

Ministry on Daniel

Part 7

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[00:00:01] In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, and I prayed unto the Lord my God, and made my confession. Verse 19. O Lord, hear! O Lord, forgive! O Lord, hearken, and do! Defer not for thine [00:01:07] own sake, O my God, for thy city and thy people are called by thy name. And whilst 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, whilst 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 [00:02:06] to show thee, for thou art greatly beloved. Therefore understand the matter, and consider the vision. 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. Know therefore, and understand, that from the going forth of the commandment to restore, and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks, the street shall be built again, and the wall even in [00:03:06] troublest 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. 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. In the previous sessions, we looked at the geographical, [00:04:10] historical, and ecclesiastical background to the book of Daniel. And then we moved on to consider what is involved in the term used by the Lord, quoted for us in Luke 21, the time of the Gentiles.

The times of Gentile overlordship, Gentile supremacy over the people of God. Last night, we began a survey of the 70 weeks prophecy, and we read the text of the whole of chapter 9. It [00:05:03] would have been good to read it all tonight, but time is very short. I will merely say again what was said last night, that we do well to mark the balance of the chapter. Time spent in studying the scriptures, much time spent in prayer before God, confession of sin where necessary, and then, and only then, there is

a revelation from God about things which must shortly come to pass. If I'm concerned about some spiritual matter, if I want some help in the understanding of scripture, if there is any unresolved, unconfessed matter between me and my Lord, I cannot expect a [00:06:08] better understanding of what the Lord wants me to know until the matter is resolved, until my sin is confessed, until my part in the general poor condition is recognized. And then, studying the scriptures, asking the Lord for help, I can then expect to receive it in measure. That's the major lesson of Daniel chapter 9. Last night, we looked at the first 69 weeks of the 70-week prophecy.

Those who were here, I hope you brought your sheet one with you. If not, I will, in any case, [00:07:04] refresh your memory in just a moment or two. The 70-week prophecy is split into three major periods. The first one, seven sevens, seven weeks, seven sevens, and that period of 49 years, we are told in scripture, lasted from the decree of King Artaxerxes, Nehemiah chapter 2, that Jerusalem, the city, not the temple, that's a matter for Ezra, in Nehemiah, the rebuilding of the city and the walls of Jerusalem, the decree was given that that could go ahead. And it took [00:08:03] years to complete seven sevens. From the completion of the rebuilding of the city, until what is commonly known here as Palm Sunday, when the Lord Jesus presented himself as the Messiah at Jerusalem, an event which the diagram suggested was prophesied in Zechariah 9.9. The historical record given it in Matthew 21, the spiritual significance of it given in Colossians 2 verse 11, that being refused, being rejected, he was cut off. And that which was due to him, the Messiahship, kingship, honor, glory, was not given to him by his people at that time. He was [00:09:08] cut off and shall have nothing. When the time comes, when it is bestowed by the Father, the Son will enter into his millennial glory. Now, we did say then that we must leave until tonight, the last week of the 70, the unexpired week. Now, if you have sheet one there, you will notice that after the 69th week and before the 70th week begins, there is an indeterminate period. A period where we haven't got a number of weeks or years against it. Just a question mark. This is the period filled out by the gathering in those who should comprise the church of the [00:10:12] living God. The church period gathered in after week 69 ends and before week 70 begins. It used to be a regular question, how long is a piece of string? And the orthodox answer to that always was, it's the distance between its ends. Well, you can't grumble with that. Now, if you say to me, how long is the church period? I cannot give it in years, but I can say it's the distance between its ends. Now, at the beginning of the church period, at that end, chronologically, the beginning of it is marked by the inauguration of the Christian church by the descent of the Holy [00:11:05] Spirit on the day of Pentecost. The 50th day after Jesus our Lord was raised from among the dead. That's the beginning. The end of the period is the catching away of those who are Christ's at his coming. The translation, the rapture, the catching away, 1 Thessalonians chapter 4 verse 17. Now, likewise, I can give you a period for the last week and that's what we are going to think about. But I'm not going to be just as precise as that just for the moment, except to say this. The last week cannot begin before the rapture and that it will come to a climax, a [00:12:11] climactic end at the appearing in glory of our Lord Jesus Christ. So, we want to think tonight about that period between the rapture and the appearing. Now, at a bigger scale than was possible on Sheet 1, we will now move to Sheet 2 with David's help. Again, I think there should just be sufficient for one per couple and one for each other individual. While they are being distributed, I would only like to make one other general comment. If you look at your Bible again, [00:13:01] please. Chapter 7, as we know, gave God's view of the four Gentile world empires or kingdoms.

Now, after that and from the beginning of chapter 8, there are several clues, clear evidences, that things are beginning to come to a head. They are coming to a climax in the ways of God. Now, I want to pick out certain phrases. If you'll glance at the text and follow them down, I found at least about 21 of these phrases. Chapter 8, verse 17, towards the end of the verse, at the time of the end. Verse 19,

the last end. And again, at the time appointed, the end shall be.

[00:14:08] Verse 26, towards the end of the verse, shut thou up the vision, for it shall be for many days. Chapter 9, verse 26, towards the end of the verse, unto the end. Chapter 10, verse 1, the middle of the verse, the time appointed was long. Verse 14, I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days. Chapter 11, verse 27, the end shall be at the time appointed. Verse 29, at the time appointed.

[00:15:04] Verse 35, the time of the end, because it is yet for a time appointed. Verse 40, at the time of the end. Verse 4 of chapter 12, the time of the end. Verse 6, how long shall it be to the end? Verse 8, what shall be the end of these things? End of verse 9, the time of the end. Verse 13, go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days. We've been looking back. We've been looking into the historical past. About just over two and a [00:16:09] half thousand years ago, we've been reading about things that were said then, that were prophesied, that would happen. We've read of things that were happening then. We've read prophecies about things that would happen afterwards. Things that would happen shortly afterwards. Others that would happen after an interval of a few hundred years. But from chapter 8 onwards, Daniel is led to understand that instead of looking through the microscope at events about the time when he was alive and shortly after, that now he had to change the microscope and take the telescope into his [00:17:02] hand and he had to look into the distant future. Scriptural illustrations are always better than human ones, aren't they? It's as the servant of the Lord was told, let thine eye look right on, right to the end. And some of the things that we will be thinking about tonight happened in between the time Daniel lived and the time that the Lord Jesus came into the world. One or two of the things happened while the Lord Jesus was on earth and most of the things we are going to think about haven't happened yet. But they are just as sure to occur as the things that have already happened [00:18:03] because the same God that said they would happen and did happen in the past, it's the same God that says look forward, I will write history in advance, I will tell you what is going to happen in the future. We can be just as assured about the certainty of things in the future that God tells us about as we can when we read about past history. I hope by now, at least in a little way, you are learning to trust me. So far, Times of the Gentiles, Daniel's 70 weeks, we've tried to demonstrate that the answer to every question posed in Scripture is found in Scripture and it's [00:19:07] almost 100% true to say that everything we've looked at so far, we've gained by internal evidence from the Bible. Very rarely have we had to rely perhaps for a name here and there of historical persons that were the answer to things that God said would happen. But we've gone out of our way, perhaps taken too long over certain details, just to emphasise this point that it's Scripture, the Word of God, that gives us the answer to the all-important questions. Now, time does not permit reading all the small print tonight. I hope, having established a measure of goodwill, to build on that [00:20:06] foundation knowledge and to quickly trace through things which God says must shortly come to pass and gather them together as Scripture presents them. Now, an aid to that end will be the line diagram, which we look at for just a moment. But as we do, and as we go back home and read the Scriptures, we will find that certain individuals, important individuals, come to light and occupy our attention. There will be an individual called often in Scripture the beast. Now, we have to be careful there because we've been reading about several beasts. But we'll be thinking about the [00:21:06] beast, and to distinguish him from other beasts, we'll be talking about him as the Roman beast, a political beast. We'll also be thinking about a religious beast, an ecclesiastical beast, called in Scripture the Antichrist and the false prophet. And if we don't get too confused, we'll be talking about various kings, in particular one called the King of the North and one called the King of the South. And then another leader of a mighty nation called Gog, a leader called Gog.

And then the root cause of all that is evil and opposes God, Satan. And most of all, we must go [00:22:11] away with right impressions about the most important person of all, Christ himself, the Son of God. Now, first of all, we look at Sheet 2 of the 70 Weeks Prophecy. The left hand, the vertical line at the left-hand end of the page, if you hold the page horizontally so that you can read the reading, the writing the right way up, the first line is marked the rupture, 1 Thessalonians 4, 17. Now, I'm saying to you that Scripture may explain that Daniel's 70th week cannot begin [00:23:09] until the rupture has occurred. I put a question mark there for a possible gap between the rupture, the catching away of the church, and the beginning of week 70. Scripture doesn't exactly say that God's prophetic clock, which stopped when Christ presented himself as Messiah to the nation at Jerusalem, Scripture doesn't exactly say that God's prophetic clock will [00:24:06] immediately resume ticking, ticking away the minutes of week 70 as soon as the rupture is over. I cannot see any cause or possibility of lengthy delay. Some say a generation may pass. I cannot see that. What I can see from Scripture, 2 Thessalonians chapter 2, that coincident with the catching away of the Christian church, a double restraint will be removed upon the activities of men and Satan upon the earth. If you are so inclined, and if you can afford it, [00:25:09] you can nowadays buy cars with dual braking systems. Men are amazed by this, something you never been heard of before. Don't you believe it? God has had a double braking system on evil since the day of Pentecost. The Holy Spirit, a restraining power. The church, a restraining influence. Look again at 2 Thessalonians chapter 2. When the church is removed and the indwelling power of the Holy Spirit in that sense is also removed at the rupture, the double braking system will be off. I can't see it being very long before Satan and his hosts begin that immediate downward [00:26:08] spiral of evil. That will only end where God intervenes personally in the person of our Lord Jesus Christ, when he destroys his enemies with the brightness of his coming, and we'll come to that. But just to allow for however small a period for things to start moving once the double restraint is off, I have said that as a distinct matter there is the rapture as the end of the church period and there is the beginning of week 70 which cannot begin before the rapture. Form your own judgment as to whether or not there need be any delay from the one to the other. But certainly [00:27:04] when God says start moving, let the clock resume ticking away. From that point, the suggestion is that there is the unexpired 70th week of Daniel which still has to take its course. Now we have to use a little bit of common sense and application of our renewed minds, but it's not difficult at all. First of all, we can say scripture has affirmed that the first seven weeks lasted 7 7's 49 years.

The second section, 62 weeks, lasted 62 7's 434 years. And deducting those 483 years from 490 [00:28:15] leaves one week of seven years. That is sufficient for the Bible student, the unexpired week. But there's much more internal evidence than that if you look at the chart. If you look at the line marked the beginning of week 70, Daniel 9 verse 27 tells us that the time will come, and we look at the verse again, chapter 9, the time will come when a world leader will enter into a contract [00:29:03] with God's earthly people in Palestine. Look at chapter 9 again, verse 26, after the three score and two weeks shall Messiah be cut off and not for himself. Now this, the people of the prince, that shall come. The Gospels, the book of Acts, tell us that was the empire of Rome. Those who governed the land of Palestine when the Lord Jesus was here in the days of his flesh, they have the political responsibility for the murder of the Lord of Glory. The people of the prince that shall [00:30:01] come. But when we get to verse 27, and he, we've now moved from the people of the prince that shall come to the prince that shall come. So there is some leader from the Roman nation who will enter into a covenant with the many, the mass of the nation of Israel in the land at that time. Now move over please to Revelation chapter 17. We've already seen from the times of the Gentiles that the nation, the kingdom, the empire of Rome would pass into relative obscurity, and that's where it remains today. Revelation 17 verse 8, very illuminating verse. The beast, same one, that thou [00:31:06] sawest was and is not. Now notice the sequence. It was a power to be reckoned with, is not at the present

time, and is about to ascend out of the bottomless pit. The power is going to come again.

The Roman Empire will be a superpower again. Taking count of the fact that this is after chapter 4 verse 1 of the book of Revelation, again that illustrative portion speaking about of the carrying away of the responsible church whose history's been outlined in chapters 2 and 3, [00:32:01] chapter 4 verse 1, come up here. It's after the rupture that this nation begins to assert itself again. It owes the origin and source of its power to be satanic, out of the abyss, out of the bottomless pit. And its end will be, because God says so, it will go into perdition. Final judgment is its everlasting portion. Now, end of the verse, the beast that was and is not and yet shall be. Now we've looked at this 70-week prophecy and we've seen that the first 69 weeks have run their course. We are now in the interval suggested in verse 26, and we are now moving into verse 27, [00:33:11] that he, the prince that shall come, the leader of this nation which is brought back into power, he shall confirm a covenant, he shall make a bargain, enter into a contract with the majority, the godless majority of the people of Israel. Now then, look back to the line diagram, please. There is another vertical line which I call the midst of the week. And between the beginning of week 70 and the midst of the week, there are no notes in the middle. As far as I can see from [00:34:07] scripture, the first half of this last 70th week will be relatively uneventful. We don't read much about it. The Roman ruler, the prince of the same nation that crucified the Lord, the prince, the future leader of that nation will enter into a contract and the contract will be for seven years, for one week. But, chapter 9, verse 27, he shall confirm the covenant with the many for one week, for seven years. And in the midst of the week, he shall cause the sacrifice and the oblation to [00:35:08] cease. He shall break covenant. We're used to that. Browsing through this afternoon, I noticed a verse which is very, very topical. Turn over to chapter 11 and verse 27. We'll have to come back to this, but I'll say this even now about the Roman beast. Chapter 11, verse 27. These king's hearts shall be to do mischief and they shall speak lies at one table. How topical that is. World rulers having conferences, saying anything but what's in their mind and having no intention of keeping to any [00:36:06] bargains that they strike. How topical that is in the ways of men. But pick up the chart again. I will pass over the first week and come to the midst of the week where verse 27 is that having entered into a contract for seven years in the midst of the week, he shall break it. Now, pardon my simple arithmetic. If the week is seven years and it's the middle of the week when he breaks the contract, this means that half the week has still to go. Half of seven, three and a half. Now, so we are now saying that from the time the bargain is broken until the end of the week, which I've [00:37:02] suggested so far, is the appearing in glory of our Lord Jesus Christ, Christ shall appear. Hebrews 9 28 and many other verses. I'm saying that between the midst of the week and the appearing, this second half of the week will last three and a half years. Now, I'm on good ground in saying that, because if you look at the horizontal lines, this half week is referred to in a variety of ways. One rather graphic description is time, times and half a time. Daniel 7 25, Daniel 12 7, Revelation 12 14. Another way of describing it in Revelation 11 2 and 13 5 is to speak of the period 42 months. And then in Revelation 11 and 12, this half week is referred to as 1260 days. Bearing in mind that [00:38:17] the Jewish month is a 30-day duration, the 1260 days again equates to 42 months, three and a half years. The sums add up. The best antidote to any doubt about the inspiration of Scripture is to read it every day. And we find that Scripture substantiates the truth of God and it fits together like a glove. Well, here we have it, these various days. Let me say in passing, it's very significant to see which events are spoken of as being three and a half years, [00:39:09] times and half a time, which events are spoken of as lasting 42 months, and which periods are referred to as 1260 days. The same in aggregate, but a different emphasis. Seems to me that when it's speaking about the aggressive supremacy and overlordship of the enemies of God, God dismisses that three and a half years. When he speaks of the persecution that must come upon those who are faithful, he says, oh, you'll feel it. It'll last a long time. In fact, it'll last 42 months. But the visionary is led to consider the

constant, daily, momentary care of God for his suffering [00:40:07] people. He says, every day of that long period, your God will be with you 1260 years. Scripture is always exact. The emphasis is always appropriate. Now, towards the end, we shall look at these other periods. Daniel 12:11, by the way, these others all end at the same time. They begin at the same time, the midst of the week when the Roman beast breaks his contract. They begin at the same time. Since they all last the same time, they must end at the same time. I suppose that's what you mathematicians would call axiomatic. But there are two other periods beginning at the same [00:41:04] time. Daniel 12:11 talks about a period of 1290 days, an additional 30. Daniel 12:12 talks about another period called 1335 days. And if the Lord will, we'll come to them. But the main concentration is on what Scripture speaks of, this very, very difficult period for the godly minority of the people of Israel at that time, called in Jeremiah 30 and Daniel 12, the time of Jacob's trouble, Matthew 24, Revelation 7, the great tribulation, Isaiah 17, the day of grief and desperate sorrow. How graphic, how descriptive of the intense suffering, the searing pain to be endured by [00:42:08] those who are determined to be true to their God. That last week, it's going to be a busy time.

Those phrases we read, the time of the end, the end at the last, at the appointed time, everything is boiling up and will come to a head towards the end of that last week, that last half of the week. Glad I warned you to have a good night's sleep last night, because tonight might be a little [00:43:02] longer than usual. Read chapter 11 when you get home. You remember when we were thinking about the third world empire, the empire of Greece. First of all, under that great arch leader, the great horn, Alexander the Great. We read of his early sudden demise at the age of 32, historians tell us, how that vast empire was split into four major regions, north, south, east and west. Another reminder about how God rates the nations, how they interest him. Let [00:44:01] us refresh our memory. God's centre on earth is Israel. The proper stance for the people of God is to stand at Jerusalem, facing east, the direction from which the new day comes in, and everything is reckoned from there. Things that are east are in front of him, things that are west are behind him. That's why we learn which sea is which, and so on. But apart from the stance at Jerusalem, other nations are considered to be relevant according to their stance towards Jerusalem. Therefore, we have kings of this Greek nation. Alexander the Great's empire, [00:45:04] based on Athens originally, no doubt, was split after his decease into north, south, east and west.

Now, the Bible doesn't say much about the king of the east and the king of the west. Maybe they were important in history. They were not of prime importance to God because they had no direct lasting relationship with his earthly people. But the other two, the king of the north and the king of the south, Syria and Egypt at that time, they are spoken about much in scripture because what they did, and in particular to each other, very much affected God's earthly people. So what is [00:46:07] counted important to God is their relation to what Daniel calls the glorious land, the pleasant land. And if you look at chapter 11, you'll find that generation after generation, the king of the north and the king of the south were daggers drawn to one another. First reading of Daniel's 11 is very confusing. It says, the king of the north did this, the king of the south did that, the king of the north did that, the king of the south did that. And it's only on the third or fourth reading through that you begin to realize that these are nations characteristically opposed one to the other. [00:47:01] All was at war one with the other. Names aren't so vital of which king it was, but at various times in history, the king of the north attacks the king of the south, the king of the south attacks the king of the north. What is important to God and is of interest to us is that when one attacked the other, the battlefield was usually God's pleasant land, the land of Palestine. I suppose it's a bit like Flanders was in World War I. I suppose it's a bit like Kuwait has been in recent history, where one small nation in their land is made the battlefield for two strong powers which have [00:48:10] a headlong collision on their territory. And that's why in

chapter 11 we learn so much about the king of the north and the king of the south. But there will be a last king of the north and a last king of the south. And dear one of the causes for suffering by the faithful people of God in the land in the second half of Daniel's 70th week is because again the king of the north and the king of the south are at war one with the other. The king of the north gains the ascendancy and pushing [00:49:11] through the land of Israel, he pushes the king of the south, the king of Egypt, down through the pleasant land, round the corner into Egypt and into northern Africa, and the king of the north seems to be having things all his own way. Read the chapters and we get the detail. The king of the north, who was a horrible man, prefigured in history by another king of the north that [00:50:04] persecuted the people of God in the land and desecrated the temple. History gives us his name. And that was a partial fulfillment of Daniel chapter 9 and 11. But the zoom lens goes right on. And one of the causes of the suffering of the people of God is that the king of the north and the king of the south trample God's pleasant land underfoot and the king of the north pushes the king of the south back into his home territory. And he thinks he's almost there. And then we've read, tidings out of the north and the east trouble him. He hears of something that disturbs [00:51:03] him. Or read the detailed scriptures. I won't spoil it for you by referring to too much detail. But look for this. One of the reasons why God allows these Gentile nations, one after another, to have supremacy over the nation of Israel, one of the reasons that he disciplines his people is because even when all the four world empires have almost run their course, that the ungodly mass of the nation of Israel put themselves in the hands of one that chapter 11 calls the king. John's writings speak of him as the Antichrist. John in the Revelation speaks of him as the false [00:52:01] prophet. The high priest, the king, what a travesty of the priest king Melchizedek, the figure of our Lord Jesus Christ in his millennial glory. But the people will put their case in the hands of this religious beast, the second beast of Revelation 13. One of their own kind, an apostate Jew. He it is who on behalf of the people enters into this league, this contract, this bargain with the Roman beast. And it certainly seems that after having been overrun by the king of the north, pushing the king of the south into Egypt and into Africa, that the Antichrist, the king, appeals to Rome and said, come over and help us. We are in terrible [00:53:05] trouble. And we read that the Roman beast, the political beast, brings with his hosts and comes into Palestine and seems as though he's going to attempt to look after the people of God, the ungodly mass of them. Revelation tells us, Daniel suggests it, that the first judicial stroke of the Lord Jesus Christ when he appears is that he will enter into summary judgment with the Roman beast and the false prophet. Maybe that coincides with the 1260 days, [00:54:05] the appearing in glory of our Lord Jesus Christ. In any war, we can understand that there's a tremendous amount of debris to be cleared up. Ezekiel, Daniel, Revelation tell us that it'll take months to clear up the debris after this war, when the Lord Jesus Christ eventually puts down his enemies. So we can understand this breathing period, this clearing up period after the 1260 days, becoming 1290, then 1335. But I wouldn't complain at the suggestion that if on day 1260, Christ appearing in glory, the appearing as scripture speaks of it, deals summarily with [00:55:02] the beast and the false prophet. If it's the hearing of that that disturbs the king of the north, the final king of the north coming in from the north, he's now in Africa. He has tidings out of the north and east that trouble him. He comes back. He may well meet his end, also in judgment on day 1290. Now, the king, the apostate religious ruler of ungodly Israel at the time, has his overlord. He appeals to the Roman beast. The Roman beast has his overlord. We learn his power is derived from the abyss, the bottomless pit. The source of his power is satanic. Scripture also [00:56:03] indicates that the final king of the north, ferocious as he is, has another superpower behind him, Gog and the land of Magog. Scripture certainly seems to suggest that the last enemy that will be destroyed before the Lord Jesus sets up his kingdom in righteousness at the beginning of the world to come, of which scripture speaks, that the last enemy, the last army to be destroyed is Gog and Magog, which may take us to the 1335 days. However, we cannot end on such a note as that. Revelation 19, please. If you want to see details how of that very difficult period at the

end of week 70, where there's a time when from north, south, east, and west, all the hosts of the devil are against [00:57:08] the godly in Judah, read Zechariah 12, 13, and 14. But for the moment, let us read Revelation chapter 19. Let us refresh our hearts as well as our minds that while there are all these opposing forces, all these hosts against God and his people, the climax, the end, will come when the Lord Jesus Christ intervenes personally. And Revelation 19, verses 11 to 16, which I am now going to read, tell us about when and how he will do that. I take this to be the scriptural answer to the day 1260.

[00:58:05] And with this, I close. I saw heaven opened and behold a white horse and he that sat upon him was called faithful and true and in righteousness he doth judge and make war. His eyes were as a flame of fire and on his head were many crowns and he had a name written that no man knew but he himself and he was clothed with a vesture dipped in blood and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with it he should smite the nations and he shall rule them with a rod of iron and he treadeth the winepress of the fierceness and wrath of Almighty [00:59:06] God and he hath on his vesture and on his thigh a name written King of Kings and Lord of Lords. Amen.