

Testimonial from a Former Government Agent Who Predicted the Pandemic 20 Years Beforehand!



Testimonial from Joseph Spencer a Former Government Agent Who Predicted the Pandemic scam 20 Years Beforehand!

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 sophisticated 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.

[Celeste Solum – “Wicked Problems”](#)



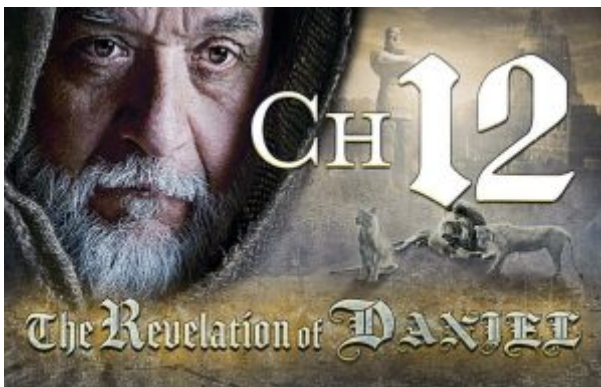
A wicked problem is a problem that is difficult or impossible to solve because it is either incomplete, it's contradictory and it changes requirements.

[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.

[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, III, 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.¹ "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.’”

1 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.)

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



To correctly interpret Bible prophecy, we much have a good knowledge of

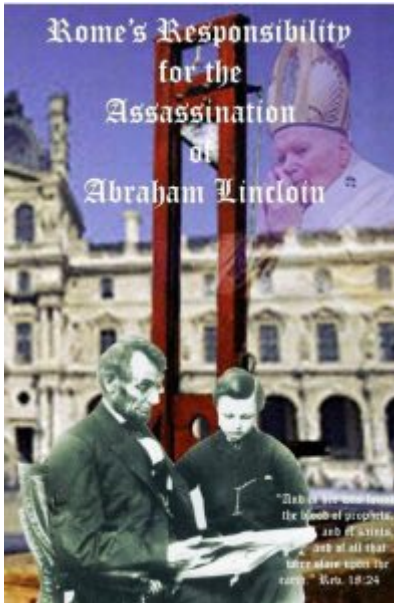
history lest we think a fulfilled prophecy is yet to be fulfilled in the future.

[The Folly of Misinterpreting Fulfilled Bible Prophecy as Yet Unfulfilled](#)



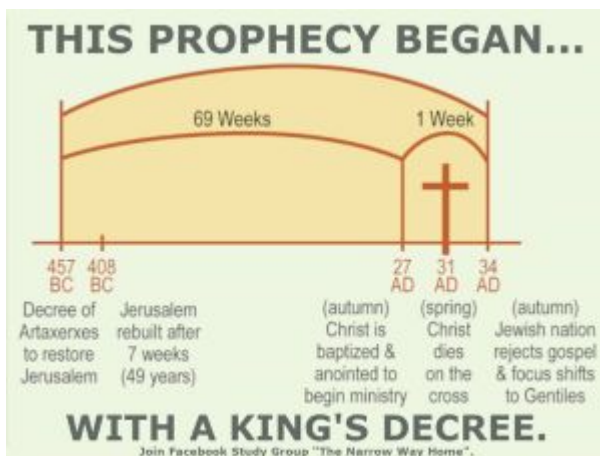
It's a Jesuit's trick to interpret fulfilled prophecies as if they are still future. The rise of the Antichrist is one of them. The Popes ARE the Antichrist!

[Rome's Responsibility for the Assassination of Abraham Lincoln](#)



Abraham Lincoln was murdered by the Jesuits because he stood against the Vatican's plans to take over the USA.

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!

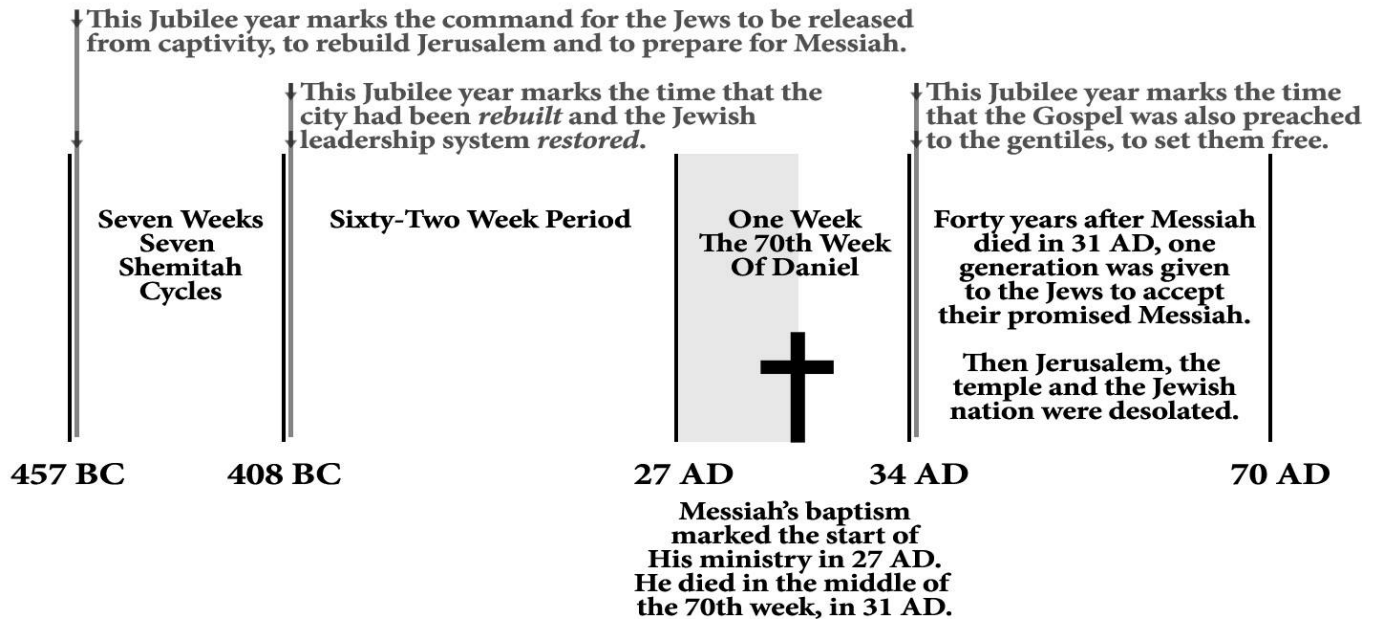
A big thank you to David Nikao who pointed this out to me in his article [The Abomination Of Desolation Deception](#)

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

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.

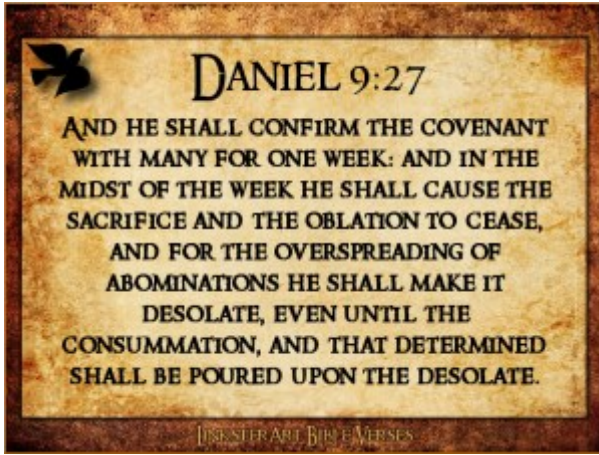


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For much more articles about the 70th Week of Daniel:

- [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*.

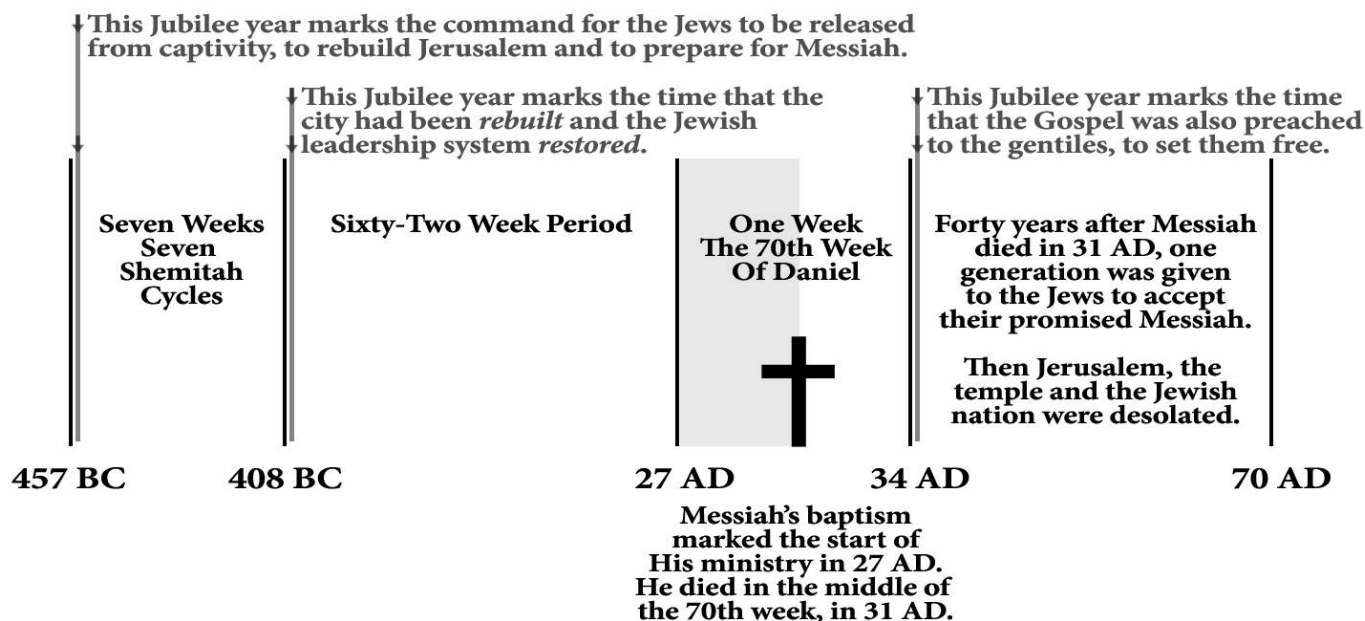
Verse Segment	Modern Evangelical Interpretation	Protestant Reformers Interpretation
And he	the Antichrist	Jesus Christ
shall confirm the covenant	shall make a treaty	shall confirm the Covenant of grace God made with Abraham.
with many for one week	with the Jews and leaders of the world's religions for 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

More articles about Daniel 9:27

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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.

[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.

[**The Pagan Origin Of Easter – By David J. Meyer**](#)



Pastor David J. Meyer

I copied this article from the [Last Trumpet Ministries](#) website and am re-posting it on my site because the font on that website is too small and hard to read on a mobile device. I consider the information in Pastor Meyer's tract to be extremely valuable history and the key to understanding why pagan traditions got mixed up in the Christian day of celebrating Jesus' Resurrection from the dead. I hope you agree.

Easter is a day that is honored by nearly all of contemporary Christianity and is used to celebrate the resurrection of Jesus Christ.

The holiday often involves a church service at sunrise, a feast which includes an "Easter Ham", decorated eggs and stories about rabbits.

Those who love truth learn to ask questions, and many questions must be asked regarding the holiday of Easter.

Is it truly the day when Jesus arose from the dead? Where did all of the strange customs come from, which have nothing to do with the resurrection of our Saviour?

The purpose of this tract is to help answer those questions, and to help those who seek truth to draw their own conclusions.

The first thing we must understand is that professing Christians were not the only ones who celebrated a festival called "Easter."

"Ishtar", which is pronounced "Easter" was a day that commemorated the resurrection of one of their gods that they called "Tammuz", who was believed to be the only begotten son of the moon-goddess and the sun-god.

In those ancient times, there was a man named Nimrod, who was the grandson of one of Noah's son named Ham.

Ham had a son named Cush who married a woman named Semiramis. Cush and

Semiramis then had a son named him "Nimrod."

After the death of his father, Nimrod married his own mother and became a powerful King.

The Bible tells of of this man, Nimrod, in Genesis 10:8-10 as follows: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

Nimrod became a god-man to the people and Semiramis, his wife and mother, became the powerful Queen of ancient Babylon.

Nimrod was eventually killed by an enemy, and his body was cut in pieces and sent to various parts of his kingdom.

Semiramis had all of the parts gathered, except for one part that could not be found.

That missing part was his reproductive organ. Semiramis claimed that Nimrod could not come back to life without it and told the people of Babylon that Nimrod had ascended to the sun and was now to be called "Baal", the sun god.

Queen Semiramis also proclaimed that Baal would be present on earth in the form of a flame, whether candle or lamp, when used in worship.

Semiramis was creating a mystery religion, and with the help of Satan, she set herself up as a goddess.

Semiramis claimed that she was immaculately conceived.

She taught that the moon was a goddess that went through a 28 day cycle and ovulated when full.

She further claimed that she came down from the moon in a giant moon egg that fell into the Euphrates River.

This was to have happened at the time of the first full moon after the spring equinox.

Semiramis became known as "Ishtar" which is pronounced "Easter", and her moon egg became known as "Ishtar's" egg."

Ishtar soon became pregnant and claimed that it was the rays of the sun-god Baal that caused her to conceive.

The son that she brought forth was named Tammuz.

Tammuz was noted to be especially fond of rabbits, and they became sacred in the ancient religion, because Tammuz was believed to be the son of the sun-god, Baal. Tammuz, like his supposed father, became a hunter.

The day came when Tammuz was killed by a wild pig.

Queen Ishtar told the people that Tammuz was now ascended to his father, Baal, and that the two of them would be with the worshippers in the sacred candle or lamp flame as Father, Son and Spirit.

Ishtar, who was now worshipped as the "Mother of God and Queen of Heaven", continued to build her mystery religion.

The queen told the worshippers that when Tammuz was killed by the wild pig, some of his blood fell on the stump of an evergreen tree, and the stump grew into a full new tree overnight. This made the evergreen tree sacred by the blood of Tammuz.

She also proclaimed a forty day period of time of sorrow each year prior to the anniversary of the death of Tammuz.

During this time, no meat was to be eaten.

Worshippers were to meditate upon the sacred mysteries of Baal and Tammuz, and to make the sign of the "T" in front of their hearts as they worshipped.

They also ate sacred cakes with the marking of a "T" or cross on the top.

Every year, on the first Sunday after the first full moon after the spring equinox, a celebration was made.

It was Ishtar's Sunday and was celebrated with rabbits and eggs.

Ishtar also proclaimed that because Tammuz was killed by a pig, that a pig must be eaten on that Sunday.

By now, the readers of this tract should have made the connection that paganism has infiltrated the contemporary "Christian" churches, and further study indicates that this paganism came in by way of the Roman Catholic System.

The truth is that Easter has nothing whatsoever to do with the resurrection of our Lord Jesus Christ.

We also know that Easter can be as much as three weeks away from the Passover, because the pagan holiday is always set as the first Sunday after the first full moon after the spring equinox.

Some have wondered why the word "Easter" is in the the King James Bible.

It is because Acts, chapter 12, tells us that it was the evil King Herod, who was planning to celebrate Easter, and not the Christians.

The true Passover and pagan Easter sometimes coincide, but in some years, they are a great distance apart.

So much more could be said, and we have much more information for you, if you are a seeker of the truth.

We know that the Bible tells us in John 4:24, "God is a Spirit: and they that

worship him must worship him in spirit and in truth.”

The truth is that the forty days of Lent, eggs, rabbits, hot cross buns and the Easter ham have everything to do with the ancient pagan religion of Mystery Babylon. These are all antichrist activities!

Satan is a master deceiver, and has filled the lives of well-meaning, professing Christians with idolatry.

These things bring the wrath of God upon children of disobedience, who try to make pagan customs of Baal worship Christian.

You must answer for your activities and for what you teach your children.

These customs of Easter honor Baal, who is also Satan, and is still worshipped as the “Rising Sun” and his house is the “House of the Rising Sun.”

How many churches have “sunrise services” on Ishtar’s day and face the rising sun in the East?

How many will use colored eggs and rabbit stories, as they did in ancient Babylon.

These things are no joke, any more than Judgement day is a joke.

I pray to God that this tract will cause you to search for more truth.

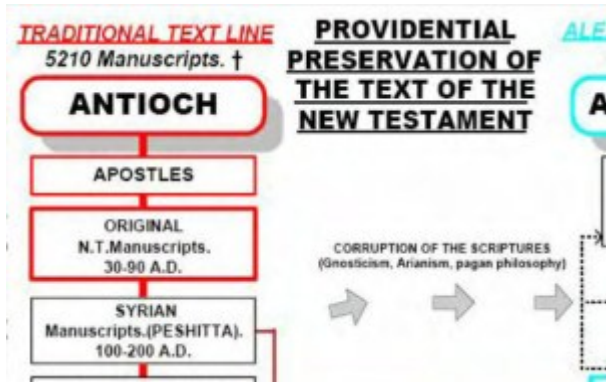
We will be glad to help you by providing more information and by praying for you.

These are the last days, and it is time to repent, come out and be separate.

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[The King James Version compared to the Geneva Bible](#)



The Geneva Bible preceded the King James translation by 51 years. It was the primary Bible of 16th century Protestantism and was the Bible used by William Shakespeare, Oliver Cromwell, John Knox, John Donne, and John Bunyan, author of Pilgrim's Progress. It was the first Bible ever that included chapter and verse numbers! All subsequent Bibles followed suit.

In this post I am not saying I think the Geneva Bible translation is better than the KJV. I just think it's interesting to compare the two translations.

I have been using the King James version of the Bible for my own personal Bible studies for the past 40 years. It's only in the past year or so I learned about the Geneva Bible, the Bible of the Protestant Reformers before the KJV was translated. Some people have attacked the KJV saying it was based on the Roman Catholic Vultage and / or changed according to the whims of King James of England. I was therefore intrigued to see what the Geneva Bible has to say. Using my Google Android Tablet PC I found a Bible app in which I downloaded the Geneva Bible and started to read from the Gospel of Matthew. It's been absolutely fascinating! The spellings are different but still understandable. In words in modern English that contain the letter V, the letter U is often substituted. Example: "lives" = "liues". Different words are sometimes used in the Geneva Bible which, in my opinion, seem to make the meaning of some verses clearer than the KJV!

This list is by no means comprehensive. I am comparing only the changes I personally find interesting. And I hope to disprove the notion that KJV is doctrinally different from the Geneva Bible. I have not found a significant difference in wording in the Geneva Bible that conflicts in doctrine with the KJV.

Verse	KJV	Geneva
Matthew 4:17:	From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.	From that time Iesus began to preach, and to say, Amende your liues: for the kingdome of heauen is at hand. (So far, this is my favorite difference!)

Matthew 5:44	But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you , and persecute you;	But I say vnto you, Loue your enemies: blesse them that curse you: doe good to them that hate you, and pray for them which hurt you , and persecute you,
Matthew 5:47	And if ye salute your brethren only,	And if ye be friendly to your brethren onely,
Matthew 6:7	But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking .	Also when ye pray, vse no vaine repetitions as the Heathen: for they thinke to be heard for their much babbling .
Matthew 6:24b	Ye cannot serve God and mammon .	Ye cannot serue God and riches .
Matthew 6:34	Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof .	Care not then for the morowe: for the morowe shall care for it selfe: the day hath ynough with his owne grieffe .
Matthew 16:22	Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.	Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe : this shall not be vnto thee.
Matthew 16:24	¶Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me."	Jesus then saide to his disciples, If any man will follow me, let him forsake himselfe: and take vp his crosse, and follow me.
Matthew 15:6	And honour not his father or his mother, he shall be free. Thus haue ye made the commandment of God of none effect by your tradition.	Though hee honour not his father, or his mother, shalbe free: thus haue ye made the commandment of God of no aucthoritie by your tradition.
Matthew 21:9b	Hosanna in the highest.	Hosanna thou which art in the highest heauens.
Matthew 11:28	Come unto me, all ye that labour and are heavy laden, and I will give you rest .	Come vnto me, all ye that are wearie and laden, and I will ease you .
Matthew 13:47	Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind :	Againe, the kingdom of heauen is like vnto a drawe net cast into the sea, that gathereth of all kindes of things .

Matthew 11:19	The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber , a friend of publicans and sinners. But wisdom is justified of her children.	The sonne of man came eating and drinking, and they say, Beholde a glutton and a drinker of wine , a friend vnto Publicanes and sinners: but wisdom is iustified of her children.
Matthew 26:49	And forthwith he came to Jesus, and said, Hail, master ; and kissed him.	And forthwith he came to Iesus, and sayd, God saue thee, Master , and kissed him.
Matthew 26:74	Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.	Then began hee to curse himselfe , and to sweare, saying, I knowe not the man. And immediatly the cocke crewe.
John 1:12	But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:	But as many as receiued him, to them he gaue prerogatiue to be the sonnes of God, euen to them that beleue in his Name.
John 1:30	This is he of whom I said, After me cometh a man which is preferred before me: for he was before me .	This is he of whom I saide, After me commeth a man, which was before me: for he was better then I .
John 3:16	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	or God so loued the worlde, that hee hath giuen his onely begotten Sonne, that whosoever beleeueth in him, should not perish, but haue euerlasting life.
John 3:36	He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.	Hee that beleeueth in the Sonne, hath euerlasting life, and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.
John 4:10	Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water .	Iesus answered and saide vnto her, If thou knewest that gift of God, and who it is that saieth to thee, Giue mee drinke, thou wouldest haue asked of him, and hee woulde haue giuen thee, water of life .
John 4:23	But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.	But the houre commeth, and nowe is, when the true worshippers shall worship the Father in spirit, and trueth: for the Father requireth euen such to worship him.

John 5:35	He was a burning and a shining light : and ye were willing for a season to reioyce in his light.	He was a burning, and a shining candle : and ye would for a season haue reioyced in his light.
John 6:71	He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.	Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that shoulde betraie him, though he was one of the twelue
John 7:4	For there is no man that doeth any thing in secret, and he himself seeketh to be known openly . If thou do these things, shew thyself to the world.	For there is no man that doeth any thing secretly, and hee himselfe seeketh to be famous . If thou doest these things, shewe thy selfe to the worlde.
John 7:5	For neither did his brethren believe in him.	For as yet his brethren beleued not in him.
John 7:38	He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water .	Hee that beleeueth in mee, as saith the Scripture, out of his bellie shall flowe riuers of water of life .
John 8:50	And I seek not mine own glory : there is one that seeketh and iudgeth.	And I seeke not mine owne praise : but there is one that seeketh it, and iudgeth.
John 9:30	The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.	The man answered, and sayde vnto them, Doutlesse , this is a marueilous thing, that ye know not whence he is, and yet he hath opened mine eyes.
John 11:12	Then said his disciples, Lord, if he sleep, he shall do well .	Then said his disciples, Lord, if he sleepe, he shalbe safe .
John 11:13	Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.	Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.
John 11:35	Jesus wept.	And Iesus wept.
John 12:48	He that rejecteth me, and receiveth not my words, hath one that iudgeth him: the word that I have spoken, the same shall iudge him in the last day.	He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: the worde that I haue spoken, it shall iudge him in the last day.
John 13:16	Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him	Verely, verely I say vnto you, The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

John 13:17	If ye know these things, happy are ye if ye do them.	If ye know these things, blessed are ye, if ye doe them.
John 14:2	In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.	In my Fathers house are many dwelling places : if it were not so, I would haue tolde you: I go to prepare a place for you.
John 14:18	I will not leave you comfortless : I will come to you.	I will not leaue you fatherles : but I will come to you.
John 14:23	Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.	Iesus answered, and sayd vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and we wil come vnto him, and wil dwel with him.
John 14:27	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid .	Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare .
John 15:8	Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.	Herein is my Father glorified, that ye beare much fruite, and be made my disciples.
John 15:13	Greater love hath no man than this, that a man lay down his life for his friends.	Greater loue then this hath no man, when any man bestoweth his life for his friendes.
John 16:2	They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service.	They shall excommunicate you : yea, the time shall come, that whosoever killeth you, will thinke that he doeth God seruice.
John 18:22	And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand , saying, Answerest thou the high priest so?	When he had spoken these thinges, one of the officers which stode by, smote Iesus with his rod , saying, Answerest thou the hie Priest so?
John 18:40	Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber .	Then cried they all againe, saying, Not him, but Barabbas: nowe this Barabbas was a murtherer .
John 19:3	And said, Hail, King of the Jews! and they smote him with their hands .	And saide, Haile, King of the Iewes. And they smote him with their roddes .

John 20:28	And Thomas answered and said unto him, My Lord and my God.	Then Thomas answered, and said vnto him, Thou art my Lord, and my God.
John 21:5	Then Jesus saith unto them, " Children , haue ye any meat?" They answered him, No.	Jesus then said vnto them, Syrs , haue ye any meate? They answered him, No.
Acts 2:25	For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved :	For Daid sayeth concerning him, I beheld the Lord alwaies before me: for hee is at my right hand, that I should not be shaken .
Acts 2:27	Because thou wilt not leave my soul in hell , neither wilt thou suffer thine Holy One to see corruption.	Because thou wilt not leaue my soule in graue , neither wilt suffer thine Holy one to see corruption.
Acts 4:13	¶Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men , they marvelled; and they took knowledge of them, that they had been with Jesus.	Now when they sawe the boldnes of Peter and Iohn, and vnderstoode that they were vnlearned men and without knowledge , they marueiled, and knew them, that they had bin with Iesus:
Acts 4:16	Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.	Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Hierusalem: and we cannot denie it.
Acts 5:33	¶When they heard that, they were cut to the heart , and took counsel to slay them.	Now when they heard it, they brast for anger , and consulted to slay them.
Acts 5:39	But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.	But if it be of God, ye can not destroy it, lest ye be found euen fighters against God.
Acts 12:19	And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death . And he went down from Judæa to Cæsarea, and there abode.	And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led to be punished . And he went downe from Iudea to Cesarea, and there abode.

Acts 13:10	And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?	And sayde, O full of all subiltie and all mischief, the childe of the deuill, and enemie of all righteousness, wilt thou not cease to peruert the straight waies of the Lord?
Acts 14:2	But the unbelieuing Jews stirred up the Gentiles, and made their minds evil affected against the brethren.	And the vnbeleeuing Iewes stirred vp, and corrupted the mindes of the Gentiles against the brethren.
Acts 15:20	But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.	But that we send vnto them, that they abstaine themselues from filthinesse of idoles, and fornication, and that that is strangled, and from blood.
Acts 16:22	And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.	The people also rose vp together against them, and the gouernours rent their clothes, and commanded them to be beaten with roddes .
Acts 16:31	And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.	And they saide, Beleeue in the Lord Iesus Christ, and thou shalt be saued, and thine houshold.
Acts 17:6	And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;	But when they found them not, they drew Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world , and here they are,
Acts 17:12	Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.	Therefore many of them beleued, and of honest women, which were Grecians, and men not a few.
Acts 18:13	Saying, This fellow persuadeth men to worship God contrary to the law .	Saying, This fellow persuadeth me to worship God otherwise then the Law appointeth .
Acts 18:28	For he mightily convinced the Jews, and that publickly, shewing by the scriptures that Jesus was Christ.	For mightily hee confuted publikely the Iewes, with great vehemencie , shewing by the Scriptures, that Iesus was that Christ.

Acts 19:9	<p>But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.</p>	<p>But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one Tyrannus.</p>
Acts 20:32	<p>And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.</p>	<p>And nowe brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to giue you an inheritance, among all them, which are sanctified.</p>
Romans 1:27	<p>And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.</p>	<p>And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselues such recompence of their errour, as was meete.</p>
Romans 3:23	<p>For all have sinned, and come short of the glory of God;</p>	<p>For there is no difference: for all haue sinned, and are deprived of the glorie of God,</p>
Romans 8:22	<p>For we know that the whole creation groaneth and travaileth in pain together until now.</p>	<p>For we knowe that euey creature groneth with vs also, and trauaileth in paine together vnto this present.</p>
Romans 8:28	<p>And we know that all things work together for good to them that love God, to them who are the called according to his purpose.</p>	<p>Also we knowe that all thinges worke together for the best vnto them that loue God, euen to them that are called of his purpose.</p>
Romans 11:11	<p>I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.</p>	<p>I demaund then, Haue they stumbled, that they should fall? God forbid: but through their fall, saluation commeth vnto the Gentiles, to prouoke them to follow them.</p>

Romans 12:1	I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service .	I Beseech you therefore brethren, by the mercies of God, that yee giue vp your bodies a liuing sacrifice, holy, acceptable vnto God, which is your reasonable seruing of God .
Romans 12:3	For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.	For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboute that which is meete to vnderstand , but that he vnderstande according to sobrietie, as God hath dealt to euery man the measure of faith.
Romans 13:13	Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.	So that wee walke honestly, as in the day: not in gluttonie , and drunkennesse, neither in chambering and wantonnes, nor in strife and enuying.
Romans 14:1	Him that is weak in the faith receive ye, but not to doubtful disputations.	Him that is weake in the faith, receiue vnto you, but not for controuersies of disputations.
I Corinthians 2:14	But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.	But the naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse vnto him: neither can hee knowe them, because they are spiritually discerned.
I Corinthians 4:1	Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.	Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God:
I Corinthians 4:5	Therefore iudge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness , and will make manifest the counsels of the hearts: and then shall every man have praise of God.	Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenesse , and make the counsels of the hearts manifest: and then shall euery man haue praise of God.

I Corinthians 6:9	Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate , nor abusers of themselves with mankind ,	Knowe yee not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor wantons , nor buggerers ,
I Corinthians 6:16	What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.	Doe ye not knowe, that he which coupleth himselfe with an harlot, is one body? for two, sayeth he, shalbe one flesh.
I Corinthians 10:13	There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape , that ye may be able to bear it.	There hath no tentation taken you, but such as appertaine to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but wil euen giue the issue with the tentation , that ye may be able to beare it.
I Corinthians 12:3	Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed : and that no man can say that Jesus is the Lord, but by the Holy Ghost.	Wherefore, I declare vnto you, that no man speaking by the Spirit of God calleth Iesus execrable : also no man can say that Iesus is the Lord, but by the holy Ghost.
I Corinthians 13:1	Though I speak with the tongues of men and of angels, and have not charity , I am become as sounding brass, or a tinkling cymbal.	Though I speake with the tongues of men and Angels, and haue not loue , I am as sounding brasse, or a tinkling cymbal.
I Corinthians 13:4	Charity suffereth long, and is kind ; charity envieth not; charity vaunteth not itself, is not puffed up,	Loue suffreth long: it is bountifull : loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:
I Corinthians 13:5	Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;	It doeth no vncomely thing: it seeketh not her owne things: it is not prouoked to anger : it thinketh not euill:
I Corinthians 13:13	And now abideth faith, hope, charity, these three; but the greatest of these is charity.	And nowe abideth faith, hope and loue, euen these three: but the chiefest of these is loue.

II Corinthians 2:11	Lest Satan should get an advantage of us: for we are not ignorant of his devices .	Lest Satan should circumvent vs: for we are not ignorant of his enterprises .
II Corinthians 2:17	For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.	For wee are not as many, which make merchandise of the woorde of God: but as of sinceritie, but as of God in ye sight of God speake we in Christ.
II Corinthians 3:1	Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?	Doe we begin to praise our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?
II Corinthians 4:2	But have renounced the hidden things of dishonesty , not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.	But haue cast from vs ye clokes of shame , and walke not in craftines, neither handle we the worde of God deceitfully: but in declaration of the trueth we approue our selues to euery mans conscience in the sight of God
II Corinthians 4:4	In whom the god of this world hath blinded the minds of them which believe not , lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.	In whom the God of this world hath blinded the mindes, that is, of the infidels , that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them.
II Corinthians 5:9	Wherefore we labour , that, whether present or absent , we may be accepted of him.	Wherefore also we couet , that both dwelling at home, and remouing from home , we may be acceptable to him.
II Corinthians 5:17	Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.	Therefore if any man be in Christ, let him be a newe creature. Olde things are passed away: beholde, all things are become newe.

Conclusion

Though this was an interesting study, I feel the need to move on to other subjects for now. And though I felt some of the translations of the Geneva Bible added more clarity to the verse, I cannot say it is an overall better translation than the King James Version. Here are two examples:

Verse

KJV

Geneva

Leviticus 18:6	None of you shall approach to any that is near of kin to him, to uncover their nakedness : I am the Lord	None shall come neere to any of ye kinred of his flesh to vncover her shame : I am the Lord.
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For sure it's incorrect to call nakedness "shame". Adam and Eve were naked in the Garden and they were NOT ashamed!

Verse	KJV	Geneva
II Samuel 21:19	And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.	And there was yet another battel in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlehemite slewe Goliath the Gittite: the staffe of whose speare was like a weauers beame.

So the Geneva Bible makes the same mistake as do many modern translations. Those who know the Bible even a little should know that Elhanan could not possibly have killed Goliath because David already killed him! And both the KJV and the Geneva Bible name the brother of Goliath that Elhanan killed as Lahmi in I Chronicles 20:5

Verse	KJV	Geneva
I Chronicles 20:5	And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.	And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slewe Lahmi, the brother of Goliath the Gittite, whose spearestaffe was like a weauers beame.

Update to article

I first posted this article on Feb 23, 2014 and have a renewed interest in updating it since I regained possession of the Geneva Bible which [Dr. John G. Hartnett](#) gave me as a present. I sent it with other books from Japan to Guam in April 2018 but because the address I sent it to couldn't receive mail, it was sent back to Japan via the US mainland!

The Protestant Bible at the time of King James of England was the Geneva Bible. King James didn't like it because it included footnotes, some of which seemed to question his authority! He ordered a new translation of the English Bible, one that didn't include footnotes. He ordered the KJV to be translated purely for *political* reasons. Thus the footnotes Protestants used to read were no longer available after the KJV became popular. Protestants began to use the KJV more than the Geneva Bible from the middle of the 17th century. The Geneva Bible thus went out of print and remained out of print for centuries! It was finally reprinted by the Tolle Lege Press in January 2004.

I often wondered what evangelical Christianity today would be like if the King James Version was never translated. Some of the footnotes in the Geneva Bible contain correct interpretations of prophetic scripture that have been

misinterpreted since the KJV, and especially so since the **Scotfield Bible** became popular. Scotfield included footnotes in his edition of the KJV, some of which misled the reader into false doctrine.

The greatest example of a mistranslated prophecy that I know of is Daniel 9:27.

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 footnotes of the Geneva Bible about the first part of Daniel 9:27 say:

By the preaching of the Gospel he confirmed his promise first to the Jews, and after to the Gentiles.

You see that the early Protestants considered Daniel 9:27 to be a messianic prophecy, not something fulfilled in the future by the Antichrist!

A fundamental Baptist preacher I met on Guam doesn't agree with the eschatology of the Protestant reformers as stated above. He believes that Bible prophecy should be interpreted with a dispensationalist view in mind. One noted preacher, Chuck Baldwin, doesn't agree with him! He thinks the commentaries of the early Protestant reformers such as Matthew Henry are of value. So do I.

For the record, though I mainly use the KJV, I do not think it's a perfect translation. No translation can be perfect! I worked as a professional translator from English to Japanese and am very familiar with the fact that cultural differences add to the difficulties involved in translating from one language to another. A translator can only hope to get the translation as close as possible to the meaning of the author. It's far easier to translate one European language to another European language than it is to translate a European language to an Asian language such as Japanese because European nations are closer in culture to each other than they are to Asian nations. Not only are the words different, but the way of expressing ideas is also different! One has to be very familiar with both languages to do a good job. It's never 100% perfect.

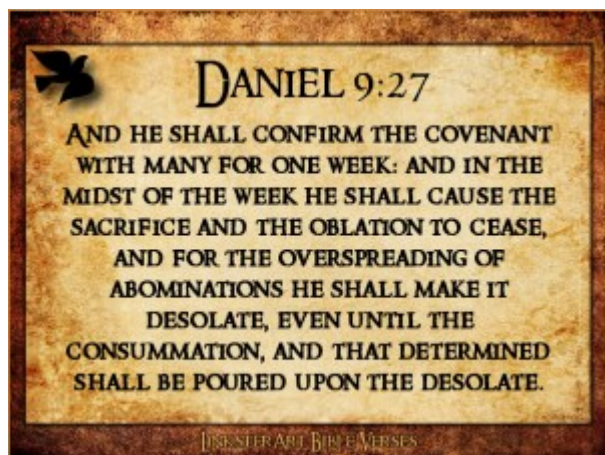
I see no reason why archaic words in the KJV cannot be updated to modern English words. That said, I still think the old words thee, thou, thine, and ye are pretty cool because it expresses the second person in both singular and plural.

John 3:7 Marvel not that I said unto thee, (singular you) Ye (plural you) must be born again.

You by itself in older English is always plural.

Most European languages still use a singular and plural you. English dropped the singular you because it can sound offensive when used by an authoritarian person when speaking to someone under him.

[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=Daniel11 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 ^[a]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

^[b]cease, ^[c]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.

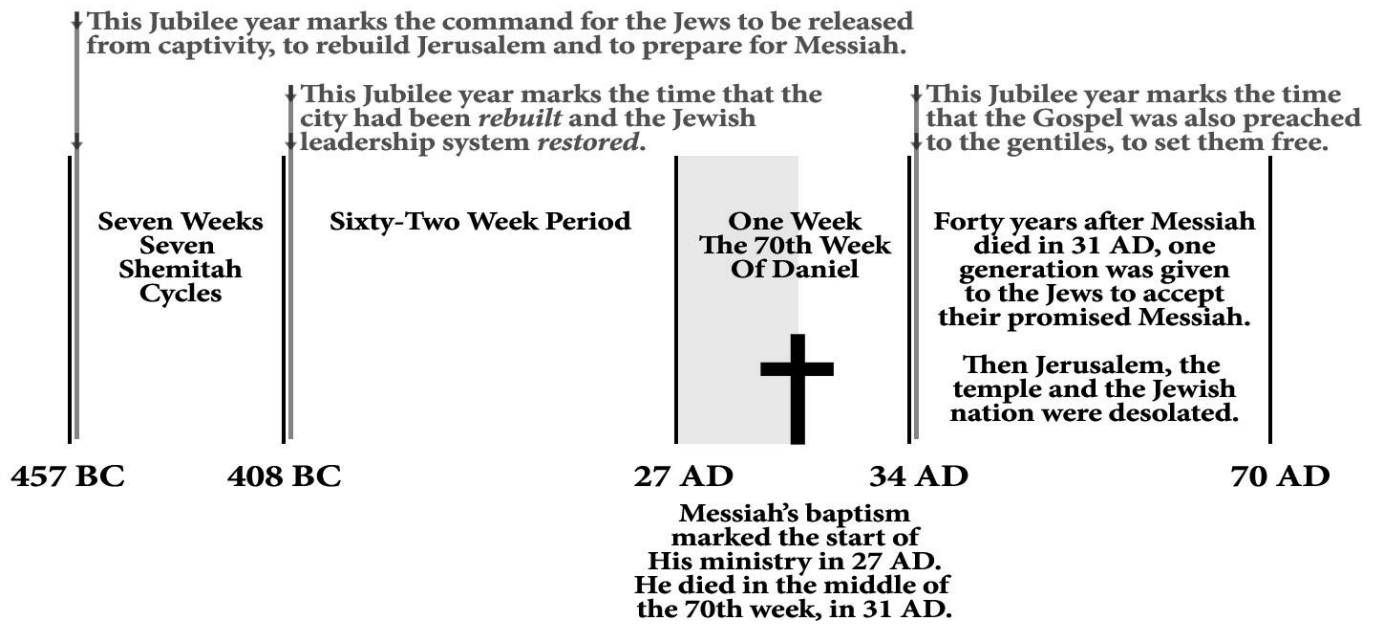
Wow! Is that clear as a bell or what? The footnotes of the Geneva Bible confirm what I am trying to teach in this article, namely Daniel 9:27 was fulfilled by Jesus Christ, not a future Antichrist, and that this is what the early Protestants believed and taught.

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

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	260-253 BC	246-241 BC	219-217 BC	202-196 BC	173-168 BC
Seleucus	Antiochus I	Antiochus II	Seleucus II	Antiochus III	Antiochus III	Antiochus IV
King of the North SYRIA		Laodice	Berenice	Captivity Israel	Cleopatra I	
King of the South EGYPT		Berenice				
Ptolemy	Ptolemy II	Ptolemy III	Ptolemy III	Ptolemy IV	Ptolemy V	Ptolemy VI

SYRIA (Seleucid Empire)

Mediterranean Sea

Jerusalem

EPIC EVENTS FORESEEN BY THE PROPHET DANIEL Revealed 6th Century BC

This article is from 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 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.

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