

II Thessalonians 2:1–9

II Thessalonians 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

IF there is anything the Christian should know, it is that he will one day be gathered together unto the Son of God—that one of the grand purposes for his salvation is to eternally abide with the Savior.¹ This reality will fully be realized when Jesus returns to escort to heaven all who have believed upon Him.

It is worth noting that one of the great reasons that many people do not truly believe in heaven is that the “heaven” they hope themselves to one day enter does not have Jesus Christ as the center of their hope. Hence, it is impossible to truly believe in something that is not itself real. This is why not until a man possesses true faith in God’s Son will he then be able to hold the realistic hope of heaven in his heart. In truth there exists no heavenly existence or afterlife that is not directly related to the Son of God. Hence, if a man has never come to possess true faith in Jesus Christ, then it will prove impossible for him to truly believe in heaven—simply because without connection to the Son of God, it does not exist. *He that hath the Son hath life; and he that hath not the Son of God hath not life* (I John 5:12).

II Thessalonians 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

The apostle is comforting the Thessalonians in his second epistle, assuring them that the day of the Lord, or Christ’s return to the earth, had not come nor could come until other biblical events manifested themselves. No doubt, these events were both the apostasy of the church and the appearance of the *man of sin*. Therefore Jesus Christ would not return to the earth to gather His people unto Himself until these two great tragic events had become realities in the world.

(Ellicott’s Commentary for English Readers, II Thess. 2:2) As that the day of Christ is at hand— ... Probably the form which the false doctrine at Thessalonica was beginning to take was that the day of the Lord had already set in, thus confusing the whole idea of a personal, visible Advent, just as, at a later period, Hymenæus and Philetus confused the true doctrine of resurrection by affirming that it was already past (2Timothy 2:18²). St. Paul not only denies vigorously that the day is come, but proceeds in the next verse to show that the signs of its approach are not yet exhibited.

II Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away

¹ *I Thess. 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

John 14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

² *II Tim. 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*

first, and that man of sin be revealed, the son of perdition;

Concerning the second coming of the Lord Jesus Christ and the churches gathering together unto Him, we learn a very significant truth—that this great biblical event cannot occur and cannot transpire until there first commences a great *falling away* from the faith, directly influenced by the revealing of the *man of sin*, the great proponent of sin.

(*Ellicott's Commentary for English Readers*, II Thess. 2:3) *That man of sin.*—It is not absolutely certain from the Greek, but the context makes it tolerably clear that the “Man of Sin” is the head and centre of the Apostasy itself, and does not form a separate movement from it. The “Man of Sin,” then, will have at one time formed (or will still profess to form) part of the Christian Church, and the Apostasy will culminate in him. . . . The phrase, “the Man of Sin,” might, perhaps, be only a poetical personification of a movement, or of a class of men, or of a succession of men (as, e.g., Psalm 89:22; Revelation 2:20; Revelation 17:3);³ but the analogy of the parallel passages in Daniel 8, 11 leads rather to the supposition that St. Paul looked for the coming of some actual individual man who should be the impersonation of the movement of Apostasy. The genitive (see Note on 1 Thessalonians 1:3⁴) is like a forcible epithet: “A man so wicked that, bad as other men are, wickedness should be his mark by which he is distinguished from all others; a man who belongs to sin, in whom the ideal of sin has become realised and incarnate.” What kind

of sin will be most prominent in him is not expressed in the word itself; but the context points clearly to that which is, in fact, the crowning sin—spiritual pride and rebellious arrogancy (Ephesians 6:12⁵).

When sin (led by the *man of sin* deceptively leading mankind to sin) reaches its peak then, and not before, the promised Messiah will return. Hence, only after the *man of sin* is revealed in the world and sin is willingly embraced as righteousness will the Son of God appear in heavenly glory to destroy both the son of perdition and all who have followed him. The apostle therefore strongly proclaims that the day of the Lord cannot come until there is first a great *falling away* from the faith, coinciding with the *man of sin* being revealed in the world.

No doubt there were at the time many foolish thoughts and suppositions concerning Jesus' return and the beginning of the day of the Lord. Yet when Jesus' disciples asked the Lord when He would restore the kingdom to Israel,⁶ His reply was *It is not for you to know the times or the seasons, which the Father hath put in his own power* (Acts 1:7). Certain things like the times and seasons when biblical prophecy will be fulfilled are not intended to be specifically known by anyone, including God's chosen. These secret things are hidden in the mind of God⁷ until their appointed time for fulfillment. *But of that day and hour knoweth no man,*

3 Ps. 89:22 *The enemy shall not exact upon him; nor the son of wickedness afflict him.*

Rev. 2:20 *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

Rev. 17:3 *So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.*

4 I Thess. 1:3 *Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*

5 Eph. 6:12 *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

6 Acts 1:6 *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

7 Deut. 29:29 *The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*

no, not the angels of heaven, but my Father only (Matt. 24:36). In respect to the day and the exact time of Jesus' return to the world in the Father's glory and the time of the man of sin's entrance into the world, Scripture reveals that no man knows but the Father. This is why it is a waste of good Christian energy to search for something that God has said cannot be known until the time of its fulfillment. It is enough for the people of God to concern themselves with things that have been revealed instead of foolishly inquiring about divine mysteries not purposed for any man to presently know. So although Christians should anticipate the day of the Lord and its approach, nothing beyond this will prove profitable—simply because the things the Lord wishes to be kept secret are past finding out. They are beyond all human reach, and no man can come to know them through any human ability or investigation by himself. *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* (Rom. 11:33).

(McKnight qtd. in *Benson Commentary*, Rom. 11:33) Men are not capable of penetrating into the depths of the divine wisdom, because revelation hath made known only what God hath willed, and said, and done, without disclosing the reasons either of his general or his particular conduct. The knowledge of whatever is above our present childish conceptions is to be sought for, not here, but in the future state.

Human curiosity has done more to damage faith than to strengthen it. This is why the Thessalonians were instructed to let no man deceive them by claiming to know things that God has said cannot be known,

lest human thought replace divine revelation—revelation also that is only partially revealed at the present time.

With all great movements of evil, which is what this final apostasy from the faith will be, there needs to be a figurehead, someone for sinners to congregate around who will validate their sinful desires. This someone is revealed in prophecy as the *man of sin ... the son of perdition*. This spiritual imposter will have a direct relationship with Satan and will assume the top position of what was previously thought to be Christ's church. He will possess no shame in rejecting the Godhead and will assert himself as the new ruler of man. He is termed *antichrist* because he is the embodiment of sin, positioning himself against Him who died to remove sin and introduce true righteousness to the world.

(*Ellicott's Commentary for English Readers*, II Thess. 2:3) *A falling away . . .* "That falling away" must undoubtedly imply that the persons so apostatising had formerly held (or, perhaps, still professed to hold) the Christian faith: men cannot fall from ground which they never occupied. This vast and dreadful Apostasy (see Luke 18:8),⁸ so clearly and prominently taught of to the ancient Church, and so mysterious to us, is further defined by the following words, as the Apocalypse or Manifestation of the Man of Sin. Of this revelation of Antichrist the same word (apocalypsis) is used which is often used of Christ, as, e.g., 2Thessalonians 1:7; Luke 17:30;⁹ and thrice in St. Peter; so that we may expect to recognise him when he comes as clearly as we shall recognise Christ. The conception of the Antichrist is not merely that of an opponent of the Christ, but of a rival Christ: there is a hideous parallelism between the two.

⁸ Luke 18:8 *I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

⁹ II Thess. 1:7 *And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,*

Luke 17:30 *Even thus shall it be in the day when the Son of man is revealed.*

The Dead Shall Rise

In the history of the world we have seen figures who have manifested themselves as shadows of the Antichrist, Hitler and the Third Reich being the most recent. But no matter how many in history have attempted to take on the role of human ruler of the world, not until the man of sin's appearance will any be successful.

The war that will be the result of the Antichrist's rise in worldly influence will be directed against heaven itself.¹⁰ The casualties of this coming prophetic spiritual conflict will dwarf previous human world wars, like World War II, in which an estimated forty to fifty million people died.¹¹ In regard to the day of the Lord and its dreadful death toll, unless this day is shortened through God's intervention, no human life could be saved. *And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened* (Matt. 24:22). So regardless of the violence that has been

observed on the earth, created by human war, the day of the Lord and the Antichrist's rise to power will bring pain and punishment beyond anything this world has ever experienced. Hence, so dramatic in violence will the day of the Lord be that unless it is shortened, not one person would be able to survive. This day, though estimates are varied, perhaps as many as half of the world's entire population will perish during the Antichrist's ascension to assume the role of playing God in the world.¹² But in contrast to the rise of evil and the ascent of the *man of sin*, Jesus will return to the earth and assume His rightful position as God's heir of all things.¹³ Ultimately evil will not be allowed to reign, because the God of the heavens,¹⁴ Who is Himself only good, will not let it. Therefore, at God's appointed time, which no man now knows, Jesus Christ will return to assert heavenly power, to eternally remove sin from the world, and to destroy its new satanic representative.¹⁵

10 Rev. 13:6-7 *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

Rev. 17:12-14 *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

11 *Encyclopaedia Britannica*: "An estimated 40,000,000 to 50,000,000 people died during World War II. Among the Allied powers, the U.S.S.R. suffered the greatest total number of dead: perhaps 18,000,000. An estimated 5,800,000 Poles died, which was 20 percent of Poland's prewar population. About 298,000 Americans died. Among the Axis powers, there were about 4,200,000 German deaths and about 1,972,000 Japanese deaths."

12 Rev. 6:7-8 *And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

Rev. 9:15 *And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.*

Rev. 9:18 *By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.*

13 Heb. 1:2 *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*

14 Deut. 10:14 *Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.*

15 Rev. 11:15-17 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

¹⁶*And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

II Thessalonians 2:4 *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*

Here we observe the spiritual hubris, arrogance, and pride of the *man of sin* as he will ostentatiously assume the position of God. Because of his jealousy toward the one true God, he will allow no one but himself to be worshiped and adored.¹⁶ In the Antichrist's eye no one is worthy of worship above himself; therefore, he will not tolerate any who reject his newly instituted religious system. There will then exist, at least from a human standpoint, but one religion, and the *man of sin* will oversee and enforce it as the new religion of the world. Very likely this evil one will remove not only all Christian worship, including every institution or church that promotes faith in Jesus Christ, but also all other forms of worship. And just as the types of the Antichrist in the past have sought to assert themselves above all in the world, so will the *man of sin* follow their pattern of evil.

(Jamieson-Fausset-Brown Bible Commentary, II Thess. 2:4) The previous world kingdoms had each one extraordinary person as its representative head and embodiment (thus Babylon had Nebuchadnezzar, Da 2:38,¹⁷ and; Medo-Persia had Cyrus; Greece had Alex-

ander, and Antiochus Epiphanes, the forerunner of Antichrist); so the fourth and last world kingdom, under which we now live, shall have one final head, the concentrated embodiment of all the sin and lawless iniquity which have been in pagan and papal Rome.

To set the context of the *man of sin's* place in biblical prophecy and how he will precede the coming of the Lord Jesus Christ, it is important to at least briefly consider the four Gentile kingdoms that Daniel prophesied would lead to the Son of God's appearance in the world. Daniel 2 reveals the images that Nebuchadnezzar saw in his dream, symbolizing the great Gentile kingdoms that would arise, beginning with his own, but would ultimately end with the *Ancient of days*,¹⁸ representing the final kingdom, which shall be ruled and overseen by the *Son of man*.¹⁹

Daniel 2:31–44 *Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.*

³² *This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,*

³³ *His legs of iron, his feet part of iron and part of clay.*

³⁴ *Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.*

Rev. 19:15–16 *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 God.* ¹⁶ *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*
16 Rev. 13:15 *And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

Rev. 20:4 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*

17 Dan. 2:38 *And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*

18 Dan. 7:9 *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*

19 Dan. 7:13 *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

³⁵ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

³⁶ This is the dream; and we will tell the interpretation thereof before the king.

³⁷ Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

³⁸ And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

³⁹ And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

⁴¹ And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

⁴² And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

⁴³ And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

⁴⁴ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but

it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

(Matthew Henry's Concise Commentary, Dan. 2:44) This image represented the kingdoms of the earth, that should successively rule the nations, and influence the affairs of the Jewish church. 1. The head of gold signified the Chaldean empire, then in being. 2. The breast and arms of silver signified the empire of the Medes and Persians. 3. The belly and thighs of brass signified the Grecian empire, founded by Alexander. 4. The legs and feet of iron signified the Roman empire. The Roman empire branched into ten kingdoms, as the toes of these feet. Some were weak as clay, others strong as iron. Endeavours have often been used to unite them, for strengthening the empire, but in vain.

In Daniel 7 the four kingdoms are represented by great beasts coming from the sea.

Daniel 7:1–4 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

² Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

³ And four great beasts came up from the sea, diverse one from another.

⁴ The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

For the sake of simplicity, we have included from Benson's Commentary the primary characteristics of these beasts, or kingdoms, that arise from the sea. The first is that which is represented as a *lion*.

(Benson Commentary, Dan. 7:4) *The first was like a lion*—The Chaldean or Babylonian

empire: compared to the head of gold, the chief of metals, in the image represented to Nebuchadnezzar in his dream, Daniel 2:32; Daniel 2:37–38,²⁰ is here represented as a lion, the king of beasts. . . . It is represented as having eagles' wings, to denote the extent and rapidity of its conquests, that empire being advanced to its height within a few years, by the conduct and arms of one single person, namely, Nebuchadnezzar. *I beheld till the wings thereof were plucked*—Or, torn out, as מרייתו may be rendered: that is, it was checked in its progress by frequent defeats, and rendered unable to make further conquests. Its wings were beginning to be plucked at the time of the delivery of this prophecy; for at this time the Medes and Persians were encroaching upon it. Belshazzar, the king now reigning, was the last of his race; and in the seventeenth year of his reign Babylon was taken, and the kingdom transferred to the Medes and Persians.

Daniel 7:5 *And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.*

The second kingdom represented in Daniel's prophecy is like that of a *bear*—a kingdom that would arise and devour much flesh and like a bear would ravage the world.

(Benson Commentary, Dan. 7:5) *And behold another beast like a bear*—This is the kingdom of the Medes and Persians, who, for their cruelty and greediness after blood, are compared to a bear, which is a most voracious and cruel animal. Bochart recounts several

particulars wherein the Persians resembled bears; but the chieflikeness consisted in what has been just mentioned, and this likeness was principally intended by the prophet, as may be inferred from the words of the text, *Arise, devour much flesh*. A bear, saith Aristotle, is an all-devouring animal; and so the Medo-Persians were great robbers and spoilers, according to Jeremiah 51:48; Jeremiah 51:56;²¹ see Bishop Newton and the note on Isaiah 13:18.²² *And it raised up itself on one side*—Some think the allusion is to the eastern quarter of the world, from whence the Persians came; others, to the elevation of the Persians above the Medes and Babylonians, which three powers are conceived to be meant by the *three ribs* in the mouth of the bear: but Sir Isaac Newton and Bishop Chandler, with great propriety, explain them as signifying the kingdoms of Babylon, Lydia, and Egypt, which were conquered by it, but were not properly parts and members of its body. They might be called *ribs*, as the conquest of them much strengthened the Persian empire; and they might be said to be *between the teeth of the bear*, as they were much grinded and oppressed by the Persians.

Daniel 7:6 *After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.*

The third kingdom represented in Daniel's dream is that likened to a *leopard*. This kingdom would be marked by its speed and swiftness to conquer the earth.

(Benson Commentary, Dan. 7:6) *After this I beheld, and lo, another like a leopard*—“This third kingdom is that of the Macedonians, or

20 Dan. 2:32 *This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, Dan. 2:37–38 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.* ³⁸*And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.*

21 Jer. 51:48 *Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.*

Jer. 51:56 *Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompences shall surely requite.*

22 Isa. 13:18 *Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.*

Grecians, who, under the command of Alexander the Great, overcame the Persians, and reigned next after them; and it is fitly compared to a *leopard* upon several accounts. The leopard is remarkable for swiftness, and Alexander and the Macedonians were amazingly swift and rapid in their conquests. The leopard is a spotted animal, and so was a proper emblem, according to Bochart, of the different manners of the nations which Alexander commanded; or, according to Grotius, of the various manners of Alexander himself, who was sometimes merciful, and sometimes cruel; sometimes temperate, and sometimes drunken; sometimes abstemious, and sometimes incontinent. The leopard, as Bochart observes, is of small stature, but of great courage, so as not to be afraid to engage with the lion and the larger beasts; and so Alexander, a little king, in comparison, of small stature too, and with a small army, dared to attack the king of kings, that is, Darius, whose kingdom was extended from the Ægean sea to the Indies. *Which had upon the back of it four wings of a fowl*—The Babylonian empire was represented with *two* wings, but this is described with *four*. For, as Jerome says, nothing was swifter than the victories of Alexander, who ran through all the countries from Illyricum and the Adriatic sea to the Indian ocean and the river Ganges, not so much fighting as conquering; and in *six* years (he should have said in *twelve*) subjugated part of Europe and all Asia to himself. *The beast had also four heads*—To denote the four kingdoms into which this same third kingdom should be divided, as it was after the death of Alexander, among his four captains; Cassander reigning over Macedon and Greece, Lysimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria. *And dominion was given to it*—Which shows, as Jerome observes, that it was not owing to the fortitude of Alexander, but proceeded from the will of the Lord. And, indeed, unless he had been directed, preserved, and assisted by the mighty power of God, how could Alexander, with thirty thousand men, have overcome Darius with six hundred thou-

sand, and in so short a time have brought all the countries, from Greece as far as to India, into subjection.”—Bishop Newton.

Daniel 7:7–8 *After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*

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

The fourth beast in Daniel’s prophecy has no name nor does it share in any likeness to an animal. It is said simply to be a *beast*, separate and distinct as well as greater in might than all the previous kingdoms and kings who reigned before it.

(*Benson Commentary*, Dan. 7:7) *Behold a fourth beast*—This *fourth kingdom* can be no other than the Roman empire, which answers this emphatical description better than any of the former kingdoms. *Dreadful, and terrible, and strong exceedingly*—And therefore compared to iron, Daniel 2:40.²³ *It devoured and brake in pieces*—It spread its arms and its terrors to a much greater extent than any of the preceding powers, and entirely subdued all the remains of the former kingdoms, and all the nations that had been subject to them. It reduced Macedon into a Roman province about one hundred and sixty-eight years, the kingdom of Pergamus about one hundred and thirty-three years, Syria about sixty-five years, and Egypt about thirty years, before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very usual

²³ Dan. 2:40 *And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*

figure, be said to *devour the whole earth, to tread it down and break it in pieces*; and become, in a manner, what the Roman writers delighted to call it, “The empire of the whole world.” The words of Dionysius Halicarnasus are very apposite to this subject. “The city of Rome,” says he, “ruleth over all the earth as far as it is inhabited, and commands all the sea, not only that within the Pillars of Hercules, but also the ocean, as far as it is navigable; having first and alone, of all the celebrated kingdoms, made the east and west the bounds of its empire, and its dominion hath continued longer than that of any other city or kingdom.” *And it was diverse from all the beasts that were before it*—This is intimated by its having no name, being more cruel and horrid than any sort of beast whatever; and the Roman power was so multiform, that it could not be pointed out by any one species of resemblance. And it was different from all kingdoms in its republican form of government, its greatness, length of duration, and extent of dominion. But its chief distinction consisted in its having ten horns, which we find at Daniel 7:24²⁴ are ten kings or kingdoms: see also Revelation 17:12.²⁵ And these answer to the ten toes of the image, Daniel 2:42.²⁶ The empire continued in its greatness till the reign of Theodosius the Great, and soon afterward the partition happened, and the broken form remained, for the ten kingdoms were to be no more united, till the Ancient of days should come.

We live in the time described in Daniel’s prophecy in which the *ten horns*, or ten kings and kingdoms, will soon arise from the remnants of the Roman Empire. But this time cannot come until the little horn, which has a *mouth speaking great things*, rises to preeminence in Christ’s church, and then the world unites and unifies itself through his leadership against the true ruler of man, the Lord and His Christ.

Daniel 7:9–10 *I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.*

¹⁰ *A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.*

In the next part of Daniel’s prophecy we see what can be considered a length of time before the appearance of the *Ancient of days*, who is none other than the Son of God, who will overthrow, conquer, and ultimately judge the entire world. His heavenly spiritual reign will far exceed, both in extent and power, that of any other of the great world governments before Him. His kingdom is of God, and as such it cannot be moved, nor will it ever be overthrown.

(Barnes’ Notes on the Bible, Dan 7:9) *I beheld*—“I continued looking on these strange sights, and contemplating these transformations.” This implies that some time elapsed before all these things had occurred. He looked on until he saw a solemn judgment passed on this fourth beast particularly, as if God had come forth in his majesty and glory to pronounce that judgment, and to bring the power and arrogance of the beast to an end. ... *And the Ancient of days did sit*—Was seated for the purposes of judgment.

(Barnes’ Notes on the Bible, Dan 7:10) *A fiery stream issued and came forth from before him*—Streams of fire seemed to burst forth from his throne. Representations of this kind

²⁴ Dan. 7:24 *And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

²⁵ Rev. 17:12 *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

²⁶ Dan. 2:42 *And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.*

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abound in the Scriptures to illustrate the majesty and glory of God. Compare Revelation 4:5, "And out of the throne proceeded lightnings, and thunderings, and voices." Exodus 19:16; Habakkuk 3:4; Psalm 18:8.²⁷

(*Ellicott's Commentary for English Readers*, Dan 7:10) *The books*—i.e., the unerring record of man's thoughts, words, and deeds, which is written in the unfailing memory of God. (Comp. Exodus 32:32; Psalm 56:8; Psalm 69:28; Isaiah 4:3; Malachi 3:16.)²⁸

Daniel 7:11–14 *I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*

¹² *As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.*

¹³ *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

¹⁴ *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

The majority of Daniel's prophecy has been fulfilled. What Daniel prophesied

about Babylon, Medo-Persia, and Greece, and part of his prophecy regarding Rome's rule, is now recorded as world history. All that is left now is for the *little horn* with a *mouth speaking great things*, issuing forth from the *fourth beast* (the remnants of Rome's influence), to exercise authority in the world. This is the *antichrist*, the *man of sin*, the *son of perdition*. It is he who makes *war with the saints, and prevailed against them* before the great day of the Lord's return and Christ's final victory over all things evil, both human and satanic.

Daniel 7:19–21 *Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; ²⁰ And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.*

²¹ *I beheld, and the same horn made war with the saints, and prevailed against them;*

So much of an impact did Daniel's sight of the fourth beast, and its unholy terror make upon Daniel that he desired and sought the Lord for greater understanding of the vision.

²⁷ *Exod. 19:16* And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

Hab. 3:4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.

Ps. 18:8 There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

²⁸ *Exod. 32:32* Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Ps. 56:8 Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

Ps. 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.

Isa. 4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

Mal. 3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

(Barnes' Notes on the Bible, Dan. 7:19) *Then I would know the truth of the fourth beast—I desired to know particularly what was symbolized by that. He appears to have been satisfied with the most general intimations in regard to the first three beasts, for the kingdoms represented by them seemed to have nothing very remarkable. But it was different in regard to the fourth. The beast itself was so remarkable—so fierce and terrific; the number of the horns was so great; the springing up of the little horn was so surprising; the character of that horn was so unusual; the judgment passed on it was so solemn; and the vision of one like the Son of man coming to take possession of the kingdom—all these things were of so fearful and so uncommon a character, that the mind of Daniel was peculiarly affected in view of them, and he sought earnestly for a further explanation. In the description that Daniel here gives of the beast and the horns, he refers in the main to the same circumstances which he had before described; but he adds a few which he had before omitted, all tending to impress the mind more deeply with the fearful character and the momentous import of the vision; as, for instance, the fact that it had nails of brass, and made war with the saints.*

Ultimately it is that time, when the fourth beast and/or the remnants of it make war against the saints, that sets the stage for the *Ancient of days* sending the *Son of man* to usher in God's heavenly kingdom.

Daniel 7:22–27 *Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

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

²⁴ *And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be*

diverse from the first, and he shall subdue three kings.

²⁵ *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

²⁶ *But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.*

²⁷ *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

This last dominion, or last power, that will exert itself over the world's inhabitants *shall devour the whole earth, and shall tread it down, and break it in pieces* (v. 23). The *ten horns* that come out of *this kingdom* are *ten kings that shall arise*, and one will be more predominant than the others. This *little horn*, the *man of sin*, will make war with the saints and prevail against them, ushering in the return of the Lord Jesus Christ in glory. Ultimately it is the *Son of man* who will be given *dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed* (v. 14).

The rebellion orchestrated by the *little horn* will be a universal condemnation of God's laws.²⁹ Led by him and the apostasy that began in Genesis when Adam and Eve departed from God's Word, both sin and rebellion against God will grow until it has engulfed the entire world. This is why a great majority of this world's in-

²⁹ Dan. 7:25 *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times*

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habitants will freely and willingly join themselves to the *man of sin* and his rebellion against God. But in the end the Lord will overcome the devil, who has sought since the beginning to lead man into sin. This will be accomplished by Jesus Christ, God's only true begotten Son, who by the power, might, and spiritual authority given to Him by God will usher in with force the kingdom of God.³⁰

II Thessalonians 2:5 Remember ye not, that, when I was yet with you, I told you these things?

Here the apostle reminds the Thessalonians that all he has revealed concerning both the return of the *Son of man* and the *man of sin*, whom He will destroy, he had previously instructed them in. Paul's revelations therefore were not new to the Thessalonians but were purposed only to remind them not to be deceived by false prophets and prophecies, which implied, or flat-out said, that the day of the Lord was already upon them.

(Barnes' Notes on the Bible, II Thess. 2:5) Remember ye not, that, when I was yet with you, I told you these things?—The whole subject of the second coming of the Saviour seems to have constituted an important part of the instructions of Paul when at Thessalonica. He now refers them to what he had told them respecting the great apostasy, to show that his views had not changed, and that he did not mean to have them understand that the world would soon come to an end. He had stated these things to them implying that a considerable interval must elapse before the Saviour would appear.

and the dividing of time.

³⁰ Rev. 11:15 *And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.* I Cor. 15:24–25 *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.* ²⁵ *For he must reign, till he hath put all enemies under his feet.*

³¹ Dan. 2:36–45 *This is the dream; and we will tell the interpretation thereof before the king.* ³⁷ *Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.* ³⁸ *And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.* ³⁹ *And after thee shall arise*

II Thessalonians 2:6 And now ye know what withholdeth that he might be revealed in his time.

Much has been written about this verse, and many have speculated about the power that is said to withhold the Antichrist's arrival on the earth. As with many other things, the simplest explanation is often the most logical one. That which then withholds the Antichrist's emergence in the world and his rise to power is none other than God Himself. Thus, if the Thessalonians were troubled about the false and misleading prophecies of the day, they needed only to be reminded that the God of the heavens remains in total and complete control of all coming world events. It is the Lord Who sets up both kings and kingdoms, and it is He also who tears them down once His purposes have been fulfilled. *And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding* (Dan. 2:21).

(Barnes' Notes on the Bible, Dan. 2:21) And he changeth the times and the seasons—The object of this is to assert the general control of God in reference to all changes which occur. The assertion is made, undoubtedly, in view of the revolutions in empire which Daniel now saw, from the signification of the dream, were to take place under the Divine hand. Foreseeing now these vast changes denoted by different parts of the image Daniel 2:36–45,³¹ stretching into far-distant times, Daniel was led to ascribe to God the control over "all" the revolutions which occur on earth.

Ultimately, then, it is God and His divine purposes that withhold the Antichrist's appearance in the world—teaching us that even evil is subject to divine will and cannot freely operate until God has purposed it should.

II Thessalonians 2:7 *For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.*

The *mystery of iniquity* is that concealed spiritual force that seeks to advance sin and rebellion in the earth. This satanic power can be observed in all worldly governments, in misleading media, and in many other places where sinners hold an extensive amount of worldly influence. And though these devilish forces are not as widespread as they will one day be, make no mistake about it—the *mystery of iniquity* is absolutely and without a doubt presently at work in the world today. Because Satan's work is to advance sin, it remains a secret and mysterious work as the devil has forever sought to deceive man through stealth and subtlety. *Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?* (Gen. 3:1). Practically, there is the *mystery of godliness*,³² which has di-

rect relationship to Jesus Christ, and the *mystery of iniquity*, which is the hidden influence of sin as it spreads and secretly influences the world, culminating in the Antichrist's appearance to then lead a human revolution against God.

(Benson Commentary, II Thess. 2:7) *For the mystery of iniquity*—There is a mystery of iniquity as well as of godliness, the one in direct opposition to the other. The expression, *a mystery*, in the Scripture sense of it, is something secret or undiscovered. See note on Ephesians 1:9.³³ *The mystery of iniquity*, therefore, is a scheme of error, not openly discovered, whose influence is to encourage iniquity. *Doth already work*—*Ἐργεῖται, worketh inwardly*, in men's minds, or in the church, and perhaps also secretly. The seeds of corruption were sown, but they were not yet grown up to any maturity: the leaven was fermenting in some parts, but it was far from having yet infected the whole mass. To speak without a figure, the apostle means that the false doctrines and bad practices, which he foresaw in after times would be carried to a great height by the power which he denominates the *man of sin*, were already operating in the false teachers, who then infested the church.

II Thessalonians 2:8 *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.⁴⁰ And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.⁴¹ And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.⁴² And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.⁴³ And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.⁴⁴ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.⁴⁵ Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

³² I Tim. 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

³³ Eph. 1:9 *Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:*

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Regardless of whatever false glory, power, and deceptive influence the *man of sin* may accumulate during his brief reign, it will quickly be dissolved when *the Lord Jesus* comes in the power and glory of God.³⁴ Whatever delusions the Antichrist has tricked both himself and the world into believing will be absolutely absolved at Christ's return—simply because at this time both the counterfeit and the genuine will be examined side by side, and all the world will see, albeit too late for most, how foolish any were who trusted in one who possessed only an illusion of heavenly might, and that He Whom heaven will reveal actually possesses it. This will be seen to be true when He Who does possess divine power and might then consumes with *the spirit of his mouth* and the *brightness of his coming* him who could only falsely project it. Ultimately Satan's counterfeit Christ, the Antichrist, will never be able to match the power and glory of God's true Christ.

The Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. In the end, the Word of God on the lips of the Son of God, accompanied by the brightness of His coming, will consume and destroy the *man of sin*. Good will overcome evil,³⁵ and light will be proven to be so much greater than darkness. Jesus Christ, therefore,

will destroy with the brightness of His coming in glory the *man of sin*, who at this time will have deceived the greater part of the world.³⁶

(*Benson Commentary*, II Thess. 2:8) *and shall destroy with the brightness of his coming* ... literally, the bright shining of his coming, and means that, as darkness is dispelled by the rising of the sun, so the mystery of iniquity shall be destroyed by the lustre with which Christ will cause the true doctrine of the gospel to shine.

(*Jamieson-Fausset-Brown Bible Commentary*, II Thess. 2:8) *with the brightness of his coming*—Greek, “the manifestation, (or appearance) of His presence”: the first outburst of His advent—the first gleam of His presence—is enough to abolish utterly all traces of Antichrist, as darkness disappears before the dawning day.

The Scripture speaks of Jesus' appearance as possessing a brilliant countenance likened to the sun. The book of Revelation gives us valuable insight into the glorious celestial light, now possessed by the ascended Son of God: *And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet*

34 Matt 16:27 *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

Mark 8:38 *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*

35 Rev. 20:10–15 *And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.* ¹¹ *And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.* ¹² *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.* ¹³ *And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.* ¹⁴ *And death and hell were cast into the lake of fire. This is the second death.* ¹⁵ *And whosoever was not found written in the book of life was cast into the lake of fire.*

36 Rev. 13:14 *And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.*

like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength (Rev. 1:13–16).

So bright, illuminating, and beautiful is the Son of man's countenance that it is likened to the sun shining in full strength. It is this light of God's Son, the Lord's true Christ, coupled with the Word of His mouth, that will eventually eradicate, either by spiritual sacrifice³⁷ or spiritual might, all sin in the world.

(Barnes' Notes on the Bible, Rev. 1:16) *Was as the sun shineth in his strength*—In his full splendor when unobscured by clouds; where his rays are in no way intercepted. Compare Judges 5:31; "But let them that love him (the Lord) be as the sun when he goeth forth in his might"; 2 Samuel 23:4, "And he shall be as the light of the morning, when the sun ariseth, even a morning without clouds"; Psalm 19:5, "Which (the sun) is as a bridegroom coming out of his chamber, and rejoyceth as a strong man to run a race." There could be no more striking description of the majesty and glory of the countenance than to compare it with the overpowering splendor of the sun.

II Thessalonians 2:9 *Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

Here the apostle confirms to the Thessalonians that the coming of the *man of sin* is directly linked to the *working of Satan*. Actually, the devil has no true inherent spiritual power and authority; thus, he must resort to deception and lies to maintain his influence over man. The *man of sin's*—Satan's—progeny will do the same. Like Satan, the *son of perdition* will possess only the illusion of power, signs, and/or miracles. Ultimately Satan's real power resides in his deceiving people to execute his will. Since he has no *true* power, then men are deceived to do his dirty work for him. Therefore, no Christian should ever be afraid or fearful of Satan, simply because the only true spiritual power that Satan possesses is the power and ability to deceive,³⁸ which will ultimately be proven ineffective when God's new sons are filled with the Lord's own Holy Spirit, thereby enabling them to discern between truth and error as well as light and darkness. For this reason the Antichrist will not deceive the true followers of Jesus Christ, simply because the Holy Spirit, which is Christ within them,³⁹ will prohibit it.

37 Heb. 9:26 *For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

38 II Cor. 11:14 *And no marvel; for Satan himself is transformed into an angel of light.*

Rev. 20:3 *And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

39 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

