

Problems in Modern Futurist Eschatology

A majority of Eschatological schools today adhere to the idea that most of the Scriptures regarding the “End Times” are yet to be fulfilled in our day. While for many in the body of Christ today this may be the only explanation they are ever presented, it is not that there are not others.

Yet, while there are a variety of “futurist” interpretations, they generally share several key components which are notably flawed when examined under the eye of scrutiny. While the majority of Preterist commentary appears focused on issues such as the more obvious 'time statements', there are much more fundamental problems beyond the initial review. A few of these are outlined below.

The Nature of the Kingdom is Ignored

This is one of the more contested issues when discussing the topic of futurism v preterism. However, when the issue is discussed, arguments generally center around the verses from the Gospels. While this should be sufficient in our opinion (e.g., Mark 1:15; Luke 13:18; etc), a more thorough study of the subject of the Kingdom only deepens the issue. At the end of it, of course, one must be content that, even if it could be proved conclusively that the Kingdom is something other than the Futurist claims, many would still not believe, no matter how many verses you showed them. “Each of them should be fully convinced in their own mind.” (Romans 14:5).

The Gospel is not the first appearance of the “Kingdom of God”¹. It can be safely surmised that whatever the Kingdom of God is, He only has one Kingdom, even as He Himself is One. So, if we can find a Kingdom belonging to God in the Old Testament, we can draw the inference that they are the same Kingdom. In fact, this can be demonstrated to be the case from the disciple's own understanding of God's Kingdom.

The Restoration of What Once Was

In Acts 1:6, the disciples asked the Lord, “Lord, is it at this time You are restoring the kingdom to Israel?” The word *restoring* here is G600, *apokathistēmi*, and indicates “to restore to its former state”. What many futurists point out about this verse is that the disciples are asking about when Christ would bring the Kingdom to Israel, that in some sense, they did not have it. This at its basic is correct, but a wrong conclusion is drawn that the disciples did not have it either. Jesus said they received one in Luke 22:29, and it is all Jesus preached.

They fail to account for the following points regarding the Kingdom.

1. 'Restore' indicates that Israel had possessed the Kingdom at one time in the past.
2. There is no indication in this verse that the disciples or Jesus Himself did not possess the Kingdom. The question specifically refers to when the Kingdom would be restored to the nation as a whole, as opposed, it seems, to the disciples alone.
3. Paul, who preached the Gospel to the Gentiles, was preaching the Kingdom of God, and by it,

¹ The terms “Kingdom of God” and “Kingdom of Heaven” are considered to be equivalent. Only the book of Matthew uses the phrase “Kingdom of Heaven”, and although Matthew's Gospel does contain both terms, a comparative study throughout the other three Gospels demonstrates that they are the same. Matthew is assumed to have used the term as he was writing to a largely Jewish audience.

he meant the message of Christ and His cross, not a future eschatological event. This is the “Gospel of the Kingdom”, Christ and His cross and resurrection. This was his message all throughout the epistles, and is clearly the reference in the last two verses of the book of Acts.

And he stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.

Acts 28:30-31

The futurist would claim that the Kingdom must refer to that which is called “The Millennium”. As it is written in Revelation 20:4, “They came to life and reigned with Christ a thousand years.” Again, the futurist is correct in indicating that there is a 'reigning' here of Christ in His Kingdom, along with these individuals who are referenced. While it is, indeed, part of the reign of the Kingdom, it does not represent the entirety of the Kingdom, only one segment of something that extends before and after.

What is often not pointed out is that neither the beginning nor end of Christ's reign is indicated in the text. The passage only says that these resurrected saints will reign with Christ during this time, however Christ could have been reigning before this, and both He and they could be reigning after. To attempt to define or limit Christ's reign to this period, in any way, fails to adequately describe the other Scriptures, including Acts 1:6, above (where it must be concluded that they DID have the Kingdom prior to Acts 1:6, which is certainly before Revelation 20, so the Kingdom extended before the Millennium, de facto).

David's Throne

So, if we see that Israel must have had the Kingdom at some time in order to be “restored” (according to the disciple's understanding in Acts 1:6), in what sense did Israel have the Kingdom? And, also, when and in what sense and capacity did they lose it? We find the answer in the Scriptures.

Of all my sons (for the LORD has given me many sons), He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel.

1 Chronicles 28:5

David, when he sat on the throne in Israel, did not merely rule on an earthly throne, but sat upon the throne of the Kingdom of God, and it was the Kingdom of God that was over Israel. When David physically sat on the throne in Jerusalem physically, spiritually, he sat on the throne of God—seriously! This also resolves the other problem often brought up regarding the Kingdom when discussing Eschatology, that identity of the throne of David.

What is clear from this and three other passages in Chronicles (1 Chronicles 29:23; 2 Chronicles 9:8; 2 Chronicles 13:8), when David sat on his throne, spiritually, he was sitting on Christ's throne. Because Jesus is both the root and offspring of David (Revelation 22:16), He was both before and after David. In this way, for Christ to sit upon David's throne is, in actuality, Him sitting upon His own throne. If it were not, then David would be the head of Christ, instead of the other way around (see Ephesians 1:22). This is hinted at in the cyclical prophecy of the Davidic Covenant (2 Samuel 7:11-16 and 1 Chronicles 17:10-15). Just as the prophecy regarding Solomon (David's seed) guarantees the promise to David, the promise to David really is a cyclical prophecy, guaranteeing that the throne of Christ, which David sat on, would never end. Thus, the one fulfills the other, with Christ as the first, David in the middle, and Solomon after him. This really is the simplest explanation for the seeming redundancy in

the prophecy to David.

The Chronology of the Kingdom

But, perhaps chief among the issues raised regarding the nature of the Kingdom are those directly implicated in the Scripture. Two verses will suffice.

Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit **the kingdom prepared for you from the foundation of the world.**

Matthew 25:34, emphasis added

And,

Your kingdom is an everlasting kingdom, And Your dominion endures throughout all generations.

Psalm 145:13, emphasis added

These two verses positively preclude the possibility of narrowly defining the “Kingdom of God” to be the Millennium in either direction.

The first establishes when the Kingdom began. It was prepared, created, from the foundation of the world itself. It is therefore not earthly², and it is not just beginning at the time of the Millennium in Revelation 20. Three things must be considered when discussing the Kingdom. First, The Kingdom began at or before the beginning of the world. Order is not of primary concern, but time frame. Second, is when Christ began to reign in it. This must be taken as His ascension³--He is seated on the throne of David now. And, third, and finally, we have the resurrection and rule of those resurrected in Revelation 20:1-6. These saints join Him in His rule, and whether they explicitly stop after this is also not shown. This was not the beginning of this Kingdom, nor the beginning of Christ's rule by Himself. Rather, it is merely that these begin to reign during this time, with Him who was already reigning, in the Kingdom which had been established long before.

And, if the above was not enough, the second verse listed above, Psalm 145:13, indicates the durability of the Kingdom. Surely, the Kingdom of God is not going away. This prohibits the equivocation of the Millennium of Revelation 20:1-6 as “the Kingdom”. The Kingdom will last forever, while the

2 Simple deduction can conclude this. Even if the claim was made that somehow the Kingdom was somehow upon the Earth, it would have been destroyed by the flood of Noah, which was over all the Earth. Therefore, since the Kingdom was not harmed by the flood, nor by any other things, and it was already prepared by the time things got to going on the Earth, the Kingdom which is inherited in Matthew 25:34 is not Earthly, and is hence, “of the heavens”. This is but one of countless 'proofs' of the subject.

3 By combining Hebrews 10:12-13, 1 Corinthians 15:20-28, and Acts 2:32-36, along with the above understanding that David's throne is the Lord's throne, it can be demonstrated that Christ is now sitting, and since that time waits for his enemies to be made His footstool (Hebrews 8:12), He must remain there, reigning, until all enemies are made subject (2 Corinthians 15:25). Hebrews indicates that He is there now, and 1 Corinthians indicates He must remain there. Peter used this same verse from Psalm 110, to describe this as a past event, as well. Demonstrating that Christ is already reigning, then, as Hebrews does, 1 Corinthians 15 goes further then, and says that when Christ does come back, His Second Coming, He will not take up the Kingdom, but hand the Kingdom that He already has back to the Father. These are two opposite claims. The futurist says that on Christ's return, He receives the Kingdom. The Bible says that on His return, Christ gives it back. Various exegetical attempts at explaining this away do little to remove the clarity that comparing all these relevant portions of Scripture point to together. At some point, the excess of manipulations of the futurist on these passages strongly indicates a shortcoming in their interpretational system.

Millennium, by definition, is a finite period. At best, a futurist could try to claim that this is but the beginning of the Kingdom which stretches out for Eternity, but that would fail the first verse, which indicates the Kingdom, like the Earth, was created at the beginning. The ultimate conclusion is that, yes, the Kingdom will rule during the Millennium, but the Millennium in no way defines the Kingdom.

The Silent Years

Putting all of these together, then, we get a bigger picture of the Kingdom as the Bible presents it. But, this leaves one question which is far and away the greatest indicator of the nature of the Kingdom of God. If Israel had the Kingdom in the time of David, and the disciples are asking when it will be restored at the end of Acts, when and how did they lose it? The answer is found in the story of the history of the kings of Israel and Judah.

‘You profane and wicked prince of Israel, whose day has come, whose time of punishment has reached its climax, 26 this is what the Sovereign Lord says: Take off the turban, remove the crown. It will not be as it was: The lowly will be exalted and the exalted will be brought low. 27 A ruin! A ruin! I will make it a ruin! The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it.’

Ezekiel 21:25-27

It was in the will of God that the Kingdom of God, which David ruled in over Israel, should be taken away. In Ezekiel 21:27, the crown, the rulership, and hence, the Kingdom, was removed from Israel. As it was recorded, it would not be restored until Christ would come, and that God would give the crown to Him. Since Christ has come, it only seems right that God would have given it to Him.

But, while this explains why and when the Kingdom of God was removed from Israel, it also leads us to the understanding of another mystery of the history of Israel. This period began the the entry into the period of Israel's history referred to as the silent years. This was the time period where there was no prophetic Word in Israel. In fact, the prophetic history of Israel falls completely quiet for nearly 500 years between the two Testaments, after Malachi's prophecy, to the coming of John the Baptist and Christ. What remains in the middle, however, is the time period focused on the Second Temple, and the period of time described by Daniel. This time period, often regarded as a time of favor for Israel, was not. This was the time when they did not have the Kingdom in their midst. This was the context for the disciple's question of whether Christ would at that time restore the Kingdom to the entire nation, and not just themselves.

The simple rule is, no prophetic, no Kingdom. Compare this to Revelation 19:10, which says, “for the testimony of Jesus is the spirit of prophecy.” It is the activity of the Holy Spirit amongst the people of God that the Kingdom is among us. In the time of ancient Israel through the prophets and Kings, and today upon “all flesh” (Joel 2:28). What was taken away from the nation of Israel was the Kingdom, which was the prophetic voice, which was the voice of God. And, it was given to a nation that did not seek Him, because Israel would not hearken.

And, so Christ's Words in Mark 1:15 come into greater clarity: The time is fulfilled, the Kingdom is here. Repent and believe. For, we have a more sure word of Prophecy. 2 Peter 1:19.

The 70 7's of Daniel 9:24-27

The 70 7's, or 490 years, prophesied by Gabriel in Daniel 9 are a curse, not a blessing. They are the

promised punishment from Leviticus 26, which says four times that God will increase the punishment seven-fold upon Israel if they are stubborn.

Daniel's Prayers

Consider the background. Daniel, in Daniel 9, is praying, and confessing for his own sins and the sins of his people. Daniel confesses that Israel has stubbornly disobeyed and in Daniel 9:11, he says that the sworn judgments of the Law of Moses have been poured upon him. And, as he goes on in v13, he says it has not turned the hearts of Israel back to God.

What happens next is a matter of great important. “While I was praying and confessing...”, Daniel writes, and after a short introduction from the angel Gabriel, Daniel records four of the most important verses concerning most Eschatology. But, while most futurist commentators accept this as God answering Daniel's petitions in the positive, with all due respect in trying not to minimizing the example and the power of prayer, or in any way discounting the good that the prayers did do, the answer to Daniels' prayer is not a resounding “Yes!”.

God answers that while His Sanctuary will be rebuilt for a time, and His own final purposes will prevail and the covenant will stand. The ultimate answer to Daniel's prayers in the mean-time, then, is 'No'. At the very best, 'Not for a very long time' is being announced by God. Daniel has seen the coming storm, and has offered up his prayers that it might be averted, but God responds by bringing the next level of promised curses. Being it is God's desire to bring restoration, He is not here dwelling on the failure, but rather, He is outlining the very real consequences coming to Israel, and, because His final purpose is redemption, He highlights the final outcome—the coming of Messiah.

In Leviticus 26:14-17, Moses recorded the Lord's judgments if Israel would not obey, specifically the Sabbath laws from Leviticus 25, but the whole of the law. This was fulfilled when they were taken into Babylonian Captivity.

In 2 Chronicles 36:21, writing of the captivity of Israel, the writer recorded, “The land enjoyed its sabbath rests; all the time of its desolation it rested, until the seventy years were completed in fulfillment of the word of the Lord spoken by Jeremiah.” This was in fulfillment of this punishment proscribed in Leviticus 26, as it is recorded later in Leviticus 26:34, “For the land will be deserted by them and will enjoy its sabbaths while it lies desolate without them.” This is also what Jeremiah spoke, prophesying in Jeremiah 25:11-12 and Jeremiah 29:10. Jeremiah prophesied this judgment against Israel, and it is in response to this that Daniel, reading about it as history, is praying about.

7-fold Punishment Promised

But, this was not the end of the judgments of the covenant. Had Israel listened, this 70 years would have ended their punishment, just like Daniel was hoping. But, as Daniel recorded, they hadn't listened at the end of the time, and, in Leviticus 26:18, God said, regarding the promised judgments Daniel admitted they had just endured,

18 'If also after these things you do not obey Me, then I will punish you seven times more for your sins. 19 'I will also break down your pride of power;⁴ I will also make your sky

4 Leviticus 26:19 should be considered when reading Daniel 12:7, “When the power of the holy people has been finally broken”. God promised here that He would break the pride of their power for their stubbornness. Once again, we see that the judgments coming upon Israel are just what God had promised in His covenant. As to whether this has already happened, anyone with any future vision of Israel had best agree. To claim otherwise would behold to see something even worse happen to it. Rather, what the rest of the Word conveys is that Israel has been regathered again, a second time, and shall not be uprooted. Rather than the futurist view which has a future shattering of the power of the Jews, this

like iron and your earth like bronze. 20 'Your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit.

Leviticus 26:18-20

Just as Jeremiah's position in Jeremiah 25 and 29 was to announce the official punishment, Daniel's position is the announcement of the continuation and transmutation of it. There is a two-fold part in all of this, as well. In Jeremiah 29:10, God unequivocally announces that He will, indeed, in the fullness of the 70 years bring them back to Israel.⁵ This God did, and brought them home, but not to restoration like they hoped.⁶ But, as Psalm 18 says, to the faithful He shows Himself faithful, to the pure, He shows Himself pure. But, to the crooked, He shows Himself shrewd. Although Israel did not repent, He was 100% faithful to what He had promised.

The punishment of the Israelites would be increased by 7-times more (eight times in total). This is the context of Daniel's prayer, the circumstances of the situation, and the result announced.

Seventy 'sevens' are decreed for your people and your holy city...

Daniel 9:24a

In the book of Jeremiah, it was prophesied that Israel would be captive in a foreign land for 70 years. Now, the angel announces the decree of 70 sevens of years⁷. 70 years are followed by 70 sevens of years, and the punishment of their sins 'seven times over', or more, from Leviticus 26:18 is indicated. As the other scriptures more than adequately indicate that the first 70 years were in fulfillment of the initial judgment of Leviticus 26, the burden of proof now falls upon someone to claim that 7-times more punishment is not the fulfillment of the rest.

Three more times, then, God said if they continued in their stubbornness, they would have a 7-fold increase in punishment. Leviticus 26:21 indicates another 7-fold increase, and Leviticus 26:23-24 and Leviticus 26:27-28 indicate 7-fold total punishment. Indications of this can be found throughout the New Testament. Jesus said it would be for that generation as for a man who had a demon leave, only to return with 7 more spirits (8 in all). In addition, the seven seals/trumpets of Revelation could be seen as the 7-fold striking of v23. Finally, Grant Jeffrey proposed that the date of May 14, 1948 corresponded

holds that it was accomplished quite sufficiently, and that by Christ's cross and the coming of the church.

- 5 Interesting to note is that this is the context of the well-loved verse, "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.", Jeremiah 29:11. The failure of them to obey is also in this context, and yet, not to the destruction of the "expected end". It was delayed more, frustrated more (Romans 8:22), but it was not removed. This is still God's 'expected end' for Israel, according to Paul, who wrote that Israel experienced a partial hardening until the full number of Gentiles was brought in. Ezekiel 39:28-29 indicates an outpouring of the Spirit of God upon all of Israel, in which event, the nation will be as 'life from the dead', for both the Jew, and the entire church. The dispensationalist notion that God has a separate future for the Church and for Israel is stultically refuted. May we learn our lessons the first time!
- 6 Additionally, there is the thought that there are among those children of Israel, not the nation as a whole, but the 'remnant', who God honored among them. Those whose hearts were towards the Lord, and towards Zion, He remembers, and restores, along with the multitude. It is for these hearts, that He came, offering the Kingdom, some near 500 years later.
- 7 It is considered a non-issue by this writer that this figure 'seventy sevens' is referring to years. History demonstrates it, the Hebrew language indicates it, and many if not most commentators subscribe to it. Further, be it noted, that this is no year-day principle at work here. The word for 'sevens' is merely a 'heptad', or group of seven. It would be similar to referring to a 'pair' of something, in English, except that there is no common English word indicating a group of seven. This idiom of language is taken merely to indicate a group of seven years.

to the total 7-times punishment of Israel's exile, prophesied by Ezekiel, and multiplied by 7 because of their sin. Because Israel obstinately disobeyed the voice of God, God removed them from their land for some 2520 years⁸, which could well account for the final Leviticus 26:28 7-fold punishment for their sins.

No one denies that the rest of Leviticus 26 would fit the description of what then ensued upon the Jews, so why logic could prohibit the interpretation of Daniel 9:24 as the fulfillment of Leviticus 26:18?

Yet, if there were any good news in this dire circumstance upon this nation, loved for election sake on account of the Patriarchs, but counted enemies for our sake as far as the Gospel is concerned (Romans 11:28), that after all four 7-fold punishments, there is no more. That's it, it's over, and it is done. And, now what? The Scriptures do not say, but the remainder of the body of Scripture⁹ seems to indicate that now is the time to show mercy to Zion, and to comfort His people, that they would all be saved together in Jesus, and the Comforter Himself would become theirs. All their promised punishment is done. Now, the promises.

The Scope of Daniel's Prophecies

Despite the apparently clear connection between the 70 years to the 7-fold additional punishment of 70-sevens of years, the time prophesied in Daniel 9:24 is labeled as a blessing, and the apparent lack of fulfillment of the “6 things” of the verse are considered to be proof of its non-fulfillment.

Yet, to be clear, the claims are over-stating the case on the verse. The only thing that is truly decreed here is the 70 weeks itself. That is, the “time frame” is decreed, not the fulfillment of the “6 things”. If your mother told you that you had one hour to clean up your room, the only thing that is sure is there will be an hour—not the performance of the job. In like manner, considering the nature of the time frame to be the extension of punishment, the failure to follow up on the commands within the timeframe would result in further judgment! This is exactly what Jesus was lamenting when He approached Jerusalem, weeping and saying they had missed the time of their visitation. He was there, the time was fulfilled, and they weren't done. Some were, but not as a nation. Even in their increased punishment, they still had not repented. The punishment would progress to the next 7-fold: 7 trumpets.

Nebuchadnezzar's Reign as a Worldly Counterfeit to Christ's Reign

But, the scope of Daniel makes it more than clear that the prophecies of this book are fulfilled. Consider Nebuchadnezzar.

We have to understand what is happening when we read Nebuchadnezzar in Daniel. Israel has already been taken captive, and several things have already transpired. When we read in Daniel 2:38 that God has placed in the king's hands all mankind and the beasts of the field, we have to recognize that this is the result of something that already transpired in Israel.

8 Grant Jeffrey passed away in May of 2012. His work can be found online by searching for “Ezekiel's Vision of the Rebirth of Israel in 1948” by Grant Jeffrey. Using a counting of 'prophetic years' of 360 days, Grant Jeffrey claims that the date of Israel becoming a nation again was predicted to the day, from 536 BC to May 1948. This spectacular calculation could very well correspond to the last seven-fold punishment (seven in total, not additional) of Leviticus 26:28.

9 Jeremiah 31:35-37 should not be allegorized. This can and does only apply to natural Israel. As with Romans 11:25-26 and Ezekiel 39:28-29. Neither of these could be have said to have occurred, and so the promise awaits a full-saved, never-backsliding Israel. Further, if as many claim in this day that today is the day of the restoration of the tabernacle of David (Amos 9:11), we must realize that just 4 verses away, in Amos 9:15, God says Israel is not to be uprooted again. Paul's explanation in Romans 11, then, is what is indicated. The partial hardening will come to an end, the Ezekiel national salvation will come, and Israel is not to be “broken” again.

In Jeremiah 28, we read about the false prophet Hananiah. While Jeremiah was prophesying Israel's then coming captivity by wearing a wooden yoke, indicating the bondage under Nebuchadnezzar, Hananiah, a false prophet, came forward and broke the wooden yoke off his neck in an act of rebellion. He hadn't heard the Lord, and he spoke presumptuously in the name of the LORD. Jeremiah walked away until the Word of the Lord came to him, and when he returned with what the LORD said, he said that the wooden yoke would be replaced with an iron one and that the false prophet Hananiah would die within that same year (which he did--Jeremiah 29:16-17). But, it is that iron yoke, the one Israel wore as a result, that was Jeremiah's prophesy that Nebuchadnezzar would be given even the beasts to rule. So, in reading the Daniel 2 vision, this has already taken place, and is the background for where Daniel is at.

Thus, we see positively that the extent and rule of Nebuchadnezzar's dominion was because of one sole reason—to punish the children of Israel. This is the reason why this kingdom was great, and it is the only reason. To underscore this dramatically, when Nebuchadnezzar attempted to take credit for his greatness on his own, God suspended the sovereignty upon him, and he lost his mind for seven years until he acknowledged God as sovereign and the sole reason for his own greatness. This demonstrates, from the beginning, that God elevated him, and God alone was responsible for his Kingdom. No man could take credit for the Babylon.

So, if we then look at perhaps Daniel's most famous prophecy, the four-part statue of Daniel 2, we that Nebuchadnezzar and Babylon are the head of a great dynasty that would rule the entire world in four different forms. Each would be inferior to the others, and all are understood in the context of the Kingdom of Israel to be the punishment of Israel upon the Earth.

But, in reality, what happened, was that in four successive forms, a one-world government ruled the entire known world, as Babylon, Media-Persia, Greece, and finally Rome. For nearly 1,000 years, “Babylon” ruled (because, what you call the head, you also call the foot, as per the statue in Daniel 2. Thus, the 'Mystery Babylon' is understood to be all four successive Kingdoms).

At this point, it is a useful observation that this is, again, God's doing¹⁰. Babylon is not a work of the devil, much to the discredit of many futurist eschatologies. Even in historic Rome, many like to center on the fourth kingdom, the proposed 'anti-christ' kingdom. This, however, is a backwards thinking argument. The greatest kingdom was the head (the 'king of kings' ruler at its top), Babylon, and it was exalted only for the purpose for punishing Israel, and was great only because God made it so.

When one considers this, it utterly destroys the common sentiment regarding a supposed future one-world government, one world ruler, and all. These were raised up, four in succession, each with only the afterglow of grandeur of the nations before them. The final one should be the least, even if it is the most destructive.¹¹

Now, the devil comes only to kill, steal, and to destroy. The three subsequent kingdoms, then, were not greater than the first, but less than. They were great only in the aftermath of Nebuchadnezzar's greatness, and if that greatness was from God Himself, the greatness of a proposed fourth kingdom, as the devil's last-ditch effort to deceive and rule the entire Earth is completely false.

10 Endless discussion could ensue here. Did God cause the evil? Of course not. In what way did God do it, in what way did He allow it, etc. These are all important questions, but would vastly dwarf the scope of this assignment. Suffice at this point is to note that the authority of Babylon was the result of God's judgment, regardless of how it comes, and to additionally note that this is a valid point of inquiry of what that exactly looks like.

11 Shere domination is no sign of excellence. The authority to rule over the entire earth was from God via Babylon and Nebuchadnezzar, but the slow degrading over time is merely in line with the bondage to corruption and decay of Romans 8:22-23. What is lacking in true rulership, being made up with in force, is always guaranteed to fail, eventually.

There is no power in the devil to create, let alone to create a cohesive government. So, to imagine that where the greater could not even make the claim that its power was from God, nor could they do the slightest to hurt the least in the Kingdom, the three Hebrew boys, through the power of its fire, any supposition of the Scriptures to support a conclusion of a fourth kingdom that is in some way “great” is a false message, a glorification of a foe that then had no power to do it then, and today is already defeated and disarmed by the cross!

When even what he had then has been taken away, how could he take a stand, except for this one thing—that the church would have backed off from her true identity, authority, and calling, and ceded some of her dominion to it of its own accord. The only thing, then, empowering these ideas is the false utterance of misguided Christians, constantly speaking these things into existence, and creating the thing they so greatly fear.

The idea, then, of a great future one-world-ruler is not found in Scripture, and the idea that a future anti-christ Kingdom will arise is patently false.

Yet, one last passing thought must be considered. There is one common ground that nearly all preterist and futurist can agree upon, and that is that men like Hitler and Nazi Germany were not the anti-christ. Yet, mark it down, Hitler did come, deceive many, and kill and destroy.

What we are told to do is to watch and to pray. While Hitler was not the anti-christ (because there is none), he was of the spirit of anti-christ. While he was not the ruler of the fourth kingdom of Daniel 2, he, and other world leaders like him, such as Stalin, Mussolini, and others, came and killed thousands, oppressed and did horrible things. While the Scriptures do not indicate a future anti-christ, they do indicate many anti-christs will come, and they never, in any form, prescribe sleepiness or idleness to the active Christian.

In the past, where passivity has been the posture of the Preterist, let it be utterly eschewed, in favor of more time working for the Kingdom that is at hand.

Nebuchadnezzar as a Parallel to God's Kingdom

But what makes the parallel even more apparent is a little story of the foundation of Nebuchadnezzar's reign, that of three Hebrew boys who refused to bow down and worship a false god.

In the story of Shadrach, Meshach, and Abednego (Hananiah, Mishael, Azariah), these three were told that they must bow down to the image set up on the plain of Dura. Refusing, they were to be thrown into the fiery furnace. Yet, over in Colossians 1:15, we read that Jesus is the “image of the invisible God”. Thus, in the same way, God the the Father “set up” His perfect “image” (the 'exact representation of His being', according to Hebrews 1:3), and commanded the exact same thing. If you do not bow down and kiss (Psalm 2), or worship, the Son, who is the image of the Father, you will be thrown into a fiery hot place. Called the “lake of fire”, but what Jesus actually called the “fiery furnace” in Matthew 13:42, 50.

The parallel is so striking, it cannot be ignored, and is an exact picture of what the Gospel message would be told. Nebuchadnezzar was granted a greatness that came from God, and what he only perceived by instinct as a result of his promotion, he attempted to recreate in the strength of the flesh. Yet the fires of human origin, even when heated to perfection, only managed to turn off the bonds of the “sons of the Kingdom”, the Kingdom of Israel, the ones in the fire. As Christ said, the least in the Kingdom of heaven is greater than he (John the Baptist, the greatest man ever born of a woman).

Thus, it is our belief, it was here where Nebuchadnezzar came to faith in Jesus (looking forward to the cross in a mystery), when he saw the “fourth man in the furnace”. Nebuchadnezzar worshiped God, and

glorified Him. Regardless, what was founded as “spiritual Babylon” began on that plain, and continued through the subsequent empires.¹²

The Breaking of Daniel's Statue

But, Daniel's prophecies should not be interpreted outside of the context they are given. In Daniel 2:35, Daniel records that he saw all four materials were crushed “all at the same time”¹³. The implication of this is simple. Since the first three materials, Babylon, Media-Persia, and Greece, are all destroyed and removed from the Earth, and no part of the outward glory and majesty or earthly government exists anywhere upon the Earth, we must conclude that they were destroyed. If they are destroyed, then the thing that destroyed them was the rock of Daniel 2, and the Kingdom has already come, corresponding to Jesus' first coming. Further, this rock of the Kingdom also destroyed the fourth, which must then be historical Rome.

This is the only viable explanation of this portion of Scripture that I have heard. To be clear, a revived Roman Empire would never accomplish the prophecy of this chapter, because you would need to revive not only Rome, but also Greece, Media-Persia, and Babylon itself (to break them 'together'). But, that would not suffice, either, because Daniel 2:38 explicitly identified that Nebuchadnezzar himself was the head. Thus, it would need to be Nebuchadnezzar's Babylon with a resurrected him at its head. Not stopping there, then, after reviving all four empires, with a resurrected Nebuchadnezzar at the head, you would probably need to resurrect Daniel as well to prophesy the whole thing, and the whole thing continues unraveling faster than you can rescue it. The past fulfillment is, therefore, the only fulfillment for this chapter.¹⁴

The Rest of Daniel

But, we do go on to the rest of the chapter. By the time we reach Daniel 7 for a full study, we are full of contradictions. We see Christ approaching the Father, and receiving a Kingdom, Glory, and Dominion (or Authority). The problem is that Christ claimed, after His ascension to the Father mind you, that He had all authority at that time, in Matthew 28 (the Great Commission).

Either “all” authority did not mean that, or the additional authority given in Daniel 7 is of no importance, or it is simply wrong. But, rather, as it also indicates the same thing the end of Ephesians 1, that Christ is above all rulers and dominions now, both in this age and the next, we know for certain

12 Other parallels that connect Nebuchadnezzar to Christ are Daniel calling him the “head of gold” in Daniel 2:38, similar to Song of Solomon 5:11, and calling him the “king of kings” (of the Earth) in Daniel 2:37, parallel to the New Testament in places such as 1 Timothy 6:15.

13 It is interesting to note that the modern NIV translation omits this detail entirely, while all other translations surveyed do have some reference to “at the same time”, “together”, etc.

14 The same will go for Daniel 11 in a longer study. Daniel 11 begins with the kings of the 2nd kingdom and quickly shifts to the 3rd, Greece. Alexander the Great was its first horn, but he died at a young age, and left his kingdom to his four generals, who, according to the passage, would be “parceled out toward the four points of the compass” (v4)--the North, South, East, and West. As we read through the rest of the chapter, we continue to read of the kings of the North and South, the two of primary significance, but these must be part of the third Kingdom. Finally, the introduction of the 'willful' king in Daniel 11:36 indicates that this is the fourth kingdom, Rome, and Caesar Augustus, as developed elsewhere. But, the contradiction is introduced then when it is noted that these kings of Greece must be engaged in battle with the 'willful king', the king of the fourth. Because Greece is no longer in on the Earth, neither are its kings. Therefore, the interactions between the Kings of the North and South cannot take place if the events here are still in the future. Without a revived 3rd kingdom to interact with the king of Daniel 11:36, the leader of the fourth, there can be no future fourth kingdom, ever. These logical inconsistencies pile up in increasing frequency and are the consistent witness of a mostly-fulfilled eschatology, in favor of a futurist one.

that Christ has all authority already, by the victory of the Cross. There is not a greater reward waiting for Christ, when He has already been given a name greater than any that can be given, both in this age and the one to come.

Further, verses like Daniel 7:12 show that even after the destruction of the fourth beast, the other three remain. Clearly, there are other earthly Kingdoms after the fall of Rome, but, stripped of their authority to dominate the entire world as a one-world government, these individual nations in the Earth still represent Babylon, Media-Persia, and Greece after the fall of Rome, no matter how small. The point is that they no longer have the ability to rule it all. Even in the Millennium, there are nations.

Finally, in chapters such as Daniel 11, we see the progression from the Median-Persian kings, through the kings of Greece, and finally, the 'willful king' of Daniel 2:36 is Caesar Augustus, the first emperor of the Roman Empire. The exploits of these kings are given in detail, and the war found in Daniel 11:40-43 describes the Battle of Actium, complete with the makeup of forces (the infantry was never engaged in this battle). Marc Antony, the king of the North from the Syrian region, and Cleopatra, the king of the South in Egypt, both of Greece, the third Kingdom, fight, and are defeated.

The key phrase in this is found in Daniel 11:36, he, the fourth king, must prosper until the “time of wrath” or “indignation” is complete. Without a doubt, this “wrath” or “indignation”, again then, is a clear reference to the Leviticus 26 passage we studied before, about the 7-fold punishment upon Israel.

I will also bring upon you a sword which **will execute vengeance for the covenant**; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands.

Leviticus 26:25, emphasis added

This wrath or indignation is the vengeance of Leviticus 26:25, and is also referenced by Jesus in Luke 21:22, “because these are days of vengeance, so that all things which are written will be fulfilled.” These *days of vengeance* are in Luke's version of the Olivet Discourse (see parallels in Matthew 24 and Mark 13), and are the vengeance for the covenant described in Leviticus 26 (see also “act with wrathful hostility” in v28). They are the time of indignation or wrath of Daniel 11:36, during which this fourth king and kingdom, Caesar Augustus and Rome, must prosper.

Final Significance

The final analysis of Daniel indicates that Daniel 2's statue lays out the scope of the Leviticus 26 7-fold increase in punishment from the Jeremiah 70-years prophecy. Daniel said in his prayer in Daniel 9:12 that nothing like what had befallen the first Jerusalem had ever occurred in history up to that time. What he is left with is a promise, in Daniel 12:1, that a second, greater calamity will befall the rebuilt Jerusalem. Jerusalem will be restored, built up, and lived in. But, its destruction is in the same prophecy (Daniel 9:27). Daniel is told that, at the end of this, the greatest calamity ever to befall a city in all of history, past and future, awaits the second Jerusalem, the Great Tribulation of Matthew 24:21 and Daniel 12:1.

That Daniel 9:25 speaks of particular geographic features, sometimes translated as a “moat” and a “trench” do preclude the possibility of this referring to any city other than the (now) historical, rebuilt Jerusalem (the one from the First Century). This is the Jerusalem that is in view, and the context of the prophecy is in this

The end result of this is that salvation will come to the Jews. The accomplishment of Daniel 12:2-3 is salvation, resurrection, and reward, through the ministry and bodily resurrection of Jesus Christ, sealing

the New Covenant in His blood, and establishing His rule in the everlasting Kingdom of God, as discussed previously.

The Zechariah Parallel

So, we are left to look at the significance of the prophecies in Zechariah.

The two most significant images from the book of Zechariah to our discussion are the two witnesses of Zechariah 4 and the woman in the basket in Zechariah 5.

The Two Witnesses

Of course, of great contention by the futurist is the identity of the witnesses of Revelation 11. The proposals for these candidates is lengthy, and their overall role appears vague. Work among typical preterists is no better. Most, lacking definite individuals for these roles assign them with various identities as the “law and the prophets”. But, as futurists point out, how do the “law and the prophets” lie dead in the streets for three days, with everyone viewing their bodies, only to have them be resurrected and caught up to heaven?

Study of these individuals reveals few clues from Scripture itself. These are the only clear two references to this, with the possible addition of the story of Aaron and Hur holding up the arms of Moses, if you take that to be a type of this. Complicating this is that the Revelation account claims not one candlestick as in Zechariah, but two.

But, studying these individuals in both accounts reveals as much about their role, if not about their identity, and that is what seems to be most likely.

Rather than specifying two individuals, these two “prophetic witnesses” are instead “prophetic offices”¹⁵, filled by individuals, whose role is the guaranteeing the fulfillment of the Word of the Lord concerning the temple. We make the assumption that they probably were instituted at this time, although that can be neither proven nor is it really important. They appeared then (Scripturally), and that is enough. Throughout the 490 years of the temple's building and existence, these two prophetic roles, or offices, were filled by different individuals, whose sole purpose was the guarding of the temple through the prophetic word for the fulfillment of God's will in the Earth.

Then the 'appearance' of these two witnesses at the time of Zechariah was for the purpose of giving prophetic utterance for the building and maintenance, and subsequently filled by God by actual individuals throughout the period. This was why it was said, Not by might, Nor by power, but by my Spirit says the LORD, because these would speak on behalf of the office in the power of the Spirit, and it would be established. In the end, there would have been two actual individuals filling these two roles, who likewise were accomplishing this. Hence, in Revelation, what we read is not inherently of what these two will do, but what they have always done since their inception.

4 These are the two olive trees and the two lampstands that stand before the Lord of the earth. 5 And if anyone wants to harm them, fire flows out of their mouth and devours their enemies; so if anyone wants to harm them, he must be killed in this way. 6 These have the power to shut up the sky, so that rain will not fall during the days of their prophesying; and

¹⁵ The nearest parallel would be the prophets in the Old Testament, such as when Elisha became prophet in Israel after Elijah's departure. Other examples of this motif, however, are found directly in the End Time scriptures when Daniel talks about the various kings of Greece in Daniel 11 (and other places). The voice does not differentiate between the individual personalities here, but only by title or position, role, or office. “The King of the North” is many individuals throughout history, but the actual human person fulfilling that role changes throughout time.

they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they desire.

Revelation 11:4-6

In Revelation 11:3, God says He will give them authority, or power. But, the next couple verses do not indicate what they will do at the end particularly, but what role they are and have already been fulfilling. They are the two lampstands (Zechariah 4). Throughout history, if someone wanted to harm them, their prophetic word would destroy their attackers. And, they had the power in the Spirit to do whatever they wanted.

This, again, was the “silent years” of Israel, but to Zerubbabel, the word was given that it would not be by might, nor by power, but by the Spirit of God. Whenever in the Old Testament, God wanted to do something, it was by the anointed Word of God, spoken by the word of his servants, the prophets. So, what happens when the Kingdom is removed from Israel, and they have no prophetic revelation throughout the land for 500 years? God appoints two olive branches to supply the oil of the Spirit, the prophetic revelation and power, to keep the lamps trimmed and burning. They are prophets (Revelation 11:10), but their role is the oversight of the prophetic word (effectively, the establishment and safeguarding of the temple in accordance with God's Word).

Thus, it is these two prophetic roles, filled by various prophets for around 500 years, that God anointed with power. And, when called upon, He could move on them. In the end of this period, as Revelation 11 is the final destruction of the temple, these are appointed to prophecy, and ultimately, removed (caught up to heaven).

The most sensible historical identity for these two individuals in the First Century are detailed in Josephus' Jewish Wars. Ananus (Ananus ben Ananus) and Joshua¹⁶ (also called 'Jesus') were both high priests, killed by the Idumeans (during the Jewish rebellion), and cast into the street without burial. Josephus remarked, regarding why God allowed His temple to be destroyed, that,

I should not be wrong in saying that the capture of the city began with the death of Ananus; and that the overthrow of the walls and the downfall of the Jewish state dated from the day on which the Jews beheld their high priest, the captain of their salvation, butchered in the heart of Jerusalem.

A man on every ground revered and of the highest integrity, Ananus, with all the distinction of his birth, his rank and the honours to which he had attained, had delighted to treat the very humblest as his equals. Unique in his love of liberty and an enthusiast for democracy, he on all occasions put the public welfare above his private interests. To maintain peace was his supreme object.

Josephus, War 4.5.2 318

Thus, their bodies lay dead in the street, the rebels took control of the temple as its headquarters, and

¹⁶ The primary objection to these two individuals as being the two witnesses is that neither one of them were Christians. But, considering the above understanding of them as roles established for the preservation of the Jewish Temple, it then follows that they would, of course, be Jewish. Further, since vv4-6 likely describe their on-going role for the past 490 years in prophetic language, the other large objection that they did not literally call down fire upon their enemies is also answered by Scripture. It does turn out that Ananus possibly killed James, the brother of Jesus ('James the Just'). But, this is of course also not disqualifying of the position, as it may or may not have been in the office of the witness for the temple.

the destruction of the city was set. And, that very day, there was an earthquake, killing 8,500.¹⁷ The zealots then took the temple.

But, it should not be missed, as it was not by Josephus and history, that the restrainer¹⁸ against the destruction of Jerusalem was Ananus and Joshua, these two witnesses. Though not believers in Christ, their passing marked the sure end of the Jewish Temple. And, of the “great falling away” of the Jews, into apostasy and rebellion, away from the true God and into desolation and destruction, these rebels set themselves up in the temple of God, proclaiming themselves to be the voice of God, if not God Himself.

But, the prophetic offices were then recalled. These two watchmen for the temple, appearing in the days of Zechariah, were caught up to heaven. History does not record if they physically were, the the result of them being so was what one would expect. Whereas their existence ensured the building of the temple, their removal left nothing standing in the way.¹⁹

John of Gishala, a man of perdition, led the rebels, and was destroyed²⁰.

Nearly one million Jews had crowded into Jerusalem to celebrate the Passover when the Romans erected their siege walls. Had that not been enough, the rebels burned their own food stores to force the Jews to fight. While they would have had food to last for years, even with the Romans surrounding them, and cisterns and a source of water within the walls, without these stores, the suffering of this city, built so compact together, with nearly the entire nation gathered together within one place, was the greatest catastrophe of human suffering of all time.

Some may like to say the holocaust of WWII that that suffering was worse, but, we must look at proportion of the whole, and the degree of suffering. Six million died in WWII, but with a much larger relative population. And, while many have seen the documentaries of WWII's concentration camps, there are no movies of 70 AD to even imagine their famine. We must let the Jews discuss with their own ancestors which was worse, but the Word of God has already made it clear. Two thirds of the Jews in Europe perished, and the rest passed through a fire.

17 The 7,000 that the Scriptures indicate is not contradicted by more. It is also the case that it was some aftermath of the earthquake that killed the additional 1,500, and not the earthquake itself (such as, injuries, etc). Or, possibly, it was counted or reported wrong. But, even if it was, the number does not contradict Scripture. The earthquake occurred prior in the day to their murder, but this does not preclude the fact, either, as it need only be “that hour” (again, whether this must be a literal 60 minutes, to be in the same day seems sufficient).

18 Could it be so simple that the “restrainer” of 2 Thessalonians 2:6-7 is simply the Two Witnesses? Standing in the righteousness of the law and former high priests, even Josephus remarked on how their removal led to the immediate destruction of the Temple properties.

19 In terms of clear prophetic fulfillment through this interpretation of the Two Witnesses, then, of Revelation 11:3-13, some make 22 criteria. Clearly fulfilled are Rev 11:4, 7, 8, 13b, 14a, & 13. Covered in the understanding of a “prophetic office” or “role”, 4-6 are covered sufficiently. This leaves question about a literal fulfillment of 3, 9a, 10b, 11, & 12. That is, did they prophesy 3.5 years (v3), clothed in sackcloth (v3), did they lie in the street 3.5 days (v9a), did their onlookers send gifts (v10b), were the resurrected (v11), with fear on the onlookers (v11), ascend to heaven on a cloud (v12a), or their enemies see them in heaven (v12b)? Some will never be satisfied unless everything lines up how they want it to. By our count, there is clear fulfillment on 14/22 criteria, with 8 remaining. Believing that God is perfect, and His Scripture will be unbroken, for me, that leaves me to conclude that somewhere between the lack of a complete history and an imperfect interpretational model is where the difference is made up.

20 Or, John of Gishala This is certainly a strong candidate for the 2 Thessalonians 2:3 individual. There is no textual reason to connect this to a future anti-christ, and that school of interpretation is just that—interpretation. The other possible candidate that could be considered for this position would be Simon Bar Giora, leader of a separate rebel faction in Israel. Simon may fit better, as he rode out of the ground at the very spot where the Temple once stood dressed in the garments of a Judean king. He was executed in Rome.

The end result was all the dry bones being regathered into a lifeless body, now awaiting a second 'wind', a prophesying to the breath, a world-wide revival of the Holy Spirit. But the 70 AD holocaust, with the whole nation gathered into one city, which towards the end had Titus crucifying some 500 a day outside the city, who can fathom?

The Woman in the Basket

Which leads us to the most interesting proposal, the Great Harlot. As already discussed, the Mystery Babylon is simply Daniel 2, for what you call the head of that statue, you also call the foot. As for that harlot seated upon the beast, so many identify her with the Jezebelian influence in the culture today, such a stronghold over a nation so bent on emulating that of fallen Greece or Rome. But, that is precisely who she is—Jezebel.

For some 500 years, during the time of the Kings, Israel had idols in its land. While Judah did not, Rehoboam set up golden idols in the other tribes, and people worshipped them in Bethel and Samaria. Finally, years later, after many years of increasing corruption, the king Ahab did more to provoke the Lord to anger than the kings who were before him, setting up an altar to baal in the temple of baal he had built in Samaria.

But, for the entirety of the Second Temple period, these were completely removed. The strongholds on the people and the land appear to have no effect upon these years, right at the time when the nation is devoid of the Kingdom of God, and lacking the prophetic presence of the prophets to call out sin. Why is that? Zechariah 5 shows us the answer.

Zechariah sees a woman named 'wickedness' in a basket. When he asked where the two women with wings were taking it, he was told,

He replied, “To the country of Babylonia to build a house for it. When the house is ready, the basket will be set there in its place.”

Zechariah 5:11

Zechariah is told that the woman is to be brought to Babylon, once its house is built. What is this woman? She is wickedness, or, she is the wickedness that Israel had allowed into its own land, in the form of a principality or ruling, evil spirit. It is to be transferred, not simply out of Israel, but into the near 1,000 year one-world government that will rule over Israel in their extended punishment!

While, for the next 500 years, Israel no longer worships the baals, the nations that rule her are under her influence.

This is revealed to John in his vision, Revelation 17. The harlot is Jezebel, or, at the simplest, the same power that ruled through that demonic queen, by whatever name.

Israel had become so corrupt that Israel, although divided from Judah at this point, married Jezebel, and allowed this spiritual force over her entire land and people. And God, to remove it, because of their stubbornness, eventually used the power of Rome itself to destroy her himself (Revelation 17:16). Consider the justice, forbearance, and wisdom of God in all that He does.

In the days of Rome, Rome²¹ was the name of at least three different things. One was the nation, the empire, of Rome. Another was the capital of that empire, Rome the city. But, third, Rome was also the 'goddess Rome' or 'dea Roma', which was the 'patron goddess of the city', said to personify both the city

21 Or, “Roma”, in their tongue.

and civilization itself²².

Not only were coins minted with her seated upon seven hills beside the river Tiber (many waters), she was also venerated at shrines throughout the city, including in the shrines to the emperor himself. What would make a luciferian-inspired emperor hate the chief goddess more than to have her venerated even above himself, in his own shrines no less.

This is Jezebel. As the last verse says, “The woman you saw is the great city that rules over the kings of the earth.” (Revelation 17:18). She personified the city. And, as it turns out, most of what we call 'Western Civilization'.

The Final Parallel

And, what Nebuchadnezzar started came to an end in 476 AD, when the last Roman emperor was removed from power. For nearly 1,000 years²³ ruled the entire world, a pagan empire named Babylon, who at its greatest place was subject to God almighty in its first king, Nebuchadnezzar.

And, following the emperor Constantine's conversion to Christianity, he issued the Edict of Milan in 313 AD, legalizing Christianity throughout Rome. Where in Daniel 2 the transition from metal to metal, kingdom to kingdom, was marked with outward war, yet the previous metal remained, its crushing was a spiritual act (rather than outward war), perhaps signified by the conversion of its emperor at its head. Certainly Constantine must have thought something of the same, for there were coins minted with him riding a horse in victory, treading down and spearing a great serpent (or dragon).²⁴

It is written in Foxxe's Book of Martyr's that Constantine so established the peace of Christianity, it would be 1,000 years before another religious martyr was recorded. And, the mountain that broke the statue, the spiritual breaking at the conversion of its head, grew, and became a great mountain, and filled the whole Earth.

And, for 1,000 years, the church reigned as the only power over all the Earth.

And, history calls it, of course, “The Dark Ages”. Dark in relation to what, mind you? These are secular historians, of course, remember. Dark in relation to the “light of Rome”. Well, if that's light, I'll take the darkness. A “bestly light”, for sure. What most have referred to civilization turns out to be little more than the mother of all harlots. Is there any surprise? Think of that the next time you want to take in a movie, or participate in some great cultural event, perhaps.²⁵

22 For example, see the Wikipedia entry on 'Roma (mythology)'.

23 Figuring a date around 606 BC for the initial captivity of the Jews, the nation of Babylon, through four forms, reigned from about 600 BC to nearly 500 AD, or 1,100 years. If, instead, one calculated the end of the statue of Rome to be the salvation of Constantine, or roughly 312 BC, then the span would be a little over 900 years. This is our likely preferred method of figuring, although the specifics could be differed.

24 Also interesting to note is the transition in the Third Century from the Roman Principate to the Roman Dominate, a shift in the governing model of Rome. Whereas the Principate form of government existed up through the Third Century, the “Crisis of the Third Century”, as we understand it, the seven bowl of wrath poured out over a 50-year period, so devastated the country, that they never recovered the Principate. It is this Dominate that we calculate to likely be the “toes of iron-mixed-with clay”. Thus, the last few emperors before Constantine, and the crushing of the statue, represent the 'clay and iron toes', of the Dominate, rather than the 'iron legs' of the Principate. Numerous generals were short-lived generals during this Crisis, and it truly marked the end of the Roman Empire, although it did not officially end, with the last emperor, until 478AD.

25 Luke 16:15.

And, in that little time that only the church rules, despite the rebellious lies still being repeated that the church suppressed knowledge, forbade autopsies, and insisted the world was flat (which some historians are finally admitting were never really true anyway), resembles the time of the book of Judges, when the people of God had no king, but God was their king, and ruled over all men.

To be sure, this was the time when there were no great beasts ruling over the affairs of men.

And, of course, there was the Renaissance. “Renaissance” means, of course, the “rebirth”. The rebirth of what? The rebirth of the dragon from the pit, apparently. This was the time that men began to try to separate “science” from “Scripture”, as one put it, “wrest science from the hands of Moses”, and thus began the great rebellion.²⁶

*

26 When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.
Revelation 20:7-10