

Study Series 9 Lesson 2: The Book of Daniel Chapters 10-12

Daniel Chapter Ten

Daniel receives a vision of Christ, a message from the angel Gabriel, and a prophetic vision.

Key verses:

(10:14) “...understand what will happen to your people *in the latter days...*”

(10:21): “*The writing of truth*” is a Hebrew way of speaking of God’s decrees.

This vision in Daniel 10 was seen in 536 BC “in the third year of Cyrus king of Persia.”

Vision of Christ

In Daniel 10:5-7 Daniel sees a Christophany – which is a pre-Bethlehem (pre-incarnate) appearance of Christ.

1. This vision very similar in description to the vision John had in Revelation 1:13-15 where He saw the glorified Christ.
2. This vision is also reminiscent of the vision we see of Paul of the road to Damascus where he alone saw that vision of the risen and Kingly Christ while the men around him did not, as the men around Daniel did not (Acts 9:1-7).

In Daniel 10:10 he is spoken to by a “messenger,” which is believed to most likely be the angel Gabriel again.

Significant: notice what the angel says to Daniel in verse 12, “...from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.”

1. Recall from verses 2-4 that this was now 23 days after Daniel’s first day.

2. In Daniel 10:12-13 the angel tells Daniel that he was sent from the very first day Daniel started his time of mourning and fasting but he had to battle his way through the “prince of the kingdom of Persia” for twenty-one days.
- a. Here is given one of those rare moments in the Bible where it is revealed some of the events that were going on in the spiritual realm.
- i. First, notice the power of prayer and the importance of persistence (cf. Luke 18:1-7).
- ii. Prior to Christ’s victory over the powers of darkness, Satan and his forces had power and reign over the pagan kingdoms since man conceded that right to him and became slaves as a result of sin since the Garden of Eden (Matt. 4:8-10; Luke 4:5-7)(Rev. 11:15 states at the 7th trumpet the kingdoms of the world would come back to Lord – clearly indicating that they were not His prior to that. 2 Cor. 4:4; Eph. 2:2; John 12:31, 14:30, 16:11; 1 John 5:19; Heb. 2:14-15).
- (Rom. 6:6; 16-18; John 8:34, “...**slaves** of sin”; Luke 4:18, “...proclaim freedom to the **captives**...”; Col. 1:13, “He has delivered us from the power (**dominion**) of darkness...”; Eph. 4:8-10, “...When he ascended to the heights, **he led a crowd of captives** and gave gifts to his people...”; 2 Tim. 2:25-26, “...escape the snare of the devil, having been taken **captive** by him to do his will.”)
- iii. Notice that the 21 day spiritual battle in Daniel 10:13 was of such ferocity that Michael, one of the chief princes (Archangel), was needed to come and assist Gabriel in his battle with the demonic princes of Persia.
- b. Also, notice the same description of battles in the spiritual realm in Daniel 10:20, however, this time it would be even more intense with the angel not only needing to battle the spiritual demonic being guarding over Persia, but he would also have to battle the demonic prince of Greece.

Critical “theme” verse: Gabriel said this was his message → Daniel 10:14, “Now I have come to make you understand what will happen to **your people** *in the latter days*, for the vision refers to many days yet to come.” It cannot be overemphasized → this verse is the central point of emphasis of the entire vision Daniel is about to receive for the rest of the book (Chpts 10-12 → a reiteration of Daniel 9:24-27 foretold through the foretelling of the coming history).

- That phrase in my NKJV “*in the latter days*” in the **literal translation** in Hebrew is “**end of days**.” This phrase is only mentioned 4 times in the entire Bible, here in Daniel 10:14 and:
 - This is the **exact same phrase** “end of days” as written in (**read**) Genesis 49:1. Here, Jacob is nearing the end of his life and he calls his 12 sons (the heads of the nation Israel) so that he could tell them about what was going to happen to **them** (Israel) in the “end of days” → not about the end of time, or the world, but the end of nationalistic **Israel**.
 - This is the **exact same phrase** “end of days” as written in (**read**) Isaiah 2:2. This verse echoes what we see happening at Pentecost where it says in Acts 2:5 that people from all nations under heaven were present for Peter’s sermon → 3,000 were saved...and another 5,000 a short time after.
 - This very sermon in Acts is also where the last mention of this **exact same phrase** “end of days” is recorded in (**read**) Acts 2:17. In verse 16 Peter says “this **is** what was spoken by the prophet Joel.” This what → the “end of days.” Right there in the 1st century **they** were in the beginning of the “end of days,” and as Christ had promised in Matthew 23-24 → the complete end of their temple, city, nation, world would come upon that 1st century generation.

Going back to Daniel 10:14 and putting this all into perspective and context: the angel Gabriel is saying to Daniel that he is about to show him a prophecy through till the “latter days of his people” → the “end of days” → the “time of the end” (Dan. 12:4) of **His people (Israel)**.

In other words, Daniel was about to receive a vision in Daniel 11-12 about what would happen from his day, 536 BC, **throughout the next 606 years** until the “power of the holy people has been completely shattered” (Dan. 12:7) with the utter decimation of his people by the Roman armies and the destroying of Jerusalem and their temple in **AD 70** (the “end of days” → Old Covenant Israel’s days).

Daniel Chapter Eleven

Why Daniel 11 Should Matter to Every Christian – by Wade Burleson (Senior Pastor of Emmanuel Enid church in Oklahoma. Post-graduate work in theology and history from [Luther Rice Seminary](#) and [Southern New Hampshire University](#) respectively) (edited and abridged by Rod Stokes)

In an age of Christian skepticism and an enormous proliferation of religions, every believer in Jesus Christ should know why their Bible is trustworthy and reliable. Whereas no other religious book in the world contains even one prophecy that was later fulfilled, the Bible has hundreds, with Daniel 11 leading the charge as the most incredible prophecy of all. Daniel 11 and 12 contains a vision of the future that God gave to Daniel in 536 BC – a vision that encompasses 606 years (until the Messiah's Second Coming and the complete destruction of Jerusalem and the temple in AD 70) – and is so precise, so startlingly accurate of the events that actually unfolded during the next six centuries, that beginning with the Enlightenment period, liberal scholars universally proclaimed that the book of Daniel had to have been written long after Daniel lived and after the historical events discussed in Daniel 11 had already occurred.

Liberals clung to their late dating of Daniel until the discovery of the Dead Sea scrolls in 1946. Then, it was made clear that ALL of the Old Testament books, including Daniel, were being used by the Jewish community centuries before the date liberal scholars decreed that Daniel had been written. The Dead Sea Scrolls discovery confirmed an early dating to Daniel, so the prophecies of Daniel were written on scrolls long before the events that fulfilled the prophecies occurred.

But occur they did! The precise fulfillment of the startling Daniel 11 prophecies provided further confirmation of the Bible as the Word of God and not man.

One of the weaknesses of the modern world, even the Christian church, is the lack of historical perspective. Without an understanding of the events of history there is little appreciation for the uniqueness of the Holy Writ. The Bible stands alone as the Word of God because of not only the number of prophecies given, but more pointedly, the one hundred percent fulfillment of that which was prophesied. Just a little brief review of Daniel 11 will show the importance of this great chapter to every Christian's biblical understanding.

Remember that Daniel and the Jews were conquered by Babylon (586 BC) and were taken as captives back to Babylon (modern Iraq). The Babylonian king was feasting one night when a hand appeared and wrote on the wall "Mene, Mene, Tekel Upharson" ("You have been weighed in the balances and found wanting"). The judgment of God was coming upon Babylon because of the wickedness of Belshazzar the King, and Daniel the Prophet told Belshazzar that God was removing the kingdom from him. That very night history records for us that the Medes and the Persians (The Persian kingdom) were secretly digging under the walls of Babylon and would conquer the Babylonians.

After the Persian kingdom's conquest of Babylon, Daniel, concerned for his people the Jews, prayed and asked God to reveal to him when "the indignation" of the Jewish people would come to an end. The prophecy of Daniel 11 and 12 is a detailed history/time line of the events that would affect the Jewish people for the next 606 years.

Let's examine the chapter in detail...

Daniel 11:2 Prophecies that Four Persian Kings Will Reign after the Giving of this Vision *"And now I will tell you the truth, Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them"* (v. 2).

Those four kings were Cambyses II (530-522 BC), Gaumata The Magian (522 BC), Darius the Great (522-486 BC), and Xerxes (486-465 BC).

Daniel 11:2 Prophecies that the Fourth Persian King, Xerxes, Would Use His Vast Resources to Arouse Greece. *"As soon as (the forth king) becomes strong through his riches, he will arouse the whole empire against the realm of Greece"* (v. 2).

History records for us that Persian King Xerxes (486-465 BC) took his armies to battle Greece, but on September 28, 480 BC, in the *Battle of Salamis*, the united Grecian city states defeated Xerxes and his vast Persian armies. This battle marks the rise of the Grecian Empire and the ultimate fall of the Persian Empire.

Daniel 11:3-4 Prophecies the Rise and Fall of Alexander the Great and the Subsequent Division of Alexander's Kingdom into Four Regions. *"And a mighty king will arise, and he will rule with great authority, and do as he pleases. But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendents"* (vs. 3-4).

Again, history records for us that the Grecian Emperor Alexander the Great (born 356 BC - died 323 BC) conquered and ruled the world. He had a sudden death at the age of 32 in his room in his palace, which was the very same palace room where the Babylonian king Belshazzar had died at the hands of the Persians after seeing the "writing on the wall" (as we recall from Daniel 8). There were no heirs to take his throne, so the Grecian kingdom was divided into four separate regions (North, South, East, West) and four of Alexander's generals became "king" of their respective region.

West (Greece) – General Cassander
East (Asia Minor) – General Lysimachus
North (Syria/Babylon) – General Seleucus (pronounced *Sa loo kus*)
South (Egypt/Holy Land) – General Ptolemy

After several decades of internal fighting for control, by 281 BC the East and West Grecian kingdoms had been absorbed into the North and South kingdoms, and so the world was dominated by two Grecian (Hellenistic) kingdoms – the North and the South.

For the rest of Daniel 11 (from verse 5 to the end of the chapter), the "king of the North" represents the king leading the northern "Seleucid" people (when pronouncing the people of the north it is *Sa loo sids* with a soft "c"), also known as the Syrian kingdom. Likewise, for the rest of Daniel 11, the "king of the South" refers to the king leading the southern "Ptolemy" people, also known as the Egyptian kingdom.

Daniel 11:5-9 Prophecies a Specific Peace Treaty Between the Seleucids (the Northern kingdom) and the Ptolemies (the Southern kingdom) Involving the Daughter of the King of the South. ⁵ *The king of the South will grow powerful, but one of his commanders will grow more powerful and will rule a kingdom greater than his.* ⁶ *After some years they will form an alliance, and the daughter of the king of the South will go to the king of the North to seal the agreement. She will not retain power, and his strength will not endure. She will be given up, together with her entourage, her father, and the one who supported her during those times.* ⁷ *In the place of the king of the South, one from her family will rise up, come against the army, and enter the fortress of the king of the North. He will take action against them and triumph.* ⁸ *He will take even their gods captive to Egypt, with their metal images and their precious articles of silver and gold. For some years he will stay away from the king of the North,* ⁹ *who will enter the kingdom of the king of the South and then return to his own land."* (vs. 5-9).

In 249 BC, king of the South Ptolemy II Philadelphus sent his daughter Berenice to the king of the North Antiochus II Theos. His plan was to stop the war that was raging between them 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 BC, 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 11:6).

To allow for an easy following of the rest of Daniel 11, a large portion of the following commentary and historical analysis of Daniel 11 is taken directly from *Here a Little, There a Little* by Bryan T. Huie (edited and abridged by Rod Stokes).

DANIEL 11:7 *"But from a branch of her roots one shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and 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 the 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 he shall also carry their gods captive to Egypt, with their princes and their precious articles of silver and 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 BC).

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."*

In 240 BC, 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."*

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 BC. Seleucus II's younger son, Antiochus III, took the throne at the age of 18 after his brother's death. In 219-218 BC, 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."*

Antiochus III met Ptolemy IV Philopater at the Battle of Raphia (also known as the Battle of Gaza) in 217 BC. 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."*

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."*

After the death of Ptolemy IV in 204 BC, Antiochus III rallied his forces once again to attack the kingdom of the South. In the Fifth Syrian War (202-195 BC), 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."*

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 BC 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." (Antq. 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."*

Following his defeat at Paneas, Scopas fled to the fortified port city of Sidon. But after Antiochus III besieged it, Scopas surrendered in 199 BC 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."*

With his final victory over Scopas at Sidon, Antiochus III 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."*

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 BC. 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."*

In 192 BC, 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 BC. In the peace treaty of Apamea in 188 BC, 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."*

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 BC, 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."*

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 BC, 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."*

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 BC, the younger Antiochus was murdered while Antiochus IV was conveniently absent, paving the way for Antiochus IV 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."*

Because of his ability to charm people and ally himself with them, Antiochus IV Epiphanes (meaning "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 III out and installed his brother Jason as high priest in Jerusalem in 174 BC.

In 172 BC, 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."*

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."*

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 1 Maccabees states that he spent much on the public (1 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."*

In 170 BC, 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."*

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."*

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."*

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."*

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 BC 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 [Hebrew: 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."*

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."*

Antiochus IV's army desecrated the Jerusalem Temple and stopped the daily sacrifices. On the 15th of Kislev, in December 168 BC, 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 Temple 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."*

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."*

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."*

As the historical book of 1 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 BC, 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 BC, 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 BC, 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 BC, 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 (aka Hanukkah)) was to be observed every year thereafter for eight days, beginning on Kislev 25.

In 164 BC, 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 (broken without human hands – Dan. 8:25).

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."*

* **DANIEL 11:33-35** is a parenthetical description for the entire period from the Maccabean revolt in 167 BC down to the appointed "time of the end" of Daniel 12:4, which in Daniel 12 clearly includes the "**Big Three**" events: **The Great Tribulation** on the church (Daniel 12:1) (AD 64-66), the final **Resurrection** of "the just and the unjust" (Daniel 12:2), and the **consummation of the Everlasting Kingdom** (Daniel 12:3), which would culminate with the final "complete shattering of the holy people" in AD 70 (Daniel 12:7).

This parenthetical section implies that the Maccabean-Herodian-Roman kingdom was the 4th iron/clay kingdom of Nebuchadnezzar's dream (Daniel 2:40-43).

***Daniel 11:36-12:7** switches from the time of Antiochus IV to describe in more depth this time of Maccabean-Herodian-Roman 4th iron/clay kingdom. This section of the prophecy, notably Daniel 11:36-45, contains parenthetical sections which switch between the various aspects of rule/rulers within this composite kingdom.

Josephus, the Apocrypha, and other ancient writings say that Daniel 11:36-45 occurred in the period of the Maccabean revolt down to the Zealot revolt in AD 66. Josephus draws note to the fact that the Julio-Claudian dynasty ended with Nero dying childless in AD 68, and also that the Herodian-Maccabean line of kings came to an end at AD 70 when Jerusalem was destroyed.

___The Prophecy of King Herod the Great___

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."*

In this verse, the king being spoken of changes. Starting in Daniel 11:21, Antiochus IV Epiphanes was the referenced king. However, the context from verse 36 shows that the remaining verses in this chapter cannot apply to Antiochus IV.

Was there a king who ruled Israel after the end of the Hasmonean era?

What appears to have caused many 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). 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 BC). 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 BC. 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 BC.

Shortly thereafter, the Parthians overran Judea in 40 BC and installed Antigonus, the Hasmonean brother of Hyrcanus II, as king (the beginning of the clay/iron ruling mixture of the 4th Kingdom of Daniel 2). Herod fled and eventually came to Rome, where he was appointed king of Judea by Gaius Octavius (Augustus)(the grandnephew of Julius Caesar) and Mark Antony. He left Rome with an army and by 37 BC 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.

(*This entire phrase may be a moot point, as it is not in the Septuagint, and some suspect that this phrase was not in the original text and is suspect as a "Hebrew text corruption.")

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."*

"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 BC. 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 Panias (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. 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."*

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."*

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."*

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 "Days of the Messiah."

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 BC. In the civil war that followed Caesar's death, they defeated the assassins' forces in 42 BC. The next year, Antony fell in love with Egyptian queen Cleopatra. After Antony suffered a military defeat against the Parthians in 36 BC, he and Octavius had a falling out. Worsening the situation was the fact that, in 32 BC, 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 BC, 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 BC, 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 BC 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."*

The course Octavius (Roman armies) 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 BC), 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."*

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."*

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 BC. 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 would be born, the time of His ministry, and the transition time of AD 30-70 culminating according to the 70 weeks prophecy given to Daniel in chapter 9.

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."*

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).

- It needs to be remembered that Daniel was revered among the Chaldean/Babylonian Magi (star watchers – astrologers) → and they knew the prophecies of Daniel and had seen His star appear, signifying that the "Days of the Messiah" had come, and they came to Jerusalem to worship Him.

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 new child 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."*

Herod had many royal palaces throughout Judea, including two in Jerusalem. But as his illness worsened in March, 4 BC, 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 his 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.

(End of section from *Here a Little, There a Little* by Bryan T. Huie (edited and abridged by Rod Stokes)).

***Time period: The Days of the Messiah – His birth, life, ministry, and the 40 year transitional age of grace while the gospel is preached throughout the known world (Matt. 24:14) (Oikoumene = Roman Empire. Same as Luke 2:1) and the church established before the “time of the end” of Old Covenant Israel in AD 70 (Dan. 12:7).**

DANIEL 9 AND DANIEL 12

Partial Preterists such as Kenneth Gentry, Joel McDurmon, Keith Mathison, etc. have no problem teaching that Daniel 9 extends no further than AD 70. While many deny Daniel 9 predicts the resurrection, they affirm that Daniel 12 does predict the "final" resurrection. Thus, if Daniel 9 and Daniel 12 are parallel passages this would demonstrate the fulfillment of the resurrection by AD 70 and refute their positions.

The following chart will prove that the passages are parallel.

DANIEL 9	DANIEL 12
Concerning Israel (v. 24)	Concerning Israel (vs. 1-7)
Time of the end (v. 27)	Time of the end (v. 4)
Abomination of Desolation (v. 27)	Abomination of Desolation (vs. 9-11 cf. Matt. 24:15; Luke)
Resurrection (Bring in Everlasting Righteousness) (v. 24)	Resurrection (v. 2)
Fulfilled by AD 70 (v. 24 End of the 70 weeks)	"When power of the holy people is shattered." (v. 7)

Daniel 9 and 12 are prophecies about the consummation of God’s covenant dealings with Israel. These passages are **not about the end of time**. They are **not about the end of the Christian age**. Daniel 9 and Daniel 12 are parallel passages, speaking of the same time and same events. But, the events of Daniel 9 were all confined to the seventy weeks that ended no later than the time of the fall of Jerusalem in AD 70. Therefore, the events of Daniel 12 were all confined to a period of time no later than the fall of Jerusalem in AD 70. But, if the events of Daniel 12 were confined to a period of time no later than AD 70, this mean that the **Great Tribulation**, the **final Resurrection** of the dead ones (souls) out of Hades/Sheol, and the **consummation of the eternal Kingdom** were confined to a period of time no later than AD 70. Daniel was told this exact thing.

DANIEL 12:1-3 ¹“Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. ²“Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. ³“Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.”

DANIEL 12:1 “At that time” is harkening back to (**read**) Daniel 10:14 when the angel Gabriel says the vision he was about to tell him would tell him “what will happen to **your people** in the latter days [end of days].” The time to describe the “decreed desolation” of the end of the 70 weeks of the Daniel 9:24-27 vision “for your people and your holy city.” That time in the Daniel 11-12 vision had now come for him to hear!

The Great Tribulation: vs. 1, “*And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.*”

- The angel is echoing the OT long foretold promised saving of the faithful remnant of Daniel’s people. The OT scriptures are full of scriptures promising the salvation of the faithful remnant at the “time of the end” (We will do an in-depth study into this in **Study Series 11 Study of Romans 11 sub study on “A Remnant Shall be Saved”**). The fact that vs. 1 is not meaning all of ethnic Israel, but rather only the “**faithful remnant**,” is clarified in the description stating only those “found written in the book” would be saved → salvation would only be for the righteous remnant who had faith like Abraham.
- Jesus references the “Great Tribulation” of Daniel 12 in Matthew 24:21-22, and then positions it within the lifetime of His disciples in the 1st century (Matt. 24:29-34, 10:16-23) (See **Study Series 7 Lesson 2** for an in-depth study into this).

DANIEL 12:2 notice that this verse predicted the **final resurrection** where all the dead souls in Hades/Sheol would be raised, “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and contempt.”

- Some have tried to argue away this point of this being the final resurrection by saying that this verse says only “many” will be raised. This attempt at a denial of the power of this verse falls short on all fronts, with just two being:
 - 1) They fail to understand that this is a Hebrew idiom and that it does not mean that it is not referring to “all,” anymore than saying that the sin of Adam did not bring death to “all,” or that Jesus did not die for “all,” whereas in Romans 5:15 it refers to both as only applying to the “many.” (cf. Isa. 53:6; 1 John 2:2, 4:14; Rom. 8:32; John 3:16; 1 Tim. 2:4-6, 4:10).
 - 2) Those who want to try and make the claim that only “some” were resurrected have the daunting task of trying to show from scriptures how after the **Great Tribulation** (v. 1; referenced by Jesus in Matt. 24:21-22), and coinciding with the **consummation of the eternal Kingdom** (v. 3), that there is any mention “anywhere” in the Bible that there would be only a “partial” resurrection → it is not possible. No, this was the final great Resurrection being spoken of to Daniel, and its position perfectly coincides with the order as seen throughout the rest of the scriptures.

DANIEL 12:3 is the prediction of the time of the end when the righteous would shine as the sun (this was to happen at the **consummation of the one eternal Kingdom** → the reuniting of heaven (unseen heavenly realm) and earth (seen realm in the church) in Christ of Eph. 1:10. This would be the time when Jesus returns with His Kingdom (Luke 19:14) and the righteous dead souls in Hades/Sheol are raised and caught together with the righteous living who had been changed/raptured in the twinkling of an eye into the unseen realm where all received their new immortal heavenly bodies and were caught together to be with Jesus in the heavenly unseen realm to be taken to heaven). Jesus said this text would be fulfilled at the time of His coming/*Parousia* at the end of the age (Matthew 13:43).

DANIEL 12:4 instructed Daniel to seal up his book "until the *time of the end*" (*heos kairou sunteleiasi*). It was far removed from his day, reserved for the "end."

While Daniel was told to seal his prophecy, in Revelation 22:10 (**read**), John is warned **not** to seal his book because the time was short and all that had been seen would soon come to pass. This was in stark contrast to what Daniel was told about his prophecy in Daniel 12:4 where he was told to "seal the book." Daniel was told to seal his prophecy which was to be completed in approximately 600 years because that amount of time was called "many days" (Dan. 10:14). How could 600 years be considered "many days" and need Daniel's prophecy "sealed," and yet as futurists would have us believe that we are still waiting over 2,000 years from the time of John's prophecy when he was told "do not seal" the Revelation prophecy because the "time is at hand"?

No, John was divinely instructed to **not** seal the Revelation prophecy because I believe it was clearly predicting the very time of the "opening" of Daniel's prophecy and the consummation of the "70 weeks are determined for your people and for your holy city..." (Dan. 9:24-27; Rev. 5:1-5), which was about to "shortly" be completed in AD 70, "...when the power of the holy people has been completely shattered, all these things shall be finished" (Dan. 12:7).

Thus, in Daniel 12:2-4 we have two major eschatological passages. The prediction of the resurrection and the prediction of the time of the end, that Jesus applied to the end of the age, the time of the harvest (Matt. 13:37-43). (We will look at this passage in Matthew 13 in great depth in **Study Series 15 Lesson 3 Parable of the Tares**)

DANIEL 12:5-7 Daniel overheard one angel ask another: "How long shall the fulfillment of these wonders be?" Undeniably, the question involves the time of the end and the resurrection just spoken of in vs. 1-3. Heaven's answer is given as one angel raised his hands to heaven and swore by the name of YHWH: "...a time, times, and half a time; and when the power of the holy people has been completely shattered, **all** these things shall be finished."

Now, while Daniel 12:7 does not give "the day or the hour" for the time of the resurrection and time of the end, the marker it does give is unmistakable and undeniable: "when the power of the holy people is completely shattered, **all** these things will be finished."

The “time of the end” was a time of terrible divine judgment. That sentence would be executed against Israel “in their latter days.” (Dan. 10:14). This judgment came because of their constant disobedience and harlotry breaking their covenant with God, and then the ultimate sin of failing to recognize Jesus as the Messiah → and crucifying Him. The end would occur when the power of the Hebrew people had been finally and fully smashed. At that time, the ‘time of the end’ would be finished (Dan. 12:7b).

The “power of the holy people” was the privilege and authorization of Old Covenant biblical Judaism to be the special people of God → only they had Torah, the temple, the priesthood and a sacrificial system, and an exclusive covenantal relationship with Yahweh. In the great times of Israel’s past, when they were obedient to, and in fellowship with Yahweh, the surrounding nations knew and were shaken by the many great stories of Yahweh and their unique relationship with Him. However, that unique covenantal relationship was now going to be taken away from them forever → and be opened to all of the nations to come to the salvation of the Lord through the blood of Christ (Isa. 2:2-5; 56:1-8, 57:19; Eph. 2:11-17).

THE TIME, TIMES AND HALF TIME; THE TREADING OF THE CITY FOR 1260 DAYS

In Revelation 11:1-3, John was told that the holy city would be downtrodden by the Gentiles for “forty- two months,” and that the two witnesses would testify for 1260 days, i.e. the time when the city was to be downtrodden.

Unmistakably the source for these time statements in Revelation 11 is Daniel's referent to “the time, times, and halftime” in Dan. 12:7 (1,260 days or 3 ½ years).

Notice that in Daniel 12, the prophet was given a vision of the Great Tribulation, the final resurrection, the righteous shining forth in the Kingdom (Dan. 12:1-3), and is told that all of these things belong to the time of the end (v. 4). His vision was to be sealed however, until the time came for its fulfillment.

Now notice what Daniel witnesses. The prophet sees and hears one angel ask another angel, “How long shall the fulfillment of these wonders be?” (Dan. 12:6). Will heaven answer that question, or will the reader be left to wonder about the framework and time for the fulfillment of Biblical eschatology? Will we be given more enigma, more revelation that would be like seeing “through a mirror darkly,” or will we be given clear insight?

Heaven gives a vague answer and a clear answer. The responding angel, "held up his right hand to heaven, and swore by Him who lives forever and ever, that it shall be a time, times and half a time" (Dan. 12:7).

Now, unless there are two different "time, times and half a time" periods for the consummation of Biblical eschatology, then this means that Daniel 12 ties in directly with the two witnesses and the fate of the holy city in Revelation 11. Since it is agreed by virtually all commentators that these referents are to the same time, i.e. the time of the end, then this much should be clear:

First, we are dealing with the same time period as Daniel 9, i.e. the fulfillment of the Seventy Weeks, since Daniel 9 and Daniel 12 both deal with the fate of Daniel's people (Dan. 9:24; Dan. 12:1). Thus, all of these referents must be viewed within the confines of God's dealings with Israel. As I believe it is clear that Daniel 9 and Daniel 12 are dealing with the same time subject, then there is simply no way to posit either text into a far distant future and "end of time" application.

Second, if Daniel 9 and Daniel 12 are parallel texts, then since the seventy weeks of Daniel 9 consummate in the "overwhelming flood" of the time of the end against "your people and your holy city" (Dan. 9:24), then this means that Daniel 12 must consummate at that same time.

Third, if Daniel 9 and Daniel 12 are parallel, then since the "time, times and half a time" of Daniel 12 are also the ground for Revelation 11-13, then this means that the "time, times and half a time" of Revelation is inextricably bound up with the fulfillment of the seventy weeks and the fate of "your people and your holy city" (Dan. 9:24).

Fourth, to answer the question posed above, "Will heaven answer that question, or will the reader be left to wonder about the framework and time for the fulfillment of Biblical eschatology?" Daniel not only heard that the end time events would be fulfilled at the end of "the time, times and half a time," but heaven then answered the question so definitively that there can be no escape. The time, times and half a time would be consummated, "when the power of the holy people has been completely shattered, *all* of these things will be fulfilled" (Dan. 12:7b). So, Daniel's seventy weeks would be fulfilled, "when the power of the holy people has been completely shattered," and this agrees perfectly with his prediction that "the end thereof shall be with a flood" when "the holy city" would suffer desolation (Dan. 9:27).

Further, "the time, times and half a time" would be fulfilled when the city that killed the two witnesses, and was, "where the Lord was slain," was destroyed (Rev. 11:6-8). This agrees perfectly with Daniel's prediction that the time of the end would be, "when the power of the holy people has been completely shattered, all of these things will be fulfilled."

Can there be any doubt as to when the power of the holy people was completely shattered? The holy people here cannot be the church being destroyed at the end of the Christian age. The Kingdom will **never** be destroyed (Daniel 2:44; 7:13-14; Isa. 9:7; Eph. 3:21). Further, there is no place in the Postmillennial or Amillennial paradigm for a total destruction of Israel at the end of the Christian age. Both views believe Israel was finally destroyed in AD 70. This being true, this demands that the **Great Tribulation**, the **final Resurrection** of the dead ones out of Hades/Sheol, and the **consummation of the eternal Kingdom** of Daniel 12 was fulfilled by AD 70.

Of course this agrees perfectly with Daniel 9. The time of the resurrection is the time to **bring in everlasting righteousness** and the time of the fulfillment of all things as we have seen. So, the time of the **bringing in everlasting righteousness** of Daniel 9 is the time of the final resurrection of Daniel 12. But, the **bringing in everlasting righteousness** of Daniel 9 is confined to and would be fulfilled no later than AD 70. Therefore, the time of the final resurrection of Daniel 12:2 is confined to and would be fulfilled no later than AD 70.

DANIEL 12:8-9 Daniel asks the angel what all of this vision meant and he is told not to concern himself with it, as it was not for his time and was closed and sealed up until that future time of the end. He was told to go his way (he would "rest" [die] and await this promised resurrection and his reward at the *time of the end* (cf. v. 13)).

DANIEL 12:10 After Daniel is told to seal up his prophecy until the "time of the end," he is then told about the events of that time. It would be time of purification → prophetic terminology for persecution:

- Daniel is told this would come in the future at the "time of the end." Now, notice how Peter says the time for the "end of all things" had drawn near and was right there "at hand" in his time in the 1st century (**read** 1 Pet. 4:7).
- 1 Peter 1:1 Peter is writing to the scattered Hebrew Christian in the Diaspora. He starts his letter to them consoling them about the **then present** persecution/trials/testing by fire in which *they were then living* (**read** 1 Pet. 1:6-7).

- His quote references back to Zech. 13:8-9 (**read**) where God said He was going to purify His people (Israel) through “fire (persecution)” and that most of them would be destroyed but that He would save a remnant (righteous believers).
 - Peter is writing to the then living breathing scattered Hebrew Christians in the 1st century saying that they were now in this time of the great purification (tribulation) by fire.
 - Zech. 13:7 confirms that the timing of the fulfillment of this prophecy was to be the time when the Shepherd would be struck and the sheep would be scattered, which Jesus Himself cites was being fulfilled in His time in Matt. 26:31, 56, 67 (It would all be fulfilled within that same generation Matt. 23:31-36, 24:21-22, 34).
- Peter then finishes this same letter stating the same present reality of their purification/trial/testing by fire in 1 Peter 4:12-13. The literal present tense of verse 12 from the Greek Interlinear reads as follow, “Beloved not be surprised at the among you fire for trial to you taking place as if a strange thing to you were happening.”

Daniel 12:10 also states that this prophetic “time of the end” would a time in history where events would occur and the *righteous* would be able to discern and understand what was happening, but while looking at the **same events** → the *wicked* would not understand what was happening.

- This is clearly not speaking about an earth burning or time ending event, as no one would see that event and not understand it. It also cannot even be an event which is seen as the supernatural, or the unrighteous could perceive that. No, this is speaking about judgment events from God, which predominantly are in the unseen realm, where the “righteous will learn/perceive” what is happening, but the “wicked will not see/perceive.” (cf. Isa. 26:9-10)
- As in Daniel 12:10, so also in 1Thess. 5:2-9 it clearly states that the righteous **will** “perceive/understand” what is happening from the signs and events around them, while at the same time the wicked **will not** understand. If these events were supposed to be cosmic destroying, time ending events then these passages would not have any meaning because there isn’t a wicked person who would not have understood that the earth and universe had just ended and burned up.

DANIEL 12:11-12 The taking away of the daily sacrifice, the abomination of desolation and 1,290 days:

Yosippon:

When the Roman Procurator Gessius Florus brought his soldiers to Jerusalem to confiscate all the gold from the Temple (May AD 66), ***Yosippon*** writes that there was a brash young man, **Eleazar b. Ananias**, who blew the shofar in Jerusalem and rallied the citizens to block the lanes of the city (*Sepher Yosippon*, ch. 59).

Hegesippus claims that it was this very same Eleazar who was "the originator" of the rebellion (Roman/Jewish war) (*Heg.* 5:53). Eleazar then seized control of the temple and used it as his fortress (**in violation of the Law**) from that point forward [*Wars* 2.424 (2.17.5); *Yos.* 61; *Heg.* 2:10; 5:1]. About this same time, the angelic armies were seen in the clouds over Palestine, signaling that the Son of Man had arrived to begin His judgment and wrath out-pouring (May AD 66 a few days after Passover).

A couple of months later, Eleazar *illegally* **stopped the daily sacrifices** of all Gentiles (Aug AD 66). This was totally unprecedented and **lawless** in the extreme. Never had Gentile sacrifices and offerings been refused. At the very time God was grafting the Gentiles into His Church, the Zealots were breaking off all religious ties with the Gentiles—quite a contrast!

Josephus refers to this stoppage of the Gentile sacrifices by Eleazar as the "true beginning of our war with the Romans" [*Wars* 2.409 (2.17.2)].

The moderate Jewish leadership and priests all reminded Eleazar that to do such a thing would be to **set himself above the Law**. They demanded that he restore the sacrifices, but he defiantly refused.

Eleazar was the son of Ananias b. Nedebaeus, the former high priest (AD 47-58) when Second Thessalonians was written (AD 51-52), as well as six years later in AD 58 at the time of Paul's trial in Jerusalem (Acts 23). It was Ananias who ordered that Paul be struck on the mouth. Upon being struck, Paul predicted, "God is about to strike you, you whitewashed wall" and then called him a **law-breaker**. As was the father (a lawbreaker), so was the son (an even worse lawbreaker). Eight years after the trial of Paul, in September of AD 66, Ananias was indeed "struck" dead by the Zealot leader Menahem, immediately after which his son **Eleazar** used his own temple soldiers to avenge his father by killing Menahem and his soldiers in Jerusalem, again in **violation of the Law**. Thus, Eleazar opposed every other Zealot leader and **exalted himself above them all**. Josephus mentions repeatedly that all the Zealot leaders, especially Eleazar **paid false prophets to deceive the people** to fight in the rebellion and support their cause [*War* 6:285-288 (6.5.2-3)].

At the time of the rebellion, Eleazar was *Sagan* (captain of the temple guard). That was the second highest position in the priesthood (right underneath the High Priest). The Sagan was appointed by the High Priest and approved by the Sanhedrin. At least two of the sons of Ananias (Eleazar and Ananus) had held that office, both of whom were appointed after Ananias had left the High Priesthood. This speaks volumes about how much wealth, power, and influence Ananias must have had, in order to get two of his sons appointed as Sagan after he was no longer High Priest. Josephus verifies just how extremely wealthy and powerful Ananias really was.

Both *Yosippon* (chs. 72, 75) and *Hegesippus* (2:10; 5:5) indicate, Eleazar was the one who literally "**sat in the temple**" controlling all the affairs of the temple, priesthood, and sacrifices, and used the Temple as his fortress during nearly the entire war, beginning in April AD 66, until just before Titus began the siege in AD 70 (about three and a half years (1,290 days?)). Eleazar took it upon himself to make changes in the Law and customs that had always been followed since the beginning of their nation. He was a **lawless one** and brought **abominations** into the temple which led to its desolation.

(In **Study Series 16 Lesson 4** we will do a more in-depth study into this topic).

Ed Stevens on Daniel 12:11-12:

“I tend to think that Dan 12:11-12 may be a riddle which “none of the wicked would understand” and which only “those who have insight will understand.” Daniel was given a lot of understanding, but even he was still puzzled by all of this. These words were to remain a mystery until the time of the end when God would reveal more about it. That is what Jesus and the apostles did. The Olivet Discourse and the book of Revelation are clear examples of the further revelation that God promised to provide at the time of the end. I suspect that the solution to this enigma will be found in the New Testament statements of Jesus and the apostles, who can be truly described as “those who have insight will understand.”

In regard to Dan 12:11-12, the 1290 days and 1335 days are hard to fit into anybody’s chronology of the end. The futurists struggle with it more than we preterists do. And the various translations of these two verses do not help much. The commentaries admit uncertainty about the translation, as well as the interpretation of these two verses. But it is very interesting that Josephus gives the exact day and hour (21st day of Artemisius-Jyar) for the sighting of the angels in the sky (“a few days after Passover” in AD 66), as well as for the voice of a great multitude being heard in the unseen realm on the day of Pentecost (AD 66) [Josephus, *Wars* 6:296-300 (6.5.3)]. Thus, it seems that the arrival of Christ with His angelic armies “a few days after Passover” happened 45 days before the resurrection/rapture event on the day of Pentecost. I do not know if this is the fulfillment of Daniel 12:11-12, but it certainly is worth keeping in mind. But regardless of whether or not Dan 12:11-12 is referring to the rapture, it is nevertheless definitely referred to earlier in the chapter in Dan 12:1-3 when it says that those found written in the book would be RESCUED. Those elect living saints were changed and caught up along with the resurrected dead to “shine brightly like the daytime sky above and like the stars forever.””