

Nebuchadnezzar, the king who carried away the children of Israel captive to Babylon, was the first king of that entire Babylonian world-order kingdom extended. He was truly a king of kings according to Daniel 2:37-40:

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

God had elevated Nebuchadnezzar to be the king of Babylon to punish Israel for her sins. We see that those four different types of kingdoms are described as a single *image* sufficiently for historians to identify those four types of kingdoms by their individual characteristics, yet as one single (joint) continuous entity. Nebuchadnezzar was clearly the head of gold—the king of Babylon—the first of those four types of world-order kingdoms. The second of those four types was indisputably the Medes and Persians—the breast and his arms of silver. The third, no doubt, was the Greek Empire—the belly and thighs of brass. Most recently was the obvious Roman Empire—the two legs of iron and feet part of iron and clay. But what is most important is the promise of an everlasting *earthly* kingdom in Israel of “the God of heaven” which shall consume all these *earthly* kingdoms as revealed in Daniel 2:44-45:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. (My emphasis)

“In the days of these kings” *the God of heaven* is setting up his *world-order kingdom on earth* which shall never be destroyed to replace these kings. Matthew’s gospel had the responsibility of telling us the good news of Jesus Christ from the standpoint that Jesus is to become that Lion of the tribe of Judah—that King of kings upon the throne of David over all the earth.

That stone that was cut out of the mountain without hands—Jesus Christ—has not yet taken His rightful throne upon this earth, so “*the days of these kings*” continues on—even today.

The fourth beast of Daniel, chapter 7

[Daniel, chapter seven](#)ⁱ also tells about four individual beasts representing the same four types of earthly kingdoms that Daniel talked about in chapter two. Daniel 7:7-8 describes the fourth beast as being “*diverse from all the beasts before it*” and having ten horns, plus a little horn:

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

We are going to discover that this description of the fourth beast includes a very important reference to three horns that were “*plucked up by the roots*” before this little horn. These three horns and their *plucking up* are a *time marker certain* for identifying certain events and times that must occur in order to identify that “little horn.” Then, after the little horn speaking great things came up, Daniel 7:9-10 shows that Daniel beheld “*till*” the thrones were cast down and the Ancient of days did sit as King of kings to rule and to judge as promised.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

Verses 11 and 12 reveal that at that future time the beast will be slain, his body destroyed and execution upon his final judgment for sin will occur, all only after the Ancient of days did sit:

I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. (My emphasis)

Judgment for the rest of the beasts did not happen at that time—not yet. In verses 13-14, Daniel also saw those visions showing that “*one like the Son of man*” would later ascend to the Ancient of days to receive His dominion, glory and a kingdom from the Father. This is clearly speaking about the promise spoken by the prophet in Isaiah 53:12 which prophesied these future events:

Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (My emphasis)

That *transfer of power* from the Father to the Son has now already taken place. After that well-known doubting by Thomas and others about Christ's resurrection, Matthew 28:18-20 reveals:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (My emphasis)

However none of this had yet happened while Daniel was still alive on earth. He wanted to know more about all these things. So in Daniel 7:15-16, he asked "one" who was standing by the Ancient of days for the truth of those things. That *one* responded by making Daniel to "know" the interpretation of what he had seen. First, in verse 17 he told him that the four beasts are four kings that would "*arise out of the earth.*" These four kings represented those four types of kingdoms of Dan 2:37-40 supra, (pp 1) that the saints would eventually possess for ever and ever. Then Daniel zeroed in his inquiry upon that "fourth beast," its ten horns and the other horn—*that little horn which came up*—as we see in verses 19-20 of chapter 7:

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. (My emphasis)

The word *diverse*ⁱⁱ is translated from the verb *shena*, which means *to change; be altered; be changed*. This *fourth beast* is clearly a *transformation of that first beast*—that Babylonian world-order as extended and transformed from one beast to another, right up to this fourth beast. Daniel continued to observe as that same fourth beast's little horn made war with the saints. First, in verse 21 the little horn *prevailed "until" verse 22* when the Ancient of days will bring victory for those saints, enabling them to finally possess that world-order kingdom as extended:

I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Verse 23 tells us that that this fourth world-order kingdom is diverse from the Babylonian kingdom. Notice also that verses 24 and 25 tells us that the ten horns in that fourth beast's head are ten certain kings. Also, *another* shall rise "*after them*" which shall be diverse from the first, and shall subdue three kings before him.

And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be *diverse* from the first, and he shall subdue three kings. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (My emphasis)

At the outset, it is very important to distinguish between the ten kings of Daniel and the ten kings referred to in Revelation 17:12:

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

The ten Revelation kings had received absolutely no kingdom as of the time of John. Moreover, they will not receive power until a certain beast having seven heads and ten horns is in power. That certain beast is explained in Revelation 17:7-8 as follows:

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (My emphasis)

This beast is that one who “*was, and is not.*” He existed and had power prior to the time of the ten kings of Revelation 17:12 above. He had to have existed prior to the time that he was put into the bottomless pit because there is no active kingdom of men in the bottomless pit. Therefore, it is quite obvious that this beast “*was*” and “*is not*” and “*yet is*” (one that previously existed, then died, and then will have been resurrected). The dragon—Satan—gave him his authority ([Rev. 13:2](#)) ⁱⁱⁱ, so this is not Satan. This beast appears to be a certain king from the line of worldwide kingdoms of men having “*seven heads.*” The seven heads are seven geographical locations—mountains—upon which the woman sitteth and of whom this ruler is an extension. He is the eighth king arising out of that certain seven kings—as we see in Revelation 17:9-11:

And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, *and the other is not yet come;* and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

Rome is well known as the City of Seven Hills, perhaps indicating that the beast is a continuation of the Roman Empire. This king is clearly a successor to seven kings before him, being the eighth. This eighth king is that one who “*was, and is not*” and goeth into perdition who will be resurrected out of the bottomless pit to be judged and to be cast alive into the lake of fire. Revelation 17:1-15 reveals that he will rule as a resurrected king over a kingdom that has ascended out of the waters upon which the “*great whore sits*”:

... Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters... The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Therefore, since the ten kings referred to in Revelation 17:12 are future kings who will all co-rule together one hour with the beast, the ten Daniel kings of Daniel 7:8 supra, (pp2)—three of which were to rule before the beast rules—are clearly not the same as those ten kings of Revelation.

That little horn—a prince—was to arise *after* all the *ten Daniel kings* and only after subduing *three of the ten Daniel kings* before him. Moreover, he also is to be that Revelation *beast* who a different *ten Revelation kings* will rule with for one hour. His dominion will only be finally taken away from him when the Ancient of days comes at the end of the times prophesied to make the saints victorious and to possess the kingdom. That little horn and the three subdued kings did not yet exist during Daniel's days. Needless to say, Daniel was still very troubled. He had many remaining questions about that fourth beast, its ten horns, and especially that little horn with a big mouth that arises after the ten horns. Moreover, he still did not yet fully understand about that future time span of the “*time and times and the dividing of times*” that he was told about.

The kings of Daniel, chapter 8, and a contemptable little horn—Antiochus Epiphanes

[Daniel chapter eight, verses 1-14](#)^{iv} tell of yet another vision concerning this same Babylonian world order as transformed and extended only up through and just beyond the end of the Greek rule of Alexander the Great.

After the death of Alexander the Great, his kingdom was to be divided into *four parts*. Verses 9 through 14 reveal that a certain *little horn* was to come forth out of one of those parts. Some say that this is that Greek prince who called himself Antiochus-Epiphanes—and it certainly appears to be true. That little Greek horn magnified himself even to the prince of the host of the children of Israel. He indeed persecuted the Jews, desecrated the sanctuary, and even temporarily caused the daily sacrifice to be taken away. However, after two thousand and three hundred days the sanctuary was cleansed (verses 13-14). Epiphanes never destroyed the rebuilt city. He died more than one hundred and fifty years before Jesus was born. That cleansed sanctuary and the rebuilt city remained intact even throughout Christ's earthly ministry. Even though this king would rule over at least one of the four scattered parts of the post-Alexander world order, Antiochus Epiphanes has never been described as the prince of the “*covenant*” that would *destroy the city and the sanctuary*, as spoken of in Daniel chapter 9.

Daniel still had many questions about certain details concerning this fourth Roman beast, its ten full-size horns and especially that *mouthy, destructive, little Roman horn*.

Israel's 70-week timeline

In Daniel 9:1-19, Daniel confessed for his sin and Israel's sin that had caused her captivity by the Babylonians and the future destruction of Jerusalem. Daniel sought answers concerning his remaining questions about that fourth beast. Gabriel's answer to him begins in Daniel 9:20-23.

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou art greatly beloved: therefore understand the matter, and consider the vision. (My emphasis)

Then, beginning in Daniel 9:24, Gabriel helped Daniel to understand about the entire definite period of *times* that was to be expressly and exclusively relevant to the children of Israel, Jerusalem and Messiah, right up to and including the anointing of the most Holy:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

That “70 weeks” time frame means *70 constant sevens of constant 360-day Jewish prophetic times* (See: [Daniel’s “Seventy Weeks” by Clarence Larkin](#)) ^v Daniel 9:25-26 begins:

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall* be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall* be with a flood, and unto the end of the war desolations are determined. (My emphasis)

Messiah the *Prince* was to enter into that rebuilt Jerusalem—rebuilt just for His entrance. The word [Prince](#) ^{vi} is translated from the Hebrew word *nagiyd*. *The Prince* could even be an heir to the kingdom—not necessarily yet the sitting King. After entering into that rebuilt city, Messiah was to be cut off, not for Himself, but for the sins of the people, all within the first 69 weeks. Then, only after Messiah was to have been “*cut off*” without *sitting as King*, the people of a wicked *prince*—a little horn not yet a king—was to come and destroy the city and the sanctuary.

Therefore, Daniel 9:27 continues to speak about that same Daniel 7 and Daniel 9 “*prince of the covenant*” concerning additional future desolations to come during a distinct seven year period of time—the 70th week of Daniel—right up to the time that this wicked prince is judged:

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (My emphasis)

The first 69 weeks of these 70 weeks are now all verified history. *Messiah the Prince* was likely born in [late 5, or early 4 BC—the year of Herod’s death](#) ^{vii}. He has already entered into that rebuilt Jerusalem—rebuilt expressly for Messiah’s entrance. That entrance, well-known and well-accepted-by-the-Jews, took place 69 sevens of 360 days of Jewish prophetic years after the commandment went forth to rebuild Jerusalem. That entrance occurred when Jesus was 33 years old at the exact time of the inspection of the Passover Lamb which was required to be without blemish and without spot. Within hours of Jesus’ entrance into Jerusalem upon a colt, the foal of an ass, He was offered up as the sacrificial Lamb of God for the sin of the world. After three days and three nights He was raised from His grave. Prior to ascending to the Father, He had not yet been glorified because He told Mary he could not yet be touched ([John 20:17](#)) ^{viii}.

After eight days He appeared in His *glorified body* to His disciples. He invited Thomas to use his finger to inspect His nail-prints and His sword wound by touching Him ([John 20:27](#))^{ix}. Jesus clearly had by that time already received all power to rule in heaven and in earth, as well as to bring many sons *unto glory* as the “*captain of their salvation*,” as we see in Hebrews 2:10-12:

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. (My emphasis)

Jesus has not yet come back to this earth to take his earthly kingdom. Jesus is now alive. He is resurrected as is required of every man. He has also been given all power in Heaven and earth to be the King of kings by the One who established David’s Dynasty ([2Sa 7:8-12](#))^x. However, the battle led by *the stone that was cut out of the mountain without hands* has not yet happened.

In Daniel 10:1 we find that a “*thing*” was revealed to Daniel. Daniel understood the “*thing*,” and the “*thing*” was true. However, the “*time appointed*” for Messiah to judge “*was long*.”

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. (My emphasis)

This thing was revealed by a “certain man” described in Daniel 10:5-6:

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

This certain *man’s* description exactly matches the description of that certain “*one like unto the Son of man*” whom John saw in the Revelation of Jesus Christ as told in Revelation 1:12-15:

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.* (My emphasis)

In Daniel 10:12-13, this *man* told Daniel why he was revealing this thing:

Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (My emphasis)

Daniel had already been informed that there would definitely be waning years of the Medes and Persians as well as the Greek kingdoms. He had already narrowed the main point of his inquiry to that “fourth beast,” its ten horns, and especially that other little horn. He did not ask the LORD his God to explain all about the little Greek horn who called himself Antiochus Epiphanes—who never actually destroyed the rebuilt city. The hearing and speaking Creator Word of God had heard Daniel’s words requesting more information concerning that fourth beast, its ten horns, and especially that last little horn that had caused Daniel so much concern. That *One like unto the son of man*—the visual image of the Word of God—understood Daniel’s words perfectly:

“. . . thy words were heard, and I am come for thy words. . . .”

Daniel had already lived through the several transfers of power of that world-order beast of chapter two—from Nebuchadnezzar right up to the third year of Persia’s king Cyrus. He had neither observed nor fully understood that fourth beast of Daniel, its ten horns, or that little horn that would destroy the city. Chapters 10 through 12 of Daniel were given to satisfy Daniel’s desire to understand more about that certain fourth beast, especially *“in the latter days”* of this *“many days”* prophesy. Therefore, in Daniel 10:14 we are told:

Now I am come to make thee understand what shall befall thy people in the latter days:
for yet the vision is for many days. (*My emphasis*)

The Fourth Beast: the Roman Empire—a *united world order*

Prior to the time when Rome became a *united world-order empire*, it was not an absolute monarchy in the same sense as the first three beasts’ kingdoms were. Rather, Rome was a *regional* free republic ruled by *regional* provincial governors answerable to and authorized by the “Senate and the People of Rome.”

Daniel chapter 11^{xii} more particularly addresses that fourth beast. Daniel 11:1-4 provides a brief description of the transition from the Medes and Persians right up to and through Alexander the Great, the last king of the Greek world-order. When Alexander the Great died, all that Babylonian world order kingdom as extended and transformed to Greece was divided among four regions.

Daniel 11:5-6 introduced Julius Caesar^{xiii}. By aligning himself with Cleopatra while in Egypt, he used his military and political skills to begin to transform those four scattered Greek powers into two legs of a new type of Roman republic. He changed the constitution of the old Roman republic. He managed to become a military dictator for life with authority to pass that dictatorship to his heir. He was also the first Roman to be officially *“deified”* as a god. With his strong military, headed by commanders such as Octavian, his adopted son and heir to his dictatorship, he was also able to secure and maintain many of the powers of Rome over all those *regions*. He gathered together many of the *regional parts* into that Roman world order.

In Daniel 11:5-19 we learn especially about the famous battles between the North and the South provinces to the increasingly powerful and changing Roman beast having ten horns, and that other little horn that Daniel was so concerned about. Although he never was an emperor, Julius Caesar was the first of those ten horns of that fourth beast that Daniel was so concerned about.

The Julio-Claudian dynasty

Octavian, a/k/a Caesar Augustus, a/k/a Augustus was the adopted son and the recognized heir of the previously deified Julius Caesar. Accordingly, he assumed the title of *Divi filius*^{xiii}—the divine son of the divine. Before becoming the first emperor, he was a high level military commander under Julius Caesar. He had great military accomplishments toward building that Roman world order by defeating scattered warring territories during an early civil war. Through his negotiations with the Senate, he retained sole autocratic power as a military dictator.

Augustus then established his imperial power over Rome while at the same time retaining some of the Roman Free Republic characteristics. Rome kept its senate, administrator and—for a short time—legislative bodies, together with the position of the new emperor. Augustus was the second of the ten horns of that fourth beast—that increasingly powerful and quick forming Roman world-order empire.

In the [PBS article](#)^{xiv}, “*The Roman Empire In The First Century*” under “Augustus,” the following is said about the Roman world-order empire that Augustus helped to form and also to rule over:

His vision and power had expanded the Roman Empire to become far more than a collection of countries. Instead, it was a diverse society and enormous marketplace in which people across Europe, north Africa and the Middle East could trade and travel under Rome’s protection.

Apparently, these countries had become a worldwide, borderless society under Rome’s authority. This sounds just like the present-day world order demanding regional free trade and open borders patterned after the European Union currently being pushed upon us. [See article by Tim Porter: “Illegal Immigration, ‘Free Trade’ and the ‘Free Flow of People’:”](#)^{xv}

Caesar Augustus was the emperor during the time that Jesus Christ was born. He issued that famous decree that “*all the world should be taxed*” ([Luke 2:1-5](#))^{xvi}. Therefore, Joseph with Mary, who was great with child expecting the birth of Jesus, went up from Nazareth of Galilee to Bethlehem, the city of David, to be taxed because Joseph was of the house and lineage of David. Caesar Augustus reigned from January 16, 27 BC to August 19, 14 AD.

Daniel 11:10-19 reveals that a prince—no doubt Tiberius—would finally be victorious in the final war with the king of the south that was fiercely waged under Augustus. Following Augustus’ death, **Tiberius** succeeded him in 14 AD. The reign of Tiberius lasted until 37 AD, well beyond the earthly ministries of John the Baptist and of Jesus Christ and well into the church age. The glorification of Christ had taken place under Tiberius’ reign in 30 AD marking the end of the first 69 weeks of years of Daniel’s prophecy. Even after that, the Jews still had access to, and the use of, the City of Jerusalem and the temple. Tiberius was the third horn of that fourth beast.

However, in 30 AD, during the last days of Jesus’ earthly ministry but before His glorification, He confronted the moneychangers in the temple—overturning their tables. As Jesus and His disciples were leaving the temple, one of His disciples proudly remarked about the manner of stones and the buildings. Those disciples were probably very surprised at Jesus’ answer. Beginning with Mark 13:1 we read:

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are *here*!

And in verses 2-4, Jesus' answer was that real shocker that raised many questions:

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall* be the sign when all these things shall be fulfilled?

In verses 5-8 Jesus began to tell these disciples about the sorrows that lie ahead of them. He warned them of false prophets and told them about a major change from that time of relative peace to a time of many wars. He also told them that this was only the "*beginnings of sorrows*" and that those sorrows must happen:

And Jesus answering them began to say, Take heed lest any *man* deceive you: For many shall come in my name, saying, I am *Christ*; and shall deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

Jesus warned them that these divisions and sorrows were to begin soon—during their lifetime—and would have great consequences for them as shown in Matthew 13:9-11:

But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Verses 12-13 show that these sorrows were to exist throughout the rest of their lives wherever they were sent to preach the gospel of salvation:

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved.

Of course, Jesus had to first finish the very *work of salvation* as we see in Luke 12:49-50:

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

His “*baptism to be baptized with*” was His work of salvation—a continuation of His earlier liquid water baptism by John the Baptist. His first baptism by John in the visible liquid waters of Jordan on earth under the firmament typified His birth in the flesh under the law as the Jewish Son of God *destined* for His substitutional death, burial, resurrection, glorification, and ascension. This next baptism of Jesus would be His *actual* substitutionary death, burial, resurrection, glorification, and ascension as the Lamb of God—the only acceptable sacrifice for mankind.

Therefore, this next baptism would conclude His *righteous work of salvation—that very “all righteousness”*^{xvii} that was pointed toward by His first baptism by John. The simple story of this work of salvation would become the simple gospel—good news—of salvation for every believer, to the Jews first, and also to the Gentile.

In verse Luke 12:51-53, we find that this grace-age, Holy-Ghost-inspired gospel of salvation also brought in an extreme time of division on this earth between the unsaved and the church:

Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Therefore, from “*henceforth*”—from that time forward—there would be *division* between the nations, as well as between two groups: the saved and the unsaved. We will find that this time of sorrows was to cover that entire undisclosed length of time of those “many days” (Dan 10:14 supra, pp 7) that were inserted between the 69th week and that 70th week of Daniel. Soon, the ‘*invisible*’ Holy Ghost was to be sent to in-dwell those disciples. They were then sent as *apostles* to preach that *invisible spiritual salvation gospel* of that *invisible Kingdom of God*^{xviii} to the ends of the world. Christ would not be visibly present on earth during this time—the church age.

The end of the first 69 weeks—the beginning of the “many days” period of time

To stress that the “*many days*” upon the church age is different than the 70 weeks determined upon the nation of Israel, Mark 13:14-23 distinguishes between the shortened days of the 70th week of Daniel, chapter nine from the “*many days*” of this current church age:

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: . . . And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Historically, that time of sorrows began in 30 A. D. during the reign of Tiberius. Therefore, the first 69 weeks of Daniel ended during the rule of only the third horn—Tiberius. The City of Jerusalem and the sanctuary were still standing. Daniel’s prophecy did not require them to be destroyed during the first 69 weeks, but rather sometime—not even necessarily immediately—following the death of Christ.

Horns four through six—**Caligula**, **Claudius**, and **Nero**—did not actually reign within any of the 70 weeks of Daniel. Daniel, chapter 11 does not mention the reign of these remaining three emperors of the Julio-Claudian dynasty because Daniel's 70 week prophesy pertained only exclusively to the children of Israel—not to the church. No mention is made in Daniel, chapter 11 of the events occurring during the rule of the third through the fifth emperors. They mostly attended to Roman domestic matters—not war. They, with the help of purposely developed *Equestrians*, concentrated upon the internal matters of the *glory of the kingdom*. Accordingly, as of 68 AD we have been through Julius Caesar plus five emperors for a total of six horns. However, this was indeed the time of sorrows adversely affecting the church. The year 30 AD became the beginning of the famous worldwide assault against the *church*.

Nero, the sixth horn of this fourth beast, committed suicide without heirs in 68 AD after the Senate had been bribed against him. That ended the Julio-Claudian Dynasty. Still to be accounted for are four horns, plus that little horn.

The three plucked-up kings

Daniel 7:8 also revealed that three of the beast's ten horns were to be plucked up before that mouthy, city-destroying, little horn would come up among those first ten horns:

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

Notice that these three horns are described as a group. Nothing about their reign is mentioned. Moreover, they are jointly described as *being “plucked up by the roots”* before the little horn. “Plucked up” is derived from the Hebrew root *'aqar*^{xix} which figuratively means “eliminated.” The “roots” of these three horns constituted their total connection to the beast. So before we discuss the tenth horn and the little horn, we must first identify and eliminate the three plucked-up horns.

[“AD 69 - THE YEAR OF THE FOUR EMPERORS”](#)^{xx} reveals that between June of 68 and December of 69 three emperors began and ended their reign as anarchists under civil war conditions. After Nero took his own life, *Servius Sulpicius Galba*, a/k/a **Galba**, joined the civil war with support from Hispania and other regions, but not from all of them. He was named emperor by promising bribes to the Praetorians. Galba ruled for less than a year before being lynched by the Praetorians for breaking his promise on those bribes. The Praetorians proclaimed *Marcus Salvius Otho*, a/k/a **Otho**, emperor who ruled for only 91 days before his army surrendered to the Rhine army that was under *Avlvs Vitellius*, a/k/a **Vitellius**. Vitellius, having the support of those German forces, then seized power. When the Flavians stormed the Praetorian barracks, they lynched Vitellius after he had ruled slightly more than eight months.

These three kings had ruled during the many days of sorrow and not during the 70 weeks of Daniel. All three of these subdued kings had stood up in civil war rebellion against “*the glory of*” the world order of the Roman Empire. Vespasian was a powerful military commander under Rome who had sent his son Titus to confirm Galba as emperor. Galba was killed before Titus arrived. Nevertheless, Titus was a valuable asset to his father’s being named emperor.

Vespasian—a raiser of taxes

As we noted on page 2, the events surrounding these three plucked-up kings were presented in Daniel's prophesies to provide a *time marker certain* by which we can absolutely determine just who the little horn of Daniel chapters 7 and 9 actually is. After counting these three horns, we have accounted for nine of the ten full-sized horns. Therefore, ***Titus Flavius Sabinus Vespasianus***, a/k/a ***Vespasian***, having put down the anarchy and after the killing of Vitellius, would become that tenth horn of the Roman world-order empire.

Daniel 11:20 begins describing this tenth horn as a noteworthy “*raiser of taxes*” who would stand up in his estate “*in the glory of the kingdom*”:

Then shall stand up in his estate a raiser of taxes *in the glory of the kingdom*: but within few days he shall be destroyed, neither in anger, nor in battle.

“Few days” is a relatively short time, but quite possibly means more than a year. Vespasian’s rule marked the beginning of the Flavian Dynasty that immediately followed those three rogue emperors who were “*plucked up by their roots*”. Therefore, Vespasian—the tenth horn of the Roman world-order beast—who was very loyal to the Roman world-order empire, can certainly be viewed as that one who stood up both “*in his estate*” and “*in the glory of the kingdom*.”

Vespasian was an Equestrian who rose through the ranks to become emperor on December 21, 69 AD. Generally, the Equites had their beginning under the ancient Roman founder as a special group of loyal government “knights” or “cavalry”. [Julia Pflaumer](#)^{xxi} In “Augustus and the Equites: Developing Rome’s Middle Class”, Pflaumer additionally states:

The equites, also known as the equestrian order, was a group that was not required to be of high birth, but could also achieve this status by experience and money earned. They fulfilled various judicial, financial, militaristic, and political roles. Once developed by Augustus, this group increased the ability of the government under the principate to develop in its infrastructure, therefore becoming more successful at handling the political gap created by the growing empire.

Vespasian, the son of a tax collector, was well known for his military accomplishments but was probably also well-schooled in government administration and taxation by his parents. In an article entitled “[Vespasian](#)^{xxii}”, Jay King wrote this about Vespasian’s notoriety for raising taxes:

.... One of his few faults was greed. The treasury was depleted after the period of civil war and Vespasian calculated that 400 million gold aurei were needed to put the government’s finances in order. He increased tribute and inheritance taxes. He charged money for appointments to government office and favorable court judgments. He even collected a tax on the products of public urinals, which was used in the hat maker’s trade at the time. When his son Titus complained about this method of raising money, Vespasian handed him a silver denarius. "Does this smell?" he asked. One of the strange things about his personality is that he could be so grasping in his business deals but also very generous to people who were down on their luck.

Vespasian was still emperor when his son, Titus—"the prince that shall come"—destroyed Jerusalem. After that, Vespasian was destroyed "neither in anger nor in battle" in accordance with Daniel 11:20, supra, (pp 11). This was an important prophecy. Remember, Julius Caesar was assassinated. Moreover, following Augustus and Tiberius, who purportedly died of natural causes, the next six emperors were murdered, killed in battle, or died in another manner of strife. Caligula was assassinated. Claudius was poisoned—possibly by his wife. Nero committed suicide. Galba was murdered. Otho committed suicide. Vitellius was murdered by Vespasian's troops. But Vespasian died of natural causes, not because of any contentious event or situation.

Titus—the prince of the covenant

Titus Flavius Sabinus Vespasianus, a/k/a **Titus**, was Vespasian's natural born heir who matches the description of the one described as "the prince of the covenant" in Daniel 11:21-22:

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

In "*The Illustrated History of the Roman Empire*," in the last paragraph under "*Titus Flavius Sabinus Vespasianus (AD 40 - 81)*"^{xxiii} we read about his beginning as follows:

For all the accidents and disasters that befell his short reign - and considering how disliked he was at the outset, Titus became one of Rome's most popular emperors. His death came suddenly and unexpected, on 13 September AD 81 at his family home at Aquae Cutiliae.

And more particularly concerning his death:

Some rumors claim the emperor's death was not at all natural, but that he was killed by his younger brother Domitian with poisoned fish.

Titus was accurately prophesied to die in accordance with Daniel 11:26 which demands:

Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

Titus vs. the Jews

In July of 69, following the time that the three horns had been plucked up by their roots, the Roman armies in Judaea and the Roman providence of Egypt had declared Vespasian emperor. He left Titus in charge of the forces to end the Jewish rebellion. After defeating the Judean and Syrian forces, Vespasian was officially declared emperor by the Senate.

Titus did "come" to destroy the city, not as the king, but as the "prince." He was "the prince that shall come" (Dan 9:26, supra, pp 5) who came and destroyed the city during Vespasian's rule. Following Vespasian's death, Titus ruled as emperor "*in his [father's] estate.*"

Titus' younger brother, Domitian also became an emperor after the death of his older brother, but Domitian is not mentioned in Daniel 11 for good reason. Many other emperors and kings also ruled throughout the "many days" church age. They likewise are not mentioned. After 30 AD, only five—the three plucked-up kings, Vespasian and Titus—served the entire purpose of explaining this prophetic portion applicable to the destruction of Jerusalem and to the children of Israel. Titus won his battle against the Jews and is now dead. Yet Titus himself shall return at *the time appointed*—the time of the end—as we see continuing in Daniel 11:29-32:

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*. (My emphasis)

The three messages of John's Revelation

"*The Revelation of Jesus Christ*," a/k/a *Revelation*, was written during the end of Nero's reign. This revelation is divided into three distinct messages as we see in Revelation 1:18-19:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; (My emphasis)

While John was on the earth, He was shown certain things in Revelation, chapter one. In chapters two and three he wrote about the things that were at that time concerning the churches. Those things pertained to the things that were at the time of the vision to John and continue to be even now during the church age. However, Revelation 4:1-2 declares:

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was *in the spirit*: and, behold, a throne was set *in heaven*, and one sat on the throne.

Notice in verse 1 that the voice as it were of a "trumpet" said, "*Come up hither*." Only after John was caught up was he shown the new things "*which must be hereafter*." This clearly is typical of that event when the church will be caught up at the sound of the trump and ushered into heaven by the Lord Jesus Christ in 1 Corinthians [15:51-57](#) ^{xxiv}.

This clearly constitutes a change from Revelation, chapters one through three, during which all the saints of every age—both Jews and Gentiles right up to this time—are awaiting their bodily resurrection.

Needless to say, there is a *hereafter message* that will follow the many days of the church age. Chapters four through 22 reveal all those "*hereafter*" things.

In Revelation 17:3 we should consider the beast in particular upon which the woman was sitting:

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

This beast, at the time of John's vision, was an active part of those things which must be hereafter. Revelation 17:7-8 begins to unravel the mystery of this future beast:

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

This beast spans an undisclosed period of time because it first "was," then it "is not," but certainly at some future time it will become "yet is" after its resurrection. The beast is explained as a former beast that shall ascend out of the bottomless pit—resurrected—in the future. Only "*after this*" will it be judged and sentenced to an eternity in perdition (*... once to die, but after this the judgment.*)^{xxv} Titus stood in his father's estate as emperor after Vespasian's death to become a *full-sized horn* of the Babylon world order, extended. Therefore, when he is resurrected, he will be resurrected as a full-sized horn as shown above—not as a little horn.

Revelation 17:9-11 provides more insight concerning this mystery:

And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

The seven heads are seven mountains upon which the woman sits. She is the one who is carried by the beast. She is clearly not that woman—Israel—of Rev. 12:1-6^{xxvi}. There are seven kings. Five of them match the first five horns of the Roman Empire. Then there is Nero, the ruling horn at the time that John was shown this vision. Skipping the three emperors plucked up by their roots, a seventh—Vespasian—will also come after the time of this prophecy to Daniel. Then Titus—being "*of the seven*"—will reign, die, and be resurrected as "*the eighth*" king. Of course the seven kings of Revelation exclude the three now-plucked-up kings that are considered here as being totally gone—eliminated. They are no part of this Revelation narrative.

Because this resurrected man and his kingdom—at that future time—will be viewed as having a deadly wound that is healed, both he and his kingdom must necessarily be resurrected, defeated and judged. Then Israel will possess that entire resurrected Babylonian world-order-kingdom, as extended to the Roman Empire, with Christ ruling in righteousness with a rod of iron. This resurrected eighth horn and his resurrected false prophet will both be judged and cast alive^{xxvii} into the lake of fire as resurrected men because they will have already died "once", as it is written in Hebrews 9:27 supra:

And as it is appointed unto men once to die, but after this the judgment:

No man could endure eternal judgment in the lake of fire without being resurrected. This *prince* became an *emperor* before being *resurrected* so as to rule over a *resurrected* Roman world-order empire. An additional *ten kings*—all of that future day and all alive in the flesh—not yet having first died—will also rule with the beast. They won't be resurrected for a thousand years.

The Age of Grace between the sixty-ninth week of Daniel and the Time of the End

The non-specified “*many days*” of Daniel 11:33-35 are defined differently than the 70 weeks of Daniel. They are purposefully inserted as a parenthetic period of time of undisclosed length.

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many days*. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, even to the time of the end: because *it is* yet for a time appointed. (My emphasis)

At the end of the church age the physically dead in Christ are resurrected. We which are alive in Christ Jesus are changed—made dead to this world—and also resurrected. Then we are all caught up together to be with the Lord. This is beautifully described in 1 Thessalonians 4:13-18:

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, he also brings those also who sleep in Jesus. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

On the other hand, those *believers* who come out of the tribulation period following the grace age—from that time forward but prior to the thousand-year reign of Christ—must quickly also physically die, be resurrected and counted as part of the first resurrection. Moreover, all those who later die during the thousand-year *rod-of-iron reign* must also be resurrected. The sons of God as well as the redeemed out of the tribulation will all be included as priests of God and of Christ and will all certainly reign with Him a thousand years as we see in Revelation 20:4-6:

And I saw thrones, and they sat upon them, and judgment was given unto them: and / saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

This *grace period* has now lasted approximately two thousand years. That wicked *prince* who destroyed the city and the tabernacle in 70 AD will be resurrected to come again at the end of the church age to establish strict control over all the economies of the earth, to establish his covenant, then break it, and then be defeated in war by the already-resurrected King of Kings.

Sons or Servants – honor or fear

The sons and the servants are clearly distinguished one from another in Malachi 1:6:

A son honoureth *his* father, and a servant his master: if then I be a father, where *is* mine honour? and if I be a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Sons of God serve^{xxviii} the Master while on this earth (Gal 4:1-6), but without fear^{xxix} (Rom 8:15-16). Moreover, the church has the promise that, as the only begotten Son of God now sits with his Father in His throne, so also will all adopted sons of God and joint heirs with Christ sit with Him in His Father's throne to rule with Him (Rev. 3:20-22)^{xxx}.

Only 12 apostles—all Jews baptized with the *invisible* Holy Ghost—were required to begin multiplying the church by preaching the gospel of salvation, not the gospel of the earthly kingdom (Acts 1:5-8)^{xxxi}. Neither the apostles nor the believers were immediately killed, but rather were sealed by the invisible Holy Spirit^{xxxi} and allowed to multiply as “sons” on the earth.

The tribulation-age believers are separately described in Revelation 7:13-17:

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. (My emphasis)

Accordingly, those who “came out of great tribulation” will initially be “before”—not in—the throne of God and will “serve” Him as *servants*—not sons—day and night in His temple’, but with the promise of being both fed, and led to “living fountains of waters.” Unlike sons, the servants serve the master on earth with fear. We do not know exactly what this will mean for those believing servants, but we know that they will be treated lovingly and justly by the new *eternal* King of Kings over his *visible*, earthly and righteous thousand-year world order reign.

Unlike the apostles and sons, the original 144,000 protected Jewish preachers of this *earthly gospel* will be *visibly sealed* in their foreheads by an angel (Rev 7:1-4)^{xxxiii}. Believers who refuse the visible mark of the beast, will quickly die and be quickly resurrected (Rev 20:1-4)^{xxxiv}. Because the tribulation is short and because those believers will not remain alive on earth to multiply, 144,000 preachers will be required to accomplish their world-wide commission.

Clearly, the Word of God distinguishes between the *many days* of the church age and the shortened *week-of-years* of the tribulation age. The Word of God also distinguishes between those two groups of saints who come out of each of those two different ages respectively.

The rule of the resurrected king during the 70th week of Daniel

At the “time of the end,” that vile, wicked, *beastly*, Gentile king of Babylon, extended, will be resurrected to rule in his own estate. Another *wicked man* will also be *resurrected* to rule under him who will exercise all the power of that first beast before him. After Christ returns to defeat them, *both* those wicked men will become the *first-fruits* of eternal judgment for unbelievers when Jesus casts them both “alive” into the lake of fire, as revealed in Revelation 19:20:

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

The false prophet is also a man—now dead. Because these two men have already died, they must be ‘*resurrected*’ before being cast “alive” into the lake of fire. Then, at the end of Christ’s thousand-year reign, the remainder of unbelievers will also be resurrected ([Rev 20:5-6](#))^{xxxv} having their part in the second resurrection—not the first.

The Beast—the resurrected Lucifer—that eighth horn of Babylon, as extended

That is exactly what the Word of God clearly teaches about Lucifer—a man—who is somehow mysteriously and falsely depicted as being Satan by many religionists. [Chapter 14 of Isaiah](#)^{xxxvi} is not talking about Satan the fallen angel, but rather quite specifically about a “*man*” who will be cast out of his grave “like an abominable branch”—that vile wicked resurrected king of Babylon, extended—the beast of Daniel chapter two, extended.

This is not a history of the past as all the *Lucifer-equals-Satan* folks claim. This period of time only occurs *when* the captivity by the little horn of Daniel is finally brought to a sudden end—*when* the children of Israel are dwelling safely in their own land with Messiah as their king. Isaiah 14:1-3 is very specific concerning both *who* the LORD is speaking to, and the exact time *when* the future fulfilment of this prophecy will take place:

For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! (My emphasis)

This is not describing that *historical event* concerning the battle of the angels spoken of in [Revelation 12:7-11](#)^{xxxvii} which tells about Satan and his angels actually having been cast out of heaven by Michael and his angels. This is clearly a prophecy of Isaiah setting the future specific time for the children of Israel to take up a certain proverb together with its chiding against that “wicked” king of Babylon, extended—that “wicked” little horn of Daniel, chapter seven.

This narrative is a resounding *chiding* that depicts Lucifer as a “feller”—a lumberjack—one who *fells*, or *cuts down the trees of the nations*—including all the fir trees and the cedars of Lebanon. Remember, trees are **of the earth**. Trees typify *humanity*. At that future time this “feller” will have already himself been cut down to the ground like a fallen tree. He himself, being only a *man*, has also been *felled* just like all those kings that he cut down, as we see in Isaiah 14:12:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! (*My emphasis*)

Lucifer is also typified as the “son of the morning”—Venus—which is at its brightest just before the day star—the sun—arises. The day star is Jesus Christ who returns to earth to rule just at the time that Lucifer is at his height of power. The “man,” Lucifer never was in heaven. He will only say in his heart that he “*will ascend*” into heaven, as we find continuing in verses 13-14:

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.

In verses 15-18, this “*man*” will have himself been brought down to hell, to the sides of the pit.

Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, *and consider thee, saying, Is this the man* that made the earth to tremble, that did shake kingdoms; *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners? (*My emphasis*)

Verses 18-19 show that Lucifer will be a resurrected man who is cast out of his grave.

All the kings of the nations, even all of them, lie in glory, every one in his own house. But thou art cast out of thy grave like an abominable branch, *and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.*

This is not saying that Lucifer initially was “*slain, thrust through with a sword.*” Rather, he joins the remnant of those so slain, thrust through with a sword. Isaiah, verses 20-21 reveals the exact condition that we saw of the beast, along with the false prophet who will not be joined with those kings of the nations in burial when Christ defeats them.

Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and slain thy people: the seed of evildoers shall never be renowned.* Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities. (*My emphasis*)

Satan is a spirit, not a man. Spirits have no carcass to be resurrected or to be trodden under feet. Satan is clearly never shown to be resurrected. But Lucifer and his false prophet, will be “cast alive” as resurrected “men” into the lake of fire. Notice that this “man” is called an “*abominable branch*,” but Jesus is that “*man whose name is the BRANCH*” ([Zech. 6:12](#))^{xxxviii}, that son of David ([Isa 11:1](#))^{xxxix}, who is the “*righteous Branch*” ([Jer. 23:5-6](#))^{xl}.

Those *men* who are named in the lineage of the “*seed of the woman*” especially that singular seed—[Jesus Christ](#)^{xli}—became “[*mighty men of old, men of renown*](#)”^{xlii}. But this antichrist is called “*the seed of evildoers*” who “*shall never be renowned*.” Titus never had any sons to inherit his emperorship after he died and he will not have a son in his resurrection. Matthew 22:30 states:

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

No one has, or will inherit the kingdom of that “*little horn*.” Even though others of decreasing importance—such as his brother, Domitian—ruled briefly as lessor Roman emperors after Titus died, no one else has ever stood in *the estate* of Titus. However, Titus will return to rule in his own world-order estate during the tribulation. He will also stand in the estate of that wounded world-order governmental body which is that head of the beast that was “wounded to death”. That head that was wounded to death will at that time be resurrected—because its “deadly wound will be “healed” ([Rev. 13:1-3](#))^{xliii}.

The “False Prophet”: That resurrected prince of this world.

John 6:63-71 reveals that early in Jesus’ earthly ministry, He knew those from the beginning who did not believe and that Judas was going to betray Him, as we see in verse 64:

But there are some of you that believe not. For [Jesus knew from the beginning](#) who they were that believed not, and who should betray him. (My emphasis)

Matthew 13:34-35 reveals that during the time that Judas was with him, Jesus spoke to the multitude in parables—uttering things kept secret from the foundation of the world:

All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

Believers were clearly taught “*many things*” by Jesus’ parables as we see in Mark 4:2:

And he taught them many things by parables, and said unto them

But those *secret things from the foundation of the world* were kept hidden from the “*princes of this world*” according to 1 Cor. 2:7-8, including one certain *prince of this world* that we are now ready to discuss:

But we speak the wisdom of God in a mystery, even the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

Jesus used parables to keep the unbelievers—especially unbelieving Judas—from knowing this *hidden mystery* which was carefully tucked away in those parables according to Luke 8:10:

And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

In John 12:27-29 we read about that certain prayer by Jesus:

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

Then, in the very next three verses, Jesus said that He was going to die by being “lifted up,” distinguishing Himself from that certain “prince of this world” by the phrase, “*And I*,”

.... Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die. (My emphasis)

John 13:18-32^{xliv} tells us of the casting out of the prince of this world. It was Judas who was given the sop and accordingly was immediately cast out by Jesus in verses 30 and 31:

..... He then having received the sop went immediately out: and it was night.

Therefore, in verses 31 and 32, Jesus tells us about that promised “glorifying again” by the Father together with that specifically associated “casting out” of the “prince of this world” required in chapter 12 v. 27-29 above. This clearly incriminates Judas because this *glorifying again* happened **because** Judas—that prince of this world—had now been cast out.

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. (My emphasis)

However, after Judas was gone out, Jesus abruptly stopped speaking in parables. In John 14:30-31—after that *prince of this world* had been cast out—Jesus told his disciples:

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. (My emphasis)

Above, Jesus effectively told his disciples to pay attention—that from that time forward He would have little time to talk with them because that “*prince of this world*” who had just been cast out

and who had *nothing in Jesus*, was now *coming*. He told them to arise and go with Him “*hence*”—to the place where that *prince of this world* was coming to. We find in [John 16:25-29](#)^{xlv} that while they were going hence—after three years of speaking to them in proverbs while Judas was present with them—Jesus now spoke plainly—no longer in adages:

... These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.... His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb....

So in order for us to find the *reproof* for these things as required of us by scripture, the questions are: (1) *who was coming*, and (2) *where was he coming to*? That is exactly what we will look for in God’s perfect Word as we continue reading this very important narrative of history. Accordingly, we will read until we find that certain someone who “*cometh*,” together with the *identifiable location* of the “*hence*” where that “*prince of this world*” was coming to.

Starting at [John 15:1](#)^{xlvii}, right on through John 17:26, no man “*cometh*” and no geographic location of such a “*coming-to*” is revealed. Because Judas was now cast out from them, Jesus continued to speak plainly to those eleven remaining disciples all the way to their destination. Finally, in John 18:1-3 we discover both *the place* and also *the name of that prince of this world* who was coming to that place:

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. (My emphasis)

They had finally reached that critical “*hence*”—that destination upon which they had embarked way back in chapter 14. They had reached a “*place*” on the other side of the brook Cedron, to where Jesus knew that “*the prince of this world*” was now coming. It was Judas that “*cometh thither*.” Judas then betrayed that “*innocent blood*” of Jesus Christ and then quickly died by hanging himself ([Mat 27:3-5](#))^{xlviii} that he might go to his own place ([Acts 1:25](#))^{xlix}.

Together with all the scripture we have already seen, and with [Acts 1:16-20](#)^{xlix} and [Psalm 109](#)^l they all speak **expressly concerning Judas**. This portion in Psalm 109 provides strong reason to believe that the **mouth** of the deceitful belongs to “*that old deceiver, called Satan ...*,” that the **mouth** of the “*wicked*” belongs to this wicked—Judas—and that **another “wicked man”**—that Gentile little horn of Daniel—is to be **set over** this wicked Judas while Satan will be standing at his right hand. This is the **same threesome** of Revelation 16:13—each one having a **mouth**.

And I saw three unclean spirits like frogs *come out of the mouth* of the dragon, and out of the *mouth* of the beast, and out of the *mouth* of the false prophet. For they are the spirits of devils, working miracles, *which go forth unto the kings of the earth and of the*

whole world, to gather them to the battle of that great day of God Almighty. (My emphasis)

Accordingly, it is obvious that both Titus and Judas, having once died, are now awaiting their bodily resurrection. After their resurrection, they will be defeated by the sword that proceeds out of the mouth of the *resurrected* Jesus Christ in the earthly *battle of the resurrected*. Jesus, the *resurrected* Son of man, will cast those two wicked men—who will have, by then, also been resurrected for their eternal judgment—into the lake of fire for eternity.

Jesus will also bind Satan and cast him into the bottomless pit for a thousand years. After the thousand years, that *deceiver, Satan* will then be loosed for a season, will deceive the nations, and gather them to encompass the saints and the beloved city. He will then also be defeated in battle by the “*God of heaven*” who uses very large hailstones *from heaven* in that 1000-year-later *battle of the spirits*—God the Spirit vs. Satan the spirit. Then Satan, *that spirit that deceived them*, will also be cast into the lake of fire and brimstone ([Rev. 20:7-10](#))ⁱⁱ

We are not to remain foolish and unwise

What is important today during these *many days* of division and sorrow during the church age is that we continue to preach the gospel of salvation to all mankind. Moreover, we should not be ignorant of the things that God has revealed to us concerning the days of these kings. These days of *division* and *sorrow* continue to exist today and will remain with us until the church is caught up to be with the Lord. The Word of God has unraveled the mystery for believers and Ephesians 5:15-16 is adamant that we should be well aware of these days:

See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.

These things will remain a mystery to everyone who does not believe the Word of God. It is important to know that these biblical prophecies are now rapidly being fulfilled. Tim Porter’s article entitled [“European Union’s Official Global Strategy: Region Building”](#)ⁱⁱⁱ reveals that European Union globalists are now—at this very time—openly, actively and desperately pursuing Global Governance for the 21st Century.

This resurrected Roman world order is being patterned after the old one in many ways. The resurrected false prophet will continue to secure *global economic control* for the beast ([Rev. 13:16-18](#))^{iv}. “*Regional trade unions*” are overpowering national constitutions and national sovereignties—just like we saw with Julius Caesar right up through Titus (pp 9, paragraphs 3, 4, and 5 *supra*). The church is certainly not to ignore these things as we see in Revelation 1:3-6:

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, *who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.* Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. (My Emphasis)

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