of the little horn in Daniel vii. 8): **and  
there was given to it power to work** (this  
is more probably the meaning than “to  
spend” merely) **forty-two months** (the  
well-known period of the agency of antichrist; 3 ½ years; 1260 days: see Introduction), {6} **and he opened his mouth** (spoken  
of the commencement of a series of discourses. These vv. 6, 7, in fact expand  
into detail that which ver. 5 gave compendiously) **for blasphemies against God, to  
blaspheme His name and His tabernacle,  
which dwell in heaven** (the apposition is  
strange, but if the *and* must be omitted,  
the meaning is to enhance the enormity of  
the blasphemy by bringing out the lofty  
nature of God’s holy Name and dwellingplace). {7} **And there was given to it** (or  
him: so throughout) **to make war with  
the saints and to conquer them** (sce ch.  
xi. 7, of which this is a wider statement  
**and there was given to it power over  
every tribe and people and tongue and  
nation** (viz, universal empire). {8} **And all  
shall worship it who dwell upon the  
earth,** [**every one**] **whose** (the change  
into the singular arises from resolving **all**  
into its component individuals) **name is  
not written in the book of life of the Lamb  
which is slain from the foundation of the  
world** (these last words are ambiguously  
placed. They may belong either to is  
**written**, or to **is slain**. The former connexion is taken by many. But the other is far more obvious and natural: and had  
it not been for the apparent difficulty of  
the sense thus conveyed, the going so far  
back as to **is written** for a connexion would  
never have been thought of, The difficulty  
of the saying is but apparent: 1 Pet. i,  
19, 20 says more fully the same thing.  
That death of Christ which was foreordained from the foundation of the world,  
is said to have *taken place* in the counsels  
of Him with whom the end and the beginning are one. Ch, xvii. 8, which is cited by  
De Wette as decisive for his view, is irrelevant. Of course, where simply the writing  
in the hook of life from the foundation of  
the world is expressed, no other element is  
to be introduced: but it does not therefore  
follow, that where, as here, other elements  
are by the construction introduced, that,  
and that alone is to be understood).

**9, 10.**] These verses bear various meanings,  
according to the reading which we adopt.  
If the ordinary text, represented in the  
A.V., be taken, they express a consolation  
to the presented saints in the form of a  
law of retribution: the judgment of God  
will overtake the persecutors, and in that  
form in which their persecution was exercised. If we take the reading in the  
text, they form a prophetic declaration how  
it shall fare with the saints in the day of  
persecution, and declare also that in holy  
suffering of captivity and death consists their  
faith and patience, The latter appears to