

border would have had to extend all the way to Pakistan, which it clearly did not. Perhaps having the wind at your back of a respected historical reference, allowed for bold and exaggerating, but untrue, statements to be made with confidence.

It is interesting to see that where something is “common knowledge,” only certain facts are used and not delved into too deeply. I cannot completely fault Barnes here. Gibbon’s writing supported Barnes’ assumption about Rome. Gibbon being a historian and not a theologian crossed a boundary and made the assumption part of the history books. Barnes merely reinforced this notion in the commentaries. Not only were certain facts ignored to argue an assumption, but at this point, the available facts themselves had become muddled.

(Note: Just for the sake of touching major bases, and due to its immense popularity, I mention here the Scofield reference work in case the reader is wondering about Scofield’s position on the subject. There is nothing to say here though since Scofield’s Bible, which came along in 1917, was silent on the subject of Daniel 2:40.)

... That Finally Became Canon

Finally, “common knowledge” became part of *canon* in the twentieth century. The Lockman Foundation, an interdenominational non-profit ministry, has published and made available various translations of the Bible. One of them, the Amplified Bible, was published in 1962. Daniel 2:40 is translated as, “And the fourth kingdom [Rome] shall be strong as iron, since iron breaks to pieces and subdues all things; and like iron which crushes, it shall break and crush all these” (AMP). Do you see that? The word “Rome” in brackets is inserted into the scriptural text to mean that which is bracketed is what is actually meant. Please don’t misunderstand me. My intention is not to discredit any mainstream Christian translation of the Bible, including the Amplified. They are all capable of giving us a saving knowledge of Jesus Christ and Him crucified. However, for the translators to add “[Rome]” to the text

of Daniel 2:40 when that verse is simply not saying that, shows how the assumption that was “common knowledge” became canon in everything but name. So the last step was taken and “Rome” was added to the biblical text.

Confirming this new canon, Hal Lindsey, the famous prophecy expert of the last four decades and staunch supporter of the Roman Antichrist theory, quoted this same Amplified Bible translation of Daniel 2:40 in his landmark book *The Late Great Planet Earth* in 1970. He wrote, “And the fourth kingdom [Rome] shall be as strong as iron, since iron breaks to pieces and subdues all things ...”¹⁹ Lindsey quoted the translation that best served his purpose, as it is the prerogative of every author to quote the sources that best support his or her opinion. It was convenient that the translators of the Amplified Bible made “Rome” canon by inserting it in the Scriptural text. This made Lindsey’s argument that much more persuasive. His book *The Late Great Planet Earth* went on to provide a platform for the theology of today that supports this popular notion about Rome.

Conclusion

In summary, therefore, across the span of eighteen centuries the first supposition became assumption, assumption became common knowledge, and finally common knowledge became canon. This went on during those many centuries while all the while Daniel was sealed until the end-time. Indeed, the early false histories, supposition, assumptions, and misunderstandings all built on each other and conspired to seal the words of Daniel. As long as men were going to keep actively propagating this notion about Rome, the seal on Daniel was going to become more binding. The multi-century history of these commentaries stands as a witness and testimony to the fact that parts of Daniel are indeed sealed. If there was a word stamped on these seals that keeps the reader from reading “Islam” in Daniel as the main player in the end-times, it might be “Rome.”

Endnotes

- ¹ Hippolytus, “Treatise on Christ and Antichrist”, par. 28, in Roberts, Alexander, and Donaldson, James, *The Fathers of the Third Century: Hippolytus, Cyprian, Caius, Novatian*, Appendix, Volume 5 of *Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325* (1886, reprint, Peabody, MA: Hendrickson Publishers, Inc., 1994), <http://www.ccel.org/ccel/schaff/anf05.txt>.
- ² Hippolytus, “The interpretation by Hippolytus, (bishop) of Rome, of the visions of Daniel and Nebuchadnezzar, taken in conjunction”, par. 4-6, in Roberts, Alexander, and Donaldson, James, *The Fathers of the Third Century: Hippolytus, Cyprian, Caius, Novatian*, Appendix, vol. 5 of *Ante-Nicene Fathers: The Writings of the Fathers Down to A.D. 325* (1886, reprint, Peabody, MA: Hendrickson Publishers, Inc., 1994) <http://www.ccel.org/ccel/schaff/anf05.txt>.
- ³ *Ibid.*, par. 7.
- ⁴ Cassius Dio, vol. 8 of *A Book of Roman History*, translated by Earnest Cary (Cambridge, MA: Harvard University Press, 1925), book LXVIII, par. 18, 28, http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Cassius_Dio/68*.html.
- ⁵ Jerome, *Jerome’s commentary on Daniel*, translated by Gleason Leonard Archer, Jr., (Grand Rapids, MI: Baker Book House, 1958), Chapter 2, verse 40, retrieved from http://www.tertullian.org/fathers/Jerome_daniel_02_text.htm.
- ⁶ Eutropius, *Abridgement of Roman History*, translated by John Watson (London: Henry G. Bohn, 1853), book VIII, par. 3, <http://www.forumromanum.org/literature/eutropius/trans8.html#2>.
- ⁷ Jerome, “Letter CXXVII. To Principia,” par. 12, in Schaff, Philip, and Wace, Henry, *Jerome: Letters and Select Works*, Volume 6 of *Nicene and Post - Nicene Fathers, Second Series*, (1893; reprint, Peabody, MA: Hendrickson Publishers, Inc., 1994), <http://www.ccel.org/ccel/schaff/npnf206.txt>.
- ⁸ Calvin, John, vol. 1 of *Commentaries on the Book of the Prophet Daniel* (1561, reprint, Edinburgh, UK: The Calvin Translation Society, 1852), Daniel 2:40-43, <http://www.ccel.org/ccel/calvin/calcom24.txt>.

9. Ibid.
10. Ibid.
11. Henry, Matthew, *Isaiah to Malachi*, Vol. 4 of *Commentary on the Whole Bible*, unabridged (1708-10, reprint, Peabody, MA: Hendrickson Publishers Marketing, LLC, 1991), p. 809.
12. Gill, John, *Jeremiah to Malachi*, vol. 4 of *Exposition of the Old and New Testaments* (1748-63), <http://www.sacred-texts.com/bib/cmt/gill/dan002.htm>.
13. Ibid.
14. Barnes, Albert, *Daniel*, vol. 7 of *Notes on the Old and New Testaments* (1873, reprint, Grand Rapids, MI: Baker Book House Company, 1996), Daniel 2:40, retrieved from <http://www.sacred-texts.com/bib/cmt/barnes/dan002.htm>, chapter XLVI Troubles in Persia.
15. Gibbon, Edward, *History of the Decline and Fall of the Roman Empire* (1782, reprint, Boston, MA: Aldine Book Publishing Co, 1845), vol. 3, chap. XXXVIII, part VI, par. 1, <http://www.ccel.org/ccel/gibbon/decline.v.xlviii.html>.
16. Barnes, Albert, *Daniel*, vol. 7 of *Notes on the Old and New Testaments*, Daniel 2:40.
17. Gibbon, Edward, *History of the Decline and Fall of the Roman Empire* (1782, reprint, Boston, MA: Aldine Book Publishing Co., 1845) vol. 4, chap. XLVI, part 1, par. 1, <http://www.ccel.org/ccel/gibbon/decline.vi.xxxiii.html>.
18. Barnes, Albert, *Daniel*, vol. 7 of *Notes on the Old and New Testaments*, Daniel 2:40.
19. Lindsey, Hal, *The Late Great Planet Earth* (Grand Rapids, MI: Zondervan Publishing House, 1970), p. 90.