

how common they have become, since to see and hear large mammals in the wild is normally a fairly rare experience. To control this growing menace the Israeli Nature and Parks Authority, along with the Ministry of Agriculture, has instituted a regular culling programme, in which between 3,000 and 5,000 jackals per year are shot, particularly those near settlements. In conjunction with this, people are being asked to keep their

garbage more secure, and farmers to dispose of dead animals and poultry more quickly. So far, however, this culling has not been effective in reducing the numbers.

In Biblical times shepherds would either watch over their flocks on the hills at night, as in Genesis 31:40 and Luke 2:8, or bring them into sheepfolds, which were walled enclosures topped by thorny bushes and with the entrance guarded by a

porter, as referred to in John 10:1-3. No doubt the shepherd boy David, as well as defending his sheep against a lion and a bear, more often defended them against packs of jackals, and he would have been familiar with their nocturnal howling. Though the Bedouin still follow these practices, modern Israelis are more likely to leave animals unguarded on the hills at night, hence the problem.

Tony Benson

An important time period reviewed*

Islip Collyer

A FIRST THOUGHT which arises to the mind in a review of past expositions of time periods is that it is unwise to make a very definite expression of opinion regarding their fulfilment. But whilst it is a mistake to probe too deeply or to speak too confidently regarding this complex subject, it is a still worse error to be indifferent. Faithful disciples of Christ must always be interested in the question, How long?

The present writer has not been satisfied that the events of 1866-70 completed the judgement which marks the end of the 1,260 years of Daniel 7:25.¹ Those events were an earnest of greater things to come. Even if for a moment we seem to be suggesting a prolongation of our pilgrimage—which some regard as almost a crime—it is only right to point out facts; and when all facts are considered, it may be found that no prolongation is involved.

The limitation of the 1,260 years to the period ending 1866-70 is not satisfactory as to either its termination or its beginning. In Daniel 7:21,22 we read: "I beheld, and the same horn made war with the saints, and prevailed against them; 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". Is there any wonder that Dr Thomas thought that the end of papal power would synchronise with the coming of the Lord in power and glory? Does it not say so?

But Christ did not come in those days of papal trouble in that period of the nineteenth century, neither did the papacy come to an end. In 1870 the pope made his declaration of infallibility. In the twentieth century there has been an increase of influence in some ways, and within the last few years there has been a measure of revival of the temporal power.² There have been ups and downs for the last hundred and fifty years; for example, Napoleon imprisoned the pope but did not make an end of him. Similarly, during the years 1866-70 the temporal power

* Part of an article first published in January 1941 under the heading, "Times and seasons: a reconsideration". The extract was made by a reader for another purpose and forwarded with a suggestion that *The Testimony* publish it.

1. The "time and times [that is, two times] and the dividing of time" of Daniel 7:25 comes to 1,260 days on the basis of a time being 360 days, and becomes 1,260 years on the principle of a day representing a year. This time period refers to the activities of the little horn of the Roman fourth beast of Daniel 7, which represents the papacy. One interpretation of this time period is that the 1,260 period commenced with a decree made by the Eastern Roman Emperor Phocas in A.D. 606 or 607, making the Bishop of Rome (the pope) head of all the churches, and ended with the papacy's loss of all the territory it ruled during the period 1866-1870.—*T.B.*
2. Papal influence in world affairs, especially Europe, was to increase considerably as the twentieth century ran its course.—*T.B.*

was taken away but the system continued. How could this be the full end described in Daniel 7:21,22?

If a reader, clinging to the old idea, should insist on temporal power as the determining factor, he is in difficulties over his starting point. The decree of Phocas did not give temporal power. It confirmed the Bishop of Rome as the head of all the churches, but the pope did not become a temporal sovereign until the three horns were plucked up by the roots and given to him. This matter of the little horn subjecting three others is mentioned twice in Daniel 7, the first in verse 8, the second just before the period of duration is stated (v. 24).

Would not any unprejudiced student, called upon to fix a date for the beginning of the period, be inclined to say, "Clearly it begins with the rooting up of those three kingdoms"? Every student, prejudiced or not, is surely bound to admit that, in the working out of history, the real beginning of temporal power was with that event.

The Bishop of Rome had occupied a prominent position in the Church at least as early as the third century. In the days of Justinian his spiritual power increased;³ in the days of Phocas his headship was proclaimed; but it was not until the rooting up of those three principalities by Pepin King of the Franks and the presentation of them to the Bishop of Rome that the pope became a temporal sovereign. It is, of course, not admitted by Roman Catholics that the triple crown worn by popes relates to this event, but we cannot resist the conclusion that this was the real origin. The tiara is not worn merely for religious occasions. It is admittedly secular in meaning, and an attempt to trace the origin of the crowns brings us near to the days of Pepin.

Before us on the table is *An Inquiry into the Time of the Coming of Messiah* by Robert, Lord Bishop of Clogher. This volume was printed in 1751. The bishop was a believer in the Kingdom of God, the restoration of Israel and the personal reign of Christ. He knew that the return of Christ could not happen in his lifetime, and so he was at least free from one cause of prejudice which has undoubtedly influenced our judgement in these latter days. Any interpretation which seems to bring the end near is most attractive, while we are naturally inclined to resist an idea which seems to involve delay. The bishop wrote:

"I think it very remarkable that of all the kingdoms which have been erected out of

the spoils of the Roman Empire, there is not one of all the princes belonging thereto that hath taken upon himself to wear a triple crown but the Pope of Rome. And I cannot help thinking that this piece of pride which was at first assumed to denote the sovereignty of the Bishop of Rome over the three Principalities of which the temporal power of the Popedom is composed, viz., the Campagna of Rome, the Exarchate of Ravenna and region of Pentapolis which were plucked up by the roots of King Pepin and given to the Pope, and of which the Patrimony of the Popedom consists to this day—I say I cannot help thinking this proud emblem of a triple sovereignty in the Pope, to be a providential mark in the forehead of that potentate to guide us to the knowledge of that Little Horn before whom three horns fell".

A little later in the same book, the Bishop of Clogher fixes on this as the proper starting point for the 1,260 years of power to make war:

"For though the power of the Pope as Bishop of Rome was gradually increasing from the time that the Emperor Constantine had declared in favour of Christianity, yet it was not until the above year when Pepin King of France came into Italy and conferred upon the Pope the dominions of the Exarchate of Ravenna and the Region of Pentapolis that the commencement of the reign of the Pope as a temporal prince can be justly dated".

The date of this event was A.D. 755; and according to this interpretation the end will be 1,260 years later in A.D. 2015. We can almost hear the protests of readers. But does even this idea really involve delay? If the year 2015 brings the final and complete end of the Little Horn and all for which it stands, if that is the final act of subduing the nations as suggested by Revelation 16:19, then surely even the time that remains is not too long for all the work that has to be accomplished.⁴

-
3. This refers to the fact that another popular interpretation of the 1,260 years is that it ran from an earlier decree increasing the power of the papacy given by the Emperor Justinian in 533. This expired in 1793, the time of the French Revolution, which resulted in a great reduction in the authority of the pope.—*T.B.*
 4. Now that we are only eleven years from 2015 the objections which Brother Collyer anticipated from readers no longer apply, but we include his final comments for completeness.—*T.B.*