

Comments on The Book of Daniel by Clarence Larkin

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**Note: Page number references are as they are in
Clarence Larkin's Hard Cover Book
unless otherwise noted**

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Chapter 5 The Fall of Babylon

On pages 93 to 105, Larkin asserts that the city of Babylon will be restored. On page 93 he says, "That the ancient city of Babylon restored is to play an important part in the startling events of the last days of this Dispensation is very clear. This is seen from what is said of it in the seventeenth and eighteenth chapters of the Book of Revelation. At first sight the two chapters, which contain some things in common, are difficult to reconcile, but when we get the "Key" the reconciliation is easy. The seventeenth chapter speak of a "WOMAN," called "MYSTERY, Babylon the Great, the Mother of Harlots and Abominations of the Earth." The eighteenth chapter speaks of a CITY, a literal city, called "Babylon the Great." That the "WOMAN" and the "CITY" do not symbolize the same thing is clear, for what is said of the "Woman" does not apply to a city, and what is said of the "City" does not apply to a woman. The "WOMAN" is destroyed by the TEN KINGS, while the "Kings of the Earth" in the next chapter, "bewail and lament" the destruction of the "CITY" which is not destroyed by them, but by a MIGHTY EARTHQUAKE AND FIRE."

However, the Scripture states that the woman is the city, and the ten kings burn her with fire, as we read in context in **Revelation 17 (KJV):**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. 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. 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The "great city, which reigneth over the kings of the earth" in verse 18 at the time of the Apostle John's writing of the book of Revelation was Rome. The "woman" also has a name written on her forehead, "Mystery, Babylon The Great, The Mother Of Harlots And Abominations of the Earth" in Revelation 17:5.

And we read in **Revelation 18 (KJV):**1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

The woman is called "Babylon the great" in Revelation 17:5, and Revelation 18:2 says "Babylon the great" is fallen. Chapter 18 of the book of Revelation is a lament for the destruction of "Babylon the great", which is figurative for the city of Rome. The word "Mystery" in Revelation 17:5 refers to something hidden. "The Mother of Harlots and Abominations of the Earth" refers to a false religious system which was hiding in Rome.

Chapter 7 The Four Wild Beasts

On page 125, Larkin refers to a “Judgment Scene”. See the chart, **The Resurrections and Judgments** in BlueLetterBible.org, under Study, Images and Maps, Clarence Larkin’s Dispensational Truth.

The chart speaks of the “out resurrection from the dead”, referring to **Luke 20 (KJV):35** But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

And to **1 Thessalonians 4 (KJV):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.

And to **Luke 4 (KJV):14** And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

And to **John 5 (KJV):28** Marvel not at this for the hour is coming in which all that are in the graves shall hear his voice, 29 and shall come forth, they that have done good unto the resurrection of life and they that have done evil, unto the resurrection of damnation.

And to **Philippians 3 (KJV):11** If by any means I might attain unto the resurrection of the dead.

In Philippians 3:11, The word “resurrection” is a translation of the Greek word **ἐξανάστασις** (pronounced ex-an-as'-tas-is), which Greek word derived from **ἐξάνιστημι** (pronounced ex-an-is'-tay-mee), which is a derivative of two Greek words:

First word is **ἐκ** (pronounced ek), a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):—after, among, × are, at, betwixt(-yond), by (the means of), exceedingly, (+abundantly above), for(- th), from (among, forth, up), + grudgingly, + heartily, x heavenly, × hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, × thenceforth, through, x unto, × vehemently, with(-out). **Strong’s Exhaustive Concordance of the Bible, G1815, G1817, G1537.**

And second is **ἀνίστημι** (pronounced an-is'-tay-mee), from G303 and G2476; to stand up (literal or figurative, transitive or intransitive):—arise, lift up, raise up (again), rise (again), stand up(-right). **Strong’s Exhaustive Concordance of the Bible, G450.**

The normal Greek word translated “resurrection” is **ἀνάστασις** (pronounced an-as'-tas-is). All that was done in Philippians 3:11 was to add **ἐκ** to **ἀνάστασις** to make **ἐξανάστασις**. The Greek word **ἀνάστασις** is used 39 times in the New Testament, while the Greek word **ἐξανάστασις** is used only once.

The words of Paul became more striking when translated as they should, “If by any means I might attain unto the out resurrection from the dead.” This translation clearly brings out the fact of a first or foremost resurrection out from amongst the dead.

And to **Hebrews 11 (KJV):35** Women received their dead raised to life again; and others were tortured not accepting deliverance; that they might obtain a better resurrection.

Or they might obtain a more nobler resurrection. So this first or out from amongst the dead resurrection is the resurrection of the just. It is a better resurrection.

Then we also read of the “first resurrection” in **Revelation 20 (KJV):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. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

On this same page, Larkin says, “Thus step by step Daniel was receiving light as to the things that should come to pass in the “Latter Times,” or the “TIME OF THE END.” Not the “end of time,” but the end of this present Dispensation.” To see dispensations defined, see the chart “**Rightly Dividing the Word of Truth**”, in BlueLetterBible.org, under Study, Images and Maps, Clarence Larkin’s Dispensational Truth.

On page 126, Larkin says, “that there is a “Dispensation of Judgment” between the Present Dispensation, and the Millennium, during which there shall be three Judgments. (1) The “Judgment of Believers for their Works” at the “Judgment Seat of Christ”. 2 Corinthians 5:10 (2) The “Judgment of the Jews” during “The Great Tribulation”. The Jews are an earthly people, and as all promises to them are earthly, it follows that their Judgment must be of an earthly character, and it is called by Jeremiah and Daniel as the time of “JACOB’S TROUBLE”. Jeremiah 30:4-7. Daniel 12:1. Christ calls it ‘THE GREAT TRIBULATION’. Matthew 24:21-31. The result of this Judgment will be the conversion of the Jews.”

That is, there will be a time of Judgment between the time when Christ returns and the start of the Millennium. And that God will judge His people, we read in **Isaiah 3 (KJV):12** As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. 13 The Lord standeth up to plead, and standeth to judge the people. 14 The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

And we read in **Ezekiel 22 (KJV):22** As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.

Larkin continues, “(3) The “**Judgment of Nations**”. Matthew 25:31-46. This is a Judgment of the Nations after Christ’s return to the earth. It will take place in the “Valley of Jehoshaphat” (Joel 3:1-2), and its purpose will be to separate the “**Sheep**” and “**Goat**” Nations, so that the “**Sheep**” Nations may enter into the “**Kingdom prepared for them from the Foundation of the World**”, which is the Millennium, or “Stone Kingdom” of Christ. The “**Goat**” Nations, as nations, will be destroyed. (*See the Chart of the Dispensation of Judgments in the Author’s book on “Rightly Dividing the Word”.) From this we see that the “Judgment Scene” that Daniel saw in his “Second Vision” is a general description covering the whole “Dispensation of Judgment” period.”

And we could add **Joel 3 (KJV):12** Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. 13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for

their wickedness is great. 14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

On page 127, Larkin says, “The statement – “I beheld till the THRONES WERE CAST DOWN” (verse 9) may refer to the “Thrones” of the “Ten Kings” that shall be reigning with the “Little Horn” at the time of this Judgment. Or they may refer, as the writer thinks more probable, to the “Thrones” of the “EVIL POWERS OF THE AIR.” For we know that at the time of this Judgment, the “DRAGON” (Satan), with all the “Principalities” of the Air, will be cast out of the Heavens, and thus their “Thrones” will be cast down. Eph. 6:12. Rev. 12:7-9.”

He refers to **Daniel 7 (KJV):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.

And to **Ephesians 6 (KJV):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.

And to **Revelation 12 (KJV):7** And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The Hebrew word for “cast down” is **רָמַךְ** (pronounced rem-aw'), to throw, set, (figuratively) assess:—cast (down), impose. **Strong’s Exhaustive Concordance of the Bible, H7412.**

There are two “stems” of this Hebrew word. The P’al stem means to cast, to throw, but the Peil means to be cast, to be placed, be set. The way this word is used in Daniel 7:9 is Peil.

Therefore a better translation is as in **Daniel 7 (NKJV):9** “I watched till thrones were put in place, And the Ancient of Days was seated; His garment *was* white as snow, And the hair of His head *was* like pure wool. His throne *was* a fiery flame, Its wheels a burning fire;

The “thrones” could also relate to **Revelation 20 (KJV):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.

And to **Matthew 19 (KJV):28** And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And to **Luke 22 (KJV):29** And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Again on page 127, Larkin refers to the “ANCIENT OF DAYS”. The “ANCIENT OF DAYS” is also mentioned in **Daniel 7 (KJV):21** I beheld, and the same horn made war with the saints, and prevailed against them; 22 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.

The “ANCIENT OF DAYS” is pictured as the “Son of Man” in verse 22.

But here in Daniel 7:13, the “ANCIENT OF DAYS” is pictured as the Father, as we read in **Daniel 7 (KJV):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.

But Larkin does explain correctly on page 128, as he notes, “Jesus said—“I and the Father are ONE.” John 10:30”.

So the “ANCIENT OF DAYS” refers both to the Father and to the Son, depending on the context.

On page 130-131, Larkin says, “The "Heavenly Bystander" informed Daniel that the "Four Wild Beasts" represented "Four Kings," or Kingdoms, which should rise in the earth, thus identifying them with the Four Kingdoms represented by the Metals of the "Image." and that their power would be wrested from them by the "Saints of the Most High," whose Kingdom should last forever. Who are these "Saints of the Most High?" They are not the "Saints of the Church," for the "Saints of the Church" are "caught out" before the "Little Horn" makes "War with the Saints." Dan 7:21. And as the location of that "War" is on the earth, and the time is during the reign of the "Little Horn," and is distinctly given as three and one-half years (Dan 7:25), the "Saints of the Most High" must be Daniel's people the Jews. For the "Most High" is the "Son of Man," the Messiah of the Jews, and they therefore are His Saints of the "End Time," who shall with Him take the Kingdom. Dan 7:22. This is further confirmed in Dan 7:27, where it says— "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 (the Most High) Kingdom is an 'Everlasting Kingdom,' and all 'Dominions' shall serve and obey Him."

It is true that Israel shall be the head of the nations as we read in **Deuteronomy 28 (KJV):13** And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

And in **Isaiah 2 (KJV):2** And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But the "Saints of the Most High" must refer to all the saints, both Jew and Gentile. All the saints shall reign with Christ as we read in **2 Timothy 2 (KJV):12** If we suffer, we shall also reign with him: if we deny him, he also will deny us:

And all those in the first resurrection shall reign with Christ as we read in **Revelation 20 (KJV):6** Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

On page 137, Larkin says that, “In our study of Prophecy, we lay much stress on the “Second Coming of Christ”, forgetting that there are two other comings of “Persons” that are

just as momentous as Christ's coming. The first is that of "ANTICHRIST", and the other is that of "SATAN".

One has to wonder what is he thinking when he says that "two other comings of "Persons"" are "just as momentous as Christ's coming". What could possibly be as momentous as Christ's coming?

On page 138, he refers to the following Scriptures:

In the Old Testament

"The Assyrian" Isaiah 10:5-6; Isaiah 14:24-25; Isaiah 30:27-33.

"The Wicked" Isaiah 11:4.

"King of Babylon" Isaiah 14:4.

"Lucifer" Isaiah 14:12.

"King of Tyrus" Ezekiel 28:11-19.

"The Little Horn" Daniel 7:8; Daniel 8:9-12.

"A King of Fierce Countenance" Daniel 8:23.

"The Prince That Shall Come" Daniel 9:26.

"The Willful King" Daniel 11:36.

In the New Testament

"The Man of Sin" 2 Thessalonians 2:3-8.

"Son of Perdition" 2 Thessalonians 2:3-8.

"That Wicked" 2 Thessalonians 2:3-8.

"Antichrist" 1 John 2:18.

"The Beast" Revelation 13:1-8.

We will look at each of the above, one by one.

"The Assyrian" Isaiah 10:5-6; Isaiah 14:24-25; Isaiah 30:27-33

In the Old Testament, Larkin says that the Assyrian is the Antichrist in Isaiah 10:5-6, 14:24-25, 30:27-33.

And so we read in **Isaiah 10 (KJV):5** O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. 6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

But this verse is speaking of the judgment of God on Israel because of their idolatry, which came to pass, as we read in **1 Chronicles 5 (KJV):25** And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them. 26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser king of Assyria, and he carried them away, even the Reubenites,

and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

And we read in **2 Kings 15 (KJV):29** In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

And in **2 Kings 17 (KJV):1** In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. 2 And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. 3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. 4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. 5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. 7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, 8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

Then we read in context in **Isaiah 14 (KJV):24** The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: 25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. 26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. 27 For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? 28 In the year that king Ahaz died was this burden.

In context, we see that the timing of this prophecy was during the year that king Ahaz died. Ahaz reigned in Judah from about B.C. 741 to B.C. 726. So Isaiah was prophesying of the future defeat of Assyria who had taken Israel captive to Assyria, and resettled Assyrians in the land of Israel, that is, in Samaria.

And we read in **Isaiah 30 (KJV):27** Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: 28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err. 29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. 30 And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. 31 For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. 32 And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with

tabrets and harps: and in battles of shaking will he fight with it. 33 For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

But this scripture also refers to the ultimate defeat of Assyria, as we read in context in **Isaiah 30 (KJV):**15 For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. 16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift. 17 One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. 18 And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. 19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

"The Wicked" Isaiah 11:4

Again in the Old Testament, Larkin says that "the wicked" mentioned Isaiah 11:4 is the same as "that wicked" in **2 Thessalonians 3 (KJV):**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:

We read in context in **Isaiah 11 (KJV):**1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Larkin says that "the wicked" in verse 4 is in the singular, and therefore he concludes it refers to the Antichrist. However, this Scripture is referring to the Kingdom Age, as we continue to read in context in **Isaiah 11 (KJV):**5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath,

and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Christ will rule with a rod of iron in the Kingdom Age as we read in **Revelation 2 (KJV):27** And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

And in **Revelation 19 (KJV):15** 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.

The same Hebrew word is used in the singular in **Psalms 139 (KJV):19** Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. 20 For they speak against thee wickedly, and thine enemies take thy name in vain.

But it is understood to mean individuals who speak against the Lord. And so in the Kingdom Age, the one who is wicked will be slain “with the breath of his lips” as in Isaiah 11:4 above.

"King of Babylon" Isaiah 14:4

Again under the heading on page 138, “In the Old Testament”, Larkin says that the “King of Babylon” is mentioned in Isaiah 14:4. He explains on page 139, “In Isa. 14:4-17 there is a description of a “King of Babylon” who shall smite the people in his wrath, and rule the nations in anger. He is called “LUCIFER, Son of the Morning,” and his fall is described. There has never as yet been such a King of Babylon. It must therefore refer to some future King of Babylon, when Babylon shall be rebuilt, as we have seen it is to be. Verses 12 to 14 evidently refer to “Satan,” here called “LUCIFER,” and are descriptive of him before his fall, but as he is to incarnate himself in the “Antichrist” (Rev. 13:1-2), who will be a future King of Babylon, they explain the source of the pride and presumption of Antichrist which will lead to his downfall, as it did to Satan’s.”

And we read in context in **Isaiah 14 (KJV):1** For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. 3 And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, 4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

In context, we see that in this Scripture, it is speaking of a time when Israel will again be in favor with God. That is, after their captivity in Babylon, the time will come when they shall reflect and say to themselves, “How hath the oppressor ceased! the golden city ceased!”

The Hebrew word translated “proverb” in verse 4 is מִשְׁלַּל (pronounced maw-shawl'), apparently from H4910 in some original sense of superiority in mental action; properly, a pithy

maxim, usually of metaphorical nature; hence, a simile (as an adage, poem, discourse):—byword, like, parable, proverb. **Strong's Exhaustive Concordance of the Bible, H4912.**

In the **New American Standard Bible**, this word is also translated as “taunt”, as we read again in **Isaiah 14 (NASB):4** that you will take up this taunt against the king of Babylon, and say, “How the oppressor has ceased, *And how* fury has ceased!

This is not speaking of a new king of Babylon which will reign in the rebuilt city of Babylon during the tribulation period of seven years, but a reflection on their time in Babylon which was still future in the time Isaiah prophesied. Isaiah began prophesying about B.C. 740, and In Isaiah 14:1-4 he was prophesying that Israel will be released from their time in Babylon and be at rest at that time.

Jeremiah also prophesied of the release of Israel from Babylon, as we read in **Jeremiah 25 (KJV):11** And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

"Lucifer" Isaiah 14:12

Again under the heading, “In the Old Testament”, Larkin says, referring to Lucifer in Isaiah 14:12, “In Isaiah 14:4-17 there is a description of a "King of Babylon" who shall smite the people in his wrath, and rule the nations in anger. He is called "LUCIFER, Son of the Morning," and his fall is described. There has never as yet been such a King of Babylon. It must therefore refer to some future King of Babylon, when Babylon shall be rebuilt, as we have seen it is to be. Verses 12 to 14 evidently refer to "Satan," here called "LUCIFER," and are descriptive of him before his fall, but as he is to incarnate himself in the "Antichrist" (Rev 13:1-2), who will be a future King of Babylon, they explain the source of the pride and presumption of Antichrist which will lead to his downfall, as it did to Satan's.”

He refers to **Revelation 13 (KJV):1** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

But Babylon is not mentioned here. This is a reference to the revived Roman Empire over which the Antichrist will reign during the tribulation.

Now to see the context of Isaiah 14, let us continue to read in **Isaiah 14 (KJV):4** That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! 5 The Lord hath broken the staff of the wicked, and the sceptre of the rulers. 6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. 7 The whole earth is at rest, and is quiet: they break forth into singing. 8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us. 9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. 10 All they shall speak

and say unto thee, Art thou also become weak as we? art thou become like unto us? 11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

These verses continue to speak of the nation of Babylon and its king which have “ceased” in verse 4. We then read of Lucifer, who did weaken the nations, as we continue in **Isaiah 14 (KJV):**12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit. 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? 18 All the kings of the nations, even all of them, lie in glory, every one in his own house. 19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

This describes Lucifer’s sin. We shall have more understanding of Lucifer’s sin as we continue again under the heading, “In the Old Testament”, where Larkin points to the “King of Tyrus”, that is of Tyre.

"King of Tyrus" Ezekiel 28:11-19

In referring to Ezekiel 28:11-19, on page 139 Larkin says, “The Prophet Ezekiel has a similar view of the "Antichrist," under the name of the "King of Tyrus." Ezek. 28:11-19. And as the Future Roman Empire will include both Tyrus (Tyre) and Babylon, the "Antichrist" will be both King of Babylon and King of Tyrus.”

We begin reading in **Ezekiel 28 (KJV):**1 The word of the Lord came again unto me, saying, 2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

These verses are translated more literally in **Ezekiel 28 (NKJV):**1 The word of the Lord came to me again, saying, 2 “Son of man, say to the prince of Tyre, ‘Thus says the Lord God: “Because your heart is lifted up, And you say, ‘I am a god, I sit in the seat of gods, In the midst of the seas,’ Yet you are a man, and not a god, Though you set your heart as the heart of a god.

He refers here to the prince of Tyrus, that is of Tyre, who was “a man” in verse 2, and he was wiser than Daniel, as we continue in **Ezekiel 28 (KJV):**3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: 4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: 5 By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: 6 Therefore thus saith the Lord God; Because thou hast set thine

heart as the heart of God; 7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. 8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. 9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.

Then we continue to read in **Ezekiel 28 (KJV)**:10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God. 11 Moreover the word of the Lord came unto me, saying, 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

In verse 14 it speaks of “the anointed cherub”. And in verse 17, his heart was lifted up. In verse 9 he was saying, “I am God”. This was Lucifer’s sin when he became Satan, as we read above in Isaiah 14:14 that he said, “I will be like the most High”. This is not speaking of a future sin at the time of the Antichrist. This was a time when Lucifer was “perfect in thy ways from the day that thou wast created, till iniquity was found in thee” in verse 15. Lucifer, the devil, sinned from the beginning, as we read in **1 John 3 (KJV)**:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

This is why the first earth was judged and became “without form”, as we read in **Genesis 1 (KJV)**:1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The same Hebrews words, “without form, and void” are found one other time in Scripture in **Jeremiah 4 (KJV)**:23 I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light.

The words “without form, and void” are a translation of the following Hebrew words:

תהו ובהו

to'-hoo va bo-hoo = “without form and void” (read Hebrew from right to left, so to'-hoo is

the Hebrew word on the right and va bo-hoo is the Hebrew word on the left; the “o” is pronounced as a long “o” in both words)

The same Hebrew word “to'-hoo” is found in **Isaiah 45 (KJV):18** For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.

The words “not in vain” are another translation of the Hebrew word “to'-hoo” with “lo” which means “not” in Hebrew.

The Hebrew word **לֹא-תִהְיֶה** lo- to'-hoo, not in vain (not without form) - from an unused root meaning to lie waste; a desolation (of surface), i.e. desert; figuratively, a worthless thing; adverbially, in vain:—confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness. **Strong’s Exhaustive Concordance of the Bible, H8414**

The Hebrew word **בְּהִי** “bo-hoo” in Genesis 1:2 translated “void” is from an unused root (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin:—emptiness, void. **Strong’s Exhaustive Concordance of the Bible, H922**

By Isaiah 45:18 we understand that the earth was not created “without form”. So in Genesis 1:2 we understand that it became “without form”. This was because the earth was judged when Lucifer (Satan) sinned. In Genesis 1:3-31, the Lord reconditions and restores the earth, and man is added to His creation.

"The Little Horn" Daniel 7:8; Daniel 8:9-12

Now under the heading, “In the Old Testament”, Larkin correctly refers to “The Little Horn”, Daniel 7:8, 8:9-12, which he says is the Antichrist. On page 140-141 Larkin says, “Quite a few Bible scholars claim that this “LITTLE HORN” is not the same as the “LITTLE HORN” that arose amid the “Ten Horns” of the “Fourth Wild Beast,” but that it represents Antiochus Epiphanes, who, in B. C. 166, desecrated the Temple Altar at Jerusalem by erecting an “idol altar” upon it, and offering “swine flesh” thereon. But the description of this “LITTLE HORN” and his conduct does not accord with that of Antiochus Epiphanes, but does with the “LITTLE HORN” of the “Fourth Wild Beast.” Antiochus Epiphanes never cast down any of the “Host of Heaven,” or magnified himself against the “Prince of the Host.” Neither did he stand up against the “Prince of Princes” (Christ), nor was he “broken without hand,” for he died a natural death at Tabae in B. C. 165. The Angel Gabriel distinctly states that the Vision belongs not to the time of Antiochus Epiphanes, but to the “TIME OF THE END.” Dan. 8:17. That is, to the end of the “Times of the Gentiles” which is still future. And Gabriel also added that his mission was to make known to Daniel what shall come to pass in the “Last End of the Indignation” (Dan. 8:19), or the “GREAT TRIBULATION.” So we see that as the “Little Horn” of Dan. 8:9-12, 23-25, synchronizes as to TIME (the “Time of the End”) with the “Little Horn” of the “Fourth Wild Beast” of Dan. 7:7-8, that they both refer to the same person – THE ANTICHRIST.”

So we read in **Daniel 7 (KJV):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 “Little Horn” is explained in **Daniel 7 (KJV):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; 22 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.

The vision refers to the time of the Antichrist in the tribulation of seven years, the last week of the 70 determined for Israel.

And the Antichrist is also referred to in **Daniel 8 (KJV):9** And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. 12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.

Larkin is correct in his comments on these verse.

"A King of Fierce Countenance" Daniel 8:23

Again, under the heading, “In the Old Testament”, Larkin lists “A King of Fierce Countenance” in Daniel 8:23. He is correct. This refers to the Antichrist, and the vision is explained, as we read in context in **Daniel 8 (KJV):20** The ram which thou sawest having two horns are the kings of Media and Persia. 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. 26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

"The Prince That Shall Come" Daniel 9:26

Again, under the heading, "In the Old Testament", Larkin lists "The Prince That Shall Come" in Daniel 9:26. This is again revealed to be the Antichrist, as we read in context in **Daniel 9 (KJV):24** 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. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 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. 27 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.

"The Willful King" Daniel 11:36

Next under the heading, "In the Old Testament", Larkin mentions "The Willful King" in Daniel 11:36.

This also refers to the Antichrist, as we read in **Daniel 11 (KJV):36** And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The Antichrist

"The Man of Sin" 2 Thessalonians 2:3-8

"Son of Perdition" 2 Thessalonians 2:3-8

"That Wicked" 2 Thessalonians 2:3-8

"Antichrist" 1 John 2:18

"The Beast" Revelation 13:1-8

Then under the heading on page 139, "In the New Testament", Larkin lists the above, "**The Man of Sin**", the "**Son of Perdition**", and "**That Wicked**" which are mentioned in context in **2 Thessalonians 2 (KJV):3** Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 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. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth

already work: only he who now letteth will let, until he be taken out of the way. 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: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

The words, “**that Wicked**”, are a translation of the Greek word, **ἄνομος** (pronounced an'-om-os), from **G1** (as a negative particle) and **G3551**; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked:—without law, lawless, transgressor, unlawful, wicked. **Strong’s Exhaustive Concordance of the Bible, G459.**

This word is in the singular, and is more correctly translated in **1 Thessalonians 2 (NASB):8** Then that lawless one will be revealed, whom the Lord will eliminate with the breath of His mouth and bring to an end by the appearance of His coming;

Larkin also lists the “**Antichrist**” above, and we read in **1 John 2 (KJV):18** Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

Larkin also lists the “**Beast**” above, and we read in **Revelation 13 (KJV):1** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. **2** And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. **3** And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. **4** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? **5** And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. **6** 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. **8** And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

These five scripture references all refer to the Antichrist as Larkin says.

On page 143, Larkin says, “In John 6:70-71, we read that Jesus said—“Have not I chosen you Twelve, and one of you is a DEVIL? He spake of 'Judas Iscariot' the son of Simon: for he it was that should betray Him, being one of the Twelve.” In no other passage than this is the word “Devil” applied to anyone but to Satan himself. Here the word is “diabolus.” The definite article is employed, and it should read—“and one of you is THE DEVIL.” This would make Judas the Devil incarnate, and explains why Jesus called him the “SON OF PERDITION.” It will not do to say that in the text he is called “the son of Simon,” for the words “the son” are in italics, showing that they are not in the original, and the name “Simon” is given because he was the reputed father of Judas, while Judas might have been the son of someone else.”

The Textus Receptus has the following Greek for John 6:70.

ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην καὶ
answered them Jesus not I you the twelve did choose and

ἐξ ὑμῶν εἷς διάβολός ἐστιν
out of you one a devil is

It is impossible to say what text Larkin was looking at when he said that here the “definite article is employed”. The definite article is not found in this verse in the Textus Receptus.

On page 144, Larkin says that Judas is the most likely person who is the Antichrist. And Jesus says in **Matthew 26 (KJV):24** The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

It is still possible that Judas will be the Antichrist as Larkin suggests.

On page 148, Larkin says, “If this happens at the "Middle of the Week," at the time the Dragon is cast out of Heaven (Rev 12:7-9), it will account for the great change that takes place in the Antichrist, for before receiving his "deadly wound" he was sweet and lovable, but after his resurrection, or recovery, he becomes "Satanic," the result of the "Dragon" (Satan) incarnating himself in him. It is at this time that he breaks the "Covenant" with the Jews (Dan 9:27), and desecrates the rebuilt Temple at Jerusalem by setting up the "Abomination of Desolation" (Mat 24:15), which is an "Idol Image" of himself—THE DESOLATOR. Rev 13:13-15. As the "Little Horn" of Daniel's "Fourth Wild Beast" he will destroy three of the "Ten Kings" and firmly establish himself in the place of power, and as he as the "LITTLE HORN" does not appear until after the "TEN HORNS," or "Ten Federated Kingdoms," come into existence, it is clear that the Antichrist does not form the "Federation," but is the outgrowth of it.”

He refers to **Revelation 13 (KJV):13** And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 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. 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.

But nothing is said about setting this image in the temple of the Jews. What Paul says is that the Antichrist will set himself up in the temple to be worshipped as we read in **2 Thessalonians 2 (KJV):3** Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 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.

And we read in **Matthew 24 (KJV):15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Jesus spoke of the Antichrist standing in the temple, in the holy place, as the “abomination of desolation”. It is then that he will also sit “in the temple of God, shewing himself that he is God”. It is after this that the false prophet will come along and make an image of the beast and cause people to fall down and worship it.

Chapter 8 The Ram and the He-Goat

On page 160, Larkin says, “And his power shall be mighty, but not by his own power (by Satanic power) : and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and Holy People (the Jews)”, referring to Daniel 8:24.

The words “mighty and Holy People” in Hebrew, reading Hebrew from right to left and English from left to right, are the following:

עֲצוּמִים וְעַם-קְדוֹשִׁים:

kedoshim ve-am Atsoomim

holy and people mighty

Although in the context, Daniel would have understood this as referring to the Jews, we know that in the tribulation, when the 144,000 Jews are sealed, their witness will bring a great multitude to Christ who will be martyred during the tribulation, as we read in **Revelation 7 (KJV):8** Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Therefore we know that the Antichrist will destroy not only the Jewish saints but saints “of all nations, and kindreds, and people, and tongues”, as in verse 9 above. This will be the result of the witness of the 144,000 Israelites who were sealed. Israel will finally be a witness to the nations.

Chapter 9 The Seventy Weeks

We read in **Daniel 9 (KJV):24** 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.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

26 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.

27 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.

The Starting Point

Larkin believed the starting point of the 70 weeks to be the decree of Artaxerxes Longimanus in B.C. 445. This is the only decree in the Scripture that refers to the restoration of Jerusalem, which is referred to in verse 25 above. The other three decrees, the first by Cyrus in B.C. 536, the second by Darius in B.C. 519, and the third by Artaxerxes, king of Persia, in B.C. 458, related to the rebuilding of the temple in Jerusalem, as Larkin states on pages 184-186.

Larkin correctly states on pages 186-188 that the 70 weeks relate to weeks of years for a total of 490 years, a year for a day, and that the fourth decree by Artaxerxes Longimanus in B.C. 445 is the correct one. This is the only interpretation that makes sense since Daniel received this prophecy in B.C. 538 at the beginning of the reign of the king of the Medes, one Darius, as we read in **Daniel 9 (KJV):1** 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; 2 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. 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

And when we consider that Christ was “cut off” in A.D. 30, and that “the people of the prince that shall come shall destroy the city and the sanctuary”, which happened in A.D. 70, the weeks must stand for years.

Then Larkin’s interpretation of the days in a year as the Calendar year of 360 days, instead of the Solar year of 365¼ days, fits according to the usage in the Scripture. And we know that the Bible uses the Calendar year of 360 days in the account of the flood in Genesis 7:11-24 and 8:3-4, as Larkin has noted.

For Larkin says on page 191 in **The Book of Daniel by Clarence Larkin**, and on page 129 of the pdf, “There we are told that the 5 months, from the 17th day of the second month

until the 17th day of the seventh month, are reckoned as 150 days, or 30 days to a month, or 360 days to a year. So we see that in “Prophetical Chronology” we are to use a “Calendar” year of 360 clays.”

But his calculation of the Calendar years in reference to B.C. 445 could be simplified.

And it could be simplified by realizing that Nehemiah made his request in the month of Nissan, B.C. 445, as we read in **Nehemiah 2 (KJV)**:1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. 2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, 3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?

So the decree of Artaxerxes Longimanus went out in the month of Nissan, B.C. 445. And Christ died on Passover, which would have been on the 14th of the month Nissan, A.D. 30. There is no need to calculate days to the end of the year of B.C. 445, and the days from the beginning to April 2nd, A.D. 30 and subtract them from the total days of years between B.C. 445 and A.D. 30. The fact that the decree went out in the month of Nissan, and that Christ died in the month of Nissan makes the calculation of the total days in the years enough.

Now Larkin’s way of calculating the Calendar years between B.C. 445 and A.D. 30 is within “1 year and 5 days short of the 483 years”, as on page 193 of The Book of Daniel. This is close. Now let us look at a simpler way of calculation.

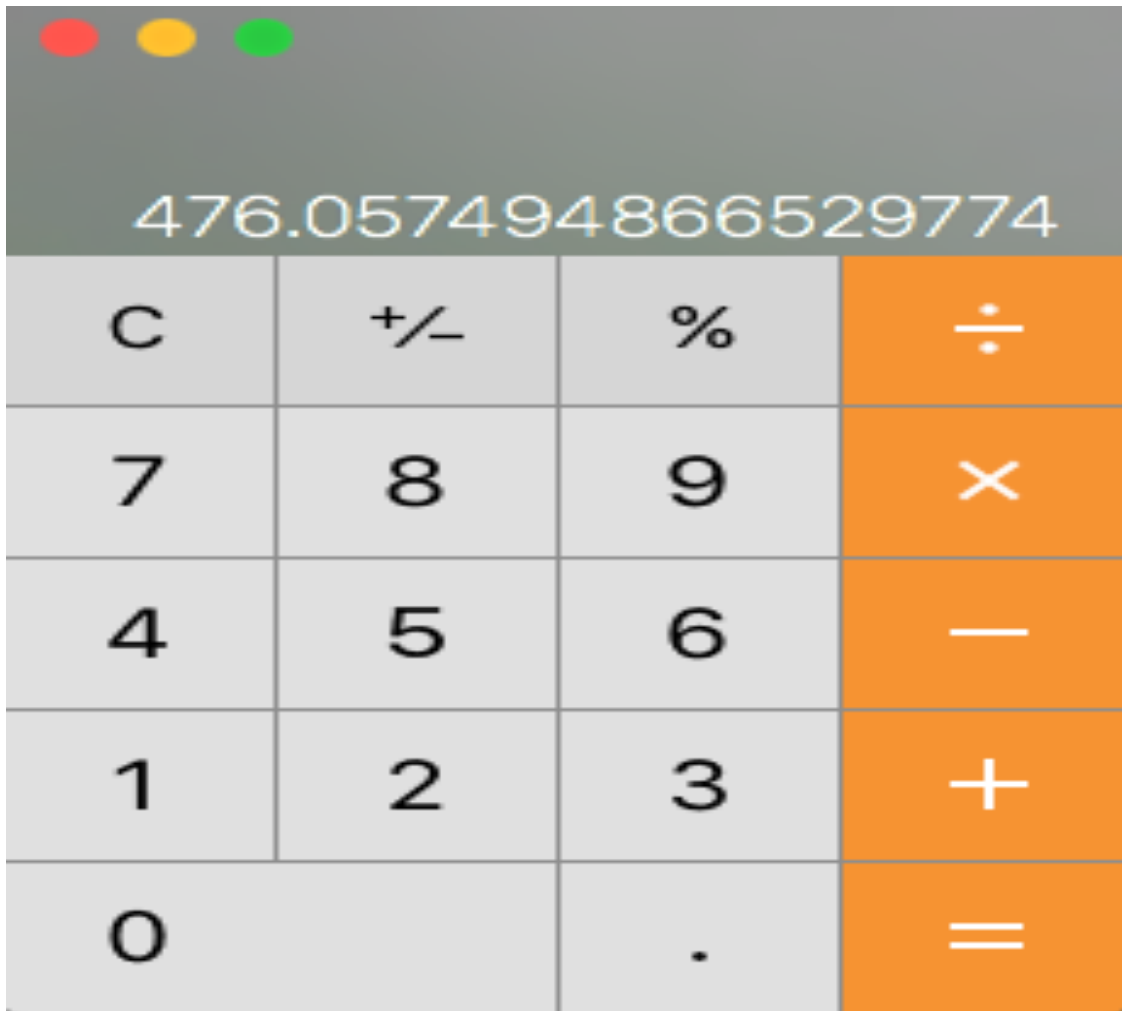
How close is B.C. 445 to be the beginning of the 70 Weeks?

$(483 \text{ years}) \times (360 \text{ days per year}) = 173,880 \text{ days}$

$(173,880 \text{ days} / 365.25 \text{ days per year}) = 476.057494866529774$

B.C. 445 – 475 years = A.D. 30

B.C. 445 – 476 years = A.D. 31 (.057 X 365 = 20.8 days added on to 476 years)



(173,880 days / 365.25 days per year) = 476.057494866529774

By this way of calculation we are within one year and 21 days of 483 years. We can agree with Larkin as he says, “How are we to explain this shortage? The only way we can explain it is that there is an error in profane chronology, of a year or two, between B.C. 445 and A.D. 30 or 32.” Page 193, The Book of Daniel.

The Seventy Weeks of Scripture

On Page 200, Larkin says, “It is most interesting, and not generally known to Bible students, that there is not only one “Seventy Week” period in the Scriptures but four, and that these four begin with the birth of Abraham, and follow each other, without a break, until the Second Coming of Christ, and are connected with the Jews only, and give us the “Prophetic Chronology” of that nation, and prove that God in the Scriptures only reckons time when the Jews are in His favor, for there is no revelation of the length of the “Times of the Gentiles,” or of the Church Period, in the Scriptures, for if there were we might be able to find out the time of the Lord’s return.”

But are there really four “Seventy Week” periods in the Scriptures? We shall see that there is a problem with Larkin’s chronology. Let us begin to read what he says, as he then

proceeds to explain these four “Seventy Week” periods.

He then says under **THE FIRST SEVENTY WEEKS** heading on page 201, “In Gen. 12:1-4 we read: that Abraham was seventy-five years old when he received the “Promise.” And in Gal. 3:17, Paul tells us that the “Covenant,” or “Promise,” was not annulled by the “Law” (the Law given on Mt. Sinai), which was given 430 years later. This would make the length of time from the birth of Abraham to the Exodus, $75 + 430 = 505$ years. But during that time, from the conception of Ishmael, Gen. 16:16, to the birth of Isaac, Gen. 21:5, a period of about 15 years, Ishmael was a usurper, and the time should not be reckoned. So when we subtract those 15 years from the 505 years we have remaining 490 years, or our first “Seventy Weeks” of years, which run from the birth of Abraham, B. C. 2111, to the Exodus, B. C. 1606. While these dates are not those of Archbishop Ussher given in our Bibles, which dates are only approximately true, we find that counting back from Christ, on the basis of these four “Seventies,” that the above dates are established.”

Now he begins and refers to the “Promise” in **Genesis 12 (KJV):1** Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 4 So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

So Abraham received the “Promise” when he was 75 years old. The “Promise” God made to Abraham was that He would “will make of thee a great nation” in verse 2, and in verse 3 we read that “in thee shall all families of the earth be blessed”.

Then Larkin refers in context to **Galatians 3 (KJV):16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

In verse 16 we read of “the promises”. The promises were made to Abraham and to “his seed”.

Now we read of the “seed” in **Genesis 13 (KJV):15** For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Now we read of more promises here. The Lord promised “all the land” that Abraham saw to Abraham and his seed, which “if a man can number the dust of the earth, then shall thy seed also be numbered” in verse 16. This refers to the descendants of Abraham.

And the Lord again promises Abraham a innumerable number of descendants in **Genesis 15 (KJV):5** And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

The Lord also promised Abraham a son by his wife Sarah in **Genesis 17 (KJV):15** And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17 Then Abraham fell

upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 18 And Abraham said unto God, O that Ishmael might live before thee! 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Now the promise of the “seed” that Paul refers to in Galatians 3:16 was given by the Lord when He tested Abraham, and told him to offer Isaac his son as a burnt offering, in **Genesis 22 (KJV):1** And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

But it was only a test, as we read in **Genesis 22 (KJV):7** And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen. 15 And the angel of the Lord called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

In verse 18, this is the “seed” that Paul is referring to in Galatians 3:16.

Now again, above Larkin said, “And in Gal. 3:17, Paul tells us that the “Covenant,” or “Promise,” was not annulled by the “Law” (the Law given on Mt. Sinai), which was given 430 years later.”

While it is true that the “Law” didn’t annul the “Promise” to Abraham, Larkin then said, “This would make the length of time from the birth of Abraham to the Exodus, $75 + 430 = 505$ years.”

Now let us read again what Larkin is referring to in **Galatians 3 (KJV):16** Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

So in verse 17, “the covenant, that was confirmed before of God in Christ” Paul is referring to is “the law”. So “the law” was the covenant “that was confirmed before of God in Christ”, that is, “before” the time of Paul’s writing. Now we would have to calculate what event was “four hundred and thirty years” before the covenant of “the law” was confirmed.

We shall see that the event was the final promise God made to Jacob in **Genesis 46 (KJV):1** And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. **2** And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. **3** And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: **4** I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

Now Israel was to be afflicted for four hundred years in **Genesis 15 (KJV):13** And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; **14** And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

But they were in Egypt for four hundred and thirty years as we read in **Exodus 12 (KJV):40** Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. **41** And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

So from the time that Jacob went down to Egypt until the time of the Exodus was a total of 430 years, but they were afflicted only 400 years as in Genesis 15:13 above. That is, the first thirty years they were in favor with the Egyptians under Joseph.

Now Larkin interprets the covenant mentioned in verse 17 as the covenant God made with Abraham in Genesis 12:1-3. But when we read Galatians 3:17, we see that the word “covenant” is in apposition to “the law”. Now the covenant of the law did not “disannul, that it should make the promise of none effect.”

And Larkin then concludes, “This would make the length of time from the birth of Abraham to the Exodus, $75 + 430 = 505$ years.”

But this is clearly not so. The reason this is not so is because Ishmael was born when Abraham was 86 years old, as we read in **Genesis 16 (KJV):16** And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

And Abraham was 100 years old when Isaac was born, as we read in **Genesis 21 (KJV):5** And Abraham was an hundred years old, when his son Isaac was born unto him.

So when Larkin says that “from the conception of Ishmael, Gen. 16:16, to the birth of Isaac, Gen. 21:5, a period of about 15 years”, he is correct. It was “about 15 years”, but actually 14 years.

And Isaac was 60 when Jacob was born, as we read in **Genesis 25 (KJV):26** And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

And Jacob was 140 years old when he entered Egypt, since he lived in Egypt for seventeen years, as we read in **Genesis 47 (KJV):28** And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

Now Larkin calculates the time from Abraham’s birth to the exodus from Egypt by

adding the time that Abraham received God’s promise at age 75 to the 430 years that Israel was in Egypt totaling 505 years based on Paul’s statement in Galatians 3:17, and then he subtracts the time that Ishmael was born when Abraham was 86 until Isaac was born when Abraham was 100, which he says was “about” 15 years. This is how he computes the total of 490 years to equal the first instance of “70 weeks”.

Now let us calculate the time by Scripture from Abraham’s birth to the entrance of Israel into Egypt.

- 0 Abraham’s birth
 - 75 (Abraham’s age when he receives God’s promise (Genesis 12:4))
 - 86 (Abraham’s age when Ishmael is born (Genesis 16:16))
 - 100 Abraham’s age when Isaac is born (Genesis 21:5)
 - 60 Isaac’s age when Jacob is born (Genesis 25:26)
 - 130 Jacob’s age when he enter Egypt (Genesis 47:28)
-

To calculate the time from Abraham’s birth to the time when Jacob entered Egypt, we then add 0 + 100 + 60 + 130 = 290 years.

So there were 290 total years from Abraham’s birth to the entrance of Jacob into Egypt.

430 Total years of Israel in Egypt (Exodus 12:40,41)

So the total in years from Abraham’s birth to Israel’s exodus from Egypt would equal 430 + 290 = 720 years. This invalidates Larkin’s first “70 Weeks”.

Then under **THE SECOND SEVENTY WEEKS** heading, Larkin says, “In 1 Kings 6:1 we are told that it was 480 years from the Exodus to the fourth year of Solomon’s reign, when he began to build the Temple. But in Acts 13:18-21, Paul tells us in his sermon at Antioch that God for 40 years suffered the manners of Israel in the Wilderness; then, after the dividing of the land, for about 450 years (say 448 years), He gave them Judges (which it would appear included Joshua and the Elders that outlived him) until Samuel the Prophet, who acted as Judge about 20 years. Then follows the reign of King Saul, 40 years; the reign of King David, 40 years; and up to the fourth year of Solomon’s reign, which makes from the Exodus to the building of the Temple 591 years. Here there is a difference between the statement in Acts, and the one in 1 Kings, of 111 years. How are we to account for it? It is accounted for by not reckoning the time during that period that the Children of Israel were out of favor with God. From the Exodus to the building of the Temple the Children of Israel were in **SERVITUDE** six times, as follows –

	Years
1. To MESOPOTAMIA. Judges 3:8	8
2. To the MOABITES. Judges 3:12-14	18
3. To the CANAANITES. Judges 4:2-3	20
4. To the MIDIANITES. Judges 6:1	7
5. To the PHILISTINES AND AMMONITES. Judges 10:7-8. .	18
6. To the PHILISTINES. Judges 13:1	40

Total 111

Subtract these 111 years of “Servitude” from Paul’s statement in Acts of the 591 years, and you have 480 years the time mentioned in Kings, which clearly shows that the writer in Kings deducted the “Years of Servitude” from the time from the Exodus to the building of the Temple, thus recognizing the fact that God does not count time for the Children of Israel when they are in servitude to other nations. Now we know that the Temple was not finished until 7 years later (1 Kings 6:38), and as it probably took Hiram 3 years longer to cast the brazen pillars and make the brazen vessels for the service of the Temple (1 Kings 7:13-51), we have 10 years, which added to the 480 years makes 490 years from the Exodus to the “Dedication of the Temple” (1 Kings 8:1-66), according to the Jewish way of reckoning time, but the actual time was 480 years plus the 111 of “Servitude,” or 591 years, making the date of the “Dedication of the Temple” B. C. 1005.* [*See Chart of “The Seventy Weeks of Scriptures.”*]

We read first in **1 Kings 6 (KJV):1** And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

And then in context in **Acts 13 (KJV):17** The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

When Larkin refers to Paul, he says Paul said, “for about 450 years (say 448 years)”. Larkin switches to 448 years to make his calculation fit. Then he adds the time in the wilderness of 40 years, and the time of Samuel, Saul, and David together of 100 years, and three years of Solomon’s reign to make 591 years. So he adds $40 + 448 + 20 + 40 + 40 + 3 = 591$ years.

Then Larkin subtracts the time that the Lord gave Israel into the hand of their enemies, as it is reflected in his chart above, in the following Scriptures:

And then in **Judges 3 (KJV):8** Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.

And then in **Judges 3 (KJV):12** And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. 13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees. 14 So the children of Israel served Eglon the king of Moab eighteen years.

And then in **Judges 4 (KJV):3** And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. 3 And the children of Israel cried unto the Lord: for he had nine hundred

chariots of iron; and twenty years he mightily oppressed the children of Israel.

And then in **Judges 6 (KJV):1** And the children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years.

And then in **Judges 10 (KJV):7** And the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon. 8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

And then in **Judges 13 (KJV):1** And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

All of the years in his chart are correctly stated. He then subtracts 111 years from 591 years to get 480 years, which is 10 years short of 490 years, which corresponds to 70 weeks. In order to fix this shortage, he says, "Now we know that the Temple was not finished until 7 years later (1 Kings 6:38), and as it probably took Hiram 3 years longer to cast the brazen pillars and make the brazen vessels for the service of the Temple (1 Kings 7:13-51), we have 10 years, which added to the 480 years makes 490 years from the Exodus to the "Dedication of the Temple" (1 Kings 8:1-66)..."

He refers to **1 Kings 6 (KJV):38** And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

But nothing is stated in 1 Kings 7:13-51 or 1 Kings 8:1-66 about how long it took Hiram to "cast the brazen pillars and make the brazen vessels for the service of the Temple". But again, Larkin says, "it probably took Hiram 3 years longer to cast the brazen pillars and make the brazen vessels for the service of the Temple".

So Larkin does not really know how long it took Hiram to finish the articles of brass for the temple, and he imagines that "it probably took Hiram 3 years longer" in order to make the 10 years he needs to make 490 years, another 70 weeks. This invalidates his second seventy weeks.

Then under **THE THIRD SEVENTY WEEKS** heading, Larkin says, "By counting the years from the "Dedication of the Temple," B. C. 1005, to the Edict of Artaxerxes to restore and rebuild Jerusalem, B. C. 445, we find they are 560, but when we deduct the 70 years of the "Babylonian Captivity" we have left 490 years, making our "Third Seventy Years," and proving our contention that God does not count time prophetically when the Jews are out of favor. This is also further proof that the "Seventy Weeks" begin with the "Decree" of Artaxerxes Longimanus, B. C. 445."

Here he assumes that the time of the "Dedication of the Temple" is known to be B. C. 1005. So the only real seventy weeks mentioned in the Scripture is in Daniel 9:24. God has a plan and purpose and this is seen very clearly in Daniel 9:24-27. There is no need to imagine there is more than one seventy weeks mentioned in the Scripture to prove this.

Clarence Larkin has given the Church much needed valid instruction from the word of God. But we must eat the chicken and leave the bones.