

# Who Are the Two Witnesses of Revelation Chapter 11?



Matthew Henry (18 October 1662 – 22 June 1714) was a nonconformist minister and author, born in Wales but spent much of his life in England. He is best known for the six-volume biblical commentary Exposition of the Old and New Testaments. (Quoted from Wikipedia)

Are the Two Witnesses of the Book of Revelation two literal people? Or can the passages about them be interpreted figuratively? Here is what Matthew Henry has to say:

In this time of treading down (of Jerusalem by the Gentiles), God has reserved to himself his faithful witnesses, who will not fail to attest the truth of his word and worship, and the excellency of his ways. Here observe,

I. The number of these witnesses: it is but a small number and yet it is sufficient. 1. It is but small. Many will own and acknowledge Christ in times of prosperity who will desert and deny him in times of persecution; one witness, when the cause is upon trial, is worth many at other times. 2. It is a sufficient number; for in the mouth of two witnesses every cause shall be established. Christ sent out his disciples two by two, to preach the gospel. Some think these two witnesses are Enoch and Elias, who are to return to the earth for a time: others, the church of the believing Jews and that of the Gentiles: it should rather seem that they are God's eminent faithful ministers, who shall not only continue to profess the Christian religion, but to preach it, in the worst of times.

II. The time of their prophesying, or bearing their testimony for Christ. A thousand two hundred and threescore days; that is (as many think), to the period of the reign of antichrist; and, if the beginning of that interval could be ascertained, this number of prophetic days, taking a day for a year, would give us a prospect when the end shall be.

III. Their habit, and posture: they prophesy in sackcloth, as those that are deeply affected with the low and distressed state of the churches and interest of Christ in the world.

IV. How they were supported and supplied during the discharge of their great and hard work: they stood before the God of the whole earth, and he gave them power to prophesy. He made them to be like Zerubbabel and Joshua, the two olive-trees and candlestick in the vision of Zechariah, ch. 4:2, etc. God gave them the oil of holy zeal, and courage, and strength, and comfort; he made them olive-trees, and their lamps of profession were kept burning by the oil of inward gracious principles, which they received from God. They had oil not only in their lamps, but in their vessels-habits of spiritual life, light, and zeal.

V. Their security and defence during the time of their prophesying: If any attempted to hurt them, fire proceeded out of their mouths, and devoured them, v. 5. Some think this alludes to Elias's calling for the fire from heaven, to consume the captains and their companies that came to seize him, 2 Ki. 1:12. God promised the prophet Jeremiah (ch. 5:14), Behold, I will make my words in thy mouth fire, and this people shall be wood, and it shall devour them. By their praying and preaching, and courage in suffering, they shall gall and wound the very hearts and consciences of many of their persecutors, who shall go away self-condemned, and be even terrors to themselves; like Pashur, at the words of the prophet Jeremiah, ch. 20:4. They shall have that free access to God, and that interest in him, that, at their prayers, God will inflict plagues and judgments upon their enemies, as he did on Pharaoh, turning their rivers into blood, and restraining the dews of heaven, shutting heaven up, that no rain shall fall for many days, as he did at the prayers of Elias, 1 Ki. 17:1. God has ordained his arrows for the persecutors, and is often plaguing them while they are persecuting his people; they find it hard work to kick against the pricks.

VI. The slaying of the witnesses. To make their testimony more strong, they must seal it with their blood. Here observe, 1. The time when they should be killed: When they have finished their testimony. They are immortal, they are invulnerable, till their work be done. Some think it ought to be rendered, when they were about to finish their testimony. When they had prophesied in sackcloth the greatest part of the 1260 years, then they should feel the last effect of antichristian malice. 2. The enemy that should overcome and slay them—the beast that ascendeth out of the bottomless pit. Antichrist, the great instrument of the devil, should make war against them, not only with the arms of subtle and sophistical learning, but chiefly with open force and violence; and God would permit his enemies to prevail against his witnesses for a time. 3. The barbarous usage of these slain witnesses; the malice of their enemies was not satiated with their blood and death, but pursued even their dead bodies. (1.) They would not allow them a quiet grave; their bodies were cast out in the open street, the high street of Babylon, or in the high road leading to the city. This city is spiritually called Sodom for monstrous wickedness, and Egypt for idolatry and tyranny; and here Christ in his mystical body has suffered more than in any place in the world. (2.) Their dead bodies were insulted by the inhabitants of the earth, and their death was a matter of mirth and joy to the antichristian world, v. 10. They were glad to be rid of these witnesses, who by their doctrine and example had teased, terrified, and tormented the consciences of their enemies; these spiritual weapons cut wicked men to the heart, and fill them with the

greatest rage and malice against the faithful.

VII. The resurrection of these witnesses, and the consequences thereof. Observe, 1. The time of their rising again; after they had lain dead three days and a half (v. 11), a short time in comparison of that in which they had prophesied. Here may be a reference to the resurrection of Christ, who is the resurrection and the life. Thy dead men shall live, together with my dead body shall they arise. Or there may be a reference to the resurrection of Lazarus on the fourth day, when they thought it impossible. God's witnesses may be slain, but they shall rise again: not in their persons, till the general resurrection, but in their successors. God will revive his work, when it seems to be dead in the world. 2. The power by which they were raised: The spirit of life from God entered into them, and they stood upon their feet. God put not only life, but courage into them. God can make the dry bones to life; it is the Spirit of life from God that quickens dead souls, and shall quicken the dead bodies of his people, and his dying interest in the world. 3. The effect of their resurrection upon their enemies: Great fear fell upon them. The reviving of God's work and witnesses will strike terror into the souls of his enemies. Where there is guilt, there is fear; and a persecuting spirit, though cruel, is not a courageous, but a cowardly spirit. Herod feared John the Baptist.

VIII. The ascension of the witnesses into heaven and the consequences thereof, v. 12, 13. Observe, 1. Their ascension. By heaven we may understand either some more eminent station in the church, the kingdom of grace in this world, or a high place in the kingdom of glory above. The former seems to be the meaning: They ascended to heaven in a cloud (in a figurative, not in a literal sense) and their enemies saw them. It will be no small part of the punishment of persecutors, both in this world and at the great day, that they shall see the faithful servants of God greatly honoured and advanced. To this honour they did not attempt to ascend, till God called them, and said, Come up hither. The Lord's witnesses must wait for their advancement, both in the church and in heaven, till God calls them; they must not be weary of suffering and service, nor too hastily grasp at the reward; but stay till their Master calls them, and then they may gladly ascend to him. 2. The consequences of their ascension—a mighty shock and convulsion in the antichristian empire and the fall of a tenth part of the city. Some refer this to the beginning of the reformation from popery, when many princes and states fell off from their subjection to Rome. This great work met with great opposition; all the western world felt a great concussion, and the antichristian interest received a great blow, and lost a great deal of ground and interest, (1.) By the sword of war, which was then drawn; and many of those who fought under the banner of antichrist were slain by it. (2.) By the sword of the Spirit: The fear of God fell upon many. They were convinced of their errors, superstition, and idolatry; and by true repentance, and embracing the truth, they gave glory to the God of heaven. Thus, when God's work and witnesses revive, the devil's work and witnesses fall before him.

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# Futurist Interpretation of Matthew 24 Exposed as Folly by John Gill



Matthew 24 was ALL fulfilled in 70 AD with the destruction of Jerusalem, the Temple, and the end of the Jewish religion and the Jews as a people.

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## Matthew 24 and Luke 21 Compared Verse by Verse: The Destruction of Jerusalem in 70 A.D.



The best commentator of Scripture is *other* Scripture! It's been my observation that the reason much of Matthew 24, also known as the *Olivet Discourse*, is thought of as an Endtime event is that it's not compared with the other two accounts of it in the Gospels of Mark and Luke, the two other synoptic Gospels. The Gospel of Luke especially uses different words to describe the events, and when compared verse by verse to Matthew 24, add light and a better understanding of the prophecy.

On one website I found:

Matthew 24 and Luke 21 aren't really talking about the same event. It starts off the same, but then the passages take a turn in the other direction. Matthew's account is speaking of the abomination of desolation that's yet future, while Luke's account is describing the destruction of the temple in 70AD. It's clearer when we use Matthew 24:5-8 and Luke 21:8-11 as an event marker.

Both passages start off pretty much with "For many shall come in my name..." and ends with "earthquakes in divers places..." in once you get to Matthew 24:9 and Luke 21:12 it takes a turn in the other direction.

You will see from this study that the statement above is *false*! When Matthew 24 and Luke 21 are compared verse by verse, you will see they are indeed the **same event**! Both Gospels add detail to each other.

In the right column, I am mainly quoting from a famous Bible commentator, John Gill, a Baptist pastor who lived from November 23, 1697, to October 14, 1771.

When I didn't find a verse in either Matthew or Luke that corresponds to the other Gospel, I left it blank. I hope you will see that the two synoptic Gospels are still close enough to be talking about the same event. Mark 13 is also the same event. Maybe later I will add Mark 13 to this article.

Matthew 24	Luke 21	Comments
1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?	5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?	<b>John Gill:</b> The Jews give very great encomiums of the second temple, as repaired by Herod; and it was undoubtedly a very fine structure. They say that he built the house of the sanctuary, "an exceeding beautiful building"; and that he repaired the temple, in beauty "greatly exceeding" that of Solomon's.  What things? The destruction of the Temple. Notice Luke doesn't say "end of the world" as Matthew does. Jesus was talking about the end of the Jewish age at 70 AD. God gave the Jews 40 more years to repent.
4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many.	8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.	<b>John Gill: Take heed that no man deceive you:</b> by pretending to come from God with a new revelation, setting himself up for the Messiah, after my departure; suggesting himself to be the person designed by God to be the deliverer of Israel, and to be sent by him, to set up a temporal kingdom, in great worldly splendour and glory; promising great names, and high places of honour and trust in it; things which Christ knew his disciples were fond of, and were in danger of being ensnared by; and therefore gives them this suitable and seasonable advice, and caution.
6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.	9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.	
7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.		

8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

This is the point that the two narratives are supposed to go in different directions. But do they really? As you can see, Luke adds more details to Matthew 24 8-9. Luke says "delivering you up to the synagogues" which shows Jesus was talking to His Jewish disciples, not to us today!

**John Gill: And many false prophets shall rise**

Out of, from among the churches of Christ; at least under the name of Christians; for false teachers are here meant, men of heretical principles, pretending to a spirit of prophecy, and to new revelations, and a better understanding of the Scriptures; such as Simon Magus, Ebion, and Cerinthus, who denied the proper deity, and real humanity of Christ; Carpocrates, and the Gnostics his followers, the Nicolaitans, Hymcneus, Philetus, and others:

**and shall deceive many:**

as they all of them had their followers, and large numbers of them, whose faith was subverted by them; and who followed their pernicious ways, being imposed upon and seduced by their fair words, specious pretences, and licentious practices.

Jesus was referring to His believing disciples who heeded His warning to flee Jerusalem and Judea when they saw the Roman army advancing. Every Jewish Christian was saved from death by the hands of the Romans!

Luke explains Daniel 9:27, "the overspreading of abominations he shall make it desolate" **John Gill:**

**When ye therefore shall see the abomination of desolation,**

"From signs, Christ proceeds to the immediate cause of the destruction of Jerusalem; which was, "the abomination of desolation", or the desolating abomination; or that abominable thing, which threatened and brought desolation upon the city, temple, and nation: by which is meant, not any statue placed in the temple by the Romans, or their order; not the golden eagle which Herod set upon the temple gate, for that was before Christ said these words; nor the image of Tiberius Caesar, which Pilate is said to bring into the temple; for this, if true, must be about this time; whereas Christ cannot be thought to refer to anything so near at hand; much less the statue of Adrian, set in the most holy place, which was an hundred and thirty years and upwards, after the destruction of the city and temple; nor the statue of Titus, who destroyed both, which does not appear: ever to be set up, or attempted; nor of Caligula, which, though ordered, was prevented being placed there: but the Roman army is designed; see ( Luke 21:20 ) which was the (Mmvm Myuwqv Pnk) , "the wing", or "army of abominations making desolate", ( Daniel 9:27 ) . Armies are called wings, ( Isaiah 8:8 ) and the Roman armies were desolating ones to the Jews, and to whom they were an abomination; not only because they consisted of Heathen men, and uncircumcised persons, but chiefly because of the images of their gods, which were upon their ensigns: for images and idols were always an abomination to them; so the "filthiness" which Hezekiah ordered to be carried out of the holy place, ( 2 Chronicles 29:5 ) is by the Targum called, ((aqwxyr) , "an abomination"; and this, by the Jewish writers F23, is said to be an idol, which Ahaz had placed upon the altar; and such was the abomination of desolation, which Antiochus caused to be set upon the altar:

"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;" ( 1 Maccabees 1:54)

And so the Talmudic writers, by the abomination that makes desolate, in ( Daniel 12:11 ) ( 9:27 ) to which Christ here refers, understand an image, which they say F24 one Apostomus, a Grecian general, who burnt their law, set up in the temple. Now our Lord observes, that when they should see the Roman armies encompassing Jerusalem, with their ensigns flying, and these abominations on them, they might conclude its desolation was near at hand; and he does not so much mean his apostles, who would be most of them dead, or in other countries, when this would come to pass; but any of his disciples and followers, or any persons whatever, by whom should be seen this desolating abomination, **spoken of by Daniel the prophet:**

not in ( Daniel 11:31 ) which is spoken of the abomination in the times of Antiochus; but either in ( Daniel 12:11 ) or rather in ( Daniel 9:27 ) since this desolating abomination is that, which should follow the cutting off of the Messiah, and the ceasing of the daily sacrifice. It is to be observed, that Daniel is here called a prophet, contrary to what the Jewish writers say F25, who deny him to be one; though one of F26 no inconsiderable note among them affirms, that he attained to the end, (yyawbnh lwbgh) , "of the prophetic border", or the ultimate degree of prophecy: when therefore this that Daniel, under a spirit of prophecy, spoke of should be seen,

**standing in the holy place;**

near the walls, and round about the holy city Jerusalem, so called from the sanctuary and worship of God in it; and which, in process of time, stood in the midst of it, and in the holy temple, and destroyed both; then

**whoso readeth, let him understand:**

that is, whoever then reads the prophecy of Daniel; will easily understand the meaning of it, and will see and know for certain, that now it is accomplished; and will consider how to escape the desolating judgment, unless he is given up to a judicial blindness and hardness of heart; which was the case of the greater part of the nation.

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:)

20 And when ye shall see Jerusalem  
compassed with armies, then know that  
the desolation thereof is nigh.

16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For **these be the days of vengeance**, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for **there shall be great distress in the land, and wrath upon this people**.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Luke clearly defines the “great tribulation” of Matthew 24 as “days of vengeance” and “great distress in the land, and wrath upon this people – the Jews who rejected Jesus as the Messiah.

**John Gill: Then let them which be in Judea**

When this signal is given, let it be taken notice of and observed; let them that are in the city of Jerusalem, depart out of it; or who are in any other parts of Judea, in any of the towns, or cities thereof; let them not betake themselves to Jerusalem, imagining they may be safe there, in so strong and fortified a place, but let them flee elsewhere; see ( Luke 21:21 ) and accordingly it is observed, that many did flee about this time; and it is remarked by several interpreters, and which Josephus F1 takes notice of with surprise, that Cestius Gallus having advanced with his army to Jerusalem, and besieged it, on a sudden, without any cause, raised the siege, and withdrew his army, when the city might have been easily taken; by which means a signal was made; and an opportunity given to the Christians, to make their escape: which they accordingly did, and went over Jordan, as Eusebius says F2, to a place called Pella; so that when Titus came a few mouths after, there was not a Christian in the city, but they had fled as they are here bidden to

**flee into the mountains;** or any places of shelter and refuge: these are mentioned particularly, because they are usually such; and design either the mountains in Judea, or in the adjacent countries. The Syriac and Persic versions read in the singular number, “into the mountain”; and it is reported that many of them did fly, particularly to Mount Libanus



**John Gill: And except those days should be shortened**

That is, those days of tribulation which commenced at the siege of Jerusalem; and therefore cannot refer to the times before it, and the shortening of them by it, which were very dreadful and deplorable through the murders and robberies of the cut-throats and zealots; but to those after the siege began, which were very distressing to those that were within; and which, if they had not been shortened, or if the siege had been lengthened out further,

**there should no flesh be saved;**

not one Jew in the city of Jerusalem would have been saved; they must everyone have perished by famine, or pestilence, or sword, or by the intestine wars and murders among themselves: nor indeed, if the siege had continued, would it have fared better with the inhabitants of the other parts of the country, among whom also many of the same calamities prevailed and spread themselves; so that, in all likelihood, if these days had been continued a little longer, there had not been a Jew left in all the land.

**But for the elect's sake;**

those who were chosen in Christ, before the foundation of the world, to believe in him, and to be saved by him with an everlasting salvation; both those that were in the city, or, at least, who were to spring from some that were there, as their immediate offspring, or in future ages, and therefore they, and their posterity, must not be cut off; and also those chosen ones, and real believers, who were at Pella, and in the mountains, and other places, for the sake of these, and that they might be delivered from these pressing calamities,

**those days shall be shortened:**

for otherwise, if God had not preserved a seed, a remnant, according to the election of grace, that should be saved, they had been as Sodom and as Gomorrah, not one would have escaped. The shortening of those days is not to be understood literally, as if the natural days, in which this tribulation was, were to be shorter than usual. The Jews indeed often speak of the shortening of days in this sense, as miraculously done by God: so they say, that

“five miracles were wrought for our father Jacob, when he went from Beersheba to go to Haran. The first miracle was, that, “the hours of the day were shortened for him”, and the sun set before its time, because his word desired to speak with him.”

They also say,

“that the day in which Ahaz died, was shortened ten hours, that they might not mourn for him; and which afterwards rose up, and in the day that Hezekiah was healed, ten hours were added to it.”

But the meaning here is, that the siege of Jerusalem, and the calamities attending it, should be sooner ended: not than God had determined, but than the sin of the Jews deserved, and the justice of God might have required in strict severity, and might be reasonably expected, considering the aggravated circumstances of their iniquities. A like manner of speech is used by the Karaite Jews, who say,

“if we walk in our law, why is our captivity prolonged, and there is not found balm for our wounds? and why are not, “the days” of the golden and silver kingdom “lessened”, for the righteousness of the righteous, which were in their days?”

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven with power and great glory.** 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And **then shall they see the Son of man coming in a cloud with power and great glory.** 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

#### John Gill: Immediately after the tribulation of those days

That is, immediately after the distress the Jews would be in through the siege of Jerusalem, and the calamities attending it; just upon the destruction of that city, and the temple in it, with the whole nation of the Jews, shall the following things come to pass; and therefore cannot be referred to the last judgment, or what should befall the church, or world, a little before that time, or should be accomplished in the whole intermediate time, between the destruction of Jerusalem, and the last judgment: for all that is said to account for such a sense, as that it was usual with the prophets to speak of judgments afar off as near; and that the apostles often speak of the coming of Christ, the last judgment, and the end of the world, as just at hand; and that one day with the Lord is as a thousand years, will not answer to the word "immediately", or show that that should be understood of two thousand years after: besides, all the following things were to be fulfilled before that present generation, in which Christ lived, passed away, (Matthew 24:34) and therefore must be understood of things that should directly, and immediately take place upon, or at the destruction of the city and temple. **Shall the sun be darkened:** not in a literal but in a figurative sense; and is to be understood not of the religion of the Jewish church; nor of the knowledge of the law among them, and the decrease of it; nor of the Gospel being obscured by heretics and false teachers; nor of the temple of Jerusalem, senses which are given into by one or another; but of the Shekinah, or the divine presence in the temple. The glory of God, who is a sun and a shield, filled the tabernacle, when it was reared up; and so it did the temple, when it was built and dedicated; in the most holy place, Jehovah took up his residence; here was the symbol of his presence, the mercy seat, and the two cherubim over it: and though God had for some time departed from this people, and a voice was heard in the temple before its destruction, saying, "let us go hence"; yet the token of the divine presence remained till the utter destruction of it; and then this sun was wholly darkened, and there was not so much as the outward symbol of it: **and the moon shall not give her light;** which also is to be explained in a figurative and metaphorical sense; and refers not to the Roman empire, which quickly began to diminish; nor to the city of Jerusalem; nor to the civil polity of the nation; but to the ceremonial law, the moon, the church is said to have under her feet, ( Revelation 12:1 ) so called because the observance of new moons was one part of it, and the Jewish festivals were regulated by the moon; and especially, because like the moon, it was variable and changeable. Now, though this, in right, was abolished at the death of Christ, and ceased to give any true light, when he, the substance, was come; yet was kept up by the Jews, as long as their temple was standing; but when that was destroyed, the daily sacrifice, in fact, ceased, and so it has ever since; the Jews esteeming it unlawful to offer sacrifice in a strange land, or upon any other altar than that of Jerusalem; and are to this day without a sacrifice, and without an ephod: **and the stars shall fall from heaven;** which phrase, as it elsewhere intends the doctors of the church, and preachers falling off from purity of doctrine and conversation; so here it designs the Jewish Rabbins and doctors, who departed from the word of God, and set up their traditions above it, fell into vain and senseless interpretations of it, and into debates about things contained in their Talmud; the foundation of which began to be laid immediately upon their dispersion into other countries: and the powers of the heavens shall be shaken; meaning all the ordinances of the legal dispensation; which shaking, and even removing of them, were foretold by ( Haggai 2:6 ) and explained by the author of the Epistle to the Hebrews, ( Hebrews 12:26 Hebrews 12:27 ) whereby room and way were made for Gospel ordinances to take place, and be established; which shall not be shaken, so as to be removed, but remain till the second coming of Christ. The Jews themselves are sensible, and make heavy complaints of the great declensions and alterations among them, since the destruction of the temple; for after having taken notice of the death of several of their doctors, who died a little before, or after that; and that upon their death ceased the honour of the law, the splendour of wisdom, and the glory of the priesthood, they add; "from the time that the temple was destroyed, the wise men, and sons of nobles, were put to shame, and they covered their heads; liberal men were reduced to poverty; and men of violence and calumny prevailed; and there were none that expounded, or inquired, or asked. R. Elezer the great, said, from the time the sanctuary were destroyed, the wise men began to be like Scribes, and the Scribes like to the Chazans, (or sextons that looked after the synagogues,) and the Chazans like to the common people, and the common people grew worse and worse, and there were none that inquired and asked;" that is, of the wise men there were no scholars, or very few that studied in the law.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

29 And he spake to them a parable; Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

“This generation” is what generation? The generation of Baby Boomers of the 20th century who were born just before or just after Israel was established as a State by the United Nations in 1948? No! Not at all! Jesus was talking to the generation of His disciples who lived 40 more years and witnessed the fulfillment of His prophecy first hand!

35 Heaven and earth shall pass away, but my words shall not pass away.

33 Heaven and earth shall pass away: but my words shall not pass away.

**John Gill: Heaven and earth shall pass away**

This is either an assertion, which will be true at the end of time; not as to the substance of the heavens and earth, which will always remain, but as to the qualities of them, which will be altered: they will be renewed and refined, but not destroyed; the bad qualities, or evil circumstances, which attend them through the sin of man, will be removed and pass away, but they themselves will continue in being: or is a comparative expression, and the sense is, that the heavens and the earth, and the ordinances thereof, than which nothing can be more firm and strong, being fixed and supported by God himself, shall sooner pass away, than anything asserted and predicted by Christ shall: but my words shall not pass away; be vain and empty, and unaccomplished; which is true of anything, and everything spoken by Christ; and especially here regards all that he had said concerning the calamities that should befall the Jews, before, at, or upon the destruction of their nation, city, and temple; and the design of the expression, is to show the certainty, unalterableness, and sure accomplishment of these things.

**John Gill: But of that day and hour knoweth no man**

Which is to be understood, not of the second coming of Christ, the end of the world, and the last judgment; but of the coming of the son of man, to take vengeance on the Jews, and of their destruction; for the words manifestly regard the date of the several things going before, which only can be applied to that catastrophe, and dreadful desolation: now, though the destruction itself was spoken of by Moses and the prophets, was foretold by Christ, and the believing Jews had some discerning of its near approach; see ( Hebrews 10:25 ) yet the exact and precise time was not known:

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

**John Gill: Then shall two be in the field**

About their proper business, of husbandry, ploughing, or sowing, or any other rural employment:

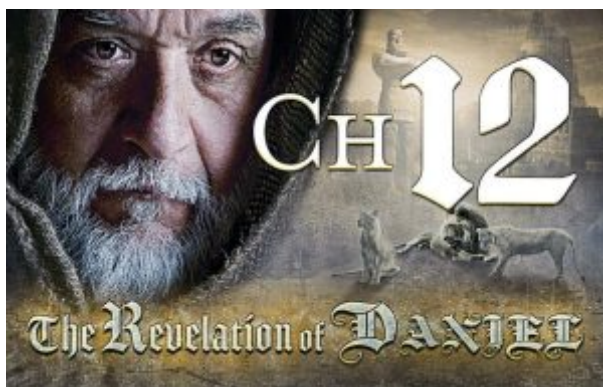
**the one shall be taken;**

not by the preaching of the Gospel, into the kingdom of God, or Gospel dispensation; though such a distinction God makes, by the ministry of the word, accompanied by his Spirit and power; nor by angels, to meet Christ in the air, and to be introduced into his kingdom and glory; **but by the eagles, the Roman army, and either killed or carried captive by them:** and the other left; not in a state of nature and unregeneracy, as many are, to whom the Gospel is preached; nor with devils at the last day, to be thrust down by them into the infernal regions; but by the Romans, being by some remarkable providence, or another, delivered out of their hands; which was the case of some few, and these of the meaner sort; and therefore persons of a rural life and occupation are instanced in.

42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

35 For as a snare shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

## [Daniel 12 Explained in the Light of History](#)



The text below is from [Philip Mauro](#)'s book, [THE SEVENTY WEEKS AND THE GREAT TRIBULATION](#).

**MICHAEL THE GREAT PRINCE. THE TIME OF TROUBLE. MANY AWAKENING. MANY RETURNING TO AND FRO. KNOWLEDGE INCREASED. HOW LONG THE END.**

The first four verses of Daniel 12 should not be disconnected from Chapter 11, for they are an integral part of the prophecy, there being no break at all at the place where the chapter division has been made. These concluding verses of the prophecy read as follows:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise (lit. cause to be wise) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.”

These are the last words of the long prophecy, and they bring it to an appropriate climax. They tell what will happen “at that time,” emphasizing this by repetition. This expression connects the passage directly with verse 40 of the preceding Chapter, where the words “at the time of the end” occur. The same words are repeated in verse 4 of Chapter 12, just quoted. There is, therefore, no room to doubt that the events here foretold were to occur during the very last stage of “the latter days” of Jewish history. Moreover, the statement of verse 7, that when the power of the holy people should be scattered, then all these things should be finished, absolutely confines the fulfillment of the entire prophecy to the period anterior to the capture of Jerusalem by Titus. We specially ask attention to the great oath recorded in this verse, and trust that our readers will not miss the meaning of it.

Four things are specified in the passage last quoted. They are:

1. The standing up of Michael, the great prince who stands for the children of Daniel’s people.
2. A time of trouble such as never was at which time those found written in the book were to escape.
3. Many to awake from the dust of the earth, some to everlasting life, and some to shame and everlasting contempt, in which connection is given a great promise to those who cause to be wise, and who turn many to righteousness.
4. Many to run to and fro, and knowledge to be increased.

## **Michael the Prince**

Many able and sound expositors hold that Michael is one of the names of the Lord Jesus Christ and hence that this part of the prophecy was fulfilled by His first coming. But the reasons that have been advanced in support of this view do not seem to us sufficient to establish it. This prophecy makes several references to great angelic beings, which are deeply interesting. Thereby it appears that national destinies are in some way presided over, and shaped, by mighty angels; and that Michael is specially charged to care for the interests of the people of God.

Jude speaks of “Michael the archangel” as contending with the devil about the body of Moses (Jude 9); and in (Revelation 12:7), Michael is again seen in conflict with the devil. Paul mentions the archangel (without naming him) as having to do with the resurrection of the saints (1 Thessalonians 4:16).

In Daniel there are three references to Michael, all in this prophecy given by the angel who appeared to Daniel on the banks of the Tigris. The first reference is in (Daniel 10:13,) where the angel says that the prince of the kingdom of Persia had withstood him, but Michael, one of the chief princes, came to his aid. Again in the same chapter (Daniel 10:20–21) are the words: "And now I will return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Greece shall come ... And there is none that holdeth with me in these things, but Michael your prince."

From these words it appears that the political destinies of the great heathen nations of earth are presided over by mighty beings, who are rebels against the authority of God, high potentates in the Kingdom of Satan. None of those angelic beings stands for God "in these things" i.e., the affairs of the world except Michael, the archangel. This is in accord with the words of the Lord Jesus who speaks of the devil as "the prince of this world" (John 14:30, etc.).

Commenting upon Daniel 10:20–21, Dr. Taylor says:

"Then resuming his former theme, the heavenly revealer indicated that he had to return to fight again with the Persian evil angel, and that while he was going forth for (or continuing) that conflict, the prince of Greece would come, and a new battle would begin with him, in which the representative of God's people would be left to his own resources, with the single exception of the assistance of Michael.

"This description of the conflicts in the spirit world between the rival angels foreshadows the opposition encountered by Zerubbabel, Ezra, Nehemiah and their compatriots during the reigns of the Persian kings Darius Hystaspes, Xerxes and Artaxerxes, and also that which, at a later time, the descendants of the restorers of Jerusalem met with at the hands of the Syrian representatives of the Greek Empire. It prepares the way, therefore, for the literal statements which follow (Chapter 11) and from which we learn that, while the Persian kingdom lasted, the enmity of the World power to the people of God would be largely restrained, and the monarchs would be either positively favourable to them, or at least indisposed to harm them. But with the Grecian Empire, especially in one of the four divisions into which it was to be broken up, a different course would be pursued, and the descendants of Israel would be reduced by it, for a season, to the most terrible extremities."

There is no revelation of the precise part taken by Michael, the great prince, in the affairs of God's people in the critical days to which this part of the prophecy relates, that is to say, the beginning of New Testament times; for Michael is not mentioned by name in the Gospels or Acts. But it was a time of manifest angelic activity; and we may be sure that Michael had

a leading part in the events which were connected with the coming of Christ into the World. Moreover, we read that "the angel of the Lord" appeared several times to Joseph; that "the angel of the Lord" came to the shepherds on Bethlehem's plain, announcing the birth of the Savior; that "the angel of the Lord" opened the prison doors, setting the apostles free (Acts 5:9), and again released Peter from the prison, into which he had been cast by Herod Agrippa I (Acts 12:7); that the same "angel of the Lord" smote that king upon his throne when, upon a great public occasion, he gave not glory to God (Acts 12:23); and the same angel came to Paul at the time of the great shipwreck with God's message of deliverance (Acts 27:23). If this "angel of the Lord" was Michael, then we have many instances of his "standing up," in behalf of the people of God "at that time." But especially at the great crisis of danger the siege of Jerusalem by the Roman armies, which was particularly and definitely revealed to Daniel would there be need of intervention by those celestial beings who "excel in strength," and no doubt Michael then "stood up" for the deliverance of Daniel's people, even on behalf of "as many as were found written in the book."

It should be stated, in this connection, that the expression "written in the book" had been known since the days of Moses (Exodus 32:32) as a figurative description of those whom the Lord acknowledges as His own.

### **A Time of Trouble Such As Never Was**

The prediction of "a time of trouble such as never was since there was a nation even to that same time," is the last thing in the chain of national events revealed in this prophecy; and in perfect agreement with it is the well known fact that the Jewish nation came to its end with a time of tribulation, distress and sufferings, of a severity beyond anything that was ever heard since the world began. Of this period of unparalleled tribulation Josephus says, in the introduction of his Wars of the Jews:

"It had come to pass that our city Jerusalem had arrived at a higher degree of felicity than any other city under the Roman government, and yet at last fell into the sorest of calamities again. Accordingly it appears to me that the misfortunes of all men from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were."

The sufferings of the Jews had this peculiar characteristic, namely, that they were mostly inflicted upon themselves by the warring factions within the city, concerning whom Joseph says in another place:

"It is impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly: That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world" (Wars V. 10:5).

This "great tribulation" is commonly in our day assigned to the future; and this view was held by the present writer himself until he made a personal study of the question. Our observations on this point, however, belong to the second division of our subject, the Lord's Prophecy on Mount Olivet (Matthew

24), so we will only say at present that so conclusive to our mind is the proof that the "great tribulation" of Matthew 24:21 was the then approaching siege of Jerusalem, that we are bound to believe that competent teachers who relegate it to the future have never examined and weighed the evidence.

Mr. Farquharson on this point says as follows:

"Our Savior certainly referred to the tribulations attendant on the fearful destruction of Jerusalem and the dispersion of the Jewish people by the Roman arms under Titus; and when we understand Daniel's time of trouble as belonging to the same events ... then the whole of his prophecy in Chapter 12 can be easily demonstrated to have received a signal and complete fulfillment in the Advent of Christ, in the deliverance wrought by Him ... in the awakening of men from the death of sin ... in the prophecy itself not being understood until explained by Christ (and then not understood by the unbelieving Jews, but understood by the Christian converts), in the continued impenitence and increasing wickedness of the unbelieving Jews, in the judgments at last sent upon them in the Roman war, in the duration of that war, and in the immediate abatement of the sufferings attending it upon Titus getting unexpected possession of the last strongholds of Jerusalem."

In the last clause of the above quotation the author had in mind the words of Christ "and except those days should be shortened there should no flesh be saved" (Matthew 24:22), upon all of which deeply interesting matters we hope to comment in the second part of our work.

## **Many Awakening Out of the Dust**

The words "and many that sleep in the dust of the earth shall awake," etc. are commonly taken as referring to the bodily resurrection of the dead, and this is one reason why the entire passage is frequently relegated to the future. But there is nothing said here about either death or resurrection. On the other hand, it can be abundantly shown that the words "sleep" and "awake" are common figurative expressions for the condition of those who are at first oblivious to the truth of God, but who are aroused by a message from Him out of that condition. Isaiah describes the people of Israel as being under the influence of "the spirit of deep sleep" (Isaiah 29:10); and again he says, "the people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2), which words are declared by the evangelist to have been fulfilled by the personal ministry of Christ in Israel (Matthew 4:14-16). Paul paraphrases another word of Isaiah (Isaiah 60:1) as having the meaning, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians 5:14). And the Lord Himself declared that the era of this spiritual awakening had come, when He said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5:25). In both these last two passages the reference is to those who were spiritually dead, as all would agree.



The whole nation of Israel was "awakened" out of a sleep of centuries through the ministry of John the Baptist, followed by that of the Lord Himself, and lastly by that of the apostles and evangelists, who "preached the gospel unto them with the Holy Ghost sent down from heaven." It will be observed that the prophecy does not indicate that those who are "awakened" shall all be saved. On the contrary, it says that for some the awakening would be "to everlasting life" and for others "to shame and everlasting contempt." In agreement with this is the fact which the Gospels so clearly set forth that, although multitudes came to John's baptism, and "all men mused in their hearts concerning him," and while multitudes also followed Christ because of the miracles done by Him, and for the sake of the loaves and fishes, yet the outcome was that Israel was divided into two classes, those who "received Him," and those who "received Him not." Thus "there was a division because of Him." His own words distinguish the two classes: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" (John 3:18). The former class awoke to "everlasting life" (John 3:16), and the latter "to shame and everlasting contempt" (John 3:36).

To the same effect the apostle John writes: "Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees, they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men, more than the praise of God" (John 12:42-43). These, though awakened, refused to meet Christ's simple conditions of salvation by confessing Him (Matthew 10:32); therefore they awoke unto "shame," even as He Himself declared, when He said: "For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels" (Luke 9:26).

The next verse of the prophecy strongly confirms the view we are now presenting; for there we have mention of the reward of those who "cause to be wise," and who "turn many to righteousness." What class of persons could possibly be meant but those who spread the truth of the gospel? There are none others, and never will be others, who cause their fellows to be "wise" unto salvation, and "who turn many" from sin "to righteousness." Seeing, therefore, that we have the awakening foretold in verse 2 connected closely with a clear reference to those who preach the gospel of Christ, we have good reason to conclude that the passage had its fulfillment in that great and wonderful era of Jewish national existence, "the time of the end" thereof, during which Christ was announced and manifested, was rejected and crucified, was raised up and glorified, and finally was preached to the whole nation in the power of the Holy Ghost.

The nature of the reward promised to those "who cause to be wise" and "who turn many to righteousness" helps also to illustrate the meaning of the passage. These are to shine as the brightness of the firmament and as the stars forever and ever. This reminds us that the people of God are to let their light shine before men, and that they are "the light of the world." In holding forth the word of life they "shine as lights in the world." Once they were darkness, but now are they "light in the Lord;" and their reward shall be to shine as the stars for ever and ever; for as "one star differeth from

another star in glory, so also is the resurrection of the dead" (1 Corinthians 15:41–42).

## **Many Shall Run To and Fro**

Various meanings have been assigned to the words "many shall run to and fro, and knowledge shall be increased." These words bring the prophecy to an end; and it is not difficult to see the resemblance they bear to the final words of the first Gospel, "Go ye, teach (or make disciples of) all nations." Another Gospel records their obedience to this command; for it is written that "They went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

The word "run" in Daniel 12:4 is not the usual word for the action of running. Strong's Concordance says it means primarily to push, hence to travel or go about. What helps fix the meaning is that, in nearly all its occurrences in the Bible, it is joined, as here, with the words "to and fro," which signify a complete covering of the ground. Thus, the prophet said to King Asa, "The eyes of the Lord run to and fro throughout the whole earth" (2 Chronicles 16:9). Jeremiah says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek," etc. (Jeremiah 5:1); and again, "Lament, and run to and fro by the hedges" (Jeremiah 49:3). Amos says, "They shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:12), this being just the reverse of the Word of the Lord seeking after them. Zechariah also has the expression, "They are the eyes of the Lord, which run to and fro through the whole earth" (Zechariah 4:10), signifying His discerning presence in every place.

By these scriptures, therefore, it appears that the words we are considering are most appropriate to describe that worldwide activity in spreading the truth of the gospel which the Lord specially pressed upon His disciples, and to which the apostle Paul refers in the words, "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:14–15, quoting Isaiah 52:7). The gospel messenger is frequently figured as one who runs, because of the urgency of the tidings he bears (Habakkuk 2:2–3).

And what was the purpose, and what the result of this going forth of the disciples to every part of the world with the gospel? It was the increase of knowledge; and certainly, in such a prophecy, it is the knowledge of the true God that is spoken of (John 17:4; 1 Corinthians 15:34; Colossians 1:10). The world lay in the darkness of ignorance. Paul describes those times as "the times of this ignorance," wherein even the cultivated Athenians erected an altar to "the Unknown God" (Acts 17:23–30); and God Himself had said, even of the Jews, "My people are destroyed for lack of knowledge" (Hosea 4:6). Thus we see the direct relation of the two clauses, "Many shall run to and fro," and "knowledge shall be increased," and how both are clearly fulfilled in the activities of the first gospel preachers.

As to this Mr. Farquharson remarks:

"The Divine 'knowledge,' which the apostles and first Christians ran to and fro to communicate to all nations, maintains, and ever will maintain, a lofty and unapproachable superiority over all the knowledge that man can discover for himself ... In this way then the prediction of Daniel was literally fulfilled. The day spring of true knowledge from on high waited upon the footsteps of the apostles of Christ, as they traversed the Gentile world, dispelling darkness, and doubt and fear, and diffusing light, and confidence and joy over every condition of human life."

Thus understood, the words "many shall run to and fro, and knowledge shall be increased," bring the prophecy to a most appropriate conclusion, and one that is strictly in keeping with its announced purpose, and with its purport as a whole; whereas, to make those words refer to the multiplication of rapidly moving conveyances, as rail road trains, automobiles, etc., and to the spread of "education" by means of schools, colleges, and books, is to introduce into the prophecy an element that is incongruous, almost to the point of absurdity.

## **How Long the End?**

With Chapter 12:4, the long prophecy, which had proceeded without interruption and without passing over any important event in the history of "the latter days" of the Jewish people, comes to an end. But a remarkable incident follows, and it affords help to the understanding of this part of the prophecy. At this point Daniel looked and beheld two others besides the one clothed in linen, which two were standing the one on the one side, and the other on the other side of the bank of the river (the Tigris). And thereupon one of these two put to the man who was clothed in linen a question, to which evidently it was desired that special attention be paid. Furthermore, the reply was given by the man in linen in the most solemn and impressive manner; for in replying he held up both hands to heaven, and swore by Him Who liveth forever. This further goes to show that we have here a matter of exceptional importance. Let us then give special heed to it.

The question was, "How long the end of these wonders?" In quoting it thus we have omitted the words, "shall it be to," which the translators have supplied, and which materially change the sense. We have seen that the expression "the time of the end" means, not the actual termination, but the period of time at the very end, the last stage of the entire era of the renewed national life of Israel. Evidently it is the duration of that "time of trouble," spoken of in verse 1, and concerning which the Lord Himself when on earth was so deeply distressed and grieved, as we shall point out more particularly hereafter. It is the same period as that to which He was referring when He said, "these be the days of vengeance that all things that are written may be fulfilled" (Luke 21:22); and again, "And except those days be shortened there should no flesh be saved, but for the elects' sake those days shall be shortened" (Matthew 24:22). So it is concerning the duration of those days of unparalleled distress for Israel that the question was asked.

Let us then note carefully the reply of the one clothed in linen, which was in these words, "that it shall be for a time, times, and a half (or apart, margin); and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished" (verse 7).

Here we have information, very clearly stated, which, if we give heed thereto, will make perfectly plain to us the time when this entire prophecy was to be fulfilled. For the celestial messenger, in answering the question, made known first what would be the duration of the closing period of "trouble such as never was," and second what was to be the end of the whole series of events, "all these things," predicted in the entire prophecy. The words are clear and precise. They tell us that the last act of all was to be the scattering of the power of the holy people, and that when God had accomplished that, and then would "all these things be finished." To the same effect are the words of Christ, Who, in telling His disciples what the very end of those "days of vengeance" would be, said that "they shall be led away captive into all nations" (Luke 21:24).

This makes it certain that the entire prophecy spoken to Daniel by the one clothed in linen, including the time of trouble such as never was, and the awakening of many from the dust of the earth, was fulfilled at and prior to the destruction of Jerusalem, and the scattering of the power of the holy people by the Romans in A.D. 70. It also affords substantial help in understanding the Lord's discourse on Mount Olivet, to which we will shortly come.

## **A Time, Times and A Part**

But before the scattering of the holy people a judgment which Moses had predicted (see Deuteronomy 28:49-68, and particularly the words, "And the Lord shall scatter thee among all people, from the one end of the earth even to the other," verse 64) a certain period of extreme distress, "the days of vengeance," was to run. This is given by the angel as "a time, times, and a part," which is understood by nearly all expositors to be three full years and a part (not necessarily the half) of a fourth. But no event was mentioned from which this era of three years and a fraction was to run. So Daniel says, "I heard, but I understood not;" and therefore he asks, "What shall be the end of these things?" (Daniel 12:6)

In replying to this question the one clothed in linen gave information additional to that asked for; but we will notice first what he said in direct reply to Daniel's question. This is found in Daniel 12:11-12) where we read: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth (i.e., survives, or endures) and cometh to the thousand three hundred and five and thirty days."

It is to be noted that the two measures of time here given, 1290 days and 1335 days, both fall within the period of three years and a part, given in verse 7 as the full measure of the time of the end. This tends still further

to confirm the view that by "a time, times, and a part" is meant three full rounds of the annual feasts of the Jews, and part of a fourth.

It will further be seen from this answer that Daniel's question had reference to the very last epoch of Jewish history; for it was in that very last stage of their national existence that the daily sacrifice was caused to cease, which was by them regarded (when it came to pass in the days of the siege of Jerusalem, as we shall presently show) the harbinger of some dire calamity.

## **The Taking Away of the Daily Sacrifice**

We take the marginal reading (which is the more literal) as giving the sense, the words of the margin being "and to set up the abomination," etc. This reading would make the 1290 days the measure of time between the two specified events. But we have lately seen an interpretation, based on the text of the A.V., which makes the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, simultaneous events, both governed by the preposition "from." But this obviously leaves the verse without meaning; for it gives a measure of time from two specified events, without stating to what that measure brings us.

The "daily sacrifice" was the sacrifice of a lamb every morning and evening. This was to be kept up by the children of Israel throughout all their generations, and a special promise was given upon condition that this offering be continued (Exodus 29:38-45). (It should be observed that the causing of the sacrifice and oblation to cease, as foretold in Daniel 9:27, is a very different thing.)

Now, as a matter of historic fact, the daily sacrifice was taken away during the siege of Jerusalem; and this was counted by the Jews an event of such importance, and such a portent of approaching disaster, that Josephus has recorded the very date on which it occurred, saying:

"And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make a ready passage for his army to come up, while he himself had Josephus brought to him; for he had been informed that, on that very day, which was the seventeenth day of Panemus, the sacrifice called 'the daily sacrifice' had failed, and had not been offered to God for want of men to offer it; and that the people were grievously troubled at it" (Wars, VI. 2.1.).

The Roman army, which, by comparison of the Lord's words in (Matthew 24:15-16 Luke 21: 20-21,) is clearly seen to be "the abomination which maketh desolate," encompassed Jerusalem before the failure of the daily sacrifice; whereas it might appear from the wording of the prophecy that those events occurred in the reverse order. But Mr. Farquharson shows that "there is nothing whatever in the verbs of the sentence to indicate which of the events should precede the other; the interval of time between them only is expressed."

The first approach of the Roman armies under Cestius is described by Josephus in his book of Wars, II.17, 10. This was in the month corresponding to our

November, A.D. 66. The taking away of the daily sacrifice was in the month Panemus, corresponding to the Hebrew Tammuz, and our July, A.D. 70 (Hartwell Horne's Chronological Table). Thus the measure of time between the two events was three years, and part of a fourth.

But more than this: the measure 1290 days is exactly 43 great months (30 days each, according to the Hebrew method of reckoning), and inasmuch as their practice was to reckon by even weeks, months, and years the fulfillment of this part of the prophecy is seen in the fact that it is just 43 even months between the two events, ignoring the parts of the two months in which the events severally occurred.

In verse 12 those are pronounced "blessed," or happy, who survive a further period of 45 days, and thus come to the 1335 days. In correspondence with this is the recorded fact that, about a month and a half after the daily sacrifice failed, the siege was ended by Titus' getting sudden and unexpected possession of the upper city, the last stronghold of the besieged. This last action took place, according to Josephus, the seventh day of the Hebrew month Elul, answering to our September; so that the further duration of the siege after the failure of the daily sacrifice was approximately one month and a half (Wars, VI 8, 4, 5).

That those days were "shortened" (as the Lord had promised) by some Divine interference, is indicated by the abrupt and unexpected manner in which the last stronghold fell. Josephus tells how the "tyrants" (the dominant faction in the city):

"Did now wholly deprive themselves of the security they had in their own power, and came down from those very towers of their own accord, wherein they could never have been taken by force. ... They left those towers of themselves; or rather they were ejected out of them by God Himself ... The Romans, when they had gotten on the last wall without any bloodshed, could hardly believe what they found to be true" (ibid).

As regards the promised blessing of verse 12 (Daniel 12:12), it may be observed that Titus immediately extended clemency to the survivors and he set free those who had been bound by the tyrants (Wars, VI, 9, 1).

But we agree with Farquharson that blessing of a higher sort is here intended. For we would recall words of like import spoken by the Lord when, referring to the same period of unequalled distress, He said, "But he that shall endure unto the end, the same shall be saved" (Matthew 24:13). As to this Mr. Farquharson says:

"Unquestionably this is His promise to the faithful and persevering and obedient in all ages of His Church; but, as being comprehended in His prediction of the destruction of Jerusalem, it has special reference to those who should endure under the trials peculiar to the last great war, in which that city was to be trodden down. Those trials, He intimated, would be very severe. He said, 'There shall arise false Christs, and false prophets, and shall show great

signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'"

But to those who should endure all those trials there was the assurance of special blessing.

In concluding our comments under this heading we would observe that, in Daniel's deep concern regarding this time of "the end," as to which he inquired with such anxiety, we see a further and a convincing reason for the view that the period in question was that of the unparalleled calamities which were to accompany the extinction of his nation and the destruction of the beloved city, as foretold also in the preceding prophecy of the Seventy Weeks. It is most unlikely that Daniel would have evinced such concern regarding the end of some far off Gentile dispensation characterized by the wide diffusion of secular knowledge, and by the many automobiles and other swiftly moving conveyances of this present time. Daniel had the spirit of the Lord Himself in showing acute sorrow because of the unequaled distresses which were to befall his people and their holy city and temple.

### **The Period of Three And A Half Years**

In commenting upon the period of three and a half years, and upon the various theories to which it has given rise, Dr. Taylor says:

"We cannot pass this note of number without remarking on the singular coincidences presented by its frequent occurrence both in history and prophecy. The drought in the days of Elijah lasted three years and six months. The little horn which appeared on the head of the fourth beast was to have the saints given into his hands 'until a time, and times, and the dividing of time.' The public ministry of the Messiah was to continue for half a week (or heptad) of years; that is, for three years and a half. His Gospel was to be preached to the Jews after His ascension for another half heptad before it was proclaimed to the Gentiles. Then, in the Book of Revelation, it is said that the woman shall be nourished in the wilderness 'for a time and times and a half a time,' and that the holy city should be trodden under foot forty and two months, which are three and a half years.<sup>1</sup> "Now all these are marvelous coincidences, and they point to the existence of some hidden harmony which has not yet been discovered. I might add that three and a half is the half of the number seven, which (found in the week) has been recognized as the symbol of completeness. The sacred lamp has seven branches; the seventh was the Sabbatic year; and at the end of seven sevens came the Jubilee. So also the seventy years of the captivity were made the basis of the seven seventies of years which were to run their course from the time when the edict to rebuild Jerusalem went forth until the appearance of the Messiah upon the earth. I do not know what to make of all this. I frankly acknowledge that it baffles me to find a reason for it. I merely state the fact,

and leave you to ponder it for yourselves, that you may learn how much there is, not only in prophecy, but also in history, which lies beyond our ken ...

“If any choose to regard all this as being not only applicable to Antiochus, but also through him, as typical of the New Testament Antichrist, and should take the days of the history of the one for years in the history of the other, I have only to say that I find nothing, either here or in the New Testament, to sanction such a procedure. For me, the interpretation which I have endeavored to give is sufficient. They who go further leave the domain of certainty for that of speculation, and the very number of their conflicting opinions is a warning to every expositor not to venture beyond his depth into these dark waters. For myself, I am content to stand upon the shore and wait, like him to whom were first addressed these reassuring words, ‘Go thy way; for thou shalt rest, and stand in thy lot at the end of the days.’”

<sup>1</sup> Also God's two witnesses (Revelation 11:3) are to prophecy a thousand two hundred and threescore days (the same period stated in terms of days): and of the ten-horned Beast it is said that power would be given unto him to continue forty and two months. (Revelation 13:5.)

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## [Daniel 11:21-45 Explained in the Light of History](#)



To correctly interpret Bible prophecy, we much have a good knowledge of history lest we think a fulfilled prophecy is yet to be fulfilled in the future.



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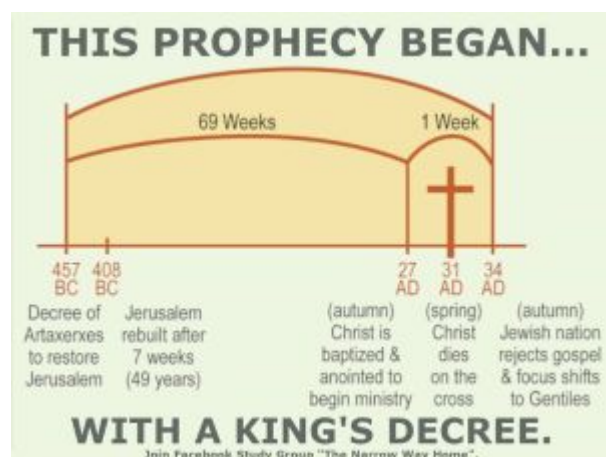
## The Folly of Misinterpreting Fulfilled Bible Prophecy as Yet Unfulfilled



It's a Jesuit's trick to interpret fulfilled prophecies as if they are still future. The rise of the Antichrist is one of them. The Popes ARE the Antichrist!

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## The 70th Week of Daniel – Fulfilled 2000 Years Ago



In January 1971, thanks to the ministry of a Christian group called the Navigators, I came to know Jesus Christ as my Lord and Savior. The Navigators fed me with the milk of the Word of God. As an organization they didn't get

into eschatology. Their motto was and still is, "To know Christ and make Him known." I think this is indeed a worthy motto to live ones life by as a Christian! I was in the U.S. Air Force at the time. My Navigator buddy and I would go door to door in the barracks and talk to young airmen about Christ. Most of them were willing to talk. Most of them were single and had a lot of time on their hands when not performing their military duties. I know that was true of me, only 21 years old then.

From 1974 after I was discharged from the Air Force, I began to fellowship with other believers, Christians who had more of an emphasis on Endtime doctrines, eschatology, the science of last things. It was then I studied the prophecies of Daniel, specifically Daniel chapter 2 and 7-12. I learned about the 70 Weeks of Daniel.

Daniel 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 iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

I was told this was a Messianic prophecy except for the final week which is about the Antichrist making a treaty with the Jews and world religions, some kind of peace pact with the Muslims, in order to rebuild the Temple of Solomon to resume animal sacrifices for the Jewish religion. I was told that the Antichrist would after three and a half years decide to break his treaty, enter the Temple, and declare himself to be god!

There are variations of this scenario. Some believe that Christians will be raptured out before the Antichrist rises, others believe we will be raptured at the midway 3.5 year point, and still others believe the rapture won't come till the very end of the tribulation just before the Wrath of God descends. The latter is what I used to believe. This is what the pastor who I loved used to teach. Why should I doubt it? I didn't learn a different view of the 70th Week of Daniel until 40 years later.

It was on December 13th, 2014, after 40 some years of study of eschatology, that I finally realized the 70th Week of Daniel is *not* part of the Endtime scenario!

*Daniel 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 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 “he” of verse 27 has been interpreted by most fundamental Bible teachers as being the Antichrist and the “covenant” as some kind of Endtime religious agreement the Antichrist makes with the various religions of the world to ensure world peace. But a pronoun is only understood when the noun or name of the person is first identified. That name is clearly written in verses 25 and 26 as “Messiah”! It is **Jesus Christ who confirmed the Covenant**, and that Covenant was the Covenant God made with Abraham! This is the very same Covenant in verse 4 of the same chapter of Daniel 9!

Daniel 9:4 ¶And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

In the New Testament, the Apostle Paul clearly says that Covenant was confirmed by Christ!

Galatians 3:17 And this I say, that **the covenant, that was confirmed before of God in Christ**,...

Why would Christians today believe the 70th Week of Daniel is something that will be fulfilled in the Endtime? I’ll tell you why: It was a false doctrine planted into the Church by a Jesuit named Francisco Ribera to get the Protestants’ eyes off the Pope as being the Antichrist! It is one of the doctrines of Futurism as opposed to Historism. Allow me to paraphrase and simplify the teaching from <http://www.champs-of-truth.com/books/3schools.htm>

There are three methods of interpreting prophecy –the Praeterist, the Futurist and the Historical (or continuous).

The Praeterist maintains that the prophecies in Revelation (and Daniel) have already been fulfilled.

The Futurist interpreters refer to events which are yet to come.

The Historical or Continuous expositors believe the Revelation a progressive history of the church from the first century to the end of time.

So great a hold did the conviction that the Papacy was the Antichrist

gain upon the minds of men (who held the historicist view), that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

Accordingly, toward the close of the century of the Reformation, two of the most learned (Jesuit) doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The Jesuit Alcazar devoted himself to bring into prominence the preterist method of interpretation,...and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled in Rome, and therefore could not apply to the Papacy.

"On the other hand, the **Jesuit Ribera** tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to some future supernatural individual, who is yet to appear, and continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about A.D. 1580, may be regarded as the founder of the futurist system of modern times.

...It is a matter for deep regret that those who advocate the futurist system at the present day, Protestants as they are for the most part, are really **playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist.**" Rev. Joseph Tanner, Daniel and the Revelation, pp. 16, 17.

I learned about Jesuit Ribera and his Futurist view from 2 or 3 years before the final revelation on December 13, 2014, and I knew the reason he created this view was to get people's eyes off of the Pope and the Papacy as being Antichrist, but until December 13, 2014 for some reason, I never connected it to the 70th Week of Daniel. It was thanks to my new friends, Michael Adams, Walt Stickel, and especially to [David Nikao's article, "The 70th Week Of Daniel Prince Deception"](#) that opened my eyes to the truth!

Because Jesus fulfilled the 70th Week of Daniel, several things I've held as truth about the last 7 years before Jesus returns fall flat.

- There is no more need for a rebuilt Temple of Solomon and the Antichrist desecrating it.
- There is no more need for the Antichrist to make some kind of 7 year religious covenant, pact or agreement.
- There is no more need for a 7 year final reign of the Antichrist with 3.5 years of tribulation after he breaks the so called covenant.

Wow! What a difference from my former mindset!

Christians have already had **two thousand years of tribulation** ever since the stoning of Stephen in Acts chapter 7! The Devil has always tried to kill God's children from the time of Cain killing Abel!

Christians have always lived in the time of Antichrist. First John 2:18 makes that very clear.

1 John 2:18 ¶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.

## The Abomination of Desolation

**Update on Dec. 19th, 2014:** Today I saw something for the first time in the Word that thrills me to pieces! If we compare the 3 synoptic Gospels of Matthew Mark and Luke which talks about the “the overspreading of abominations he shall make it desolate” of Daniel 9:27, Luke clearly identifies what the Abomination of Desolation is!

Matthew 24:15 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:)

Mark 13:14 ¶But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let **them that be in Judaea** flee to the mountains:

Luke 21:20 ¶And when ye shall see **Jerusalem compassed with armies**, then know that the **desolation** thereof is nigh.

Luke chapter 21 is talking about the exact same events as Matthew 24 and Mark 13. The abomination was the Roman army (abomination to the Jews) and the desolation was what the Roman army did to Jerusalem! God’s very Word tells us exactly what the abomination of desolation is!

I hear that it was only the Christians in Jerusalem who escaped the wrath of the Romans in 70 A.D. when the Roman Army destroyed Jerusalem and the Temple. Why were the Christians the only ones who fled from Jerusalem and Judaea? Because they heeded **Jesus’ warning** written in Luke 21:21, and fled into the mountains! “then let them that be in Judaea flee to the mountains:” – Luke 21:21. Notice it says “*Judaea*”? I never saw the meaning of this verse so clearly before!

A big thank you to David Nikao who pointed this out to me in his article [The Abomination Of Desolation Deception](#)

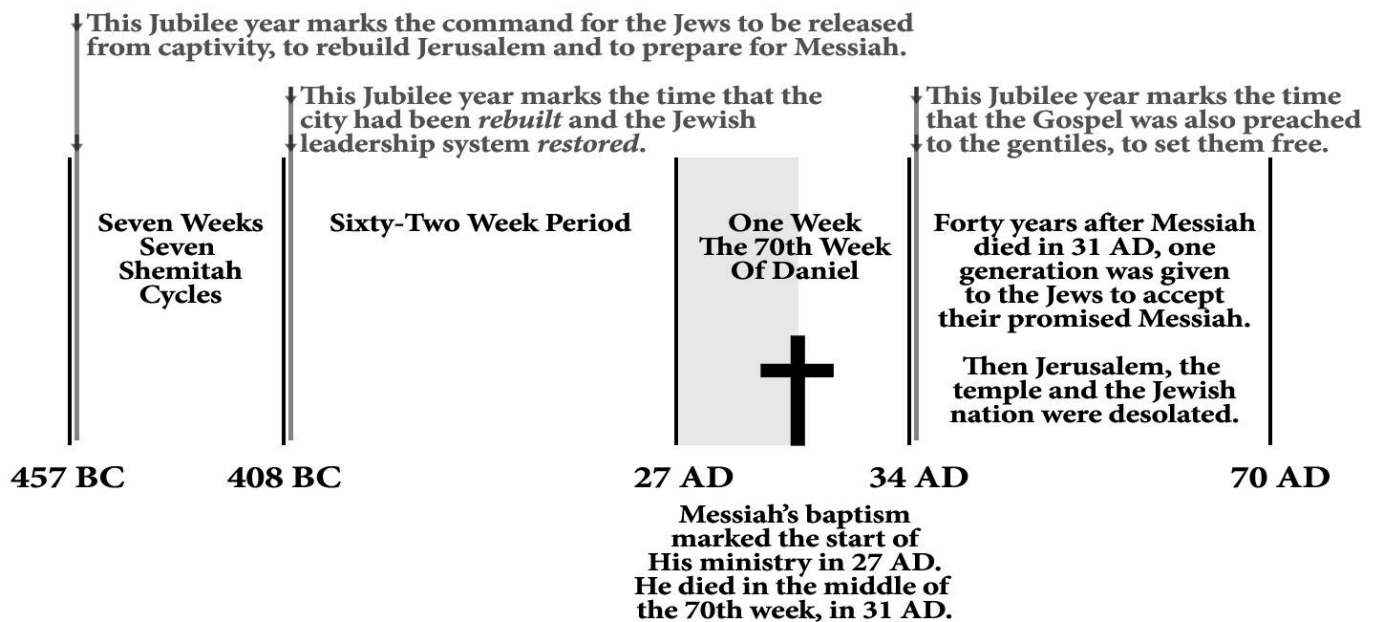
I now see the Endtime scenario as a world getting more and more darker in deception. It’s pretty dark now considering that evangelical Christians think the person who confirms the covenant with many for one week is the Antichrist when it’s actually Jesus Christ! Talk about delusion! And folks, it originated from a Jesuit by the name of Francesco Ribera circa 1580 a.d. See also [http://amazingdiscoveries.org/RT\\_encyclopedia\\_Futurism\\_Jesuit\\_Ribera](http://amazingdiscoveries.org/RT_encyclopedia_Futurism_Jesuit_Ribera)

The information on this page may be hard for a Christian to accept without

knowing more background information. A really great article that encapsulates all the important information you need to know is [The Evil Empire of Jesuit Futurism](#) If that link ever gets broken, here is a [text file you can download](#).

# The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.

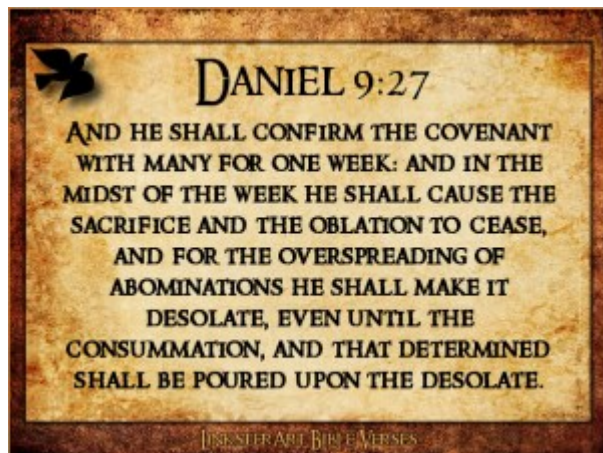


This meme is courtesy of David Nikao Wilcoxson [70thweekofdaniel.com](http://70thweekofdaniel.com)

For much more articles about the 70th Week of Daniel:

- [The 70th Week of Daniel Delusion](#)
- [Daniel 9:27 Grossly Mistranslated in Modern English Bible Translations](#)
- [What is "The Covenant" of the Book of Daniel?](#)
- [Daniel 9:27 – The Most Misinterpreted Prophecy in the Bible!](#)
- [What early Protestants had to say about the 70th Week of Daniel](#)
- [What John Nelson Darby Taught About Daniel 9 vs. Prominent Bible Commentators](#)
- [Comparison of the top 7 Popular Bible translations of Daniel 9 verses 4 and 27 to the KJV](#)

# Daniel 9:27 – The Most Misinterpreted Prophecy in the Bible!



Daniel 9:27 may very well be the most misinterpreted prophecy in the entire Bible. The early Protestant Reformers saw it as a Messianic prophecy fulfilled by none other than the Lord Jesus Christ! Most modern-day evangelicals (with the notable exception of Pastor Chuck Baldwin) view it as prophecy fulfilled by the Antichrist who will come to power in the unknown future. Christians who hold this eschatological view follow a school of prophecy interpretation known as *Futurism*.

Verse Segment	Modern Evangelical Interpretation	Protestant Reformers Interpretation
And he	the Antichrist	Jesus Christ
shall confirm the covenant	shall make a treaty	shall confirm the Covenant of grace God made with Abraham.
with many for one week	with the Jews and leaders of the world's religions for 7 years in the future	with the people of Israel for 7 years from the beginning of Jesus's ministry which began in 27 AD to the stoning of Stephen in 34 AD which was the start of persecution of Christians by the Jews.



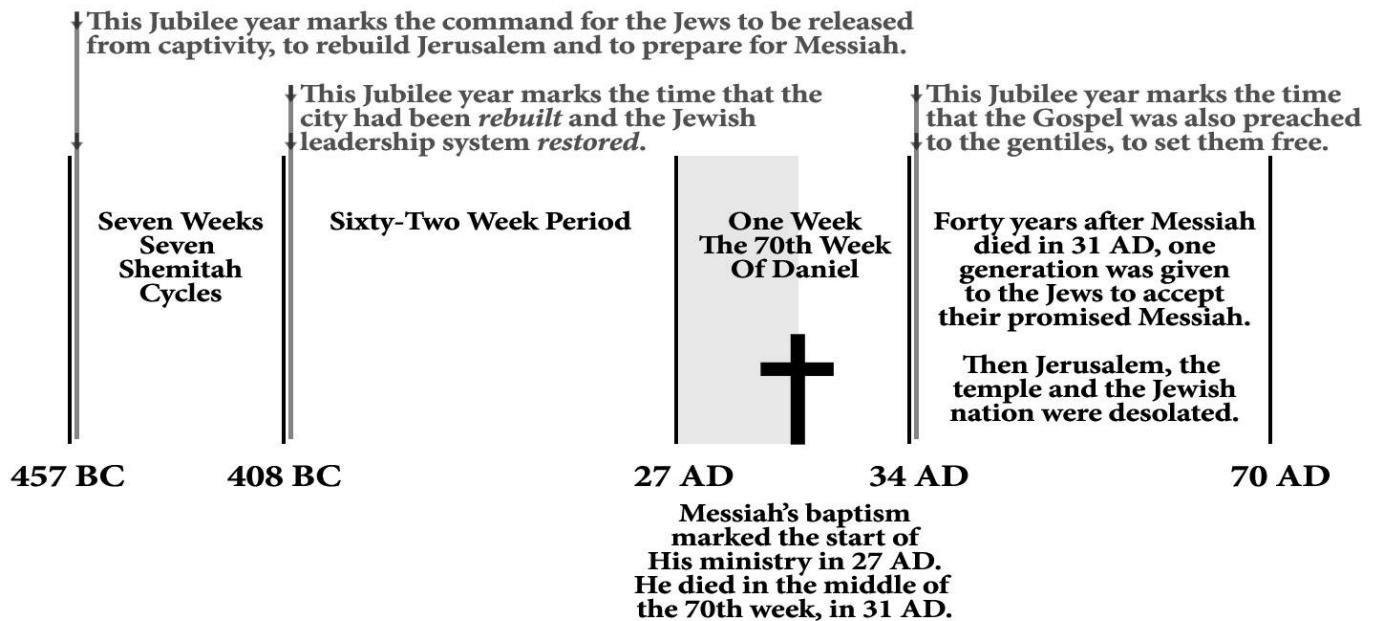
and in the midst of the week he shall cause the sacrifice and the oblation to cease	The Antichrist will stop the daily sacrifice in a rebuilt temple of Solomon.	Jesus was crucified three and a half years after the start of His ministry. Jesus, the Lamb of God, became the ultimate sacrifice for sins which meant there was no more need for daily animal sacrifices, and hence, no more need for a physical temple to do them.
and for the overspreading of abominations he shall make it desolate,	The Antichrist will start a world wide persecution against all who refuse to worship him.	Jesus through the Roman General Titus will desolate the Temple of Solomon
even until the consummation, and that determined shall be poured upon the desolate.	Jesus will return, fight the Antichrist and his armies, and throw them into hell.	Jesus will cause the Roman army to destroy both the Temple and Jerusalem to put an end to the Jews' Christ-less religion as punishment for Israel's rejection of their Messiah.

Wow, what a difference in interpretation! Where did the modern interpretation come from? I submit to you it came from a Jesuit priest named Francesco Ribera, circa 1585, who cooked it up for the purpose of taking Protestant Christians' eyes off the Pope and the papacy as the biblical Man of Sin, also known as the Antichrist, to make them think the Antichrist is an Endtime figure *only*. The Jesuits sure did the job, didn't they? This doctrine was initially rejected by Protestant Christians but was later promoted by John Nelson Darby and C.I. Scofield. As a result, it was accepted by the prestigious Dallas Theological Seminary. Furthermore, a host of other false doctrines such as pre-tribulation rapture and Christian-Zionism grew out of the false interpretation of Daniel 9:27.

## The Timeline of Daniel 9:24-27 Illustrated



Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.



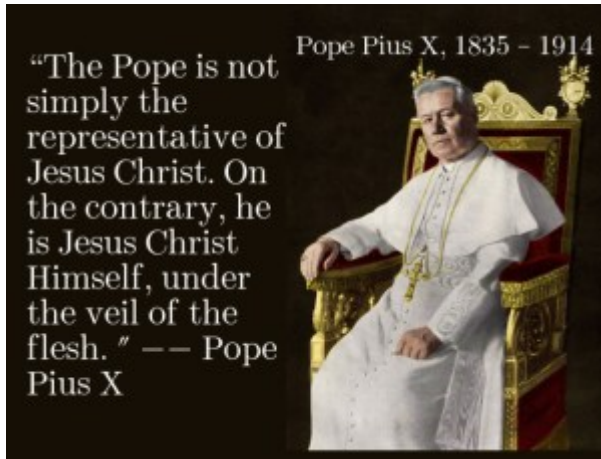
This meme is courtesy of David Nikao Wilcoxson [70thweekofdaniel.com](http://70thweekofdaniel.com)

## More articles about Daniel 9:27

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## [How Catholic Theology of the Antichrist Came to be Embraced By Protestants](#)



The Bible shows the Popes of Rome fulfilled the prophecy of the man of sin who stands in the Temple – the Church of Christ – calling himself God on earth.

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## [The Ultimate Conspiracy – Dave Hunt and the Jesuit Attempt to Hijack the Christian Faith](#)



The history of the Jesuits who are seeking to subvert true Biblical faith in Jesus Christ to bring us back under the tyranny of Satan and his popes or Rome.

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## [Junkyard Theology](#)



A new email friend shared this with me:

"Junkyard is a cautionary story of what will happen to some preachers near the end of the tribulation." – from the Youtube page about the video clip below.

This is a fictional story about two men who meet each other in an automobile junkyard. The scene is set after a great catastrophic event has taken place during which 2,000,000,000 people have been killed. The implication is strong that this occurred during the Great Tribulation period of most evangelical and charismatic Christians today believe will happen during the last 7 years just before Jesus will return. The Antichrist has been revealed, and Jesus has *not* returned to take away the Believers before the Great Tribulation!. The man who entered the junkyard learns that the other man living in the junkyard is a famous preacher who was teaching that Jesus will return before the Great Tribulation! He accuses him of lying from the pulpit. Of course the preacher wasn't intentionally lying, he was merely repeating the lies he learned from other preachers who got them from the Scofield Bible which C.I. Scofield wrote the footnotes from inspiration of the teaching of John Nelson Darby. And guess who Darby ultimately got his inspiration from? The DEVIL's people, Jesuit priests!!

The Bible in Matthew 24:29-31 very clearly states that God's Elect – the true Church – the saved in Jesus Christ, Yeshua Ha-Mashiach, will be gathered together by the Lord's angels AFTER the Great Tribulation.

Matthew 24:29 **Immediately after the tribulation of those days** shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:  
30 And **then** shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

## Update

When I first posted Junkyard Theology several years ago, I was still a follower of the school of Bible prophecy interpretation known as *Futurism*. The other two schools of Bible prophecy interpretation are called Preterism and Historicism. You can read about it on this website: [Preterism, Futurism, Historicism – 3 Schools of Interpretation of Bible Prophecy](#).

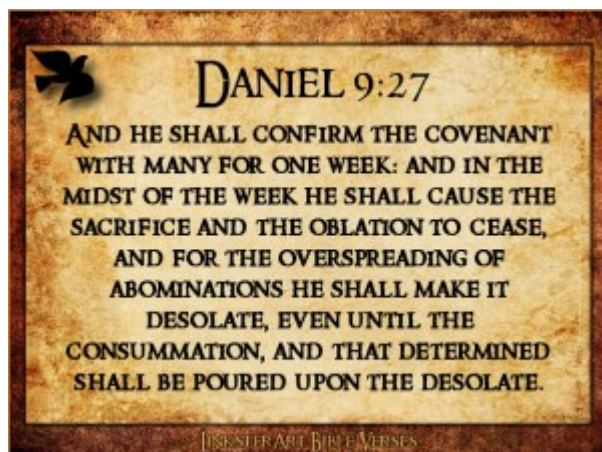
I came to hold the Historicism view of interpretation of Bible prophecy as the correct one and no longer believe in a final seven year scenario of the Antichrist rule on earth. The Antichrist HAS been ruling since the end of the Roman Empire and the beginning of the [Roman Catholic Church through the Popes](#). It's now called the "Holy See" which has infiltrated all the major and powerful nations of the earth!

The Church has already gone through *centuries* of tribulation which continues to **this very day!** Hundreds if not thousands of Christians in Africa have been [killed in recent years](#). Jesus did not spare them from death. God has not promised to save all His children from death and persecution.

John 16:33 These things I have spoken unto you, that in me ye might have peace. **In the world ye shall have tribulation:** but be of good cheer; I have overcome the world.

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## [Daniel 9:27 Grossly Mistranslated in Modern English Bible Translations](#)



This class is for students of Bible prophecy, and especially of prophecy about the Endtime.

I used to believe that Daniel 9:27 will be fulfilled by the Antichrist being processed by Satan during a final 7 year reign on earth just before the return of Jesus Christ. Imagine my surprise to learn Daniel 9:27 was considered a Messianic prophecy by all Protestant Christians before the 19th century! They believed it was fulfilled by Jesus Christ 2000 years ago! I came to this realization from December 2014 after holding the popular but mistaken interpretation for 40 years. It was thanks to a dear brother in Christ, David Nikao, who opened my eyes by his website:  
<http://70thweekofdaniel.com/>

### King James Bible (KJV)

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.

### KJV Daniel 9:27 included with my comments in parentheses:

And he (*Jesus Christ*) shall confirm (*not make but confirm the Covenant that already existed*) the (*definite article*) covenant (*the Covenant God made with Abraham*) with many (*people of Israel*) for one week (*seven years*): and in the midst of the week (*at the 3 1/2 year point when Jesus was crucified*) he (*Jesus*) shall cause the sacrifice and the oblation to cease, (*cease animal sacrifices for sin because Jesus the Lamb of God became the ultimate sacrifice. The second half of the 7 year Covenant or 3 1/2 year period was the ministry of the Apostles to the Jews up to the stoning of Stephen and the calling of Paul to give the Gospel to the Gentiles.*) and for the overspreading of abominations (*the invasion of Jerusalem by the Roman Army*) he (*Jesus, through General Titus*) shall make it desolate (*destroy Jerusalem and the Temple, even until the consummation, and that determined shall be poured upon the desolate (the Jews, Jerusalem and their Temple, i.e. the destruction of Jerusalem and the Temple 40 years later by the Roman Army which was an abomination to the Jews and which desolated Jerusalem and the Temple.)*)

I hope you see clearly the second half of Daniel 9:27 is talking about the destruction of the Temple of Solomon and Jerusalem. This is also what Jesus was talking about in Matthew 25:15,16

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:) 16 Then let them which be in Judaea flee into the mountains:

The "abomination of desolation was *not* some idol the Antichrist plants in a third future Temple of Solomon which is what nearly all evangelicals today believe, it was the Roman army's attack of the city of Jerusalem which

resulted in the desolation of that city, the destruction of the Temple of Solomon, and the death of over one million Jews. The Bible is its own best commentator. Luke who wrote the Gospel of Luke tells us clearly what exactly the Abomination of Desolation is!

Luke 21:20 And when ye shall see **Jerusalem compassed with armies**, then know that the desolation thereof is nigh.

I submit therefore as Luke unequivocally states, the Abomination of Desolation was the Roman Army which destroyed and desolated both Jerusalem and the Temple. This was fulfilled in 70 A.D. When you understand this, you will see why "let them which be in Judaea flee into the mountains" makes perfect sense! Jesus was talking to the Jews of His time, **NOT us**! You will also understand what Matthew 24:34 means.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Which generation? The **generation of the people Jesus was talking to** when sitting at the foot of the Temple! Its destruction was 40 years later, and most of them would be alive. The attack on Jerusalem by the Roman Army was the Great Tribulation Jesus was talking about! But due to a twisted interpretation of Daniel 9:27 and Matthew 24, many evangelicals today believe the generation Jesus is talking about are the baby boomers who were born around the time of the creation of the State of Israel by the antichrist United Nations in 1948. This is what I call Endtime delusion!

Now let's compare the King James version translation of Daniel 9:27 to modern translations:

### **New International Version**

He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

Notice it says "a covenant" rather than "the covenant". This denotes something not specifically talked about previously. In the KJV, "the" is used to show this covenant already existed from years past and is not something in the future. The covenant is referring to the covenant God made with Abraham which Daniel talks about in verse 4 of Daniel 9:

And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, **keeping the covenant** and mercy to them that love him, and to them that keep his commandments;

Also, the KJV does not say, "at the temple he will set up an abomination". The NIV translation of that verse is itself an abomination!! It sounds as if the translators were thinking of Daniel 11:31 when they translated that verse:

And arms shall stand on his part, and they shall pollute the sanctuary of



strength, and shall take away the daily sacrifice, and **they shall place the abomination** that maketh desolate.

I submit to you that the events of Daniel 11:31 and Daniel 9:27 are two different events! Daniel 11:31 is talking about Antiochus IV placing an image of Zeus in the Temple of Solomon.

Antiochus IV's army desecrated the Temple and stopped the daily sacrifices. On the 15th of Kislev, in December 168 BCE, the Syrians built a pagan altar over the altar of burnt offering in the Temple and placed an image of Zeus Olympius upon it. Ten days later, on the 25th of Kislev, swine's flesh was offered on the altar to Zeus.

Please see

[http://www.herealittletherealittle.net/index.cfm?page\\_name=Daniell1](http://www.herealittletherealittle.net/index.cfm?page_name=Daniell1) to read the true historical fulfillment of Daniel chapter 11.

### **New Living Translation**

The ruler will make a treaty with the people for a period of one set of seven, but after half this time, he will put an end to the sacrifices and offerings. And as a climax to all his terrible deeds, he will set up a sacrilegious object that causes desecration, until the fate decreed for this defiler is finally poured out on him."

See the difference between this and the KJV? "a treaty" "set up a sacrilegious object"

### **English Standard Version**

And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

Note the indefinite article a used before strong covenant. Moreover, "for half of the week" is not the same meaning as "in the midst of the week" which is what the KJV says.

### **Good News Translation**

That ruler will have a firm agreement with many people for seven years, and when half this time is past, he will put an end to sacrifices and offerings. The Awful Horror will be placed on the highest point of the Temple and will remain there until the one who put it there meets the end which God has prepared for him."

"The Awful Horror will be placed on the highest point of the Temple"? Where do they get this from?

### **English Revised Version**

And he shall make a firm covenant with many for one week: and for the half 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 consummation, and that determined, shall wrath be poured out upon the desolator.

“and for the half of the week” is not the same meaning as “in the midst of the week”.

### **Young’s Literal Translation**

And he hath strengthened a covenant with many – one week, and in the midst of the week he causeth sacrifice and present to cease, and by the wing of abominations he is making desolate, even till the consummation, and that which is determined is poured on the desolate one.’

“strengthen a covenant” is not the same thing as “confirm the covenant”.

I value the King James Version above other English versions except for the Geneva Bible which is nearly the same and has great notes that clearly teaches the correct interpretation of Daniel 9 and Matthew 24.

### **Daniel 9:27 1599 Geneva Bible (GNV)**

And he <sup>[a]</sup>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 <sup>[b]</sup>cease, <sup>[c]</sup>and for the overspreading of the abominations, he shall make it desolate, even until the consummation determined shall be poured upon the desolate.

### **Footnotes:**

- a. Daniel 9:27 By the preaching of the Gospel he confirmed his promise, first to the Jews, and after to the Gentiles.
- b. Daniel 9:27 Christ accomplished this by his death and resurrection.
- c. Daniel 9:27 Meaning, that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as some read, that the plague shall be so great, that they shall be all astonished at them.

Wow! Is that clear as a bell or what? The footnotes of the Geneva Bible confirm what I am trying to teach in this article, namely Daniel 9:27 was fulfilled by Jesus Christ, not a future Antichrist, and that this is what the early Protestants believed and taught.

I really wonder sometimes about the motivation of King James in creating another English translation of the Bible in the year 1611. He didn’t like the commentaries in the footnotes in the Geneva Bible. He thought some of the commentaries challenged his authority as king. What if the KJV was never translated and the English speaking world continued to use the Geneva Bible? I dare say if English speaking Christians stuck with the Geneva Bible, they

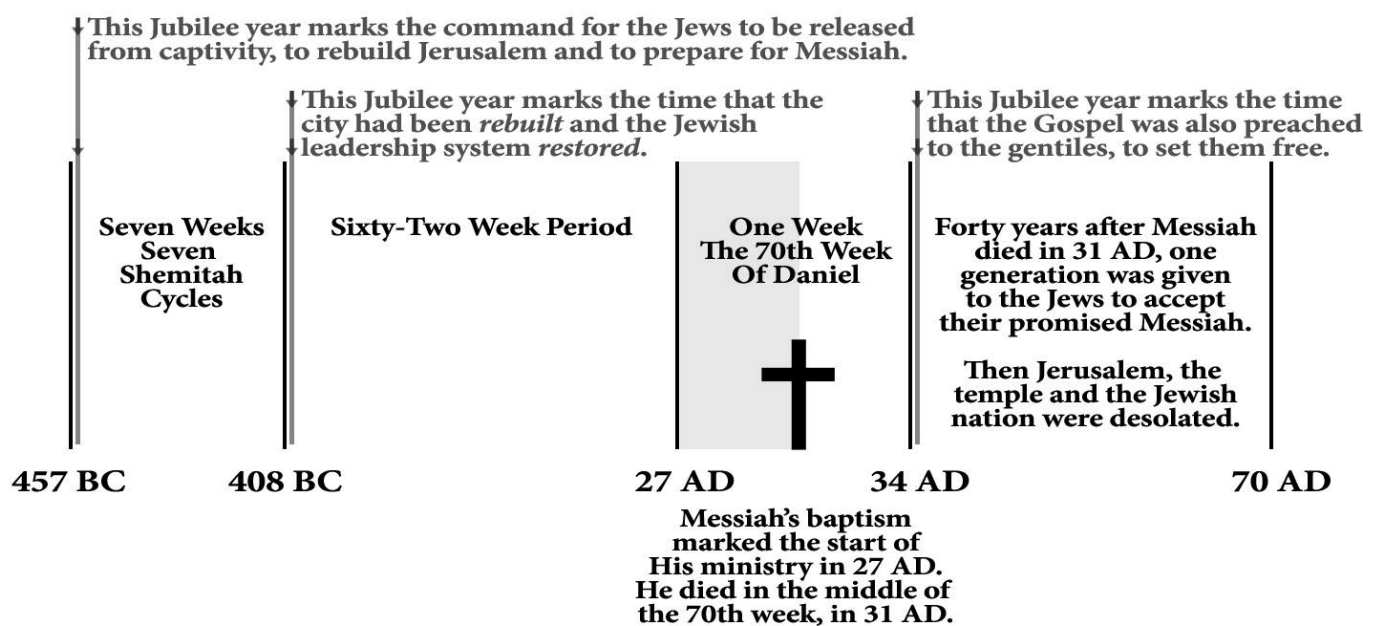


would not have followed the false doctrines of Dispensationalism created by John Nelson Darby, they would not be supporting the State of Israel, they would not believe in a rapture of the saints before a great tribulation period, they would not be expecting a rebuilt 3rd Temple of Solomon in the Endtime, and they would absolutely **KNOW** who the Antichrist is – the Pope who stands in the midst of the Temple – the Church – and proclaims he is the successor of Christ and without him, the Pope, you cannot be saved.

I submit to you the reason for all the bad modern translations of Daniel 9:27 is part of the “Counter Reformation” which is a Jesuit plot to undo the Protestant Reformation. The Jesuits aim was to get Christians’ eyes off the Pope as the biblical Antichrist! Did it work? What do you think?

## The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.



This meme is courtesy of David Nikao Wilcoxson [70thweekofdaniel.com](http://70thweekofdaniel.com)

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[All Prophecies of Daniel 11 Fulfilled!](#)

Original Founder	First Syrian War	Second Syrian War	Third Syrian War	Fourth Syrian War	Fifth Syrian War	Sixth Syrian War
312 BC	274-271 BC	260-252 BC	246-241 BC	219-217 BC	202-196 BC	170-166 BC
Seleucus	Antiochus I	Antiochus II	Seleucus II	Antiochus III	Antiochus III	Antiochus IV
King of the North SYRIA		Ladice	Berenice	Captured Israel	Cleopatra I	
King of the South EGYPT		Berenice				
Ptolemy	Ptolemy II	Ptolemy II	Ptolemy III	Ptolemy IV	Ptolemy V	Ptolemy VI

This article is from [www.herealittletherealittle.net](http://www.herealittletherealittle.net) by Bryan T. Huie. It's the clearest explanation I have read to date of Daniel 11. Scriptures I had previously attributed to be fulfilled by a future Antichrist were actually fulfilled by a king of one of the four divided parts of the Grecian empire – the King of the North – Antiochus IV, in 168 BCE!

The original article does not quote from the KJV but from NKJV and NIV. I therefore edited the article and replaced NKJV to KJV *until* I came to verse nine which the KJV translators may have attributed a pronoun to the king of the south when it was really the king of the north! I'll let you be the judge if they got it right or wrong.

## DANIEL 11 – PROPHECY FULFILLED!

The longest continuous prophecy in the Bible is found in the 11th chapter of Daniel. It details events affecting the Jews from the 5th to the 1st centuries BCE. According to the internal dating of Daniel, it was compiled during the mid-6th century BCE. However, the prophecies found in Daniel (especially chapter 11) have caused some liberal Bible scholars to assign a much later date to the book of Daniel, as this quote from ***The Oxford Companion to the Bible*** plainly demonstrates:

The book of Daniel is one of the few books of the Bible that can be dated with precision. That dating makes it the latest of all the books of the Hebrew Bible, and yet it is still early enough to have been known by the sectarian community at Qumran, which flourished between the second century BCE and 68 CE.

The lengthy apocalypse of Daniel 10-12 provides the best evidence for date and authorship. This great review of the political maelstrom of ancient Near Eastern politics swirling around the tiny Judean community accurately portrays history from the rise of the Persian empire down to a time somewhat after the desecration of the Jerusalem Temple and the erection there of the "abomination that makes desolate" (Dan. 11:31) . . . The portrayal is expressed as prophecy about the future course of events, given by a seer in Babylonian captivity; however, the prevailing scholarly opinion is that this is mostly prophecy after the fact. Only from 11.39 onward does the historical survey cease accurately to reproduce the events known to have taken place in the latter years of the reign of

Antiochus IV. The most obvious explanation for this shift is that the point of the writer's own lifetime had been reached. (p. 151, "Daniel, The Book of")

Regardless of how liberal scholars and doubting theologians now view Daniel, the Messiah Yeshua proclaimed him to be a prophet (Matt. 24:15; Mark 13:14). Therefore, we can trust ALL the prophecies given to Daniel. In this article, we are going to examine this most detailed prophecy that Gabriel gave to Daniel. In the course of our review, we'll see how ALL of it has been fulfilled.

In the 10th chapter of Daniel, we are told that Daniel had a vision in the third year of Cyrus king of Persia. Based on the available information, it appears that this vision came on the 3rd day of the first Hebrew month (Nisan). The angel Gabriel was sent to explain the vision to Daniel; he arrived 21 days later on the 24th of Nisan (Dan. 10:4). Gabriel explained that he had been dispatched to give Daniel understanding of the vision he had seen, which dealt with the fate of the Jews in the latter days (Dan. 10:14). His explanation of the prophecy begins in the 11th chapter of Daniel.

Daniel 11:1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

According to Gabriel, he had strengthened Darius the Mede. There is much scholarly dispute over the identity of the Darius mentioned in verse 1. Various theories have been advanced by eminent scholars to identify this ruler. Some believe he is Gubaru (Gobryas), the general who led the actual attack on Babylon. Others, following the Greek historian Xenophon and supported by Josephus (Ant. 10.11.4), have adopted the view that Darius was "the son of Astyages" – namely, Cyaxares II. One other suggestion is that Darius was a title for Astyages, the last king of the Medes and the grandfather of Cyrus the Great. Regardless of the actual identity of Darius, it is clear that he ruled by appointment (Dan. 5:31; 9:1).

This introduction by Gabriel has a meaning that has rarely been recognized. In the Daniel 9:1-2, we see that in the first year of Darius the Mede, Daniel realized how long Jerusalem would remain desolate (70 years), based on the prophecies of Jeremiah. Because of this realization and in accordance with God's instructions in the Torah (Lev. 26:40-42), Daniel prayed to God and confessed the sins of his people (Dan. 9:3-19). After doing so, Gabriel was sent to Daniel and gave him the [prophecy of the 70 weeks](#) (Dan. 9:24-27), which was a [time line](#) showing when the Messiah would appear in Israel. The mention of Darius the Mede here by Gabriel is not random, but was rather intended to point Daniel (and us) back to this previously specified period of time in order to understand WHEN the prophetic events he is about to outline would occur. Therefore, we can look for the fulfillment of this prophecy within that prophesied 70 weeks of years.

Daniel 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

This prophecy was given in the third year of Cyrus, king of Persia (c. 535 BCE). The next three Medo-Persian kings after Cyrus were: (1) his son, Cambyses II (530-522 BCE); (2) Gaumata the Magian (also known as the pseudo-Smerdis – 522 BCE); and (3) the Persian Darius I (the Great – 522-486 BCE). The fourth king was (4) Xerxes (486-465 BCE).

Xerxes' mother was Atossa, the daughter of Cyrus the Great. His father, Darius the Great, left him the task of punishing the Greeks for their part in the Ionian rebellion (499-494 BCE) and their defeat of the Persian army at the battle of Marathon (490 BCE).

Xerxes began extensively preparing for his expedition against the Greeks in 483 BCE by raising money and accumulating provisions. He had a channel dug through the isthmus of the peninsula of Mount Athos, stored supplies along the road through Thrace, and had two bridges constructed across the Hellespont. In preparation to punish the Greeks, Xerxes also entered into an alliance with Carthage. Even many of the smaller Greek states sided with the Persians. A large fleet and a vast army (numbered by some at over two million men) were gathered. He certainly did "stir up all against the kingdom of Greece."

In the spring of 480 BCE, Xerxes set out from Sardis. At first, he was victorious. But when Xerxes attacked the Greek fleet under negative conditions at the Battle of Salamis (September 28, 480 BCE), he lost, even though his fleet was more than three times as large as the Greek navy (1,207 ships to 371). This battle decided the war; Xerxes was forced to retire to Sardis, and the army which he left in Greece was finally beaten the next year. The Delian League (also known as the Athenian Empire), was formed in 477 BCE as an offensive and defensive alliance of the Greek city-states against the Persians. The Greek empire had begun its rise.

Daniel 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

After the military defeat of Xerxes by the Greeks, a number of additional Persian kings ruled the empire. But Xerxes had set the stage for a strong Greek ruler to arise. This ruler was the Macedonian Alexander the Great, who defeated Persian King Darius III Codomannus in 333 BCE at the battle of Issus (located on the Mediterranean coast in what is now southeast Turkey). This defeat signaled the beginning of the end of the Persian empire.

At the height of his power, Alexander conquered and ruled an empire that stretched from southern Europe to north Africa to central Asia. But the Greek empire of Alexander was not destined to endure. He fell ill and died on June 10, 323 BCE in the palace of Nebuchadnezzar II of Babylon.

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Alexander left a huge empire at his death. His family and his generals jostled for control of this kingdom. When the dust settled, only two of his top officers remained alive. His other generals, his mother, his wife, his son, his illegitimate son, his sister, his half-sister, and his half-brother, were all dead. Of this group, only one general (Antipater) died of natural causes.

After much fighting and jockeying for position, Alexander's empire was divided into four major portions by 301 BCE: (1) Cassander ruled over Greece, (2) Lysimachus ruled in Asia Minor, (3) Seleucus I Nicator ruled in Babylon and Persia, and (4) Ptolemy I Soter ruled over the Holy Land and Egypt.

Daniel 11:5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

Twenty years later (281 BCE), when Seleucus I killed Lysimachus in battle, only two dynasties remained in Alexander's old empire – the Seleucid kings in the north and the Ptolemaic kings in the south.

Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

In 249 BCE, king of the South Ptolemy II Philadelphus sent his daughter Berenice to king of the North Antiochus II Theos. His plan was to stop the war that was raging (the Second Syrian War) and unite the two kingdoms through their marriage. Unfortunately, this plan had a flaw: Antiochus II was already married. However, because he knew his marriage to Ptolemy II's daughter would ensure peace and allow him to regain most of the Syrian possessions his father had lost to the king of the South, Antiochus II put away his wife Laodice and married Berenice. She persuaded him to reject Laodice's children and set up her own to succeed him on the throne.

However, after Ptolemy II died in 246 BCE, Antiochus II repudiated his marriage to Berenice and left her and their infant son to return to Laodice. Doubting his faithfulness, Laodice quickly murdered Antiochus II with poison. She then convinced her son, Seleucus II Callinicus, to kill both Berenice and her son. So, just as the prophecy said would happen, Ptolemy II king of the South, his daughter Berenice, and Antiochus II king of the North all lost in

their struggle for power.

Daniel 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Ptolemy III Euergetes, the eldest son of Ptolemy II and brother of Berenice, was not happy about the murder of his sister. He immediately invaded the Seleucid empire. His armies defeated the forces of new king of the North, Seleucus II, who was the son of Antiochus II and Laodice. His campaign was successful, and his armies achieved victory from the Tigris River to the coasts of Asia Minor. Ptolemy III captured and put to death Laodice. He was even able to enter Seleucia, the port city on the Tigris River of the capital Antioch, and leave a garrison there.

Daniel 11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

During the Third Syrian War, king of the South Ptolemy III is credited with recovering many of the sacred statues that the Persian forces of Cambyses had carried off during their conquest of Egypt some three hundred years earlier. Because of this, he was known as Euergetes ("Benefactor"). Ptolemy III acquired much gold and silver during his victorious campaign; in fact, from Seleucia alone he received 1,500 talents of silver annually as tribute (about 10% of his annual income). He outlived Seleucus II, who died after falling from his horse, by four or five years (222 BCE).

DANIEL 11:9 "Also the king of the North [lit. "he"] shall come to the kingdom of the king of the South, but shall return to his own land." (NKJV)

**Editor's Note:** Daniel 11:9 in the KJV says, "So the king of the south shall come into his kingdom, and shall return into his own land." According to the context of the chapter, this doesn't seem correct.

In 240 BCE, the king of the North, Seleucus II, attempted to invade Egypt in response to the humiliation he had suffered at the hands of Ptolemy III. However, he had to return in defeat after his fleet perished in a storm.

DANIEL 11:10 "However his sons shall stir up strife, and assemble a multitude of great forces; and one shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife." (NKJV)

The sons of Seleucus II were Seleucus III Ceraunos ("Thunder") and Antiochus III (the Great). Seleucus III, the eldest son of Seleucus II, began a war against the Egyptian provinces in Asia Minor. However, he was unsuccessful, and was assassinated by members of his army in Asia Minor in 223 BCE. Seleucus II's younger son, Antiochus III, took the throne at the age of 18 after his brother's death. In 219-218 BCE, Antiochus III victoriously went through Judea, coming almost to the borders of Egypt.

DANIEL 11:11 "And the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his enemy." (NKJV)

Antiochus III met Ptolemy IV Philopater at the Battle of Raphia (also known as the Battle of Gaza) in 217 BCE. Antiochus III, the king of the North, had 62,000 infantry, 6,000 cavalry, and 103 war elephants. But the forces of Ptolemy IV, king of the South, were victorious in the battle. Antiochus III was forced to withdraw into Lebanon.

DANIEL 11:12 "When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail." (NKJV)

After his victory over Antiochus III, Ptolemy IV spent only three months settling affairs in the Holy Land before heading back to Alexandria. He was apparently eager to return to his luxurious and decadent life in Egypt. In his haste to go home, Ptolemy IV left the important port of Seleucia-in-Pieria on the Phoenician coast (which his father had first captured) in the hands of Antiochus III. After his victory at Gaza, the Egyptian troops trained to fight the Seleucids began a successful guerilla campaign against his rule in Egypt. By the end of Ptolemy IV's reign, they had achieved total independence in the southern part of Egypt.

DANIEL 11:13 "For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment." (NKJV)

After the death of Ptolemy IV in 204 BCE, Antiochus III rallied his forces once again to attack the kingdom of the South. In the Fifth Syrian War (202-195 BCE), Antiochus III swept down into Judea from Syria. He retook the territory that he had occupied some eighteen years previously. When Antiochus III withdrew for the winter, the Egyptian commander Scopas reconquered the southern portions of the lost territory, including Judea and Jerusalem.

DANIEL 11:14 "Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt

themselves in fulfillment of the vision, but they shall fall.”  
(**NKJV**)

Antiochus III negotiated an alliance with King Philip V of Macedonia to divide up Egypt's Asian possessions. After some temporary setbacks (particularly at Gaza), Antiochus III's army inflicted a crushing defeat on the Ptolemaic forces about 199 BCE at Paneas, near the headwaters of the Jordan River. Regarding the prophesied actions of the Jews, the Jewish historian Josephus wrote:

Yet was it not long afterward when Antiochus overcame Scopas, in a battle fought at the fountains of Jordan, and destroyed a great part of his army. But afterward, when Antiochus subdued those cities of Celesyria which Scopas had gotten into his possession, and Samaria with them, the Jews, of their own accord, went over to him, and received him into the city [Jerusalem], and gave plentiful provision to all his army, and to his elephants, and readily assisted him when he besieged the garrison which was in the citadel of Jerusalem. (**Ant.** 12.3.3)

Unfortunately, this Jewish assistance was not to be remembered when Antiochus IV later came against Jerusalem.

DANIEL 11:15 “Then the king of the North shall come and throw up siegeworks and take a well-fortified city. And the forces of the South shall not stand, or even his best troops, for there shall be no strength to stand.” (**ESV**)

Following his defeat at Paneas, Scopas fled to the fortified port city of Sidon. But after Antiochus III besieged it, Scopas surrendered in 199 BCE in exchange for safe passage out of the city back to Egypt. He and his troops were allowed to leave the city naked after giving up their weapons.

DANIEL 11:16 “But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.” (**NKJV**)

With his final victory over Scopas at Sidon, Antiochus the Great took the Holy Land away from the Egyptians for good. Judea and Jerusalem had passed from the king of the South to the king of the North.

DANIEL 11:17 “He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand with him, or be for him.” (**NKJV**)



Young Ptolemy V had entered into a treaty with Antiochus III after his military defeat in the Fifth Syrian War. Through this treaty, Antiochus III tried to strengthen his position and expand his empire even further. Ptolemy V surrendered his Asian holdings to the king of the North and accepted Antiochus III's daughter, Cleopatra I, as a bride. They were married in 194 BCE. Through this marriage, Antiochus III sought to gain a foothold in Egypt itself through his daughter. But his plan backfired. Cleopatra I was a true wife to Ptolemy V, standing by him instead of seeking to benefit her father. Cleopatra I was beloved by the Egyptian people for her loyalty to her husband.

DANIEL 11:18 "After this he shall turn his face to the coastlands, and shall take many. But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him." (NKJV)

In 192 BCE, the ambitious Antiochus III crossed into Greece to aid the Aetolians. He sent ambassadors to Rome asking for friendship. However, the Roman senate replied that they would be friends if Antiochus III left the Greeks in Asia free and independent and if he kept away from Europe. Antiochus III refused, and went to war against Rome. With 10,000 men, Antiochus III sailed across the Aegean Sea and took some strongholds in Asia Minor.

But in doing so, he alienated his former ally, Macedonian king Philip V. The Roman army entered Asia Minor and defeated the larger forces of Antiochus III at the Battle of Magnesia in 190 BCE. In the peace treaty of Apamea in 188 BCE, Roman general Publius Scipio set a high cost on Antiochus III for peace. He demanded twenty hostages (including his son, Antiochus IV), a reduction of naval ships to twelve, and payment to Rome for the cost of the war totaling 15,000 talents over the next twelve years. The all-consuming ambition of Antiochus III had finally brought defeat to the kingdom of the North.

DANIEL 11:19 "Then he shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found." (NKJV)

As a consequence of the Roman victory over Antiochus III, the outlying provinces of the Seleucid empire again reasserted their independence. With his kingdom now reduced to Syria, Mesopotamia, and western Iran, Antiochus III was in dire need of funds with which to pay Rome for the cost of the war. In 187 BCE, while attempting to plunder a pagan temple in Babylon near Susa (Shushan), Antiochus III was murdered.

DANIEL 11:20 ""His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle." (NIV)

Antiochus III's eldest son, Seleucus IV Philopater, took over after his father's death. Due to the heavy debt burden imposed by Rome, he was forced to seek an ambitious taxation policy on his shrunken empire. This included heavy taxation on the people of Israel. In fact, Seleucus IV even sent his treasurer, Heliodorus, to the Temple in Jerusalem to extract money.

The Roman senate decided to trade hostages; therefore, they ordered Seleucus IV to send his son Demetrius, the heir to the throne, to Rome. In return, the Romans released Seleucus IV's younger brother, Antiochus IV. When released, Antiochus IV went to Athens.

In 175 BCE, after Demetrius had been sent away to Rome, Seleucus IV was poisoned by his minister Heliodorus. Some historians think that Heliodorus desired the throne for himself, while others believe that Antiochus IV was behind the murder. Seleucus' young son, (another Antiochus – age 5) was put on the throne in his place. However, Heliodorus was the actual power behind the throne.

DANIEL 11:21 "And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue." (NKJV)

With Seleucus IV dead, the rightful heir to the throne was the young Demetrius. However, he was no longer available, having been sent to Rome as a hostage. At the time of the murder, Antiochus IV was in Athens. However, when he heard of his brother's death, he quickly sailed to Pergamum. Once there, he sought the help of Eumenes II, the king of Pergamum. By flattering Eumenes II and his brother Attalus, he received their support and backing.

Antiochus IV arrived in Seleucia with a powerful ally and thwarted Heliodorus' designs on the throne. He became co-regent and protector of Seleucus IV's infant son (also named Antiochus). In 170 BCE, the younger Antiochus was murdered while Antiochus IV was conveniently absent, paving the way for him to take sole possession of the throne.

DANIEL 11:22 "With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant." (NKJV)

Because of his ability to charm people and ally himself with them, Antiochus IV Epiphanes ("God manifest") was able to overcome all threats to his throne. The prince of the covenant here is a reference to the Jewish high priest Onias III. He was the high priest at the time that Antiochus IV came to the throne. A brother of Onias named Joshua, who had become hellenized and changed his name to Jason, made a deal with Antiochus IV. Jason told him that he would pay Antiochus IV a large bribe if he would remove Onias and make him high priest in his place. So Antiochus IV forced Onias out and installed his brother Jason as high priest in Jerusalem in 174 BCE.

In 172 BCE, Jason sent a priest named Menelaus to Antiochus IV with his tribute money. However, Menelaus took Jason's money, added some of his own to it, and bribed Antiochus IV to secure the high priesthood for himself. Menelaus then returned to Jerusalem and deposed Jason, who fled for his life. Antiochus IV's double-cross of Jason shows the true nature of his character.

DANIEL 11:23 "And after the league is made with him he shall act deceitfully, for he shall come up and become strong with a small number of people." (NKJV)

Once again, the "king of the North" set his sights on the kingdom of the South. In Egypt, the 14-year old Ptolemy VI Philometer had become king. He was the nephew of Antiochus IV; his mother (Cleopatra I) was Antiochus IV's sister. Antiochus IV sought an alliance with Ptolemy VI, seeking to take advantage of what he perceived as weakness in the Ptolemaic kingdom and gain Egypt for himself. He moved through Syria and Judea into Egypt with a small army, so as to not arouse suspicion to his true motive, and seized Egypt. His cover story was that he was coming to act as the "protector" of his nephew, Ptolemy VI.

DANIEL 11:24 "He shall enter peaceably, even into the richest places of the province; and he shall do what his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but only for a time." (NKJV)

Antiochus IV pursued a novel plan for gaining the Egyptian-controlled provinces. He moved into the parts of the kingdom that were the richest. Then he did something that no other Seleucid king had ever done. Antiochus IV spread around some of the spoils from his war campaigns to secure the loyalty of the people. The historical book of I Maccabees states that he spent much on the public (I Mac. 3:30). It is even reported that he would go into the streets and throw money to the citizens there. However, this was only the beginning of Antiochus IV's plan. Using his cunning, he visited Egyptian strongholds to find out their power.

DANIEL 11:25 "He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him." (NKJV)

In 170 BCE, when Antiochus IV felt secure about the state of his own kingdom, he decided to take Egypt by force in what came to be known as the Sixth Syrian War. He regarded Ptolemy VI as a weak ruler and therefore not capable of successfully waging war against him. Antiochus IV was able to move his army to the border of Egypt before he was met by the Egyptians at Pelusium,

which is near the Nile Delta. The Egyptians had a large army arrayed against him there. Antiochus, risking death by riding into the midst of the battle of Pelusium, ordered the Egyptians to be taken alive instead of slain. By this policy, he gained Pelusium and later took Memphis.

DANIEL 11:26 "Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain." (NKJV)

Ptolemy VI's army, although large, was not able to withstand Antiochus IV. In large part, this was due to the intrigues of Antiochus IV, who corrupted several of the Egyptian ministers and officers. This was one of the main causes of the defeat of Ptolemy VI. Those who were in his confidence and possessed the secrets of the state betrayed him to Antiochus IV. For example, Ptolemy Macron (also called "Ptolemy the son of Dorymenes") had been appointed by Ptolemy VI as governor of Cyprus. However, sensing the young king's weakness, he deserted to Antiochus IV, who made him governor of Coele Syria and Phoenicia.

DANIEL 11:27 "Both these kings' hearts shall be bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end will still be at the appointed time." (NKJV)

After he took control of Pelusium and Memphis, Antiochus IV set his sights on Alexandria. Due to the intrigues of Antiochus IV mentioned in verse 26, the Alexandrians had renounced their allegiance to Ptolemy VI, and had made his younger brother, Ptolemy VII Euergetes, king in his place. While at Memphis, Antiochus IV and Ptolemy VI had frequent conferences. Antiochus IV professed his great friendship to his nephew and concern for his interests, but his true plan was to weaken Egypt by setting the brothers against one another.

Conversely, Ptolemy VI professed gratitude to his uncle for the interest he took in his affairs. He laid the blame of the war upon his minister Eulaeus, one the guardians appointed to watch over him after his father's death. All the while, Ptolemy VI sought to smooth over things with his brother Ptolemy VII so they could join forces against their deceitful uncle, Antiochus IV.

DANIEL 11:28 "While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land." (NKJV)

While Antiochus IV was engaged in Egypt, a false rumor arose in Judea that he had been killed. This prompted deposed high priest Jason to raise an army of 1,000 men and attack Jerusalem. His army captured the city and forced the high priest Menelaus to take refuge in the Akra fortress in Jerusalem. When news of the fighting in Jerusalem reached Antiochus IV, he took it to mean that Judea was in revolt against him.

Antiochus IV left Egypt; on his way home, he and his armies marched against Jerusalem. He commanded his soldiers to kill everyone they encountered (men, women, and children). Within the space of three days, his forces had killed somewhere between 40,000 and 80,000 people. A similar number were captured and sold into slavery.

Not satisfied with the slaughter, Antiochus IV entered the Temple and (guided by Menelaus) took the holy vessels, including the golden altar, the menorah, the table for the showbread, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple. He took all the silver and gold, as well as the hidden treasures which he found. After appointing the Phrygian Phillip as governor in Jerusalem, Antiochus IV then returned to Antioch.

DANIEL 11:29 "At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter."  
(NKJV)

Meanwhile, in Egypt brothers Ptolemy VI and Ptolemy VII reconciled and agreed to share power. This annulled Antiochus IV's alliance with Ptolemy VI and caused his loss of control over the Ptolemaic kingdom. Because of this, in 168 BCE Antiochus IV once again sought to go to war against Egypt. However, this time he would not have the same success as he achieved previously.

DANIEL 11:30 "For ships from Cyprus [Kittim] shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. So he shall return and show regard for those who forsake the holy covenant." (NKJV)

Because they knew that they could not defeat Antiochus IV alone, the Ptolemy brothers appealed to Rome for help. In order to check the threat of Greek expansion, the Romans agreed to provide assistance. The "ships from Kittim" here refer to the ships which brought the Roman legions to Egypt in fulfillment of the defense pact.

As Antiochus IV and his army marched toward Alexandria, they were met by three Roman senators led by Gaius Popillius Laenas in Eleusis, a suburb of Alexandria. There, Roman ambassador Popillius delivered to Antiochus IV the Senate's demand that he withdraw from Egypt. When the king requested time for consultation, Popillius drew a circle around Antiochus IV with a stick he was carrying and told him not to leave the circle until he gave his response. The king of the North was astonished at this display of Roman arrogance, but after a brief time, said he would do all that the Romans demanded.

On his return to Syria, Antiochus IV tried to ease the sting of the humiliation he had suffered at the hands of the Romans by taking out his frustration on the Jews in Judea. His armies encircled Jerusalem and then attacked. All those Jews who resisted were executed. However, the pro Hellenistic Jews who allied themselves with Antiochus IV were left unharmed.

DANIEL 11:31 "And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation." (NKJV)

Antiochus IV's army desecrated the Temple and stopped the daily sacrifices. On the 15th of Kislev, in December 168 BCE, the Syrians built a pagan altar over the altar of burnt offering in the Temple and placed an image of Zeus Olympius upon it. Ten days later, on the 25th of Kislev, swine's flesh was offered on the altar to Zeus.

DANIEL 11:32 "Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits." (NKJV)

After venting his anger upon the Jews and desecrating the Temple, Antiochus IV decreed that his entire kingdom should become one people, each giving up his own customs. The other peoples under his rule accepted Antiochus IV's command. Because of his flattering approach, many of the people of Israel also forsook the Law and adopted his religion.

Antiochus IV commanded a change in all the ordinances of God. No sacrifices were to be offered in the sanctuary, the Sabbaths and feasts were to be profaned, and that the Jews were not to circumcise their sons. Upon pain of death, they were commanded to profane the true religion so that eventually the Law would be forgotten. Antiochus IV appointed inspectors to watch the Jews and commanded the cities of Judah to offer pagan sacrifices. Yet many in Israel stood firm and rejected the innovations of the king of the North.

DANIEL 11:33 "And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering." (NKJV)

Whenever Antiochus IV's men found copies of the Torah, they tore them to pieces and burned them. Whoever was found in possession of a Torah was put to death. According to Antiochus IV's decree, women who had their children circumcised were put to death, along with their entire families and those who had circumcised them. Still, many in Israel chose to die rather than to break the holy covenant.

DANIEL 11:34 "Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue." (NKJV)

As the historical book of I Maccabees shows, the decrees of Antiochus IV eventually led to a rebellion started by the priest Mattathias and his five sons (including Judas Maccabee). He and his family had fled from Jerusalem to Modein when the Seleucid forces took the city. There, Mattathias killed a Jew

who was sacrificing according to Antiochus IV's command, as well as the king's officer who was forcing them to sacrifice. From this first act of rebellion, a guerilla war against the forces of Antiochus IV began. After the death of his father Mattathias in 167 BCE, Judas Maccabee defeated the large army of Antiochus IV's general Apollonius. This victory helped Judas to gather a sizable force; however, only a minority of the soldiers were actually faithful men.

Next, Seron, the commander of the Syrian army, came against the forces of Judas. His army was also defeated by Judas, and his fame spread all the way to Antioch. King Antiochus IV was greatly angered by the exploits of Judas and his men, and he gathered his army. He opened the royal treasury and gave his soldiers a year's wages, ordering them to be ready for whatever action needed to be taken.

This approach quickly emptied the royal treasury of funds and made it necessary for Antiochus IV to seek additional tribute and spoil from his lands. In 166 BCE, he decided to go to Persia to collect or seize by force the needed money. Antiochus IV left his general Lysias in charge of his son and half of his army, with instructions to attack and destroy Jerusalem and Judea. Lysias sent an army of 40,000 infantry and 7,000 cavalry and marched into Judea. He met the forces of Judas Maccabee (3,000 poorly equipped men) near Emmaus. However, despite being vastly outnumbered, Judas' army routed the Syrians, killing 3,000 and putting the rest to flight.

In 165 BCE, Lysias again sent the Syrian army (now numbering 60,000 infantrymen and 5,000 cavalry) against the Jewish forces, which had risen to 10,000. This time, 5,000 Syrians were killed and Lysias fled back to Antioch. Because of his great victory, Judas and his men were able to recapture the Temple.

The pious Jews cleansed and renewed it, and on Kislev 25, 165 BCE, three years to the day after the first abominable sacrifice had been offered, the new altar was rededicated and holy sacrifices offered. The Jews celebrated the rededication of the Temple for eight days. In memory of the Jewish victory and rededication of the Temple, Judas Maccabee decreed that the Feast of Dedication (called **Chanukah** in Hebrew) was to be observed every year thereafter for eight days, beginning on Kislev 25.

In 164 BCE, Antiochus IV's army was defeated at Elymais, Persia when he attempted to plunder the city of its gold and silver. Soon thereafter, a messenger came from Antioch and notified him of the defeat of his armies by Judas and the Jews. Terribly shaken by these events, he fell sick and became bedridden. Antiochus IV died shortly after that.

DANIEL 11:35 "And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time." (NKJV)

When the Gentile nations around Judea heard of their victory over the

Seleucids, they became very angry. They began to kill those Jews who lived among them. Judas Maccabee and his brother Simon went out to fight against those Gentiles who sought to kill the Jews and defeated them.

After the death of Judas Maccabee in battle in 161 BCE, persecution continued upon the Jews, as history records. Many wicked Jews who had opposed Judas and his goals took opportunity after his death to persecute and kill righteous Jews.

Beginning with Mattathias' leadership of the rebellion against Antiochus IV, the rule of the Hasmoneans (named after Mattathias' grandfather, Asmoneus) lasted from 168 until 37 BCE. The words "until the time of the end" refer to the end of this second period of Jewish sovereignty. The "appointed time" refers to the 70 weeks of years that Gabriel had earlier told Daniel about (Dan. 9:24-27), which led to the appearance of the Messiah.

DANIEL 11:36 "And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done." (*ESV*)

In this verse, the king being spoken of changes. Starting in verse 21, Antiochus IV Epiphanes was the referenced king. Verses 32 through 35 prophesy his defeat by the Maccabees (the Hasmoneans) and encompass the subsequent fall of their dynasty. But the context shows that the remaining verses in this chapter cannot apply to Antiochus IV.

Most Christian scholars try to insert a huge chronological gap in the prophecy here, making the rest of it apply not to the antetype Antiochus IV, but to the end-time type, [the Antichrist](#). But staying in the time sequence context earlier alluded to by Gabriel (Dan. 11:1), what should we expect to see next in this prophecy? Was there a king who ruled Israel after the end of the Hasmonean era?

What appears to have caused scholars to stray away from the correct understanding at this point of the prophecy is that they were unable to find a successor to Antiochus IV who matched the description of "the king." But two points must be kept in mind in order to properly understand this prophecy. The subject is the Seleucid or Ptolemaic dynasties ONLY as these kingdoms affected Daniel's people. Therefore, the expression "the king," without any other description, could certainly mean one who was king over Israel. Secondly, the immediately preceding verses (Dan. 11:32-35) refer to the Jews and their situation during and after the Maccabean revolt. Based on the history of this period, we should look for the fulfillment of this verse by a "king" other than Antiochus IV or the Hasmonean rulers.

Both secular history and the New Testament record the acts of a king who appeared on the scene in Israel at the end of the Hasmonean period. As we shall see, this king fulfilled every prophetic description given in verses 36



through 39. That king was Herod the Great. In verse 36, the one spoken of is not identified as either the king of the North or the king of the South, but simply as “the king.” Herod was seated as king on the throne of Israel when Messiah Yeshua was born. He is the called “the king” in the Gospels (Matt. 2:1, 3, 9; Luke 1:5). He, like Antiochus IV before him, was an antetype of the coming Antichrist, as his actions revealed. Let’s look at the specific points in the prophecy and see how Herod fulfilled them.

### **“The King Shall Do According to His Own Will”**

The first thing said of this king is that he would “do according to his own will.” While most take this to mean that the king would do as he pleased, it is instructive to see how this phrase is used elsewhere in the prophecy. In Daniel 11:3, we see that it is said of Alexander the Great that he would “do according to his will.” Similar words are used of Antiochus the Great in Daniel 11:16. This means more than simply a strong-willed ruler who did things his own way. Both of these rulers (Alexander and Antiochus III) were exceptionally successful in achieving their goals.

Success in achieving and maintaining power also defined Herod the Great. History shows that Herod was an Idumean (the Edomites were forcibly converted to Judaism under the Hasmonean ruler John Hyrcanus about 130 BCE). His father Antipater II, a friend and advisor of Hasmonean ruler Hyrcanus II, was made procurator of Judea by Julius Caesar. In that position, Antipater II made Herod the governor of Galilee at the age of 25 in 47 BCE. Herod ingratiated himself with Rome following the assassination of Julius Caesar and eventually married Mariamne, a granddaughter of Hyrcanus II (even though he was already married with a young son). Due to a recommendation by Hyrcanus II (as well as a bribe paid to Roman ruler Mark Antony), Herod was appointed as a tetrarch over Judea in 41 BCE.

Shortly thereafter, the Parthians overran Judea in 40 BCE and installed Antigonus, the Hasmonean brother of Hyrcanus II, as king. Herod fled and eventually came to Rome, where he was appointed king of Judea by Gaius Octavius (the grandnephew of Julius Caesar) and Mark Antony. He left Rome with an army and by 37 BCE had captured Judea and deposed Antigonus. He bribed Antony to have Antigonus killed, lest his claims to the Judean throne be found to be more legitimate than Herod’s own. All in all, Herod’s rise to power showed that he was very successful at doing “according to his own will.”

Viewing the expression in the sense of doing as he pleased, history shows that Herod was ruthless and cruel in doing his own will. He did not hesitate to murder those he considered to be threats to his rule, including Hyrcanus II and almost the entire Hasmonean line. Even those closest to him, his own family, were not safe. Herod had his beloved wife, Mariamne, executed on a trumped-up charge of adultery, as well as three of his own sons because he suspected them of conspiring to take his throne. These and other deeds of evil willfulness characterized his entire reign.

### **“He Shall Exalt and Magnify Himself Above Every God”**

The text also states that the king “shall exalt and magnify himself above every god.” The word “god” here is the Hebrew *‘el*. The ***Theological Wordbook of the Old Testament*** says that “the primary meanings of this root as used in Scripture are ‘god’ (pagan or false gods) ‘God’ (the true God of Israel) and less frequently, ‘the mighty’ (referring to men or angels).” It is clear that Herod exalted and magnified himself above every “mighty one” in Israel, whether priests or rulers. He appointed whomever he chose to the sacred office of high priest. However, because he owed true allegiance only to himself in his lust for absolute power, Herod truthfully could be said to have exalted and magnified himself above all other gods (including the God of Israel, whose will he attempted to thwart by destroying the promised Messiah).

### **“He Shall Speak Astonishing Things Against the God of Gods”**

The Hebrew word *niphla’ot*, rendered “blasphemies” in some translations, actually means “marvelous” (if used in a positive sense) or “astonishing” (in a negative sense). This charge against Herod primarily refers to his command to slaughter the male babies of Bethlehem. This was done for the express purpose of destroying the coming Messiah (Matt. 2:4), the one God had promised to send to be king over His people Israel. Herod chose to act directly against God’s will in this way to ensure that his throne would not be taken over by the rightful heir, Messiah the Son of David. We shall look at this action more later.

DANIEL 11:37 “He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all.” (**NKJV**)

### **“He Shall Regard Neither the God of His Fathers... Nor Regard Any God”**

Even though Herod was an Idumean (a descendant of Esau), his family had converted to Judaism in the 2nd century BCE. Therefore, Herod was generally regarded as a Jew. In fact, when addressing the Jewish people, Herod customarily used the expression “our fathers” to emphasize his genealogical ties to the patriarchs. Yet Herod promoted Greek and Roman gods and built the port city of Caesarea (named after the Roman emperor Caesar Augustus), which became a symbol in Jewish eyes of everything pagan. In Caesarea, Herod built a huge temple dedicated to the worship of Caesar Augustus, the Roman emperor/god. Additionally, he built temples dedicated to Augustus in Sebaste (the rebuilt city of Samaria) and Pnias (a city long associated with the worship of the pagan god Pan). He also supported the restoration of the temple of Pythian Apollo on the Greek island of Rhodes, participated in the building of the temple to Ba’al Shamim at Si’a, and contributed to temples in Tyre and Sidon. Herod extensively remodeled the Jewish Temple in Jerusalem, but then placed a huge golden Roman eagle at the main entrance, which religious Jews saw as a blasphemous idol. A group of Torah students destroyed this emblem of idolatry, earning themselves the fate of being burned alive by Herod. Herod’s regard was for the benefits that he could achieve by supporting various gods; his religion was one of expedience, not conviction.

He exalted himself above all the gods.

### **“The Desire of Women”**

The phrase “the desire of women” has been variously understood. Some scholars have opined that, speaking of the end-time Antichrist, this indicates that he will have no desire for women. This is far from the intended meaning of this phrase, however. In Haggai 2:7, the Messiah is called “the desire of all nations.” The exact same Hebrew word, **chemdat**, is used in that verse and Daniel 11:37. It was the hope of every religious Jewish woman that she might be the mother of the prophesied Messiah. Therefore, it was primarily the Messiah who was “the desire” of Jewish women.

Additionally, children in general are “the desire of women.” The fact that Herod attempted to murder the infant Messiah by destroying numerous babies shows that he had no regard for the maternal nature of women. Each one of the slain infants was “the desire” of his own mother. Herod exalted himself above all by valuing holding onto his power and position above everyone and everything else, including the God of Israel.

DANIEL 11:38 “But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things.”  
(**NKJV**)

Herod’s actions in securing and holding on to power provide an impressive fulfillment of this verse. The phrase “god of forces,” or “fortresses,” is uncommon enough that it provides us a ready means of identification. The Roman emperors proclaimed themselves to be “gods,” and it was by their military “forces” or “fortresses” that they enlarged and sustained their power and their empire. Herod was quick to honor the warring Roman rulers with tribute and building projects. He rebuilt many fortresses in the land and temples in surrounding Gentile areas, including three temples dedicated to Caesar Augustus. He rebuilt the ancient Phoenician coastal fort called Strato’s Tower and renamed it Caesarea in honor of Caesar Augustus; he rebuilt Samaria, and renamed it Sebaste (**sebastos** was the Greek word for “reverend,” equivalent to the Latin **augustus**). He built many other fortified cities and named them in honor of Caesar. Herod also introduced Greek-style games in honor of Caesar. He often sent delegations to Rome to deliver valuable gifts and money to show his respect to Caesar.

DANIEL 11:39 “Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain.” (**NKJV**)

Verse 39 continues the subject from the previous verse. Using the support and backing of the Roman emperor, Herod was able to overcome all of his foes. In the process, he promoted the glory of the Romans in Judea to his own benefit.

Herod gave land and authority to those who supported him in order to secure their allegiance. When viewed properly, we can see that every item foretold of “the king” in verses 36-39 was fulfilled in the reign of Herod.

DANIEL 11:40 “At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.”  
(NKJV)

Remember, this prophecy is not primarily concerned with Syria, Egypt, Rome or any other foreign power, but with the fate of Daniel’s people, the Jews. Verses 40-43 are a parenthetical insert describing the last major battle over the land of Israel before the Messiah appeared.

For the final time in this prophecy, we see the king of the South and the king of the North engage one another in battle. Here, the king of the South is Mark Antony and his ally Cleopatra (the last monarch to occupy the Egyptian throne). The king of the North is Octavius, who as the official representative of Rome, was ruler of the former Syrian empire of the Seleucids.

Antony and Octavius made a pact with a third party (Marcus Aemilius Lepidus) to rule Rome after the assassination of Julius Caesar in 44 BCE. In the civil war that followed Caesar’s death, they defeated the assassins’ forces in 42 BCE. The next year, Antony fell in love with Egyptian queen Cleopatra. After Antony suffered a military defeat against the Parthians in 36 BCE, he and Octavius had a falling out. Worsening the situation was the fact that, in 32 BCE, Antony divorced his Roman wife, Octavia (the sister of Octavius) and ceded many of the eastern Roman territories to Cleopatra and their children. Finally, in 31 BCE, a new civil war broke out between the Roman Senate-supported Octavius and Antony/Cleopatra.

The Roman historian Plutarch wrote that the first move in the war was made by Antony (at the insistence of Cleopatra). Thus we see that the “king of the South” indeed first attacked the “king of the North.” The Roman Senate quickly pronounced Antony an outlaw and declared war on Cleopatra.

In this war, Herod supported Antony and sent supplies to his forces. He wished to join Antony for a final showdown with Octavius, but fortunately Antony dispatched him and his troops to fight the Nabatean king Malichus I.

Amazingly, the prophecy was accurately fulfilled in regard to the composition of the forces engaged in the war. Despite the fact that each side had assembled large infantry forces, Plutarch records that these infantry were not engaged at all in the short war. Although his generals advised Antony to use his overwhelming infantry advantage to defeat Octavius, Antony decided to prosecute the war primarily with ships in order to satisfy the request of Cleopatra. Thus the conflict was decided by chariots, horsemen, and in a major naval battle, approximately 630 ships. After the navy of Antony and

Cleopatra was routed off the promontory of Actium in Greece on September 2, 31 BCE, the infantry deserted and never saw battle.

Seeing that Antony was all but defeated, Herod helped Quintus Didius, the Roman governor of Syria, prevent a troop of Antony's gladiators from reaching Egypt to aid Antony. Herod then undertook a dangerous sea voyage in winter 30 BCE to meet with Octavius on the Greek island of Rhodes. Herod came to him humbly and stated that he would be as loyal to Octavius as he had previously been to Antony. Octavius accepted Herod's pledge and promised him continued rule over Judea.

DANIEL 11:41 "He shall also enter the Glorious Land, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon." (NKJV)

The course Octavius took after his victory over Antony and Cleopatra accurately follows the prophecy. He passed through Syria, Judea (the "glorious land"), and Egypt in his pursuit of the pair. However, the lands of Edom, Moab, and Ammon were not invaded during this excursion. A later expedition into these areas (about 25 BCE), under the command of Aelius Gallus along with 500 troops from Herod, was not successful and no further efforts were made against them.

DANIEL 11:42 "He shall stretch out his hand against the countries, and the land of Egypt shall not escape." (NKJV)

Antony's plans to regroup their forces in Alexandria failed, since most of his soldiers had deserted to join Octavius. Based on a false report that Cleopatra had killed herself, Antony committed suicide with his own sword. Cleopatra actually lived for some weeks after Antony's death and met Octavius on at least one occasion to negotiate the best possible situation for her children. Realizing that Octavius was planning to publicly exhibit her as a captive in his victory parade in Rome, she too committed suicide, reportedly by allowing a venomous asp to bite her.

DANIEL 11:43 "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels." (NKJV)

The prophecy refers specifically to the vast treasures of Egypt. Therefore, its fulfillment must be looked for in the days of Egypt's power and wealth. It cannot have been fulfilled in the debased and poverty-stricken Egypt of later centuries. In the days of Antony and Cleopatra the treasures of Egypt were of immense value, having been accumulated over the years of the Ptolemaic rule. Octavius captured the accumulated riches of Egypt with his victory over Antony and Cleopatra, and celebrated his triumph in Rome in 29 BCE. He became the first Roman emperor, entitled "Caesar Augustus." Interest

rates in the Roman empire fell greatly due to the influx of plunder from Egypt. Octavius returned in victory to Rome. Octavius' general, Cornelius Balbus, later took Libya and Ethiopia for Rome.

Why are the parenthetical events of verses 40-43 singled out? Because they illustrate how Rome's domination over Judea was fully established and show the end of the separate history for the kingdom of the South. It also sets the stage for the political conditions that would exist at the time the prophesied Messiah was to arise, according to the 70 weeks prophecy given to Daniel earlier.

DANIEL 11:44 "But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many." (NKJV)

Having updated the story flow in verses 40-43 to show the Roman dominance of Judea and the end of the "king of the South," the prophecy now reverts back to its earlier subject, Herod the king. What news came "from the east" to trouble Herod? Clearly, it was the arrival of the magi heralding the birth of the one "who had been born King of the Jews" (Matt. 2:2). As the next verse in Matthew's Gospel states, "When Herod the king heard this, he was troubled, and all Jerusalem with him" (Matt. 2:3).

Nothing could "trouble" Herod more than reports of a claimant to his throne. After the magi failed to return with a report of the location of the newborn king, Herod became extremely angry and commanded that all the male children who were in Bethlehem and in all its districts, from two years old and under, be slain, according to the time frame which he had determined from the wise men (Matt. 2:16).

Also in the last years of Herod's life, his oldest son Antipater conspired to take over his throne. Antipater was in Rome (which at this time had become the seat of what is indefinitely called "the north" in this prophecy). He sent letters to his father giving information that two of his other sons, whom Herod meant to make his successors, had denigrated their father to Caesar. These "tidings out of the north" troubled Herod to the extent that he had the two sons killed. Later, Antipater himself was executed for his conspiracy and intrigue.

Herod's "great fury" was not confined to the infants of Bethlehem or to the members of his own family. It was also, at nearly this same time, that he burned alive those who had pulled down his golden image of the Roman eagle from the gate of the Temple.

Realizing that his death was near and that he and his family were generally hated by the Jews, Herod commanded that all the chief men of the Jewish nation be summoned to him at Jericho. Out of fear of not obeying a royal decree, they came. Herod, in a seething rage, ordered them all to be shut up in the hippodrome there. He placed his sister Salome and her husband Alexas in charge of them, ordering that they were all to be killed when he died. He

reasoned that only due to the death of so many noble Jewish men would his own death be mourned. Sanity prevailed, however, and his order was not carried out.

DANIEL 11:45 "And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him." (NKJV)

Herod had many royal palaces throughout Judea, including two in Jerusalem. But as his illness worsened in March, 4 BCE, he retired to his winter palace at Jericho, less than 10 miles northwest of the Dead Sea, about 45 miles east of the Mediterranean Sea, and less than 20 miles northeast of Jerusalem.

The final part of the prophecy shows that, in his last days, the king would seek deliverance from a threat to his life, but would not receive it. This was literally fulfilled at the end of Herod's life, as the Jewish historian Josephus vividly documented. After years of suffering from a painful disease (probably syphilis), Herod finally became so despondent that he attempted to take his own life with a paring knife. He was stopped from this act by his cousin Achiab. Immediately after his suicide attempt, Herod ordered the execution of this son, Antipater. Just five days later he finally succumbed to his illness. Herod the king was 70 years old at the time of his death.

DANIEL 12:1 "**At that time** [uva'et] Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book. 2 And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. (NKJV)

Chapter 12 starts with the Hebrew phrase **uva'et**, which is translated "at that time." When used in prophetic writings, this phrase always denotes the time of the appearance of Messiah to save Israel (Jer. 33:15; 50:4, 20; Joel 3:1; Zep. 3:20). At the beginning of this chapter, we finally see the time gap most seek to insert at Daniel 11:36. The context of the first verses in chapter 12 show that the prophecy has now jumped forward to the time of the ultimate salvation of Daniel's people, which includes a resurrection from the dead (cf. Rev. 11:15-18).

## CONCLUSION

The expansive prophecy recorded in Daniel 11 shows the political maneuverings of the powers which fought over and ruled Judea and the Jews throughout the period of the 70 weeks prophecy earlier given to Daniel (Dan. 9:24-27). These powers included the northern Seleucid kingdom of Syria, the southern Ptolemaic kingdom of Egypt, the Jewish Hasmonean dynasty, the Roman Empire, and Rome's vassal in Judea, Herod the Great. Like many prophecies, this one

is likely dual in some ways; events that have occurred in ancient times could be replicated at the time of the end. Obviously, Antiochus IV and Herod the Great are antetypes of the coming Antichrist. But to assign much of this prophecy to a yet future time is to miss the fact that this prophecy conclusively shows God is in control and world events happen according to His plan and purpose.

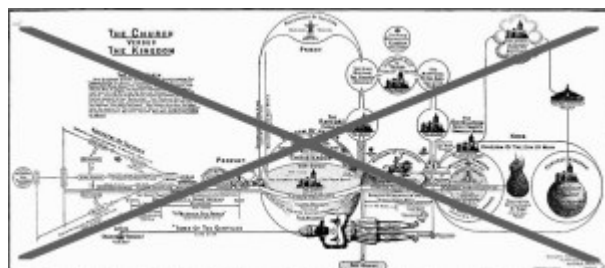
Bryan T. Huie

December 30, 2005

Revised: January 2, 2012

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## **The Origins of Dispensational-Futurist Theology – the Jesuit Connection**



I found this article in May 2018 on a forum [The Origins of Dispensational Futurism](#). Since that time there have many updates. If you are interested in learning what's wrong with dispensational theology, you might want to visit that forum.

I consider this article the clearest and most thorough explanation I have heard to date of why evangelicals believe what they believe about the Endtime.

The Jesuits created the modern system of dispensational futurism. Although the Jesuits derived certain aspects of this myth from “futuristic elements” embedded in the teachings of the early church fathers, the evidence is clear that they elaborated the elements of this myth from the early church fathers as a tool to destroy and counter the Protestant Reformation by attempting to lift the heat off the Papacy as the identity of Antichrist.

The theological elements of Futurism are derived from the extra-biblical writings, such as: The Testament of the Twelve Patriarchs, The Sibylline Oracles, Baruch, 1st and 2nd Esdras, T. Levi, The Ascension of Isaiah, etc. etc.

The Apocrypha and Pseudepigrapha writings were written by Hellenistic Jews. These Jews mixed Babylonian, Persian, and Greek paganism with Judaism.



Long before the first advent of Christ, mystical Jews believed that an anti-messiah would come and oppose the Messiah; the anti-messiah was called "Beliar"; and he was believed to be the devil incarnate in human form.

The early Church Fathers such as Ireneaus, Hippolytus, Apollinaris and others, borrowed Futurist elements from these mythical, pseudepigraphal writings, which served to shape their views of end-time events.

The Jesuits created Futurism from the Beliar myth found in these writings, indicating that modern Dispensational Futurist theology is nothing more than pagan mythology convoluted around real scripture.

The Protestants of the Reformation era knew about this fable, and Protestants separated the real Bible from the extra-Biblical writings.

When the Protestants studied the Bible without the fables of the Catholic Church fathers – the Beliar myth – they clearly identified the Papacy as the Antichrist.

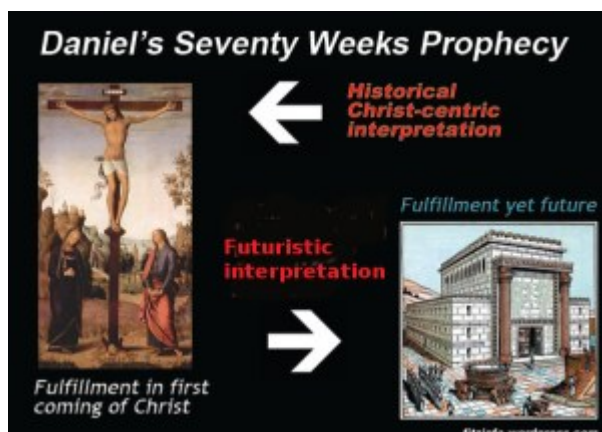
Modern Protestant Churches the world over have abandoned the Protestant Reformation, and they now teach Catholic theology from the Council of Trent which commenced in 1545 A.D. The Jesuit Cardinals Francisco Ribera (1537-1591) and Robert Bellarmine (1542-1621) in the 16th and 17th centuries were foremost at setting out to accomplish this Protestant destroying task in scraping every bit of knowledge they could formulate from the Early Church Fathers to concoct and repackage the fantastical Jesuit scheme of Futurism. Jesuit Cardinal Manuel de Lacunza in the early 19th century, also an advocate of Futurism, deliberately attempted to take the pressure off the papacy by proposing that the Antichrist was still off in the future, and also laid the foundation for much of modern-day dispensational ideology. On the other hand, the Spanish Jesuit Luis de Alcazar (1554-1613) in the 16th and 17th centuries was set to the task of concocting the Preterist scheme. Both schemes blossomed about the same time and successfully got the "heat" off the Papacy from the detection of Antichrist. It took about 300 years before the Protestant world allowed itself to become infected by these two deadly viruses. Dr. Maitland, James H. Todd, Henry Newman (who later became a Catholic Cardinal after accepting Futurism), Irving, and later Darby and Scofield all came to accept major elements of Ribera's and Bellarmine's fantastical views of a singled-out, future, one-man Antichrist (stemming from the Beliar myth that comes from Persian dualism and Zoroastrianism) as well as the incredible disjointed "gap" theory by which the Jesuits adopted from Hippolytus' erroneous construing of the first 69 units, or weeks of years, as reaching from the first year of Cyrus (or Darius the Mede) to the incarnation of Christ—a chronological impossibility without elongating the period. This "faulty reasoning" of Hippolytus inspired modern Futurism's "gap" theory.

Dispensationalism is simply another branch of Catholicism—developed by the Jesuits in the Counter-Reformation. After all is said and done, the Roman Catholic Jesuits must still be identified as being responsible for concocting and inventing the Futurist schemes of prophetic interpretation seen so rampant today in the Protestant and Evangelical world. Why? Because they concocted their Futurist interpretations based on outdated futuristic

elements embedded in the teachings of the Church Fathers who thought the world would end no later than AD 500, not to mention many of their Futuristic views were shaped through the lenses of the extra-Biblical, Psuedepigraphal books written by uninspired authors. After the passing of some 1000 years, the Protestant Reformers were able to look back in retrospect comparing history with prophecy and were clearly able to see the manifestation of Antichrist and that Little Horn of Daniel 7 in the Roman Church-State.

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## The 70th Week of Daniel Delusion



{Originally posted in December, 2014}

It was on December 13th, 2014, after 40 some years of study of eschatology, that I finally realized the 70th Week of Daniel is *not* part of the Endtime scenario! I am talking about Daniel 9:24-27 and *especially* the interpretation of verse 27.

*Daniel 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 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 "he" of verse 27 has been interpreted by most fundamental Bible teachers as being the Antichrist and the "covenant" as some kind of Endtime religious agreement the Antichrist makes with the various religions of the world to ensure world peace. But a pronoun is only understood when the noun or name of the person is first identified. That name is clearly written in verses 25 and 26 as "Messiah"! It is **Jesus Christ who confirmed the Covenant**, and that Covenant was the Covenant God made with Abraham! This is the very same Covenant in verse 4 of the same chapter of Daniel 9!

Daniel 9:4 ¶And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

In the New Testament, the Apostle Paul clearly says that Covenant was confirmed by Christ!

Galatians 3:17 And this I say, that **the covenant, that was confirmed before of God in Christ**,...

Why would Christians today believe the 70th Week of Daniel is something that will be fulfilled in the Endtime? I'll tell you why: It was a false doctrine planted into the Church by a Jesuit named Francisco Ribera to get the Protestants' eyes off the Pope as being the Antichrist! It is one of the doctrines of Futurism as opposed to Historism. Allow me to paraphrase and simplify the teaching from <http://www.champs-of-truth.com/books/3schools.htm>

There are three methods of interpreting prophecy –the Praeterist, the Futurist and the Historical (or continuous).

The Praeterist maintains that the prophecies in Revelation (and Daniel) have already been fulfilled.

The Futurist interpreters refer to events which are yet to come.

The Historical or Continuous expositors believe the Revelation a progressive history of the church from the first century to the end of time.

So great a hold did the conviction that the Papacy was the Antichrist gain upon the minds of men (who held the historicist view), that Rome at last saw she must bestir herself, and try, by putting forth other systems of interpretation, to counteract the identification of the Papacy with the Antichrist.

Accordingly, toward the close of the century of the Reformation, two of the most learned (Jesuit) doctors set themselves to the task, each endeavoring by different means to accomplish the same end, namely, that

of diverting men's minds from perceiving the fulfillment of the prophecies of the Antichrist in the papal system. The Jesuit Alcazar devoted himself to bring into prominence the preterist method of interpretation,...and thus endeavored to show that the prophecies of Antichrist were fulfilled before the popes ever ruled in Rome, and therefore could not apply to the Papacy.

"On the other hand, the **Jesuit Ribera** tried to set aside the application of these prophecies to the papal power by bringing out the **futurist system**, which asserts that these prophecies refer properly, not to the career of the Papacy, but to some future supernatural individual, who is yet to appear, and continue in power for three and a half years. Thus, as Alford says, the Jesuit Ribera, about A.D. 1580, may be regarded as the founder of the futurist system of modern times.

...It is a matter for deep regret that those who advocate the futurist system at the present day, Protestants as they are for the most part, are really **playing into the hands of Rome, and helping to screen the Papacy from detection as the Antichrist.**" Rev. Joseph Tanner, Daniel and the Revelation, pp. 16, 17.

I learned about Jesuit Ribera and his Futurist view from 2 or 3 years before the final revelation on December 13, 2014, and I knew the reason he created this view was to get people's eyes off of the Pope and the Papacy as being Antichrist, but until December 13, 2014 for some reason, I never connected it to the 70th Week of Daniel. It was thanks to my new friends, Michael Adams, Walt Stickel, and especially to [David Nikao's article, "The 70th Week Of Daniel Prince Deception"](#) that opened my eyes to the truth!

Because Jesus fulfilled the 70th Week of Daniel, several things I've held as truth about the last 7 years before Jesus returns fall flat.

- There is no more need for a rebuilt Temple of Solomon and the Antichrist desecrating it.
- There is no more need for the Antichrist to make some kind of 7 year religious covenant, pact or agreement.
- There is no more need for a 7 year final reign of the Antichrist with 3.5 years of tribulation after he breaks the so called covenant.

Wow! What a difference from my former mindset!

Christians have already had **two thousand years of tribulation** ever since the stoning of Stephen in Acts chapter 7! The Devil has always tried to kill God's children from the time of Cain killing Abel!

Christians have always lived in the time of Antichrist. First John 2:18 makes that very clear.

1 John 2:18 ¶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.

# The Abomination of Desolation

**Update on Dec. 19th, 2014:** Today I saw something for the first time in the Word that thrills me to pieces! If we compare the 3 synoptic Gospels of Matthew Mark and Luke which talks about the “the overspreading of abominations he shall make it desolate” of Daniel 9:27, Luke clearly identifies what the Abomination of Desolation is!

Matthew 24:15 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:)

Mark 13:14 ¶But when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let **them that be in Judaea** flee to the mountains:

Luke 21:20 ¶And when ye shall see **Jerusalem compassed with armies**, then know that the **desolation** thereof is nigh.

Luke chapter 21 is talking about the exact same events as Matthew 24 and Mark 13. The abomination was the Roman army (abomination to the Jews) and the desolation was what the Roman army did to Jerusalem! God’s very Word tells us exactly what the abomination of desolation is!

I hear that it was only the Christians in Jerusalem who escaped the wrath of the Romans in 70 A.D. when the Roman Army destroyed Jerusalem and the Temple. Why were the Christians the only ones who fled from Jerusalem and Judaea? Because they heeded **Jesus’ warning** written in Luke 21:21, and fled into the mountains! “then let them that be in Judaea flee to the mountains:” – Luke 21:21. Notice it says “*Judaea*”? I never saw the meaning of this verse so clearly before!

A big thank you to David Nikao who pointed this out to me in his article [The Abomination Of Desolation Deception](#)

I now see the Endtime scenario as a world getting more and more darker in deception. It’s pretty dark now considering that evangelical Christians think the person who confirms the covenant with many for one week is the Antichrist when it’s actually Jesus Christ! Talk about delusion! And folks, it originated from a Jesuit by the name of Francesco Ribera circa 1580 a.d. See also [http://amazingdiscoveries.org/RT\\_encyclopedia\\_Futurism\\_Jesuit\\_Ribera](http://amazingdiscoveries.org/RT_encyclopedia_Futurism_Jesuit_Ribera)

The information on this page may be hard for a Christian to accept without knowing more background information. A really great article that encapsulates all the important information you need to know is [The Evil Empire of Jesuit Futurism](#) If that link ever gets broken, here is a [text file you can download](#).

Oh my oh my! I think I been hearing incorrect teaching for 40 some years. I still do not believe my pastor [David Berg](#) was purposely trying to deceive me. He was the leader of the **REVOLUTION FOR JESUS** in America, which was also known as the Children of God. No matter what you have heard about David Berg

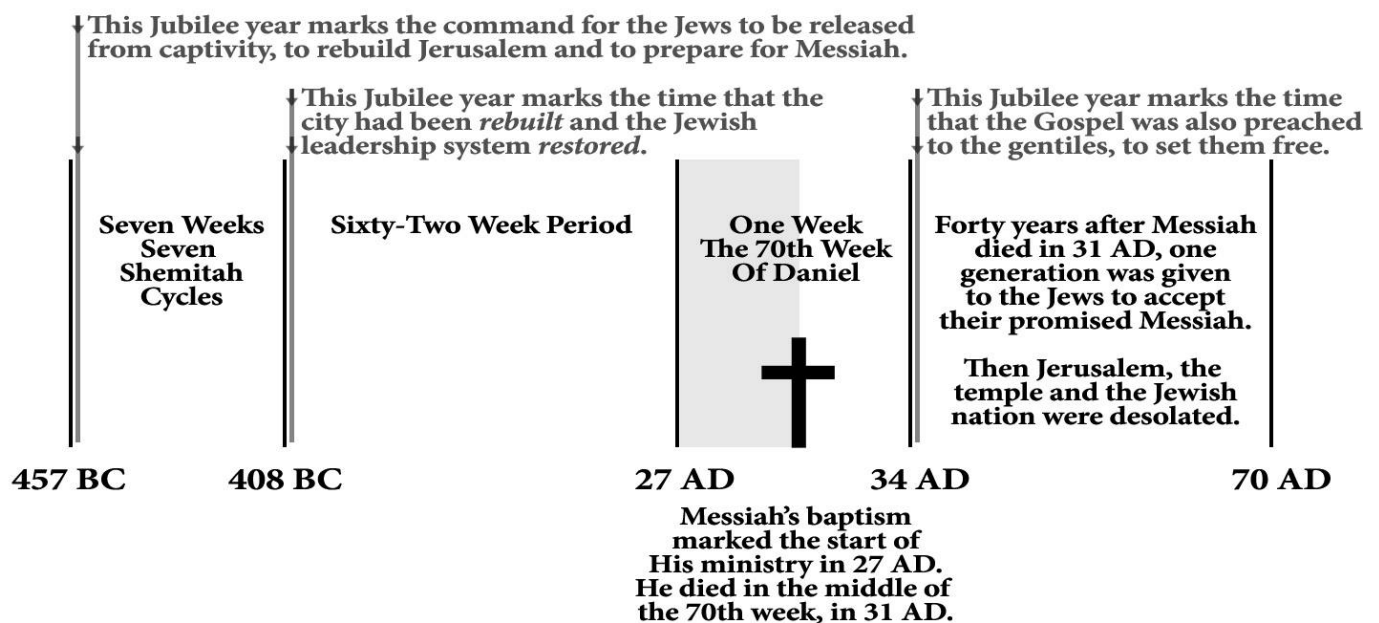
or the Children of God, later known as “The Family”, now called “The Family International” (TFI), I can testify as a member of TFI that we have **NEVER acknowledged the Roman Pontiff as our supreme leader**. My leader is Jesus Christ of the King James Version of the New Testament, the **Word of God who became flesh**.

John 1:1 ¶In the beginning was the Word, and the Word was with God, and the Word was God.

14 And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

## The Timeline of Daniel 9:24-27 Illustrated

Ten Shemitah cycles of forty-nine years, make up the 490-year prophecy. It starts with the Jewish captives being released from captivity, and it ends with the gentiles being released from their spiritual captivity.



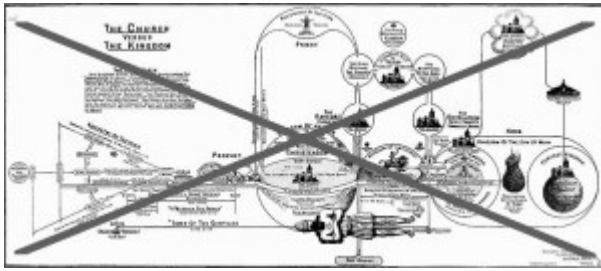
This meme is courtesy of David Nikao Wilcoxson [70thweekofdaniel.com](http://70thweekofdaniel.com)

For much more information about the true meaning of the 70th Week of Daniel, please see [The 70th Week of Daniel Deception](http://The 70th Week of Daniel Deception).

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## [Dispensationalism and Its Influence on](#)

# Eschatology



My new friends from 2014 have often used the theological term “dispensationalism” in their conversations with me but until recently the meaning of this word has been nebulous in my mind. I think it most Christians today don’t know what it means either even though they believe the doctrines that sprang from it.

Below is text edited from <http://regal-network.com/dispensationalism/>

Dispensationalism is a method of Bible interpretation which was first devised by John Nelson Darby (1800-1882), and later formulated by the controversial American Cyrus I. Scofield (1843-1921), and is also known as Pre-millennial Dispensationalism. Although Darby was not the first person to suggest such a theory, he was, however, the first to develop it as a system of Bible interpretation and is, therefore, regarded as the Father of Dispensationalism.”

The origin of this theory can be traced to **three Jesuit priests**;

(1) Francisco **Ribera** (1537-1591),

(2) Cardinal Robert **Bellarmino** (1542-1621) one of the best known Jesuit apologists, who promoted similar theories to Ribera in his published work between 1581 and 1593 entitled Polemic Lectures Concerning the Disputed Points of the Christian Belief Against the Heretics of This Time,

(3) Manuel **Lacunza** (1731–1801).

The writings of Ribera and Bellarmine, which contain the precedence upon which the theory of Dispensationalism is founded, **were originally written to counteract the Protestant reformers’ interpretation of the Book of the Revelation which, according to the reformers, exposed the Pope as Antichrist and the Roman Catholic Church as the whore of Babylon.**” (Quoted from <http://regal-network.com/dispensationalism/> )

The doctrine of dispensationalism makes a distinction between Israel and the Church. It stresses a literal fulfillment of Old Testament promises to Israel.

The notion that God has one plan for “ethnic Jews” and another plan for the Church was utterly rejected by the “Prince of Preachers” Charles Spurgeon.



Distinctions have been drawn by certain exceedingly wise men (measured by their own estimate of themselves), between the people of God who lived before the coming of Christ, and those who lived afterwards. We have even heard it asserted that those who lived before the coming of Christ do not belong to the church of God! We never know what we shall hear next, and perhaps it is a mercy that these absurdities are revealed at one time, in order that we may be able to endure their stupidity without dying of amazement. Why, every child of God in every place stands on the same footing; the Lord has not some children best beloved, some second-rate offspring, and others whom he hardly cares about. These who saw Christ's day before it came, had a great difference as to what they knew, and perhaps in the same measure a difference as to what they enjoyed while on earth meditating upon Christ; but they were all washed in the same blood, all redeemed with the same ransom price, and made members of the same body. Israel in the covenant of grace is not natural Israel, but all believers in all ages. Before the first advent, all the types and shadows all pointed one way—they pointed to Christ, and to him all the saints looked with hope. **Those who lived before Christ were not saved with a different salvation to that which shall come to us.** They exercised faith as we must; that faith struggled as ours struggles, and that faith obtained its reward as ours shall. Charles H. Spurgeon, "Jesus Christ Immutable," in The Metropolitan Tabernacle Pulpit

Once you understand how the doctrine of dispensationalism originated, you will hopefully reject all the false doctrines that spring from it. These false doctrines include:

- A distinction between the Church and ethnic Israel.
- The Antichrist is a single individual in the Endtime, and will probably be a Jew.
- The Antichrist sets up a final world government and one world religion during his rule on earth which is from 7 years just before the return of Christ.
- The Antichrist makes a 7 year peace pact with the Jews which allows them to rebuild the Temple of Solomon.
- There will be a secret rapture of the Saints just before the start of the Great Tribulation which starts 3.5 years into the Antichrist's reign.

My friends, these doctrines all sprang from the Roman Catholic Church! The Vatican wants you to think the Antichrist will be a Jew because then you will not think of the Pope as the biblical Antichrist – which is what the early Protestant reformers used to think. The doctrine of a final 7 year reign of the Antichrist is based on a false interpretation of Daniel 9:27. That false interpretation is also the bases of the 7 year peace pact doctrine with the Jews and the rebuilding of the Temple of Solomon.



I have written extensively about [Daniel 9:27 and its true interpretation on this website](#).

For more study, please see:

<http://www.theologicalstudies.org/resource-library/dispensationalism/421-what-is-dispensationalism>