

## Part III

### THE SEVENTIETH WEEK, AND THE COMING OF THE ROMAN PRINCE

In Part I of this exposition, it was shown that the first Sixty-nine of the Seventy Weeks of prophetic years began on March 14, 445 B.C., with the issuing of King Artaxerxes' decree to rebuild Jerusalem (Neh. 2:1-8); and that the period ended on April 6, 32 A.D., when our Lord rode up to Jerusalem on the foal of an ass presenting Himself as the King of Israel (Luke 19:28-44) exactly 69 sevens of years (483) to the very day. In Part II, it was established that the Seventieth Week did not follow the Sixty-ninth immediately, but that between the Sixty-ninth and the Seventieth Weeks there is a vast gap of uncharted time which has already extended over nineteen hundred years, and therefore the Seventieth Week of years is still in the future. Coming now to an investigation of this Seventieth Week and its events, it will be necessary to reproduce only the last two verses of the prophecy, which as before are given as they appear in the King James version with the exception of a few changes taken from the American Standard Revised version and indicated by brackets:

26. And after [the] threescore and two weeks shall Messiah be cut off, [and shall have nothing]: 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 even unto the end shall be war]; desolations are determined.

27. And he shall [make a firm covenant] with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; [and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate].

Now, the reader should notice carefully that in these verses of the prophecy there are two different princes mentioned: first, "*Messiah the Prince*"; and second, "*the prince that shall come*." The expression "prince that shall come" cannot possibly refer to "Messiah, the Prince" for the simple reason that it is "the *people* of the prince that shall come" who are to destroy Jerusalem after the death of Messiah. And since it is now a matter of history that Jerusalem was destroyed in A.D. 70 by the *Roman* people, not by the Jewish people, it follows that "the prince that shall come" cannot be

the Jewish Messiah but is some great prince who will arise out of the Roman Empire.

Furthermore, we need not speculate about the identity of this coming Roman prince. He is the well-known "little horn" of the seventh chapter of Daniel, with "eyes like the eyes of a man, and a mouth speaking great things," the king "more stout than his fellows," who rises swiftly among the ten kings of the Revived Roman Empire of the end-time, and who for a brief season shall wield almost unlimited power over the nations of the world. His well-known identity is undoubtedly one reason why in chapter nine he is referred to simply as "the prince that shall come." For those who had read the great vision of chapter seven, no further identification would be needed. This same prince is, in my judgment, also the "king of fierce [strong] countenance" of chapter eight, the Wilful King of chapter eleven, the "man of sin" of II Thess. 2:3, the beast "out of the sea" of Rev. 13:1; the last great persecutor of Israel, Satan's false Christ,<sup>1</sup> before whom all the world shall do homage whose names are not written in the Lamb's book of life. A dark and sinister figure he is, whose ominous shadow falls constantly upon the pages of divine prophecy, until he comes to his fearful doom in the lake of fire (Rev. 20:20).

Turning now to verse 27 of the prophecy of the Weeks, which deals specifically with the Seventieth Week, our first problem is to identify the antecedent of the pronoun "*he*," for this person is the chief actor and subject of the verse. Does the "*he*" refer back to the Messianic prince or to the Roman prince? Grammatically, it might refer to either, although presumption favors the latter because he is mentioned last before the pronoun. However, there are certain other considerations which are decisive. First, we are told that "*he*" will make a firm covenant with the Jewish nation for a period of one week, or seven years. Now, there is absolutely nothing recorded in the earthly ministry of our Lord which even remotely resembles such a covenant. Those who hold that Messiah is the maker of this seven-year covenant have never been able to produce the evidence to show the existence of such a covenant between our Lord and the Jews. They cannot point to the place in history where it began nor where it has ended. Second, the theory that this covenant was made by our Lord when He began His earthly ministry and that by His death He caused the Jewish sacrifice to cease, breaks down because there is no reference to such a covenant in the Gospel records and also because the death of Christ did not cause the Jewish sacrifices to cease. They continued, in fact, until the destruction of Jerusalem nearly forty years later.

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<sup>1</sup> Note: Some feel that the coming prince of Dan. 9:27 cannot also be the personal Antichrist, because the first is a Roman while the latter (they argue) must be a Jew. This, however, is no serious problem, for the same person could be a Roman politically and at the same time a Jew racially.

And, since according to this theory Christ died "in the midst of the week," the sacrifices should have ceased immediately. But they did not. In the third place, to insist that Messiah was the maker of this seven-year covenant necessarily puts the entire Seventieth Week in the *past*, immediately following the Sixty-ninth Week. But this is impossible, as we have seen already from arguments set forth in Part II. The Seventieth Week is still in the future, not in the past, according to the Word of our Lord Himself in the twenty-fourth chapter of Matthew.

The maker of the "firm covenant" described in Dan. 9:27 cannot be "Messiah the prince." His covenants with His chosen people are everlasting, not limited to a period of seven years. The one who makes the seven-year covenant is the Roman Prince, the one "that shall come." It is he, not the Lord Jesus Christ, who is the subject of verse 27 and the chief actor in the terrible events of its seven-year period. (So Godet, Hofmann, Tregelles, and others.) We are ready now to consider the Seventieth and last week of the prophecy.

1. *This Seventieth Week is a period of seven years which lies prophetically between the translation of the church and the return of Christ in glory.*

We have already seen that this Seventieth Week of years must still be future for various reasons which need not be rehearsed here, but particularly because our Lord Himself places the "abomination of desolation" of the Seventieth Week at the end of the present age just prior to His return in power and glory (Matt. 24:15-30). But now, examining more closely its exact location in relation to the events of the end-time, we shall find that the Seventieth Week cannot begin to run its course in fulfilment of the prophecy until the true church has been taken out of the world by translation. Keeping in mind that Daniel's prophecy pictures the Seventieth Week as the definite period of the revelation and career of this terrible Roman prince, let us turn to II Thess. 2:1-9 where the Apostle Paul discusses his revelation in relation to the career of the true church upon the earth. Verses 6-8 read as follows in the American Standard Version: "And now ye know *that which restraineth* to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is *one that restraineth* now, until he be taken out of the way. And *then* shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of his coming."

Now, since the restraining power mentioned in this remarkable passage can be nothing else but the *true church indwelt by the Holy Spirit*, it is clear that

the coming Roman prince cannot be revealed as the "man of sin" as long as this restraining power is operative on earth. But when this "one that restraineth" shall be "taken out of the way" (as the church shall be taken one of these days, according to I Thess. 4:13-18), "*then* shall be revealed the lawless one." The language is unmistakable and indicates two important facts: first, the coming prince cannot be revealed until *after* the removal of the true church from the earth; and, second, his revelation must follow the translation of the church very speedily, if not immediately. Therefore, since the identity of the Roman prince will be clearly revealed the moment he makes his seven-year covenant with the Jewish people, and since the making of this covenant will mark the beginning of the Seventieth Week, it follows logically that the Seventieth Week cannot begin until after the removal of the true church from the earth.

It is also certain that this Seventieth Week must come to an end at the return of our Lord from heaven in glory, for the following reasons: First, Dan. 9:24 names certain great blessings which will come to Israel when the whole period of the Seventy Weeks have run their course, and a study of these blessings shows that they are the very ones which are to be brought by Messiah at His second coming from heaven in great power and glory. Second, since the awful power of the Roman prince continues to the full end of the Seventieth Week (Dan. 7:25-27; 9:27), and since he is to be "destroyed" by the manifestation of our Lord's coming (II Thess. 2:8), it follows that this glorious coming of our Lord will take place at the end of the Seventieth Week. In fact, it will be the glorious second coming of Messiah which will terminate the entire period of the Seventy Weeks and usher in the covenanted blessings to Israel.

*2. This Seventieth Week also provides the exact chronological framework for the great events recorded in chapters six to nineteen of the Book of Revelation.*

It is a fact, open to all who can read, that the only chronological data of these chapters are in every case based upon a single measure of time which is variously stated as "a time, and times, and a half a time" (12:14), "forty and two months" (11:2; 13:5), and "a thousand two hundred and threescore days" (11:3; 12:6). Now, disregarding for a moment all the fine-spun theories about the meaning of these phrases, and sticking to the common-sense meaning of words, it is evident that we have here just one measure of time, that is, exactly *three and a half prophetic years* of 360 days each.

These are the simple facts. But what have interpreters done with them?

There are, roughly speaking, three schools of opinion. One school regards all prophetic numbers as merely symbolic and therefore meaningless from the standpoint of chronology. A second school, holding to the unscriptural "year-day" theory of prophetic interpretation, has proceeded to erect all kinds of fantastic chronological schemes covering the present age, even to the extent of setting dates for the coming of the Lord. A third school, noting that the three and a half years of Revelation are exactly one-half of seven years, and remembering that Daniel's prophecy divides the Seventieth Week into two halves, has used Daniel's prophecy of the Seventy Weeks as a point of departure and the inspired key to the interpretation of the Book of Revelation, which was the obvious and sensible thing to do.

There is one question, however: Since the chronology in the Book of Revelation is always stated in terms of *one-half* of seven years, do the events of the book cover only one-half of the Seventieth Week or can both halves of the week be identified? I believe that the entire Seventieth Week of seven years can be located in the Book of Revelation, and that the key passage is 11:2-3, which reads as follows: "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles [nations]: and the holy city shall they tread under foot *forty and two months*. And I will give power unto my two witnesses; and they shall prophesy a *thousand two hundred and threescore days*, clothed in sackcloth."

Now, since the "*forty and two months*" of verse 2 constitute a three and a half year period during which Gentile powers shall "tread under foot" the Holy City, this must refer to the *last half* of Daniel's Seventieth Week, because it is in the middle of the Seventieth Week that the Roman prince stops the Jewish sacrifice and becomes their persecutor (Dan. 9:27). It is likewise apparent that the "*thousand two hundred and threescore days*" of verse 3 must refer to the *first half* of the Seventieth Week, because the two witnesses bear their testimony during this period, and they cannot be slain until the Roman beast comes to the height of his power when it is "given unto him to make war with the saints, and to *overcome* them" (Rev. 11:7; 13:7). Thus we have here clearly the entire Seventieth Week: the first half as the period of the rising power of the Roman prince and the testimony of the Two Witnesses; while the second half is the period of the Beast's absolute dominion over the world and his terrible persecution of Israel. The exact middle of the Seventieth Week is marked by the killing of the Witnesses and the sounding of the "seventh angel" (Rev. 11:1-15).

Only one question remains: Can we locate the beginning and the end of this Seventieth Week in the record of the Book of Revelation? Since we already

know that the week will end with the glorious appearing of the true Christ from heaven, it is clear that the seven-year period must *end* in chapter 19, verses 11 to 21. And since the period begins with the revelation of the false Christ, as we have seen above, the Seventieth must *begin* in Rev. 6:1-2, where the Roman beast begins his ruthless ride to world power. Thus chapters six to nineteen of Revelation cover the Seventieth Week of Daniel's prophecy, an exact period of seven prophetic years divided into two equal halves at the sounding of the "seventh angel." Borne along by the same Spirit of prophecy, Daniel furnishes the chronological frame and John fills in the details. If we separate the two, prophecy becomes an insoluble enigma.

### *3. The Seventieth Week will begin with the making of a "firm covenant" between the coming Roman prince and the Jewish people.*

The exact language of the prophecy is, "He shall make a firm covenant with [the] many for one week" (9:27). It has been affirmed by some that the Hebrew *Berith* used here cannot mean a "covenant" between men but must refer to a covenant on the part of *God*. They overlook the fact, however, that the same Hebrew term is used of the treaty made between Ahab and Benhadad (I Kings 20:34), of the treaty between Ephraim and Assyria (Hos. 12:1), and also of the treaty between Antiochus and Ptolemy Philometer (Dan. 11:22). The same Hebrew word is translated fifteen times in the Old Testament by our English word "league."

The precise nature of this "firm covenant," league, or treaty, between the Roman prince and the Jewish people is not revealed fully in Dan. 9:27. But there is at least an intimation in the verse. The fact that, following the establishment of the treaty, the Roman prince only three and one-half years later puts a stop to the Jewish sacrifices, certainly suggests that one thing involved in the treaty will be the reestablishment of the Jewish Temple sacrificial system.

Now this fits accurately into the present historical situation and dilemma of the Jew today. In the midst of all the great Jewish activity in the Land of Palestine just now there still remains one heartbreaking problem. Regardless of material and cultural progress, and it is very great, the Jew can never be satisfied until his ancient Temple is restored and the Mosaic ritual reestablished. But on the very spot where this Temple must be built, there now stands a Mohammedan mosque, one of the most sacred places in the world to millions of Moslem people. And Great Britain, however much she might desire to fulfil the ancient dream of the Jew for the building of his Temple, cannot wholly ignore the seething political dangers which are

potential in the great hordes of the Mohammedan subjects within her far-flung empire. The risk is too great. And so the British find themselves today in a most unenviable position, trying to satisfy the conflicting ambitions in Palestine of two irreconcilable parties--the Jew and the Moslem--and being denounced by both sides.

What is left today of an agonizing Jewry is demanding political protection for the realization of their age-long dream of a national home in Palestine. The question is, Where can the Jew find such protection? For good reasons already stated, it appears an impossible role for England. The United States is interested, but would hardly agree to assume the sole responsibility. Russia, of course, would be only too glad to take over in that land which is the gateway to three continents, the very "navel" of the earth, as the prophet Ezekiel names it. But such an arrangement would conflict violently with both English and American interests. There remains another possible solution, namely, the commission of the problem to a *group* of powers. If England should agree to such a solution, it would doubtless have to be a group with interests centering in the Mediterranean area, a group opposed to Russian Communism, and yet not strong enough to dispute English supremacy in this area.

Now it is precisely in this area that the final Roman prince of Daniel 9:27 will effect his ten-horn coalition, beginning his own mad career as a "little horn" politically (Dan. 7:8). Yet in the brief space of three and one-half years he must rise to the pinnacle of world domination. Such an amazing achievement is not impossible, but it will require vast munitions of warfare. To get them he will need two things--political prestige and financial support. Thus the present historical situation contains some of the motives for the treaty predicted by Daniel. The Jew wants protection in Palestine and is willing to pay for it. The Mediterranean nations are desperately poor. England and America are unalterably opposed to Russian control there. The Roman Catholic Vatican, in the name of religion, is calling for a holy war against Communism. The British government feels it impossible politically for her to do for the Jews in Palestine what was promised under the Balfour agreement. In the complex of this situation, what an opportunity for the rise of the "little horn"! He could declare his hatred for Red Communism, offer to become the champion of religion in general and the Vatican in particular, secure financial aid from the Jews by promising to sponsor their aspirations in the Holy Land, get England's support by relieving her of direct political responsibility in that undertaking, and probably receive the moral backing of the civilized world. Such a combination of forces would be almost incalculable. Some day a Roman<sup>2</sup> "prince" will do something of this kind, and the event may be nearer than we think. Science has created a

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2 See Appendix.

new and strange environment in which history can move with incredible speed. And the world's bewilderment is filled with Satanic opportunity.

*4. In the middle of the Seventieth Week, the Roman prince will suddenly reverse his friendly attitude toward the Jews and "cause the sacrifice and the oblation to cease."*

Quite evidently, after the seven-year treaty has run for only three and one-half years, the Roman prince tears up his agreement as a mere scrap of paper. In this violent and faithless procedure, he manifests the spirit of present-day trends, which are already distressingly clear. There was a time when nations had some regard for their solemn agreements, but covenant-breaking seems to have become the fashion of the age. As I write this article, the morning newspaper quotes Mr. C. J. Hambro, a distinguished statesman and journalist of Norway, as follows: "No state believes wholeheartedly in any promise given by other states today. Covenants, pacts, treaties, conventions, and agreements violated on the slightest pretext, and obligations, undertakings, promises, and guarantees unfulfilled, have left the world in a state of moral chaos. As states have gone off gold, so they have gone off their whole system of political responsibilities." It is not a pleasant picture. We live today in a world of what is called "power politics," which means that force has taken the place of morality. And let us not forget that when he arrives, the Roman beast will honor only a "god of forces" (Dan. 11:38).

But what are the motives which lead the Roman prince to tear up his treaty with the Jewish people? The reasons for his change of attitude are not stated in the prophecy of the Seventy Weeks. But one reason may be deduced easily from what we know of his character and career. No one could hate our Lord Jesus Christ and at the same time really love the chosen people from which He came according to the flesh. By his very nature, the Man of Sin will be violently anti-Semitic. His treaty with the Jews will be based wholly on political expediency. Therefore, once he has reached the pinnacle of world power aided by their great wealth and influence, he will have no further use for them. Like certain rulers today, he keeps his treaties only as long as it is profitable to do so. And as he will break with the Jewish people in the middle of the Seventieth Week, even so he will break with the apostate church which he has supported as long as he needed her influence in his rise to world power. Just as the Jew will pay dearly for the treaty with the Roman beast, so the great harlot will pay dearly for her ride (Rev. 17:16).

But there is another reason for the Roman prince's change of attitude

toward the Jew. From II Thess. 2:4 and Rev. 13:8-15 we learn that, intoxicated with his great power, he will actually take his seat in the temple of God and demand the honors and worship of God Himself. This to the sternly monotheistic Jew will certainly be the very "abomination of desolation," and many will refuse to bow the knee, in spite of the fact that this idolatrous worship will become almost universal (Rev. 13:8). This refusal on the part of godly Jews will furnish the Roman beast with the necessary pretext for the breaking of his treaty and the forcible cessation of the Jewish Temple sacrifice. It should be noted here that according to the exact language of Dan. 9:27, the beast's treaty will be made with *the many* of the Jewish nation, the clear implication being that *some* Jews will not join in the compact from the beginning of the last week. Furthermore, we should not forget the effect of the testimony of the Two Witnesses, who undoubtedly will denounce the treaty throughout their ministry during the first half of the week and seal their testimony with martyrdom.

To some, this idea of the modern world worshiping a *man* may seem to be utterly incredible. But already there are certain tendencies appearing in the world of scholarship and religion which are leading definitely in this direction. First, there is the popular doctrine of the "finite God." Second, there is the identification of this "God" with the "soul," or "social consciousness," of humanity. And third, there is a growing recognition of the high value of symbolism in religion. These tendencies finally can lead to but one end: Let the world once come to identify God with humanity, and the next logical step will be the apotheosis of some great representative of humanity as a symbol of God. And the coming prince will be the greatest man (save One) the world has ever seen. For that matter, men have always been able to find reasons for worshiping themselves. Godet, writing about fifty years ago, pointed out that the "theological system" of the Antichrist could be summed up in three propositions: "1. There is no personal God without and above the universe. 2. Man is himself his own god--the god of this world. 3. I am the representative of humanity; by worshiping me, humanity worships itself." More than ever in our day we may see the rapid development of this humanistic religion, which will reach its consummation in the blasphemous claims of the Roman beast. But, thank God, even in his awful day, there will be some who will refuse to bow the knee.

*5. The breaking of the "firm covenant" between the Jews and the Roman prince will mark the beginning of a period of unparalleled "desolations" for the Jewish people.*

Since this period of "desolations" begins in the middle of the last week and

lasts "even unto the full end" (9:27), obviously it will continue for three and a half years. This is exactly the time specified in Dan. 7:25 during which the Roman beast "shall wear out the saints of the Most High"; the same measure of time given in Rev. 13:5-7 when this beast "shall make war with the saints and . . . overcome them"; the same time mentioned in Rev. 11:2, during which the holy city shall be trodden down of the Gentile nations; the same time referred to in Rev. 12:6, 14, during which the "woman" (Israel) shall be given the special protection of God. Thus all of divine prophecy fits together perfectly: The same persecutor, the same kind of persecution, the same nation under persecution, and exactly the same length of time. A number of very ingenious prophetic schemes have been worked out by the artifice of taking these 1260 days and turning them into years. How much more simple and satisfactory it is to take these passages just as they read without any tampering with the language. In this way, the prophecy of the Book of Revelation synchronizes exactly with Daniel's great prophecy of the end-time.

This is the "time of Jacob's trouble" (Jer. 30:7) so fully discussed by the Old Testament prophets. As a divinely inspired prediction, it was an old story in the days of Daniel. Daniel's contribution to the prophecy was to provide the chronology of the period of persecution. Our Lord paid special attention to this period in the future history of Israel, warning them solemnly that "when ye therefore shall see the *abomination of desolation*, spoken of by Daniel the prophet, stand in the holy place. . . . Then let them which be in Judea flee into the mountains . . . for *then* shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:15-21). It should be noticed that our Lord sets the beginning of this terrible persecution at the time of the placing of the "abomination of desolation" in the "holy place," which can be nothing else but that moment in the middle of the week when the beast breaks his treaty, stops the sacrifice, and usurps for himself the holy place of divine worship in the Temple.

The outbreak and almost universal spread of anti-Semitism today, incredible as it may seem, is only the preliminary blast of the storm which is yet to come. There will be a false calm during the first three and one-half years of the Seventieth Week under the treaty with the Roman beast. Then the storm will break in its final fury, so terrible that our Lord has said, "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). The Greek verb does not mean "decrease," as our English term "shorten" might suggest, but rather the idea of *limitation*. In His mercy, God will definitely "limit" the time of this "great tribulation" to exactly 1260 days. To prolong the period would endanger the very existence of the chosen race.

6. *The end of this final seven-year period will bring to its close the entire series of the Seventy Weeks, and therefore usher in the great blessings promised to Israel in Dan. 9:24.*

"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 [or, purge away] iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy [ARV marg., a most holy place]." In this passage several points should be noted:

First, all these great blessings have to do with a certain people and a certain city--the Jewish people and the city of Jerusalem. It is Jewish transgression and sin that is to be brought to an end. No more, after the close of the Seventieth Week, will this people be found in rebellion against their own God and Messiah.

Second, the phrase "to make reconciliation for iniquity" does not here refer to the death of Christ, as some have assumed, but refers to what God will do for Israel on the basis of the death of Christ. As the late Sir Robert Anderson has already pointed out, the sacrifice itself was not the reconciliation, but rather the means by which the reconciliation was made. At His glorious appearing, which will close the Seventieth Week, our Lord on the basis of His sacrifice at Calvary will "reconcile" the chosen people unto Himself.

Third, "to seal up vision and prophecy" is generally taken to mean that prophecy is to be brought to an end by its fulfilment, but there may also be the further idea that the very fountain of prophecy will be sealed because with the Son of God personally on earth His word will go forth *directly*, no longer through the medium of the prophet.

Fourth, "to anoint a most holy place" (ARV margin) is undoubtedly the correct reading and translation. The reference is to the great millennial Temple which will be consecrated as a place of worship and prayer for all nations at the beginning of Messiah's kingdom. During that blessed age, not to Geneva, nor to Rome, will men come to worship the Lord. But there will be a temple of the Lord in *Jerusalem*, and there God will meet with men in a "holy place" sanctified by the personal presence of our Lord Jesus Christ Himself. This will not abrogate the universality of worship ushered in by Calvary (John 4:21-24), as some have objected, but will add to this universality a further glory in the personal presence of the Son of God on

earth. To go up to Jerusalem to worship the Lord will no more detract from the present universality and spirituality of worship than the going to a church-building for worship as we do today. Today even modernistic theologians will spend a great deal of time and energy and money to make the trip to Jerusalem for the purpose of seeing the city where His blessed feet once trod. It will be a thousand times more wonderful to go when He Himself is there once more, as we trust He soon will be.

"Even so, come, Lord Jesus."

## APPENDIX

### *Footnote 2. The Revival of the Roman Empire*

Some question has recently been raised regarding the revival of the Roman Empire. The curious argument is advanced that since Daniel does not *name* the Roman Empire, therefore it is not included within the scope of his prophecy. This reminds us of the naive Unitarian reasoning that the doctrine of the Trinity is not Biblical because the *word* "Trinity" does not occur in Scripture! Daniel's Prophecy of the Seventy Weeks declares plainly that "the prince that shall come" will arise out of the "people" who would destroy the city of Jerusalem and its Sanctuary (Dan. 9:26). Since everyone who is able to read history knows that this "people" was the Roman Empire, I do not see how Daniel could have identified that Empire more clearly as being in existence at the end time. If we believe in the reality of the "prince that shall come," we shall also have to believe in a Roman Empire out of which he will arise politically. As to this point, we are on solid ground. Just *how* the revival of that Empire will be accomplished is wholly another matter. Here we need to exercise caution in our suggestions. "Prophecy was not given us to enable us to prophesy." But one thing is certain: the rise of the Roman Empire does not depend on the survival of Mussolini or any other political leader. Just now, with Germany's defeat by the United Nations and the possibility of her subsequent Communization by Russia, nothing is more likely than a post-war coalition of the Mediterranean powers to resist the Bolshevik advance in Europe. These nations are strongly Catholic and the Vatican hates and fears Communism more than anything else.