Crossing the Bridge from Daniel's Time: Arriving at

"THE TIME OF THE END"

A verse-by-verse analysis of Daniel 11

June 2005

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The prophecy of Daniel 11 is a bridge between ancient Israel and End Times. End time prophecy has three principal sources: the Book of Daniel, our Lord Jesus' Great Prophecy in Matthew 24 and the Book of Revelation. There are also many other key prophecies in the Old Testament—especially about the End Time regathering and restoration of Israel.

Bible scholars dating from Sir Isaac Newton on up to the Nineteenth Century saw the importance of Daniel's time prophecies. However, most—as we shall see—missed a critical key to understanding this important bridging of the eleventh chapter. Without it, these students of prophecy were frozen in a time lock—almost two millennia out of date. Surprisingly, however, a simple statement by Jesus unlocks what might have remained a complete mystery to everyone.

A running history, such as this saga is, could be very challenging were it not for the fact that the student—conscious of its importance—is willing to search with great anticipation for the grand outcome and timing of the climax of our Christian Age.

Have we Arrived Already?

Expectation of Antichrist appearing suddenly in Jerusalem is currently very popular. Antichrist—according to this popular view—is expected to demand worship by setting up an "abomination that maketh desolate" in a restored Jewish Temple in Jerusalem. Based on a key prophecy in the book of Daniel (11:31), Christians are taught that Antiochus Epiphanies—living in the second century B.C.—was a *prototype* of this coming momentous antichrist event. After Antiochus Epiphanies had offered swine on the brazen altar in the courtyard of the Second Temple and sprinkled its blood in the Holy of Holies—he rededicated the Temple to Jupiter!

Until the Nineteenth Century, however, Christians generally believed that Antiochus Epiphanies actually completely fulfilled the prophecy. If that interpretation were true, Daniel's prophecy would have been irrelevant to Christians (STUDIES IN THE SCRIPTURES, "Thy Kingdom Come," 24-26). But our Lord Jesus pointed to a *future* time from his day when a sign of his return would be seeing the "abomination of desolation." In fact, Jesus cautioned regarding understanding this prophecy—as though it would be particularly difficult to understand:

> ". . .And then shall the end come. When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand [having stood, *Diaglott*] in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains. . ." Matt. 24:14-16

But today many Protestants and Catholics alike are mistakenly looking for an abominable desolation to desecrate a Third Temple in Jerusalem on the Temple Mount. Acknowledging Jesus' statement that there was to be a future event, those Christians now ascribe Daniel 11:31 to Antiochus Epiphanes as merely a pantomime—while still looking for a future fulfillment.

> "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation." (NIV)

But the question remains, was Daniel's prophecy about an "abomination" being "set up" a prediction for "the last days"? Or was this prophecy to be fulfilled since Jesus' day but before our time? What actually does the prophetic history of Daniel's Chapter 11—which concludes at the "Time of the End"—tell us? In other words, have we already arrived at the "time of the end" pointing to the time when "Michael shall stand up" (Daniel 12:1)? If so when?

Answer to an Agonizing Prayer

While captive to the kings of Babylon and Persia, Daniel had been agonizing in prayer and mourning. He was that intent on the times and seasons concerning God's people! *Our pursuit of the subject of God's times and seasons is likewise in the spirit of Daniel's intensity. Are we as interested in God's prophetic times as he was?*

God had already revealed to Daniel—through two astounding visions—that four successive Gentile universal empires would rule over Israel. That certainly has happened! Babylon, Medo-Persia, Greece and Rome and its successor nation states of Europe trampled on the Holy Land for centuries. ". . .And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). In fact, that period of the "times of the Gentiles" began with a total desolation of the Holy Land for seventy years (Daniel 9:2).

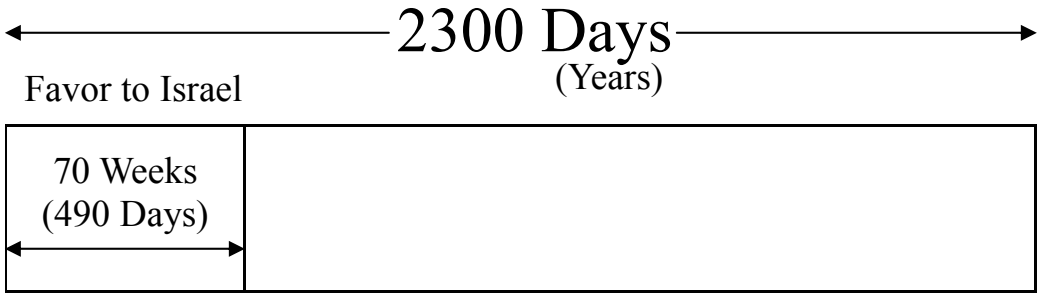
But what Daniel saw in vision, he could not understand! However, what was symbolically capsulated in vision in Chapter 8 of Daniel was outlined in greater detail in Chapter 11. Out of the fourth universal empire (Rome) would come a "Little Horn" of power that would in effect replace the continually efficacious sacrifice of Jesus with an abominable substitute (Daniel 8:8-13). But assurance was given that God's "sanctuary" would be cleansed of this defilement in 2300 prophetic days (Daniel 8:14).

But still, Daniel was "was exhausted and lay ill for several days" (Daniel 8:27 NIV) when he heard how long this cleansing would take. Why? Daniel was well aware that "days" could be symbolic of actual or literal years—he knew that would be a depressingly long time to wait!

Year for a Prophetic Day

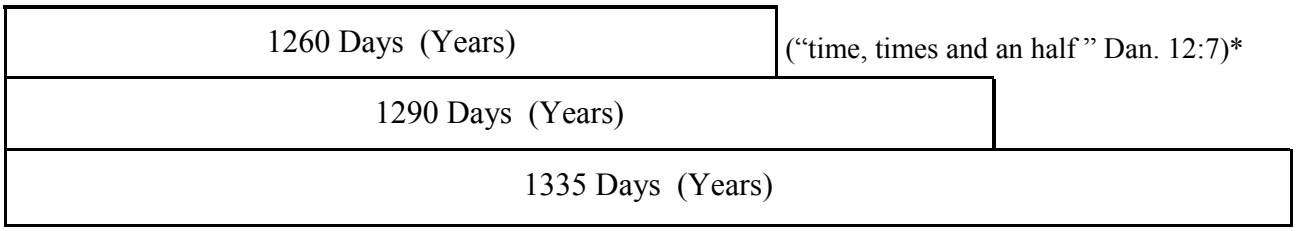
- Israel was assigned 40 years in the Wilderness for the 40 days spying the Land (Numbers 14:34).
- Ezekiel was assigned to lie on his side 40 days to bear 40 years of Judah's sin (Ezekiel 4:6).

Assurance, however, was given to Daniel that first his people Israel would be granted 70 "weeks" of favor anticipating the coming of Messiah to Israel (Daniel 9:24-27). The fulfillment of Daniel's prophecy pointing to Christ's *first advent* should now inspire each Christian with greater confidence in Daniel's other time prophecies. Significantly, these other prophecies focus on the "time of the end"—and Jesus Christ's *second advent*.



In fact, three other prophetic time periods are revealed to Daniel: the 1260 days, the 1290 days—and finally the "blessedness" of the 1335 days (Daniel 12:7, 11, 12). When does that "blessedness" occur? Jesus spoke of his servants as "blessed" when he would return at the end of the Age (Matthew 24:3, 46).

Time Prophecies in Daniel 12



Daniel is thus given a history leading up to that time period, "The Time of the End," during which time Jesus would return. See Appendix D for a "*Parallel Prophetic History of Daniel 2, 7 & 8 as Background for Daniel 11"*

How Do we Arrive at the "Time of the End"?

Daniel 11 is a torturous journey through over 2,000 years—at times appalling, at times tedious and at times just plain difficult to understand. But this prophetic history given through the angel Gabriel to Daniel described landmark events—although not dates. But there is another factor linking Daniel 11 to his other time prophecies. Both Chapters 8 and 12 with their time prophecies like Chapter 11 mention the taking away of the "daily sacrifice," thus corroborating and helping to establish the chronology of Chapter 11.

Let us begin!

Let us examine what God through Gabriel told Daniel, "O man greatly beloved," when he told him not to fear—to have peace and to be strong (Daniel 10:19). Hopefully, the result of our study will similarly confirm our understanding and strengthen our faith and zeal too—as was Daniel's!

In the following pages the verse-by-verse text of Daniel 11 will appear in the left column derived from several translations, eg., KJV, NAS or NIV. Within the text will be inserted bracketed comments to identify personalities, etc. Explanatory comments will accompany each verse to the right. Introductory comments, explanations and conclusions will also, hopefully, provide additional clarification and continuity.

See Appendix C for a complete "Interpretive Rendering" of Daniel 11.

Daniel 11	Comment
1) "And in the first year of Darius the Mede, I [Gabriel] arose to be an encouragement and a protection for him [Darius]. . . NAS	In the days of Darius the Mede, the angel Gabriel came to encourage and to strengthen him. Gabriel was also going to provide Daniel with further information about the Vision of the 2300 Days which he had just heard about (Daniel 8:11-14).

*See Appendix A

2) "And now I [Gabriel] will tell you [Daniel] the truth. Behold, three more kings are going to arise [reign] in Persia. Then a fourth will gain far more riches than all of them; as soon as he [Darius the Great] becomes strong through his riches, he will arouse the whole empire against the realm of Greece. . .NAS

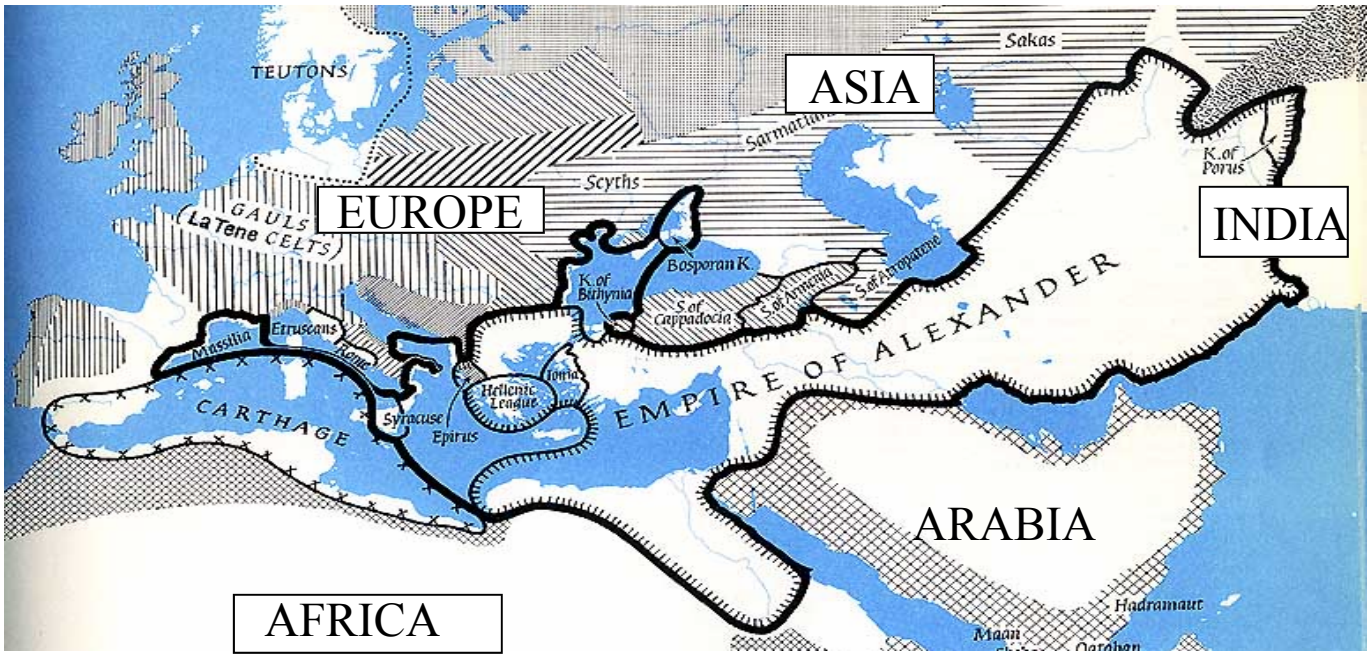
Three more kings of Persia would yet "stand up."* (When a king "stands up," he comes to authority and reigns.) However, a fourth far surpasses in strength the previous three. Who are the three kings who stand up? After the brief reign of Darius the Mede, Cyrus (considered co-regent with Darius) reigned and was followed by his son Cambyses. Cambyses, having previously killed his brother Smerdis, was himself replaced by a religious fanatic, known to history as pseudo-Smerdis. A conspiracy eliminated the imposter and established another ruler, namely Darius (the Great) Hystaspes, who turned out to be one of Persia's greatest kings. Upon the death of Darius Hystaspes, Xerxes came to power. Xerxes was followed by Artaxerxes.

By counting Cyrus, Cambyses and pseudo-Smerdis, as the "three," would bring us to Darius Hystaspes as the "fourth" and richest. Darius the Great would launch the first of two great campaigns against Greece.

(Some authorities feel that by ignoring "pseudo-Smerdis" the fourth and greatest would be Xerxes who was also great. Xerxes headed a five-million-man army which set out in the second failed attempt to conquer Greece.)

Alexander was Great

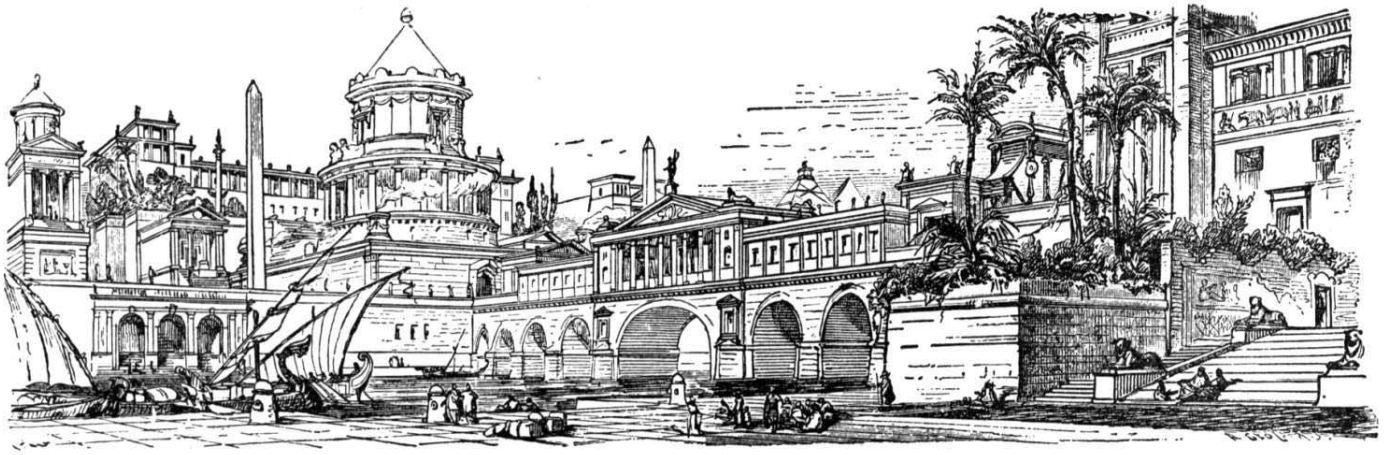
The thumbnail sketch of Alexander the Great as the "he goat" seen in Daniel 8:8 is elaborated on in Chapter 11 —beginning with the Empire established by Alexander.



*Notice that this same word for "stand up" (Strong's #5975) is also used to describe what "Michael" does in Daniel 12:1. *So just as these kings "stand up" and reign, when Michael "stand[s] up"— he is reigning!*

3) "And a mighty king [Alexander the Great] shall stand up, that shall rule [over Greece] with great dominion [from Sicily to India] and do according	A "hero king shall stand up" (Rotherham) or "warrior king" (*Tanakh,* Jewish Publication Society). The illustrious Alexander the Great inherited his father's kingdom at the age of 20. He quickly succeeded in conquering Persia and establishing the third universal empire.

Alexandria, Egypt at the mouth of the Nile River



4) "But as soon as he [Alexander] has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants, nor according to his authority which he wielded; for his sovereignty will be uprooted and given to others [see vs. 5] besides them [descendants]. (NAS)	At the peak of his power—at the age of 33—he succumbed to his own wanton lifestyle and died (likely also of malaria). Rather than Alexander's kingdom going to any of his sons—that is, his posterity—his generals "divided the pie" of his empire amongst themselves.

We know Another—Jesus Christ—who died at age 33 who could handle an infinite amount of power. . . .

The passing of power from Alexander to four of his generals is also depicted in Daniel 7. His Empire is portrayed as a leopard with four wings and in Daniel 8 as a male goat, "Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." (KJV) Here in 323 B. C. the "great horn," Alexander, is "broken." In his place, the "four notable ones" (his generals) establish their dominions in the direction of the four winds—north south, east, west. Within 20 years of squabbling, the empire was divided in four:

1. North - Lysimachus (Thrace)

2. West - Cassander *[son of Antipater]* (Macedonia, Italy)

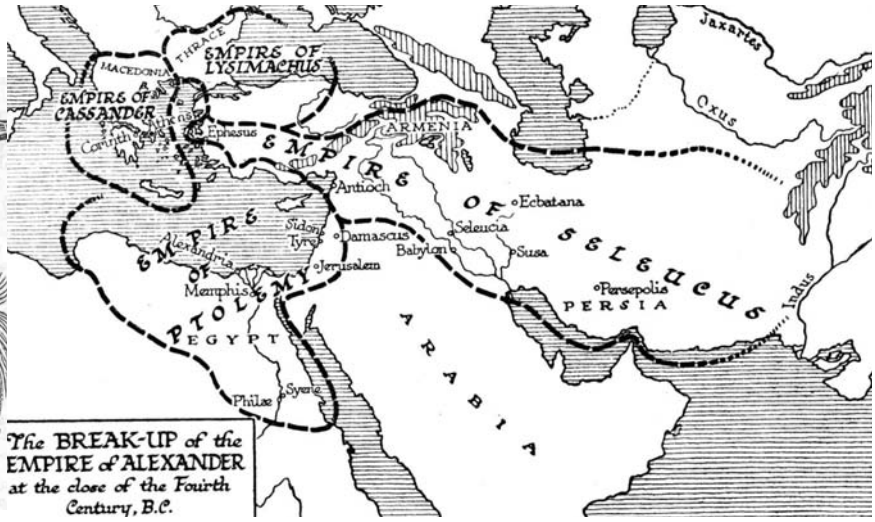
3. East - Seleucus (Syria & Asia Minor *[Selucus gained control when Antigonus, a prominent 5th general was defeated in 301 B..C. by a coalition of Lysimacus, Selecus and Ptolemy])*

4. South - Ptolemy (Egypt) (See map on p.6)

Lysimachus	**Cassander**	**Seleucus Nicator**	**Ptolemy**

Saga of Greed and Revenge

"And out of one of them [the four] came forth a rather small horn [Rome]…" Daniel 8:9



Vss. 5 - l4 follow the experiences of the divided empire. It is a tedious saga of greed and revenge.

5) "The king [Ptolemy] of the South [Egypt] will become strong, but one of [one of the four as in vs. 4] his [Alexander's] commanders [or princes, viz. Seleucus I Nicator] will become even stronger than he [Ptolemy] and will rule his own kingdom with great power. (NIV)	Who is the strong King of the South? And who is the prince who is stronger than he? We have identified the King of the South already—Ptolemy of Egypt. Identifying the "commanders" (or princes, KJV) is more difficult because of the word "his." We must understand this to be a reference to one of Alexander's generals, one of the "notable ones." At this time in the saga, the prince who is stronger than the King of the South is the King of the North. A series of successful battles puts Seleucus in control as the King of the North. How did that happen? After Antigonus (Alexander's other General) was defeated by a coalition, Lysimachus (of the North) conquered Cassander's (western) dominion. Next, Seleucus from the East conquered Lysimachus. In other words, once Seleucus replaced Antigonus, North conquered West then East conquered the others and controlled all lands "North" of Judea.* Finally, just the two powers remained—North and South—with Judea in the middle like a doormat—a well-used doormat to be "trampled under foot" (Luke 21:24)!

*NOTE: We have to remember that the direction of the location of these "North" & "South" powers are viewed from the perspective of Daniel's people and Daniel's homeland, Israel. The actual players change as each successor to the thrones of North and South change, eg., from father to son.

Now let's gain some perspective on the actual dates of the principal protagonists. Remembering that Alexander had died in 323 B.C. we see the resolution of the power struggle down to simply two characters within about two decades. The King of the North, Seleucus I Nicator, after consolidating his empire, reigned from 311 B.C. to 281. He was followed by Antiochus I Soter who reigned 281 B.C. to 261. The King of the South, Ptolemy I Sotor, after gaining his kingdom, reigned from 306 B.C. until 282 B.C. Ptolemy II Philadelphus reigned after him from 282 B.C. to 246 B.C. While 'kings of the north" Antigonus and later Seleucus each tried to restore the Empire of Alexander and its Hellenistic goals, a unique aspect of the Ptolemy lineage was the way they presented their image to the Egyptians population. They portrayed themselves as if they were pharaohs—restoring the Ancient Egyptian Empire. (See table page 10.)

Hellenistic Era

Ptolemy I Sotor

Ptolemy II Philadelphus

6) "And after some years they [the kings of the North and South] will form an alliance, and the daughter [Berenice] of the king of the South [Ptolemy II Philadelphus] will come to the king of the North [Antiochus II Theos] to carry out a peaceful arrangement. But she [Berenice] will not retain her position of power, nor will he [Antiochus Theos] remain with his power, but she will be given up, along with those who brought her in [her entourage], and her father [Ptolemy II], as well as he [her brother] who supported her in those times. (NAS/NIV)	It has been just over 70 years since the death of Alexander and 20 years since the death of Seleucus I Nicator. At this point, 261 B.C., enters the second of 13 Antiochuses — Antiochus II Theos — a comparative weakling! For political reasons Ptolemy II Philadelphus sent his daughter Berenice to the already married Antiochus II Theos as a new bride to bond their political relationship. (Marriages such as this one were set up to prevent further hostilities between kingdoms as was done when Solomon reigned in Jerusalem.) After a while, Antiochus II Theos missed his wife, Laodice, and recalled her. But she, fearing his potential for vacillation, had Theos poisoned and set her son, Seleucus Callinicus, on the throne. She also arranged for the murder of her rival Berenice (Theos' gift bride from Egypt) along with her son and her attendants.

Antiochus Theos II	**Ptolemy II Philadelphus**	**Seleucus Callinicus**

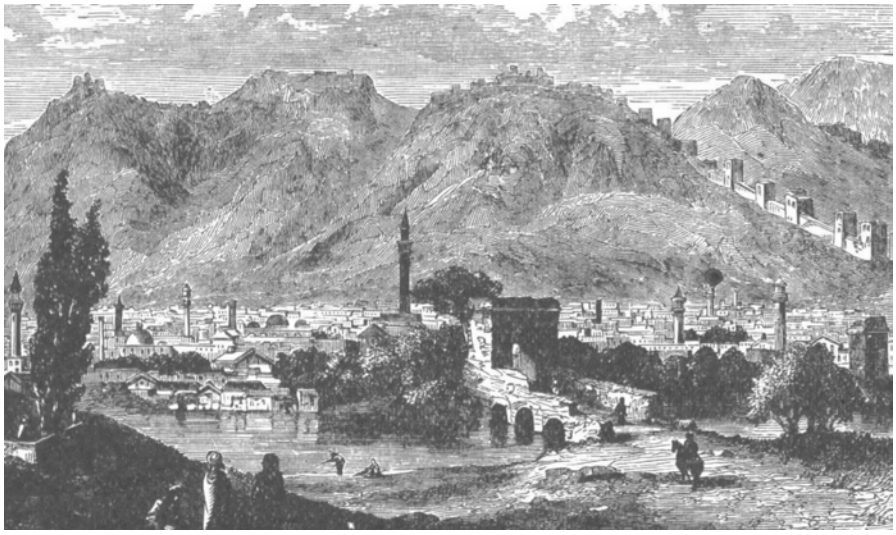
Ptolemy III Euergetes	**Seleucus III Ceraunus (or Sotor)**	**Antiochus Magnus**

7) "But one of the descendants of her [Berenice's] line will arise in his [Ptolemy II's] place, and he [Ptolemy III] will come against their [Seleucid] army and enter the fortress of the [new] king of the North [Seleucus Callinicus], and he [Ptolemy] will deal with them [the Seleucids—kingdom of the North]] and display great strength. (NAS)	Revenge by Berenice's brother, Ptolemy III Euergetes ("a branch of her roots"), was severe. In his attack against the North, Ptolemy drives Seleucus Callinicus from power temporarily (Laodice who murdered Antiochus II, Berenice and her son is slain during the invasion). South beats North.
8) "He [Ptolemy III Euergetes] will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the [new] king of the North alone. (NIV)	Ptolemy Euergetes' success is so great that he strips the Seleucid empire of its valuables. He loots the North of 40,000 talents of silver, 2,500 images of the gods, including gods which earlier had been taken from Egypt by the Persian regent Cambyses.
9) "So the king of the South [Ptolemy III Euergetes] shall come into his kingdom [gains control], and shall return into his own land [Egypt]."	In summary (Vss. 7-9), Ptolemy avenges his sister, spoils the Seleucids, expands his kingdom—but because of reports of sedition in Egypt—returns to Egypt before gaining control of the entire Seleucid empire .

10)"His [Seleucus Callinicus'] sons [Seleucus III Ceranus & Antiochus Magnus] will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far his fortress [as the previous extent of his empire]. (NIV)	Counter revenge by Callinicus' sons is next. (Verse 10's reference to sons takes us back to Callinicus' as the most likely candidate in this verse because it is he whose two sons will take a very active part in the continuing saga. Besides which the reference in verse 11 further indicates a switch to the "king of the South.") First of those sons to come to the throne was Seleucus III Ceranus the eldest of the sons of Seleucus Callinicus. His exploits helped to gained some of the territory taken by Egypt. His brother Antiochus Magnus, further avenged the honor of his ancestral kingdom and succeeded in recovering Syria from the Egyptians in the South. The seesaw across the Holy Land continues! Magnus' success tempts him to even consider risking an attack upon Egypt itself.

11) "Then the [yet another] king of the South [Ptolemy IV Philopater] will march out in a rage and fight against the king of the North [Antiochus III Magnus], who will raise a large army, but it will be defeated. (NIV)	The new King of the South, Ptolemy IV, called Philopater —antagonized by the prospect of being attacked by Antiochus' armed multitude—assembles a yet greater multitude. Ptolemy defeats the "king of the north" at Raphia (in present day Gaza). Again, South beats North!

Ptolemy IV Philopater was yet another "mighty one" who could not handle power or victory.



Ancient Antioch—(in present day Syria)—is where the believers in Jesus were first called Christian. Antioch is the place from which Paul and Barnabas set forth on what was Paul's first "missionary" journey.

Ptolemy (IV) Philopater	**Ptolemy V Ephipanes**	**Antiochus Epiphanes**

12) "When the [Seleucid] army is carried off [defeated], the king of the South [Ptolemy IV Philopater] will be filled with pride and will slaughter many thousands [of Jews], yet he will not remain triumphant. (NIV)	While present in the re-conquered Judea, the King of the South (Ptolemy IV Philopater), is not permitted by the Jewish temple priests to worship in the temple at Jerusalem. His anger is soon be taken out on the Jews who were residing comfortably in Alexandria, Egypt. *McClintock & Strong Biblical Cyclopedia* states that his entry into the sanctuary was hindered by a sudden paralysis and that upon his return to Egypt—and although he threatened the Jewish population—he later relented. Nevertheless, consistent with the scripture, others estimate the number of Jews slain at Alexandria to be at between 40,000 to 60,000. *(Truly, the Jews themselves were literally trodden down of the Gentiles.)* One wonders if Ptolemy IV Ptolemy's vile behavior providentially resulted in his rule crumbling under his own vices and passions.

13) "For the king of the North [Antiochus III Magnus] will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped." (NIV)	After his shattering defeat, Antiochus III Magnus manages to patch his empire back together. He prepares a larger force of arms and prepares to attack the South again.

Summary: The following is a visual summary of the dominant figures who ruled the remnant of Alexander's empire as discussed on the preceding pages:

Alexander's Divided Empire

North			South
Macedon & Greece **Cassander**	**N W Asia Minor** **Lysimachus**	**So. Asia Minor & Persia** **Seleucus Nicator**	**Egypt** **Ptolemy Sotor**
The North is consolidated through rivalry **Selucid Dynasty**			**Held as one kingdom** **Ptolemaic Dynasty**

Daniel 11:6-14a

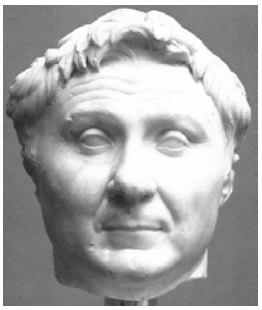
North—the Seleucids		South—the Ptolemaic	
	Seleucus I Nicator 311-281 B.C.		Ptolemy I Sotor 306-282 B.C.
	Antiochus I Sotor 281-261 B.C.	Verse 6	Ptolemy II Philadelphus 282-264 B.C
Verse 6	Antiochus II Theos 261-246 B.C.		
Verse 6	Seleucus II Callinicus 246-225 B.C.	Verses 7-9	Ptolemy III Euergetes 264-222 B.C.
Verse 10	Seleucus III Ceraunus (or Sotor) 225-223 B.C.		
Verse 10-13	Antiochus III the Great (Magnus) 223-187 B.C.	Verses 11-12	Ptolemy IV Philopator 222-204 B.C.
	Seleucus IV Philopator 187-175 B.C.	Verse 14a	Ptolemy V Epiphanies 205-180 B.C.
Verse 14 b	Antiochus IV Epiphanies 175-164 B.C.		Ptolemy VI Philometor 181-145 B.C.
Verse 16	Antiochus XIII Asiaticus circa B.C. 65		

14 a) "And in those times [202 B.C.] there shall many stand up against the king of the south [Ptolemy V Epiphanes]. . . .	The child "king of the south" has a lot of enemies. Of course, there's always the "king of the North." But in addition, in league with Antiochus III Magnus the king of the North is Philip V, King of Macedon. In 202 B.C. they both plan to attack Egypt's Aegean possessions. Additionally, internal rebellion and sedition add to the "many" against the king of the South.
14 b) ". . . .also the robbers [destroyers-*Young's Literal*] of thy people shall exalt themselves to establish the vision; but they shall fall [not succeed]."	The expression, "shall exalt themselves to establish the vision," describes what would appear to be an attempted fulfillment of the vision. This is a key point — a turning point in the understanding of the description given by Gabriel to Daniel. The "robbers" (or "destroyers") of Vs 14b are ones who *SEEM* to fulfill the vision. We know from history that Antiochus IV Epiphanes [king of the North], 171-168 B.C. defiled the Jewish Temple by offering swine on the brazen altar. Were it not for the words of Jesus in Matthew 24, we would not need to look further. The actions of Antiochus Epiphanes would certainly *seem to fulfill* the vision. Nevertheless, not understanding what Jesus said, and thus concluding that Antiochus Epiphanes fulfills the vision, disguises the real abomination which was yet to come. So Antiochus fulfills vs. l4b—but *not* vs. 31 (below)—which refers to the real "abomination" spoken of by Jesus as yet future from his day. Misunderstanding this verse prevents the natural progression of interpretation. Such a limitation shortchanges the student of Biblical prophecy by limiting him to the events of Syria in the 1st and 2nd Centuries B.C. Thus, the prophesied events of Jesus' first advent, the rise of the Antichrist system and the approach of "the time of the end"—are all lost. Or, worse yet, are looked for with mistaken literal application yet still future.

Temple in Jerusalem

Maccabean Coin

The Maccabes in their firm resistance to Antiochus even coined their own money.

15) "Then [after the events of v.14] the king of the North [represented in Pompey a Roman General] will come [to the Seleucid region], cast up a siege mound, and capture a well-fortified city; and [even] the forces of the South [Egypt's army] will not stand their ground, not even their choicest troops, for there will be no strength to make a stand."	 **Pompey**	Rome is a new force which will control the Kingdom of the North. Rome enters the scene in the person of Pompey, a Roman Consul (consuls had both government and military authority) . In 64 BC, he made an end to the Antiochus-Seleucid Empire and is noted for his attack at Jerusalem where he succeeds in capturing that "well-fortified city."

Critical Transition: Rome Enters the Stage

A Popular Christian View of Daniel 11

The popular Christian view follows the line of reasoning that Daniel 11:14 (and the succeeding verses to the end of the chapter) continue to describe the lives of the Antiochus-Seleucid dynasty. Most Jewish interpreters view it this way also. (No doubt, many were in expectation of the Messiah in the days of Jesus' first advent as the 70-week prophecy came to its conclusion. After all, the beginning of the Messianic era would occur when "Michael" would "stand up." Daniel 12:1) Most critical in particular, however, is that virtually all Christians and Jews have applied the "abomination that maketh desolate" (Vs. 3l) to that one very dramatic act by the Seleucid King Antiochus Epiphanes IV in 168 B.C. Why did that event suggest such a general misunderstanding of this prophecy? What actually happened at that time?

Since the days of the demise of Alexander the Great, many Jews were assimilated by the Hellenistic (Greek) culture. Hellenized Jews were actually associating Jehovah with Zeus! But when Antiochus Epiphanes offered swine in the Temple (1 Maccabees 1:46, 47)—that was *just a bit too much* Hellenism! Remarkably, the general population of Jews as a result rallied and purified themselves.

A priest of the Hasmonean family, Mattathias ben Johanan, fled to the mountains with his five sons. Joined by many zealots, they waged a guerrilla war against the defiling influences of the Hellenistic culture of the Seleucid empire. They fought valiantly for Jewish identity and independence. Mattathias' son Judas Maccabees, an excellent general, defeated the Syrian expedition, reoccupied Jerusalem and reconsecrated the Temple. The feast of Hanukkah (165 B.C.) referred to in John 10:22, as the "Feast of Dedication," continues to this day.

However, according to Jesus' prophecy, "the abomination, spoken of by Daniel the prophet" would actually be *future from his first advent*—but would be "set up" *before* his second advent. In Matthew 24:15 we note the warning that there would come a severe test of understanding regarding what the "abomination that maketh desolate" actually was. "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of by the prophet Daniel—let the reader understand…" This abomination would be a far greater abomination than the incident regarding the swine—and would severely try the integrity of the Christian Church.

The question remains as to when since the first advent did or will Jesus' prophecy occur? Some Christians, known as "preterists," place the culmination of Jesus' prophecy of Matthew 24 and Luke 12, including the "abomination" at the time of the destruction of the Temple in Jerusalem A.D. 70. Others who hold to a pre-Millennial theology have the "abomination" arising in the (near?) future. Both of these views miss the actual ascendancy of "the man of sin" and the imposition of an "abomination" introduced into the Christian church by its councils and leaders during the Fourth through Sixth Centuries.

But exactly what is the abomination that takes away the continual sacrifice?

While no church practice can actually diminish the value of Christ's continual sacrifice, the Church of Rome, in effect, has done that to millions of professed Christians by requiring their "Mass" as essential to salvation. While the First Council of Constantinople in A. D. 381 formalized the language of the Mass as the both the re-creation of and sacrifice of the actual Blood and Flesh of Jesus, it was not until the edict of Justinian was effective in A.D. 539 that the abominable doctrine could be said to be "set up" (exalted). See p.17.

The *New Catholic Catechism* of 1992 says, "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice....In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner." "In the sacrifice of the Mass in fact, Christ offers himself for the salvation of the entire world**…**" (Vatican II, *Eucharisticum Mysterium*, 3.,18). But the evident irony is that almost 2000 years ago Jesus on the cross said "It is finished."

Not just the Grecian Empire

Now we come to the heart of our discussion. . . . We have laid our objectives for establishing Daniel 11 as a prophetic history to include not just the Grecian Empire (the Antiochus line), but the Roman Empire. Even though not the popular view, we see how the reasoning in *Thy Kingdom Come* is defendable and logical. We have seen how God for His own purposes and times overruled peoples, kings, and empires and so we can confidently say with Daniel (2:l9-2l):

"Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise. . ."

The narrative continues:

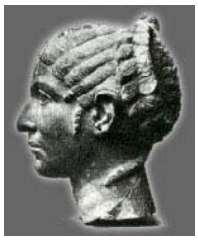
The Fourth Universal Empire

The following verses depict the role played by Rome and its leaders rising up against the realm of Antiochus XIII Asiaticus. The representative of the new power on the block, Pompey, a Roman general and consul, successfully dominates the Seleucid realm. But Pompey's personal victory is short lived as his rival for power, Julius Caesar, defeated him in 48 B.C. Caesar then gained control of the Holy Land and annexed Judea to Rome—forcing Pompey to flee to Egypt where he was murdered. Caesar, having invaded Egypt, installed the flirtatious Cleopatra as Queen of Egypt. Eventually Caesar will bring her and their son back to Rome.

16) "But he [Rome—first in the person of Pompey] who comes against him [Antiochus XIII Asiaticus] will do as he [Rome—later in the person of Julius Caesar] pleases, and no one will be able to withstand him [Rome's Caesar]; he [Rome's Caesar] will also stay for a time in the Beautiful Land [Israel], with destruction in his hand." (NAS)	This verse shows us the great and unsurpassed strength of Rome. The description, "none shall stand before him" is strong indication that the universal *empire of "iron"* (Dan. 2:40) has arrived! And we note also that if this scripture does not apply to Rome, the reference to *entering* the "glorious land" (Judea) would be superfluous, inasmuch as the Syrian Empire had virtually a continuous presence there. Both the Egyptian South and the Seleucid North had already trampled it for centuries—not for what would appear to be a new and first "time."

17a) "He [Caesar] shall also set his face to enter with the strength of his whole kingdom [Rome], and upright ones (*Jashur-* = Israel) with him; thus shall he do:	Regarding the "upright ones," they are likely the Jews (*Jashur* in Hebrew indicating righteous ones) who controlled the passes to Egypt. Julius Caesar had favored them, granting them special concessions even regarding the Sabbath. These Jews became accomplices by letting Cæsar's forces pass through Judea undisturbed. Why did they do that? Because they preferred the defeat of Egypt.
17b) and he [Caesar] shall give him [take for himself] the daughter of women [Cleopatra], corrupting her: but she shall not stand on his side, neither be for him.	Who is the woman who is corrupted? Most likely this is the most famous Cleopatra. (There were many Cleopatras.) This famous Cleopatra associates with both Julius Cæsar and Mark Antony (First she was taken by Julius Caesar as a consort and later, after Caesar's death, by Mark Antony). In this text we find Cæsar corrupting the youthful Cleopatra. But he doesn't get to keep the girl. The scripture says: "She shall not be for him." Another will eventually have her affections—indeed, Mark Antony.

18) "Then he [Julius Caesar] will turn his attention to the coastlands and will take many of them. (NIV) But a captain [Mark Antony] shall cause the reproach against him [Caesar] to cease; yea, he [Antony] shall cause his own reproach to return upon himself. (JPS & NAS)	This verse is divided between Cæsar and Antony. Note that Cæsar does leave Egypt and pursues matters of consolidating the empire. But, Caesar was feared by the Roman Senators and they assassinated him. Then Mark Antony sought to clear the name of Julius Cæsar after his murder. After defeating the murderers of Caesar, Antony formed a government with Julius' heir Octavian (Octavian, a nephew of Cæsar, was adopted by the childless Julius before his death). Antony and Octavian briefly share the empire. But Antony himself falls into disfavor.

Julius Caesar	**Cleopatra**	**Mark Antony**	**Augustus (Octavian)**	**Tiberius**
				

19) "Then he [Antony] shall turn his face toward the fort of his own land [Egypt], but he shall stumble and fall [defeated by Octavian, Augustus Caesar], and not be found.	When trouble arises between them, Octavian pursues Antony to Antony's own realm. The scripture says, "the fort of his own land." Egypt had become his realm, and there he is defeated by the Emperor-to-be: Augustus Caesar.

Raiser of Taxes

20) "His [Julius Caesar's] successor [Augustus] will send out a tax collector to maintain the royal splendor. In a few years, however, he [Augustus] will be broken (RSV), yet not in anger or in battle. (NIV)	Octavian the celebrated *Augustus Cæsar* is the first successor to Julius Caesar He is describes as a "tax collector" or "raiser of taxes." "And it came to pass in those days, that there went out a decree from Cæsar Augustus that *all the world* should be taxed" (Luke 2:1). Quite providentially, as a result, the Messiah was born of Mary in Bethlehem, the city of David, and not Nazareth. Coincidence? — certainly not. Evidently taxes were raised in order to "maintain royal splendor." As the Scripture says, the "raiser of taxes" would die—but "destroyed neither in anger, nor battle." Augustus Cæsar, as a matter of fact, died a quiet death, unlike "his predecessor and his seven successors in imperial power" who "died violent deaths." (*Studies in the Scriptures,* Vol. 3, p. 29)
21) "And in his [Augustus'] estate shall stand up a vile person [Tiberius], to whom they shall not give the honour of the kingdom: but he [Tiberius] shall come in peaceably, and obtain the kingdom by flatteries.	Augustus was replaced by a "vile person," Tiberius. He was not the first choice of Augustus. His manner and his methods are aptly described by the prophecy. Though he was named as beneficiary of two thirds of Augustus' personal fortune, he feigned reluctance to the Senate regarding assuming the throne. But eventually Tiberius has been referred to as a tyrant whose rule was marked by reprehensible "servility on the one hand, and of despotic ferocity on the other."

It is note worthy that Jesus, the king of the future "glorious" fifth Universal empire should be born in the time of the glory of the fourth. The reign of Augustus might well be referred to as "golden age," for it was in his days that the "Pax Romana" (the Roman Peace) reigned (28 B.C. – A.D. 180). Some identify it as lasting for 400 years. *(Also of note we find that Jesus was slain under the rule of the ignoble Tiberius.)*

22) "Then an overwhelming army [opposition at Rome] will be swept away before him [Tiberius]; both it [the opposition] and a prince of the covenant [Jesus] will be destroyed. (NIV)	This text verifies the interpretation that Rome enters the scene from verse 15, because Jesus, the "prince of the covenant " was "broken" under the reign of this strong but vile tyrant. Furthermore, the role played by the Roman empire in the misdeed of the crucifixion death of Jesus paradoxically sealed the fate of their empire.
23) "And after the league made with him [Tiberius], he shall work deceitfully: for he shall come up, and shall become strong with a small [number of] people [the Praetorian Guard].	The maneuvering of Tiberius and other powerful military leaders to eliminate rivals appears to be typical of the of the methods of the succeeding retinue of Caesars.

24)"He [Tiberias and subsequent kings of the North] shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers [predecessors] have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.	Here is clearly the methodology of the Cæsars. Keep the peace! Do not make waves. Reap the profits from an empire. The valuables were to be shared with those who helped to keep the "Pax Romana." Each of the Caesars are not detailed, but just certain events of successive rulers are here chronicled.

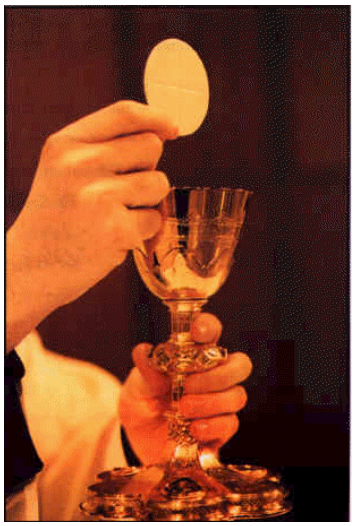
From Augustus Caesar's time there are no hostilities between Rome and Egypt, a province of the empire at the time.

25) "And he [king of the North—Rome's Aurelian] shall stir up his power and his courage against the king of the South [Firmus allied with Zenobia] 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 [Firmus] shall not stand: for they [Rome] shall forecast devices [schemes] against him.	However, as noted in *Thy Kingdom Come*, about A. D. 272 there arose rivalry between the Roman State and Queen Zenobia of Palmyra in Syria and Firmus in Egypt..
26) "Yea, they [Aurelian's army] that feed of the portion of his [Aurilian's] meat shall destroy him [Firmus], and his [Aurelian's] army shall overflow: and many shall fall down slain.	Due to Aurelian's vast power Zenobia's ally, Firmus in Egypt, was speedily vanquished and she herself brought back to Rome in gold chains encircling her neck.
27) "Two kings [civil and ecclesiastical rulers], with their hearts bent on evil, will sit at the same table [will confer on policy] and lie to each other [cooperating for only a limited time and purpose], but to no avail [as Aurelian will turn on the Christians], because an end will still come at the appointed time. NIV	An early sign of Church State cooperation. Paul of Samosata an excommunicated held an unorthodox view of the nature of Jesus. Though excommunicated he could not be removed because he was protected by Queen Zenobia of Palmyra. After he defeat Aurelian lent support to the Christian bishops (particularly of Rome) and Paul was evicted. Such cooperation of state with church was to be short lived because the Christians would soon refuse Aurelian's edict to worship the Sun Thus while two kings, civil and ecclesiastical, seemed to cooperate, their words would be only for the convenience of the moment. Church-state cooperation was not to occur until a "time appointed." (eg., Constantine, Justinian)
28) "Then shall he [Aurelian] return into his land with great riches; and his heart shall be against the holy covenant [Christianity]; and he shall do exploits, and return to his own land.	Aurelian, the Roman King of the North wanted everybody to give thanks to the sun for the victory. Christians, no doubt, refused. And hence "his heart was against the holy covenant" of *Christians*. Persecution was the result.
29) "At the time appointed he [another King—Napoleon] shall return [consider], and come toward the south [Egypt]; but it shall not be as the former, or as the latter [he will neither set up a base there nor will he control it as others will do].	These two verses present us with a challenge, because they appear to be out of sequence. What is the logic? Often when one relates a chronological narrative of a story, one may jump ahead—or even back—in time to a *related subject*. Here the related subject is an invasion of Egypt, the "south." But it will not happen again until the "time appointed," the time of Napoleon. (*We'll take up these verses in their prophetic order later*.) See additional text and comments following vs. 40 (p.22).
30) "For the ships of Chittim [England, a new king of the North] shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant [Churchianity]: so shall he do; he shall even return [to take full power], and have intelligence [cooperate] with them [secularists] that forsake the holy covenant.	

Constantine to Justinian

After Constantine gave Christianity recognition, the civil submission reached a climax with Justinian affirming dominance of the Bishop of Rome (who since A.D. 382 had claimed the title "Pontifex Maximus").

31) "And arms [Imperial power] shall stand on his [Papacy's] part, and they [Papal edicts] shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.	*Young's Literal* translation renders Vs. 3l, "Strong ones… shall pollute the sanctuary of strength, and shall take away the *continual* sacrifice, and they will *set up* the desolating abominations."
32) "And such as do wickedly against the covenant [tares] shall he [Papacy] corrupt by flatteries: but the people that do know their God [the true Saints] shall be strong [holding fast to the Truth as they had been taught], and do exploits [and experience persecution for their efforts to maintain the faith once delivered to the Saints].	The continually efficacious merit of our Lord Jesus as the ransom was annulled by the doctrine of the Mass. This was *the climax of doctrinal degeneracy*. Both civil and ecclesiastical "strong ones" conspired to set up a Holy Roman Empire when in A.D. 539 Justinian's Eastern Empire finally established the (West's) Bishop of Rome as the Spiritual head of all. This event empowered the doctrine of the Mass and the Roman doctrines over all Christians in the empire.



Understanding the Abomination that Makes Desolate

Each of the signs in Matthew 24 of the Lord's "coming" (Gk. *Parousia,* presence) is precious to us. But here we will concentrate on just one of them. One significant sign Jesus gave us for his return (vs. 15) is coming to a full *understanding* of the "abomination that maketh desolate."

> "When ye therefore shall see [comprehend] the abomination of desola tion, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:). . ."

Of course, the word of "see" can mean either literally see with the eye or figuratively to understand. (STRONG'S #1492, *eido*). But the text here clearly defines the word as the time when the "abomination of desolation" would be comprehended or *understood* ("whoso readeth, let him understand...").

The "abomination that maketh desolate" is the "climax of doctrinal degeneracy."

33) "And they [Reformers] that understand among the people shall instruct many: yet they [faithful instructed Saints] shall fall by the sword, and by flame, by captivity, and by spoil, many days.	Although the vast majority succumbed, the sanctuary class representing the true saints were faithful though it cost them dearly. They fell often "by the sword and by flame." Papal persecution from the 6th Century to the 16th Reformation would yet continue till the "time of the end" was reached.
34) "Now when they [true Church] shall fall, they shall be holpen with a little help [Reformation movement]: but many [kings and princes] shall cleave to them with flatteries [giving honors to the reforming protestants].	There was a little relief, "a little help," from the persecution by the Reformation. At first it rather increased persecution but afterward gave some comfort and protection to the sanctuary class. The Reformation prevented the complete crushing out of the truth. But as soon as the persecution abated a little, the adversary tried a new tactic through "flatteries." Protestant princes gave support to the Reformation movement.

35) "And some of them [the Reformers] of understanding shall fall, to try them [the faithful few], and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.	Some reformers influenced by "flatteries" were compromised with the world. Still persecution of the Church would continue from the 16th till the 19th Century—the appointed time.

Abomination Finally Identified

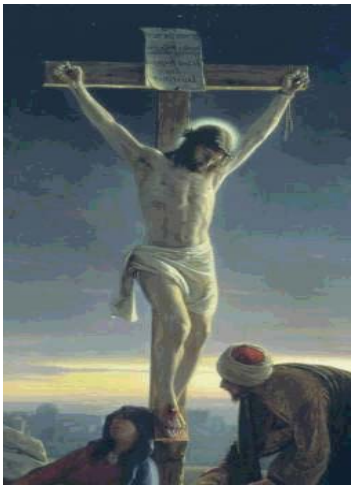
Luther called the Papacy the "abomination that maketh desolate," so why would we say this knowledge would be unique to the Lord's return? Luther only identified the *Papacy* as the "abomination." Whereas, not until the 19th Century was the so-called "sacrifice of the mass" identified as the "abomination." A most precise definition occurs in *Thy Kingdom Come*, page 37—:

> "From the introduction of this fatal and blasphemous *error* [the mass], God calls the *system* an abomination; and its subsequent exaltation to power is here referred to as, 'the desolating abomination set up.'"

So it was this central *doctrinal* blasphemy that made the system an abomination. (If Luther had seen this clearly he would not only have rejected "transubstantiation" but may have never suggested "consubstantiation." *Is this doctrine really an abomination to us too? This is not an attack on people but a defense of truth about Christ's sacrifice and a rejection of Papal error. We must not only love righteousness, but we must hate iniquity (Psalm 45:7).*

The Date of the Setting up of the "Abomination"

How do we know the date of the "taking away of the continual sacrifice" and the setting up of the "abomination that maketh desolate"? Four chapters in Daniel piece together for us what happens when the abomination is set up—for how long its dominion will prevail—and what happens next. As stated above, the taking away of Christ's "daily" *(ever efficacious)* sacrifice is mentioned in Chapters 8, 9, 11 and 12. Christ's true Church, referred to as "the saints," "the sanctuary" and "holy people," is persecuted during the time the Mass is set up. The length of the time of persecution is mentioned twice as 1260 symbolic days in Chapters 7 and 12: See Table.



"Times [2 x 360], time]360] and an half [180]" = 1260 symbolic days (See Appendix A)

Chapter 8 doesn't specifically answer how long the sanctuary and host are trodden under foot. But it tells of a latter time when the sanctuary would not only be relieved of persecution, but "cleansed." That cleansing would be after 2300 Days. Here an illustration may help us identify the point:

> The authorities have discovered that there is a bad case of soil contamination from an oil spill. As soon as possible the leakage is stopped. However, it is not until each of the residences has its soil tested and the contamination removed that the land can be declared cleansed.

When the persecution power of the Papacy was brought to an end in 1799 all was not resolved. Fleeing from the age old doctrinal errors was yet on the agenda. Unfortunately the Reformers more frequently than not settled down with only a partial reform. Also they too became illegitimate spouses of the kingdoms of earth and it would not be till then end of the 2300 days in A. D.1846 * that there would be a cleansing from the Dark Age doctrines. * See *Thy Kingdom Come, "*The Cleansing of the Sanctuary"

The Abomination that Makes Christ's Sacrifice Desolate
& The Persecution of the True Church

	Taking away of Christ's sacrifice	Church Persecuted	Length of Time
Daniel 7		21-25) …the same horn made *war* **with the saints**, and prevailed against them. . . and shall **wear out the saints** of the most High…	25) And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand **until a time and times and the dividing of time.**
Daniel 8	11-13) … the **daily sacrifice was taken away**, and the place [foundation] of his [Jesus'] sanctuary was cast down.	11) Yea, he [Papacy] magnified himself even to the prince of the host [Jesus], and by him the daily sacrifice was taken away, and the **place of his sanctuary was cast down**. . 13) How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give **both the sanctuary and the host to be trodden under foot?**	14) And he said unto me, Unto *two thousand and three hundred days*; then shall the sanctuary be cleansed
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.		**Emperor Justinian (at left, holding "bread") and Empress Theodora (below, holding "cup") portrayed in mosaic at Ravenna where the defeat of the Ostrogoths in A. D. 539 assured the supremacy of the Bishop of Rome and the setting up of the Mass .**
Daniel 11	31) 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.	31). . . **pollute the sanctuary of strength**, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.	
Daniel 12	11) 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.	7) . . .accomplished to **scatter the power of the holy people,** all these things shall be finished.	7) . . it shall be **for a time [360], times [720], and an half [180];** and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Napoleon: Willing Instrument of Providence

While verse 35 brought us to the "time of the end" the "appointed time," the landmark event—the French revolution weakened Papacy in France. Vss. 36 - 45 describe Napoleon—a willing instrument of Providence—used to finally break Papacy's power and begin the consuming of that system during the appointed "time of the end."

36) "And [then] the king [Napoleon] shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the god of gods [the pope] and shall prosper till the indignation be accomplished: for that that is determined shall be done.	First, a description of Napoleon, the man….These verses graphically describe a man of extraordinary willfulness and determination who conquered almost insurmountable difficulties. Napoleon certainly perceiving himself as "a mighty one" ("god") and placed himself even above the "mighty one of mighty ones," that is, the Pope. Indeed,he defiantly put Pope Pius VI in prison where he died.
37) "Neither shall he [Napoleon] regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.	Napoleon did not pay homage to the Papal religion. He did not fear the Pope. Neither did he regard desirable liaison with "women," the Protestant Princes.
38) "But in his [Napoleon's] estate shall he honor the God of forces [the military]: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.	The state craft of Napoleon's predecessors did not rely soly on their military might, paying at least lipservice to the religion of Rome. Instead, his only homage was to the "god of forces"— military might.
39) "And he [Napoleon] will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him, and he will cause them [his family and friends] to rule over the many, and will parcel out land for a price.	Napoleon increased his dominion from Spain to Russia, from the Black Sea to the Mediterranean. He fancied himself a Charlemagne reestablishing the Roman Empire. While reading the Koran en route to Egypt, he even envisioned creating a religion of his own (much as Mohammed had done).

What particular event in Napoleon's illustrious career marked the beginning of "Time of the End"?

"Honors the God of Forces"

"Defeats Mamelukes at Egypt"

"Encounters England's Nelson"

40) "And ***at the time of the end*** shall the king of the south [Egypt's Mamalukes] push at him: and the king of the north [Admiral Nelson of England] shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.	Verse 36 shows the *particular* event in Napoleon's career that land-marks the "time of the end." During Napoleon's *Egyptian* campaign of May l798. to Oct. l799. He defeated the Mamelukes who had ruled Egypt for seven centuries. Nelson of England with a Naval force destroyed Napoleon's fleet at the Nile.

Now let's reach back and get Vss. 29 & 30.

Here, after verse 40 (as suggested in THY KINGDOM COME) we'll discuss the two verses that refer to the "appointed time."

29) "At the time appointed he [Napoleon] shall return, and come toward the south [Egypt]; but it shall not be as the former, or as the latter [he will neither set up a base there nor will he control it as others will do].	The "appointed time" is the "time of the end." Napoleon invaded the South, Egypt. There he luxuriated and had "power over the treasures of gold and of silver and all the precious things of Egypt. . ." (11:43)
30) "For the ships of Chittim [British] shall come against him [Napoleon]: therefore he shall be grieved, and return, and have indignation against the holy covenant [Christianity]: so shall he do; he shall even return, and have intelligence with them [Others of his associates who were also "godless men"] that forsake the holy covenant [Papacy].	But the King of the North—this time referring to the formerly Roman province of England—destroyed Napoleon's Navy. Interestingly, the word "Chittim" means "island." Of course, Great Britain is an island. The ships of Great Britain are the forces of Admiral Nelson that come like a whirlwind to destroy Napoleon's Navy. Napoleon escaped with his life--and only two ships. On his return from Egypt, Napoleon had "indignation against the holy covenant [Christianity]." Napoleon abandoned his former policy of violent opposition to Papacy and signed a Concordat with the Pope re-establishing the Roman Catholic religion in France thus reviving the enemy of the True Saints. But still the Papacy would not be the same as her consuming process commenced. So this establishes the Time of the End. The chapter could have ended here!

Napoleon Bonaparte

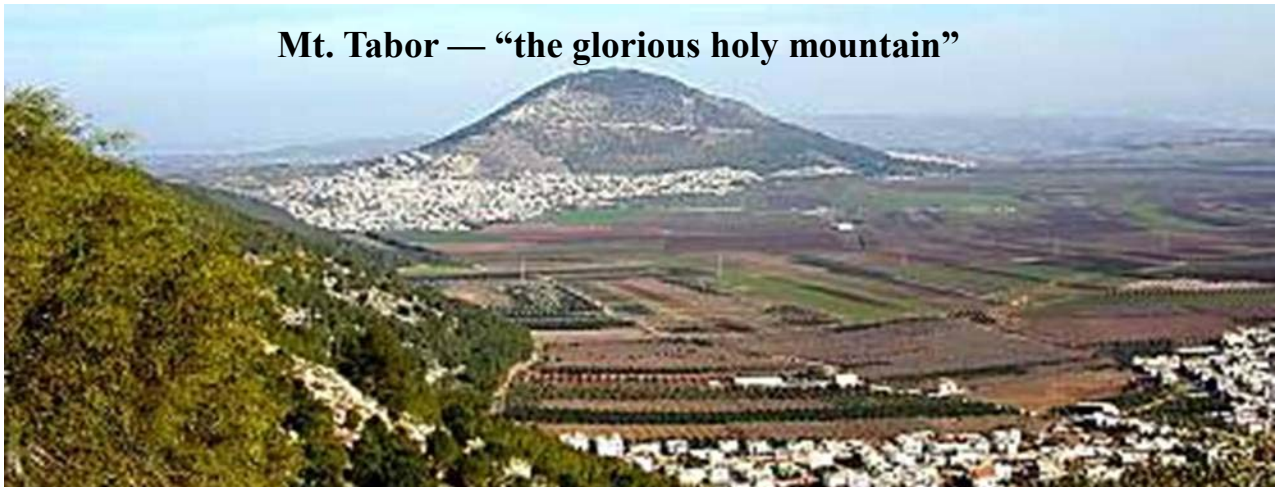
Admiral Nelson

Napoleon in the "Glorious" Holy Land

Vss. 41-45) If we have already located the "Time of the End" as Napoleon's Egyptian campaign, why does Gabriel explain about Napoleon's escapade in the "Holy Land"? What is the point of including this information?

"During his Egyptian campaign Napoleon published a proclamation calling the Jews of Asia and Africa to join him in restoring the old Jerusalem." (You might remember too, Napoleon seems to have agreed with the thought that it was unenlightened to hold a few Jews, who supposedly killed Jesus, responsible forever. With the Code Napoleon he granted full freedom to Jews in France, Holland and other places in which the Code was enforced.)

Mt. Tabor — "the glorious holy mountain"



41) "He [Napoleon] shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.	These verses treat Napoleon's military excursion through the "Holy Land" He is still based in Egypt, but is locked in by the British by sea. He ventures an attack upon the Turks in Syria through Palestine.
42) "He [Napoleon] shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape	Napoleon did travel along the coast of the Holy Land and thus did not afflict "Edom and Moab and the chief of the children of Ammon" (as in Vs. 41). Though brutal at Jaffa Napoleon was successful. But in Acco or (Acre) he sustained heavy losses. Why? French reinforcements by way of the sea did not arrive. *Napoleon's plans evidently did not coincide with God's purposes at that time.*
43) "But he [Napoleon] shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [Mamelukes challenge Napoleon's forces] shall be at his steps.	Napoleon's forces were not only composed of soldiers and sailors. The retinue included poets, biologists and writers, among others. The real victory for Napoleon and France in Egypt was the gathering of the treasures of the Ancients.
44) "But tidings out of the east [regarding the Turks] and out of the north [regarding France] shall trouble him [Napoleon]: therefore he shall go forth with great fury to destroy, and utterly to make away many [dissolving the French Directory].	While he was away from Europe English newspapers sent him revealed (according to the historians Will and Ariel Durant) that "the whole edifice of his victories had collapsed in a series of disasters . . .now in a humiliating checkmate he found himself and his decimated legions bottled upon in a hostile blind alley where only a little time would be needed for their annihilation." However, his return to Europe would result in a coup d'etat which would decimate the ruling Directory of France.
45) "And he [Napoleon] shall plant the tabernacles of his palace between the seas in the glorious holy mountain [Mt. Tabor]; yet he shall come to his end, and none shall help him."	As he started to retreat back to Egypt, we have this interesting notation on his encampment on the "glorious holy mountain" "between the seas." No doubt, this is Mt. Tabor between the Mediterranean and the Galilee. It is "holy" because it probably refers to the Mount of Transfiguration, where in a vision Christ's Kingdom was represented.

Napoleon's Disappointment in the Holy Land

What were the *thoughts* of this extraordinary man as he encamped on Tabor, the "holy mountain"? Obviously, he was disappointed—probably somewhat frustrated and apprehensive.. . . .Some of his grand purposes were cut off. One of his grand designs was to make a Jewish state for the Jewish people. (See Appendix B)

Was this idea from his magnanimous heart—or from a heart emancipated and defiant against the Papacy?) In any case, he does pause here for a moment in history. Though "the time of the end" was reached, this was not the time to restore Israel—in spite of Napoleon's seemingly good intentions. Clearly he did his job. Through his boldness the persecuting power of the Papal reign came to an end. But still it was not time to give the Jews a homeland. The "times of the Gentiles" were not quite ended. . . .(Luke 21:24)

The verses which speak of the "glorious land" (vss. 41-45) show that it was NOT yet God's time to restore Israel—even though Napoleon's exploits marked "The Time of the End" and the beginning of the demise of Christendom. But his was not the sublime privilege of opening the way for the Jews to their glorious ancient homeland. Not yet.

This last phrase of Vs. 45 may refer to the end of his life, l5 years later. Indeed, Napoleon met his end, a forsaken man on a deserted island—"none shall help him." Or perhaps it might refer to the fact that at this point he came to the end of a premature purpose to make a Jewish state. The French supply ship with armaments did not arrive to "help him." For sure, God did not either.

Yes, We Have Arrived

In this history given to Daniel, we see the *ways of man*, but also the *ways of God* overruling for His own wise purposes. We see how power in the hands of fallen man has corrupted and made him vicious, vengeful and destructive. But also we see how God was able to overrule for the protection of His people, both natural and spiritual, and the preservation of His purposes—even with perfect timing.

If we can see how God foresaw thousands of years in advance every contingency of trouble upon his people—certainly we can trust Him more to plan ahead for our week or our year or a few years ahead. *We may have our own kings of the north and south trampling all over us, ravaging us or—pulling us this way and that way—inducing us to compromise. We ARE in the middle! But our times too are in His hands. . .*

Furthermore, by clearly pinpointing in history the *character* and *event* that marked the beginning of the "Time of the End"—Napoleon in l799—we verify our conclusions:

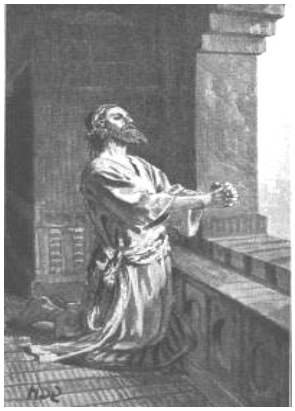
- ✓ Yes, when we count l260 days of papal persecuting power back from l799, we do come to the setting up the "abomination that maketh desolate" in 539 A.D.
- ✓ The understanding of the "abomination that maketh desolate" is also an important sign of the Lord's presence (Matthew 24:15). We understand how its setting up in power begins the period of l260 days of Papal persecution of the Church. We understand how it was Napoleon's campaign in Egypt that specifically marked the close, l799.
- ✓ We also understand how, though it was the "Time of the End," it was not quite time for a Jewish State.
- ✓ Therefore, we can also with confidence count the l335 days to the blessedness of Jesus' return from the same date (A.D. 539). We have then another verification of the date of our Lord's return!! Yes, it was l874—and it was secret and invisible.

"Michael" is Standing Up!

Daniel, a man "greatly beloved" of the LORD, has the great distinction of being granted by the LORD the opportunity of declaring two prophecies which frame the most momentous events in the history of the world! The first and second advents of our Lord Jesus Christ.

A prophet is known by the fulfillment of his prophecy. In Daniel's case there are many such prophecies which mark him as a true prophet of the LORD. Furthermore, our Lord Jesus Christ quoted from Daniel 11 to focus the Apostles' attention on a future time of crisis for his followers. Jesus in his own "Great Prophecy" in Matthew 24 warns them of the most despicable offense to be perpetrated on the Christian Church. That offense would, in effect, make his own ransoming sacrifice "desolate."

Daniel 11 is the saga of events since the prophet's lifetime down to the 19th Century. Daniel provided faith strengthening facts and prophecies which inspired Israelites to expect the coming of the Messiah at the time of Jesus' birth. Christians too have looked to Daniel for the time markers and sign posts as they have waited for the Second Advent of Jesus Christ.



Perhaps the most tangible and dramatic find in the verses of Daniel 11 is the concluding description of the exploits of Napoleon. He it was who brought the papal system to its knees. With his boldness he invaded the horrifying precincts of papal monasteries and defied the head of Papacy and placed him in prison where he died in 1799—significantly marking the end of centuries of Papal persecution. He it was who in his quest for glory attempted a restoration of the Jewish State in its historic homeland. He it was who was part of the enlightening of Europe in the "Time of the End" with his Code Napoleon—providing civil rights for the common man.

Reflecting on the heavy import of Daniel 11, we can see that this bridge from Daniel's day to our End of the Age. This history has brought us to the era of the Standing up of Michael—whose name means "who as God." Jesus Christ's standing up for Daniel's people Israel is actually only one of four signs of what would happen during the Time of the End:

> "And at [in Gk..or after Heb.] that time shall Michael stand up, the great prince which [1] standeth for the children of thy people [Israel]: and there shall be [2] a time of trouble, such as never was since there was a nation even to that same time. . .But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: [3] many shall run to and fro, and [4] knowledge shall be increased." Daniel 12:1,4

With our eyes we can see that we have already arrived at the Time of the End! Not only do we see the unprecedented restoration of a nation—scattered and persecuted all over the world—to her ancient homeland, but three other mileposts. We gravely observe that we are living in a time of unparalleled trouble as Jesus forecasted: "For then there will be great distress, unequaled from the beginning of the world until now—and never to be equaled again. (Matt 24:21-22 NIV) The unparalleled increase in travel, communication—and general knowledge—has certainly brought advantages, but also unmatched trouble. But the trouble of the "Time of the End" is also a preparation which usher in the beginning of the everlasting blessings of Christ's reign. The object of Christ's return is not destruction, but rather the restitution of all things (Acts 3:21). The present and future trouble will conclude in the blessing of all mankind purchased by Christ's ever efficacious, once for all time, Ransom Sacrifice.

Appendix

Appendix A: "Time" = a Year or 360 "Days"

Appendix B: Napoleon's Proposal for the Establishment of a Jewish State

Appendix C: An Interpretive Reading of Daniel 11

Appendix D: Parallel Prophetic History of Daniel 2, 7 & 8 as Background for Daniel 11

Appendix A: "Time" = a Year or 360 "Days"		
The Church Persecuted by Papacy 1260 Years		
A period of wearing out the saints while "horn" changing times and laws	Dan 7:25 "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a **time and times and the dividing of time.**	**Time =** Strongs #5732 `iddan (Aramaic) (id-dawn'); from a root corresponding to that of Strongs .#5708; a set time; technically, **a year**: **360+2(360)+180/2 =1260**
A period of scattering the power of the holy people	Dan 12:7 "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a **time, times, and an half [time];** and when he shall have accomplished to scatter the power of the holy people, all these things	**Time =** Strongs #4150 mowed` (mo-ade'); or moed` (mo-ade'); or (feminine) mow` adah (2 Chron 8:13) (mo-aw-daw'); from OT:3259; properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally **a year**; **360+2(360)+180/2 =1260**
A period of treading under foot the holy city	Rev 11:2 "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months."**	**Month =** Strongs #3376 men (mane); a primary word; a month **42 x 30 = 1260**
A period when the woman flees (from the man child) into the wilderness where nourished	Rev 12:6 "And the woman fled into the wilderness where she had a place prepared by God, so that there she might be nourished for **one thousand two hundred and sixty days**." NAS	**Days =** Strongs .#2250 *hemera* feminine (with NT:5610 implied) of a derivative of hemai i.e. (literally) the time space between dawn and dark, or the whole 24 hours… figuratively, a period … **360+2(360)+180/2 =1260**
A period when woman fled to wilderness on wings of eagle and nourished apart from serpent	Rev 12:14 "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a **time**, and **times**, and **half a time**, from the face of the serpent."	Time = Strongs #2540 kairos (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time: **360+2(360)+180/2 =1260**
A period of persecution during which the "leopard beast" exercises power over the saints.	Rev 13:5 "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**."	**Month =** Strongs #3376 men (mane); a primary word; a month **42 x 30 = 1260**

Appendix B: Establishment of a Jewish State Proposed

**General Headquarters, Jerusalem 1st Floreal, April 20th, 1799,
in the year of 7 of the French Republic**

BUONAPARTE, COMMANDER-IN-CHIEF OF THE ARMIES OF THE FRENCH REPUBLIC IN AFRICA AND ASIA, TO THE RIGHTFUL HEIRS OF PALESTINE.

Letter to the Jewish Nation from the French Commander-in-Chief Buonaparte
(translated from the Original, 1799)

Israelites, unique nation, whom, in thousands of years, lust of conquest and tyranny have been able to be deprived of their ancestral lands, but not of name and national existence!
Attentive and impartial observers of the destinies of nations, even though not endowed with the gifts of seers like Isaiah and Joel, have long since also felt what these, with beautiful and uplifting faith, have foretold when they saw the approaching destruction of their kingdom and fatherland: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away. (Isaiah 35,10)

Arise then, with gladness, ye exiled! A war unexampled In the annals of history, waged in self-defense by a nation whose hereditary lands were regarded by its enemies as plunder to be divided, arbitrarily and at their convenience, by a stroke of the pen of Cabinets, avenges its own shame and the shame of the remotest nations, long forgotten under the yoke of slavery, and also, the almost two-thousand-year-old ignominy put upon you; and, while time and circumstances would seem to be least favorable to a restatement of your claims or even to their expression ,and indeed to be compelling their complete abandonment, it offers to you at this very time, and contrary to all expectations, Israel's patrimony !

The young army with which Providence has sent me hither, let by justice and accompanied by victory, has made Jerusalem my head-quarters and will, within a few days, transfer them to Damascus, a proximity which is no longer terrifying to David's city.

Rightful heirs of Palestine!
The great nation which does not trade in men and countries as did those which sold your ancestors unto all people (Joel,4,6) herewith calls on you not indeed to conquer your patrimony ;nay, only to take over that which has been conquered and, with that nation's warranty and support, to remain master of it to maintain it against all comers.

Arise! Show that the former overwhelming might of your oppressors has but repressed the courage of the descendants of those heroes who alliance of brothers would have done honor even to Sparta and Rome (Maccabees 12, 15) but that the two thousand years of treatment as slaves have not succeeded in stifling it.

Hasten! Now is the moment, which may not return for thousands of years, to claim the restoration of civic rights among the population of the universe which had been shamefully withheld from you for thousands of years, your political existence as a nation among the nations, and the unlimited natural right to worship Jehovah in accordance with your faith, publicly and most probably forever (Joel 4,20).

Appendix C: An Interpretive Reading of Daniel 11

1) And in the first year of Darius the Mede, Gabriel arose to be an encouragement and a protection for Darius**.** 2) And now I, Gabriel, will tell you, Daniel, the truth. Behold, three more kings are going to arise and reign in Persia. Then a fourth will gain far more riches than all of them; as soon as Darius the Great becomes strong through his riches, he will arouse the whole empire against the realm of Greece.

3) And Alexander the Great shall begin to rule over Greece with great dominion even from Sicily to India and he do according to his own will. 4) But as soon as Alexander has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants, nor according to his authority which he wielded; for his sovereignty will be uprooted and given to his Generals instead of his own descendants.

5) Ptolemy of Egypt will become strong, but one of Alexander's other generals, namely Seleucus I Nicator will become even stronger than Ptolemy and will rule his own kingdom with great power. 6) And after some years Antiochus II Theos of the northern Seleucid Dynasty and Ptolemy II Philadelphus of the South will form an alliance. Berenice, Ptolemy Philadelphus' daughter will be given as a bride to Antiochus Theos to create a diplomatic liason and thus establish peace between the two parties. But Berenice will not be queen for long and neither will Antiochus Theos remain in power. Theos will recall Laodice, Theos' deposed wife. Laodice, fearing the vacillation of Theos has Theos poisoned and Berenice, her child and here attendants will be slain. Her father, Ptolemy II, as well as her brother will seek to take vengeance 7) Ptolemy III Euergetes will come against the new Seleucid ruler with his army and enter the kingdom of the Seleucids and attack Laodice's son the new king of the North Seleucus Callinicus. Ptolemy III will deal a heavy blow to the Callinicus and will gain virtual control over the whole Seleucid kingdom of the North. 8) "Ptolemy III Euergetes will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the new king of the North alone. 9) Ptolemy III Euergetes shall return into his own kingdom in Egypt. 10) The sons of Seleucus Callinicus, Seleucus III Ceranus & Antiochus Magnus will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far his as the previous extent of their empire. 11) Then the another king, Ptolemy IV Philopater will march out in a rage and fight against the king of the North, Antiochus III Magnus, who himself will raise a large army, but in spite of its size will be defeated by Ptolemy Philopater. 12) When the Seleucid army is defeated, Ptolemy IV Philopater will be filled with such pride that he will attempt to enter the temple at Jerusalem, and being rebuffed and will slaughter many thousands of Jews back in Alexandria, Egypt. But yet he will not remain triumphant. 13) For the king of the North, Antiochus III Magnus, will muster another army, larger than the first; and after several years, he will advance against Egypt with a huge, fully equipped army. 14 And then in 202 B.C. there shall many stand up against the king of the south, Ptolemy V Epiphanes. 14) also the destroyers of thy people shall exalt themselves to establish the vision; but they shall not succeed because the time was not right.

15) Then Pompey a Roman General will come to the Seleucid region taking control of the kingdom of the north for Rome. He will cast up a siege mound, and capture a well-fortified city; even the forces of Egypt's

army will not stand their ground, not even their choicest troops, for there will be no strength to make a stand." 16) But Pompey and his opponent Antiochus XIII Asiaticus will both succumb to Julius Caesar, and no one will be able to withstand Caesar; Caesar will also stay for a time in the Holy Land, with destruction in his hand. 17) Caesar shall also set his face to enter with the strength of Rome, and he will have the cooperation of the Jews. 17) And Caesar shall take for himself Cleopatra, corrupting her: but eventually she shall not be able to assist him, neither be for him. 18) Then Julius Caesar will turn his attention to the coastlands and will take many of them. But after his assassination, a captain, Mark Antony shall attempt to remove the reproach cast against Caesar. But eventually even Antony shall fall upon difficult times and reap his own reproach [in his dealings with Octavian Caesars' nephew and heir].

19) Then Antony shall turn his face toward Egypt, but he and Cleopatra shall stumble and fall defeated by Octavian, Augustus Caesar. 20) Julius Caesar's successor Augustus will send out a tax collector to maintain the royal splendor. In a few years, however, Augustus will be broken, yet not in anger or in battle. 21) And in Augustus' place shall stand up a vile person named Tiberius, to whom the Roman Senate shall not immediately give the honor of the kingdom: but Tiberius will come in peaceably, and obtain the kingdom by flatteries. 22) Then strong opposition at Rome will be swept away before him [Tiberius]. Tiberius's opponents will be eliminated and a prince of the covenant, and even Jesus, will be slain during his reign. 23) And after the league made with Tiberius, he shall work deceitfully: for he shall come up, and shall become strong with his Praetorian Guard. 24) Tiberius and especially subsequent emperors shall follow a peaceably policy of imperial control in each province; and he shall do that which his predecessors have not done, nor his fathers' fathers; he shall extend Roman citizenship among the citizens outlying provinces, where riches were formerly gathered. yea, and he shall forecast his devices against the strong holds, even for a time.

25) And then later, when the emperor Aurelian comes to power he will show his strength and courage against the king of the South, Firmus of Egypt and the allegedly Jewish Queen Zenobia with a great army; and the king of the South shall be stirred up to battle with a very great and mighty army; but Firmus shall not stand firm at all: for Rome shall successfully scheme against him and defeat him and his ally Zenobia who Aurelian will bring in chains back to Rome. 26) Yea, Aurelian's army, fed and maintained, by the Emperor himself shall destroy Firmus, and Aurelian's army shall overflow: and many in their path shall fall down slain. 27) Aurelian and the Bishop of Rome and his associated with their hearts bent on evil, will confer on policy and lie to each other, cooperating for only a limited time and purpose, but to no avail for the Christians as Aurelian will turn on the Christians when they fail to worship his Sun God. The attempts of the Christian Bishops to gain Imperial favor was limited because the appointed time for the ascendancy of the false church system to come was still future. 28) Then shall Aurelian return into his land with great riches; and his heart shall be against the holy covenant Christianity because they were not cooperating with his designs—a unified bonding of the empire and common worship of the Sun; and he shall do exploits, and return to his own land.

*29) Far down the stream of time, at the time appointed another King—Napoleon will consider a campaign against Egypt; but he will not be successful to establish an empire there as did Ptolemy, or as even as England would do in controlling the region for years to come. 30) For the ships of the

British shall come against Napoleon: therefore he shall be grieved, and return, and be hostile against Christianity: so shall he do; he shall even return, and have intelligence with others of his associates who were also godless men that forsake the Christianity.

31) Since the days of Rome, Imperial power will have assisted Papacy, and the Papal edicts shall pollute the doctrines of the true sanctuary class, and shall take away reliance upon the continually efficacious sacrifice, the Ransom. And they shall replace Christ's once for all Ransom with the abomination that makes desolate — claiming to sacrifice Christ afresh with every Mass. 32) Such as do wickedly against the false religious system will be flattered by the Papacy and as a result corrupted by those flatteries: but the true Saints shall be strong and holding fast to the Truth as they had been taught, and they will take a stand for truth and experience persecution for their efforts to maintain the faith once delivered to the Saints.

33) Later on the Reformers who understand the truth among the people shall instruct many: yet those faithful well instructed Saints shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34) Now when those many who are of the true Church shall fall, they shall be helped with a little help by the Reformation movement: but many sadly kings and princes shall cleave to them with flatteries giving honors and titles to the reforming protestants. 35) And some of the Reformers who understanding truth shall fall under persecution, for the faithful few will be sorely tried in order to purge them and to make them white, even to the time of the end when they should expect the Lord's return: because it is yet for a time appointed.

36) And then Napoleon shall do according to his will; and he shall exalt himself, and magnify himself above every one claiming to be in place of God, and shall speak marvelous things against the pope and shall prosper till the indignation be accomplished: for the end of their persecuting power shall be accomplished. 37) Neither shall Napoleon regard the Papal System, nor the Protestants, nor regard any god: for he shall magnify himself above all. 38) Napoleon's shall honor the military: and this military god whom his fathers knew not shall he lavish all his means to build up. 39) Napoleon will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him, and he will make his family and friends rulers over the various nations. [*REVIEW VERSES 29 & 30 HERE.]

41) Napoleon shall enter also into the glorious land, and many countries shall be overthrown: but Napoleon will not go to the east and attack Edom, Moab,or the children of Ammon. 42) Napoleon shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43) "But Napoleon shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and region of the where the Mamelukes had ruled for centuries. The Mamelukes will challenge Napoleon's forces valiantly sand shall be at his steps. 44) Messages out of east regarding the Turks and out of the north regarding France shall trouble Napoleon: therefore he shall go forth with great fury to destroy, and utterly to dissolve the governing French government. 45) But Napoleon shall have planted his tents between the seas in the glorious holy mountain Mt. Tabor; yet he shall come to the end of his reign and none shall be able to help him.

Daniel 2	Daniel 7	Daniel 8
MEDO PERSIA **Vs. 32** This image's head was of fine gold, **his breast and his arms of silver**, **Vs 39** And after thee shall arise **another kingdom inferior to thee** **GREECE** **VS 32** . . .**his belly and his thighs** of **brass**, **Vs. 39** . . .and another third kingdom of **brass**, which shall bear rule over all the earth.	**MEDO PERSIA** **Vs. 5** And behold **another beast, a second, like to a bear**, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. **GREECE** **Vs. 6** After this I beheld, and lo **another, like a leopard**, **GREECE AFTER ALEXANDER** **Vs 6. . . .**which had upon the back of it **four wings of a fowl**; **the beast had also four heads**; and dominion was given to it.	**MEDO PERSIA** **Vs. 3** Then I lifted up mine eyes, and saw, and, behold, there stood before the river **a ram which had two horns:** and the two horns were high; but one was higher than the other, and **the higher came up last**. **Vs. 4** I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. **Vs. 20** The ram which thou sawest having **two horns are the kings of Media and Persia.** **GREECE** **Vs. 5** And as I was considering, behold, an **he goat** came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. **Vs. 6** And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto him in the fury of his power. **Vs. 7** And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. **Vs. 21 And the rough goat is the king of Grecia**: and the great horn that is between his eyes is the first king. **GREECE AFTER ALEXANDER** **Vs. 8 Therefore the he goat waxed very great:** and when he was strong, the great horn was broken; and for it came up **four notable ones** toward the four winds of heaven. **Vs. 22** Now that [Alexander] being broken, whereas four stood up for it, **four kingdoms shall stand up out of the nation,** but not in his power.

Daniel 2	Daniel 7	Daniel 8
ROME **Vs.33 His legs of iron,** his feet part of iron and part of clay. **Vs. 40** And **the fourth kingdom shall be strong as iron:** forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. **PAPAL ROME** **Vs. 33 . . .his feet part of iron and part of clay.** **Vs. 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron,** the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. **Vs. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.** **Vs. 43** And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: **but they shall not cleave one to another,** even as iron is not mixed with clay.	**ROME** **Vs. 7 After this** I saw in the night visions, and **behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth:** it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and **it had ten horns.** **PAPAL ROME** **Vs. 8 I considered the horns,** and, behold, **there came up among them another little horn,** before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and **a mouth speaking great things.** **ROME: IMPERIAL & PAPAL, *EXPLAINED*** **Vs. 19 Then I would know the truth of the fourth beast**, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; **Vs. 20** And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and **a mouth that spake very great things, whose look was more stout than his fellows**. **Vs. 21 I beheld, and the same horn made war with the saints**, and prevailed against them; **Vs. 22** Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. **Vs. 23 Thus he said, The fourth beast** shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and **shall devour the whole earth**, and shall tread it down, and break it in pieces. **Vs. 24 And the ten horns out of this kingdom are ten kings** that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. **Vs. 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.**	**ROME** **Vs. 9** And **out of one of them came forth a little horn**, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. **PAPAL ROME** **Vs. 10 And it waxed great**, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. **Vs. 11 Yea, he magnified himself even to the prince of the host,** and **by him the daily sacrifice was taken away**, and the **place of his sanctuary was cast down**. **Vs. 12 And an host was given him** against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. **Vs. 13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice,** and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? **Vs. 14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.**