

Chapter Nine

The King of the North and The King of the South

Judah's trail through history (from the time of King Cyrus to the Abomination of Desolation) was recorded in advance with an incredible amount of detail in this prophecy found in Daniel Chapters 11 and 12. Secular and liberal scholars consider these proclamations of Daniel to have been written after the fact and that Daniel was in effect but an historian and not a prophet. They believe that the accuracy of the events in these writings could not have come about by prior knowledge. But we know that he was a true prophet of God and the historical fulfilment of these prophecies testify to the reality that Daniel was truly inspired by the Holy Spirit. As surely as the prophecy concerning the writing on the wall was fulfilled the very night after Daniel spoke the Word of the Lord to King Belshazzar, and the prophecy **concerning Nebuchadnezzar's humiliation and restoration was fulfilled in his life time, the other prophecies of Daniel will either have been fulfilled in history or will yet be fulfilled in due course.**

In this study we will be examining one of the longest and certainly the most detailed prophecy in the whole Bible. To assist in understanding, the historical events that fulfilled each prediction are given verse by verse in an abbreviated form so as to keep the reader from being overwhelmed with information overload. John Calvin wrote over forty pages of historical references in his treatment of Daniel Chapter 11 which one is welcome to pursue if they are interested. (Commentary on Daniel Volume Two can be viewed at biblestudyguide.org/ebooks/comment/calcom25.pdf) The reality of the historical fulfilment of this prophecy is greatly contested so although I have not gone to the lengths that John Calvin did in his treatment of this passage, I have found it necessary to present more than I have for other parts of Scripture. Other sources substantiating the historical record can be found in the writings of Josephus and the Books of the Maccabees.

In Daniel Chapter Ten, the angel Gabriel again appears to the prophet and tells him he has a message for his people.

Daniel 10:14

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

The prophecy begins in Chapter Eleven:

Daniel 11:1

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

Gabriel declares that he had strengthened Darius the Mede when he had come with the message about the coming of the Messiah in Daniel Chapter 9:1

Daniel 11:2

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

This prophecy was given in the third year of Cyrus, king of Persia 535BC. After Cyrus came his son, Cambyses II 530-522BC; then Gaumata the Magian, aka Smerdis 522BC; then Darius the Great 522-486BC (not Darius the Mede of Daniel 9:1). The fourth was Xerxes 486-465BC who shortly after becoming king began extensive preparations to attack Greece. He made alliances with many smaller states and gathered a huge fleet and a massive army that some have numbered around two million. Around 480BC he set out from Sardis and was at first successful but despite outnumbering the Greeks, the elements were against him and his fleet of over 1200 ships was defeated by the Greek fleet of less than four hundred. This was the beginning of the end of the Persian Empire.

Daniel 11:3

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

This refers to Alexander the Great who established an empire that stretched from Southern Europe to North Africa to central Asia.

Daniel 11:4

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

After Alexander died, his family and his generals fought for control of his empire. In the process the family members were killed and these four generals prevailed: Cassander ruled over Macedonia; Lysimachus ruled in Asia Minor; Seleucus I ruled over Syria, Babylon and Persia; and Ptolemy I ruled over the Holy Land and Egypt.

Daniel 11:5-6

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

Twenty years later in 281BC, when Seleucus I killed Lysimachus in battle, the main dynasties that remained were the Seleucid kings in the North and the Ptolemaic kings in the South and a much reduced smaller kingdom in Macedonia. In 249BC, Ptolemy II, King of the South, sought to make peace and unite with the King of the North, Antiochus II.

His plan was to unite the two kingdoms through marrying off his daughter Berenice. Antiochus II divorced his wife Laodice and married Berenice, figuring through peace he could regain what his father had lost to the king of the South. When Ptolemy II died in 246BC, Antiochus II decided to renounce his **marriage to Berenice and return to Laodice. Laodice didn't trust him and soon murdered Antiochus II** with poison and persuaded her son to kill both Berenice and her son, thus fulfilling the prophecy.

Ptolemy II King of the South, Berenice, and Antiochus II King of the North all became losers in their power struggle.

Daniel 11:7

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

Ptolemy III, brother of Berenice, decided to avenge the murder of his sister. He immediately invaded the Seleucid Empire and defeated the forces of Seleucus II, son of Antiochus II. Laodice he captured and put to death.

Daniel 11:8

And he shall also carry their gods captive to Egypt, with their princes and their precious articles of silver and gold; and he shall continue more years than the king of the North.

Ptolemy III recovered many of the 'sacred' statues that had previously been taken from Egypt some three hundred years earlier. Ptolemy III also acquired much gold and silver from his campaign in Seleucia, receiving 1,500 talents of silver annually as tribute. He outlived Seleucus II 222BC, by four or five years.

Daniel 11:9

So the king of the south shall come into his kingdom, and shall return into his own land.

Note: This verse could be a summation of verses 7 and 8. The NKJV has the king of the North coming into the realm of the king of the South. Scholars and historians agree that during this period of time there were ongoing wars between the two kingdoms and thus the meaning of this verse could go either way and this disagreement is reflected in the different versions of this verse in English translations.

Daniel 11:10

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

The sons of Seleucus II were Seleucus III Ceraunos (Thunder) and Antiochus III (the Great). Seleucus III, was unsuccessful in his attacks against Egypt and was killed by members of his own army in 223BC. **Antiochus III who took the throne after his brother's death, went victoriously through Judea, and near the borders of Egypt.**

Daniel 11:11

And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Antiochus III met Ptolemy IV at the Battle of Gaza in 217BC, with 62,000 infantry, 6,000 cavalry, and over a hundred war elephants. But Ptolemy IV, King of the South, was nevertheless victorious and Antiochus III was forced to withdraw.

Daniel 11:12

And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

After his victory, Ptolemy IV was hasty in settling affairs in Judea, returning quickly to his luxurious and decadent lifestyle in Egypt. After his victory at Gaza, the Egyptian troops who had fought the Seleucids began a successful guerrilla campaign against his rule and gained total independence in the southern part of Egypt.

Daniel 11:13

For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

After the death of Ptolemy IV in 204BC, Antiochus III rallied his forces once again to attack the King of the South 202-195BC, taking Judea. But when he withdrew for the winter, the Egyptian commander Scopas reconquered the lost territory, including Judea and Jerusalem.

Daniel 11:14

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Antiochus III made an alliance with King Philip V of Macedonia to take over the Ptolemaic Empire, and soon gained a significant victory against Scopas about 199BC at Paneas, north of Galilee. From the writings of Josephus:

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

Daniel 11:15

So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

Scopas sought refuge in the fortified city of Sidon. Antiochus III besieged it and Scopas surrendered in 199BC in exchange for safe passage back to Egypt. They were allowed to leave the city naked and disarmed.

Daniel 11:16

But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

With this victory over Scopas, Antiochus III then took the Holy Land from Egypt and so Judea and Jerusalem came under the dominion of the King of the North.

Daniel 11:17

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

Young Ptolemy V made a treaty with Antiochus III. Ptolemy V surrendered Asia to the King of the North and married Antiochus III's daughter, Cleopatra I, in 194BC. Antiochus III sought access to Egypt through his daughter. But Cleopatra I was a true wife to Ptolemy V, standing by him and was beloved by the Egyptian people for her loyalty.

Daniel 11:18

After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

In 192BC, the ambitious Antiochus III crossed into Greece. To cover himself he sent ambassadors to Rome asking for friendship. Not accepting their conditions, Antiochus went to war against Rome. Defeated at the Battle of Magnesia, the Roman general Publius Scipio set a high cost on Antiochus III for peace. He demanded twenty hostages (including his son, Antiochus IV, who he later managed to exchange for his nephew Demetrius) and 15,000 talents over the next twelve years. Antiochus' all-consuming ambition eventually brought him to defeat.

Daniel 11:19

Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

After the Roman victory over Antiochus III, the Seleucid Empire began to shrink. The kingdom was reduced to Syria, Mesopotamia, and western Iran and Antiochus III was in dire need of funds with which to pay Rome for the cost of the war. In 187BC, Antiochus III was killed while plundering a pagan temple in Babylon.

Daniel 11:20

Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Seleucus IV Philopater, took over after his father. Due to the heavy debt burden imposed by Rome, he began an ambitious taxation policy on his shrunken empire which included the people of Israel. Seleucus IV was poisoned by his minister Heliodorus.

Daniel 11:21

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Antiochus IV, who later called himself Epiphanes (meaning 'manifest god') having been released from being a hostage, then arrived in Seleucia and thwarted Heliodorus' designs on the throne. He became co-regent and protector of Seleucus IV's infant son (also named Antiochus). In 170BC, the younger Antiochus was murdered while Antiochus IV was conveniently absent, paving the way for him to take sole possession of the throne.

Daniel 11:22

And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Antiochus IV Epiphanes overcame all threats to his throne and became King of the North. The prince of the covenant here refers to the Jewish high priest Onias III who was the high priest when Antiochus IV came to the throne. The high priests were also the political rulers during this time when the Kingdom of Judah had no king, thus the term prince of the covenant. Antiochus IV forced Onias out and installed his brother Jason as high priest in Jerusalem in 174BC after receiving promises of a large bribe from Jason. Two years later, Jason was himself deposed by another contender named Menelaus by yet another bribe to Antiochus. Judah was at this time still a vassal state to the King of the North and was ruled by the priesthood.

Daniel 11:23

And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

Antiochus IV sought to take advantage of the perceived weakness in the Ptolemaic kingdom. He moved through Syria and Judea into Egypt with a small army, hiding his true motive to take over Egypt, pretending he was coming to provide support for his young nephew, Ptolemy VI.

Daniel 11:24

He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers 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.

Antiochus IV devised a clever plan for taking over the Ptolemaic kingdom. He began to give away the spoils of war to win the favour of the public. The historical book of I Maccabees mentions this particular method of gaining the loyalty of the citizens (I Maccabee 3:30). He also covertly visited the Egyptian strongholds to find out their strengths and weaknesses.

Daniel 11:25-26

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. 26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

In 170BC, in what came to be known as the Sixth Syrian War, Antiochus IV began to take Egypt by force. He had by this time corrupted many of the generals and high officials of the Egyptian army who considered the young king as being weak. The King of the South was betrayed and although his army was greater in numbers he was defeated at both Pelusium and Memphis though he still held on to his capitol in Alexandria.

Daniel 11:27

And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

After Pelusium and Memphis, Antiochus IV made plans to take Alexandria, but whilst the high officials were disenchanted with Ptolemy VI, they had made his younger brother king; Ptolemy Euergetes. Antiochus IV turned to diplomacy, professing friendship and concern for his nephew, but his true plan was to further weaken Egypt by setting the brothers against one another. Meanwhile Ptolemy VI sought peace with his brother Ptolemy Euergetes so they could join forces against their conniving uncle. (Kind of confusing with all these descendants constantly called by the same name)

Daniel 11:28

Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

While Antiochus IV was in Egypt, a false report arose in Judea that he had been killed. The scheming and deposed high priest Jason took the opportunity to raise an army of 1,000 men and attack Jerusalem, forcing Menelaus to take refuge in the fortress in Jerusalem. When Antiochus IV received the news, he took it that Judea was in revolt, so he left Egypt and marched against Jerusalem, commanding his soldiers to kill everyone they encountered; men, women, and children. Within three days, his forces had killed somewhere between 40,000 and 80,000 people. Many were captured and sold into slavery. Not satisfied with the slaughter, Antiochus IV entered the Temple and took everything of value that he and his soldiers could lay their hands on.

Daniel 11:29

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

Meanwhile, the Egyptian brothers had reconciled and agreed to share power, asserting themselves against Antiochus IV. In 168BC, he again sought to go to war against Egypt. However, things were not the same.

Daniel 11:30

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

The Ptolemy brothers had appealed to Rome for help and the Romans agreed to provide assistance. The **“ships of Chittim”** here refer to the ships which brought the Roman legions to Egypt. Chittim is the ancient name for Cyprus. When Antiochus IV marched toward Alexandria, he was confronted by a delegation of three Roman senators. The Roman ambassador Popillius delivered to Antiochus IV the **Senate’s demand that he withdraw from Egypt. Realizing he had been outwitted and was now outnumbered**, he returned to Syria. On the way back he decided to take his frustration out on the Jews yet again, encircling and attacking Jerusalem and giving favour to those Jews who were pro-hellenistic and had allied themselves with him.

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.

Antiochus IV’s army defiled the Temple and stopped the daily sacrifices. They turned the altar of burnt offering into a pagan altar, erected an image of Zeus and offered pigs to their god. They then placed a garrison to prohibit the Jews from using the Temple and it was left desolate for over three years. It is

understandable to confuse this mention of an abomination of desolation with that which appears at the end of Chapters 8 & 9 because at first mention it seems like the same event. But careful attention to detail does not allow us to come to the conclusion that they are speaking of the same incident, as this abomination of desolation did not result in the total destruction of the temple and merely left it defiled and desecrated. As we come toward the end of Chapter 12, near the conclusion of this present prophecy, we will find another abomination of desolation which did result in the temple being utterly cast down **and which does conform with that revealed in Daniel's previous prophecies.** For more on this subject see The Abomination of Desolation in the Appendix.

Daniel 11:32-35

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

Antiochus began a program of aggressive Hellenization, commanding all to forsake their laws and customs. Using flattery, he corrupted many of the Jews to profane their feasts and Sabbaths. Those who were caught teaching the law or possessing a copy of the Torah were put to death along with any families who circumcised their children. Many chose to be martyred rather than break the holy covenant.

These atrocities eventually led to the rebellion by “the people who know their God”. This was started by the priest Mattathias and his five sons, the most prominent being Judas Maccabee. Recorded in the Books of the Maccabees and also in Josephus' writings, the Maccabean revolt eventually resulted in the Jews throwing off the yoke of the Greeks and rededicating the temple. The Jews celebrate this event to this day with the Feast of Dedication which was inaugurated in 164BC. This was one of the feasts of the Jews recorded in the New Testament that Jesus visited the temple on (John 10:22). This feast is also known as the Feast of Lights or Hanukah. Incidentally, in that same year (164BC) Antiochus IV fell sick, became bedridden and died.

After the Judean victory over the Seleucids, the surrounding Gentile nations (mostly still under Greek dominion) began a severe persecution of those Jews who lived among them. Judas Maccabee and his brother Simon went to war against those nations and defeated them. Judas was killed in battle in 161BC, but persecution continued upon the Jews. Many wicked Jews who had been Hellenized took opportunity after his death to kill righteous Jews. However, the Jews, led by the Hasmonians (named **after Mattathias' grandfather, Asmoneus**) continued to prevail and their rule lasted from 168BC until about 37BC, during which time the Kingdom of Judah regained boundaries not far short of Solomon's realm.

At the same time the Greek Seleucid Empire entered into its final stages. Having been weakened by the successes of the Jews, the rising Parthian Empire of the Persians captured Seleucia in 141BC. Later the Armenians expanded their borders into Syria throughout the early first century and finally the Roman **Empire under general Pompey put an end to the Greeks being identified as the 'King of the North' in 64BC.**

Daniel 11:36

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

In this verse, the king being spoken of again changes as it has throughout the passage. But this time “the king” is not referenced as the King of the North or the King of the South as the rest of prophecy does, but simply introduces him as “the king”. From verse 21, Antiochus IV Epiphanes was the referenced King of the South, and in verses 32 through 35 we find the prophecy of the Maccabees/Hasmoneans which resulted in the rule of their dynasty. Therefore, the remaining verses in this chapter cannot apply to Antiochus IV as many assert, for as noted above, history declares that he was already long dead.

Most Christian scholars insert a huge chronological gap in the prophecy here in their efforts to make the rest of the prophecy apply to an end-time Antichrist (as they do with Daniel Chapter 9), despite the fact that there is absolutely nothing in the text to warrant such an illogical leap. **(Not saying there isn't an end-time Antichrist, just that this passage of Scripture is not concerned with that subject.)** Therefore, at this point this author departs from the consensus of the majority in order to follow recorded history, both secular and biblical.

Secular history AND the New Testament record the acts of a king who appeared on the scene in Israel at the end of the Hasmonean period. By way of reminder we will repeat Daniel 8:23-25 which also describes this king and gives us the necessary details that will enable us to identify this character.

Daniel 8:23-25 NKJV

**And in the latter time of their kingdom,
When the transgressors have reached their fullness,
A king shall arise,
Having fierce features,
Who understands sinister schemes.
24 His power shall be mighty, but not by his own power;
He shall destroy fearfully,
And shall prosper and thrive;
He shall destroy the mighty, and *also* the holy people.
25 Through his cunning
He shall cause deceit to prosper under his rule;
And he shall exalt *himself* in his heart.
He shall destroy many in *their* prosperity.
He shall even rise against the Prince of princes;
But he shall be broken without *human* means.**

In particular note the following phrases from the above passage:

Verse 24 “His power shall be mighty, but not by his own power”

There was a vassal king appointed by Rome.

Verse 25b “He shall even rise against the Prince of princes”

The Prince of princes is most certainly a reference to Jesus and there was a king who attempted to kill Jesus when he was a child.

Verse 25b “But he shall be broken without *human* means.”

There was a king at this time in history who died of sickness and disease. Despite his many enemies, **Herod’s death was not by the hand of any man.**

These verses from Daniel 8 speak of the same period of time as these verses here in Daniel 11. There was a king who fulfilled every prophetic description given in verses 36 through 39 and that king was Herod the Great who came to power in Judea around 37BC.

In verse 36, as we noted above, the one spoken of is not identified as either the King of the North or the **King of the South, but simply as “the king.” Herod was seated as king on the throne of Israel when Jesus was born. He is simply called “the king” in the Gospels (Matt. 2:1, 3, 9; Luke 1:5). Let’s look at the specific points in the prophecy and see how Herod fulfilled them.**

Daniel 11:36

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

“. . . the king shall do according to his will”

This phrase is used previously during this prophecy. In Daniel 11:3, it refers to Alexander the Great that **he would “do according to his will” and in Daniel 11:16 it is Antiochus the Great who “shall do according to his own will”. This means more than simply being a strong-willed ruler.** Alexander and Antiochus III had great success achieving their own goals and maintaining power.

Through bribery, polygamous marriage arrangements, ingratiating himself with clever diplomacy, scheming and even murder; doing according to his own will suitably describes the behaviour of Herod the Great.

“. . . he shall exalt himself, and magnify himself above every god”

The word “god” here is the Hebrew word *el*, **the primary meanings being: ‘god’, as in a pagan or false god; ‘God’ as in the true God of Israel; and less frequently, ‘the mighty’, referring to men or angels.** Herod exalted and magnified himself above all, whether priests or rulers or gods. He appointed whomever he chose to the sacred office of high priest; in his lust for absolute power he murdered even close family members. Herod truthfully could be said to have exalted and magnified himself above all other gods including the God of Israel. (More on this below)

“(he) shall speak marvellous things against the God of gods”

The Hebrew word *niphla’ot* that is rendered “marvellous” in the KJV is rendered “blasphemies” in the **NKJV, but it actually means ‘marvellous’ if it used in a positive sense or ‘astonishing’ if it is used in a negative sense,** so the KJV is partially correct along with many other translations. The Merriam-Webster Dictionary lists astonishing, staggering and stunning as synonyms of marvellous. This charge against Herod primarily refers to his command to slaughter the male babies of Bethlehem, which is astonishing in its absolute ruthless disregard for the lives of countless children. His express purpose was to destroy the coming Messiah (Matthew 2:4), the one God had promised to send to be King over

His people Israel. Herod's astonishing command was a direct blasphemous attack against the will of God.

Daniel 11:37

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

“Neither shall he regard the God of his fathers . . . nor regard any god”

Herod was an Idumean, which is Greek for Edomite (a descendant of Esau), whose family had converted to Judaism in the 2nd century BC. Yet, contrary to his fathers, Herod promoted Greek and Roman gods. He built a huge temple dedicated to the worship of Caesar Augustus, the Roman emperor/god. He also supported the restoration of the temple of Pythian Apollo on the Greek island of Rhodes and participated in the building of temples in Tyre and Sidon. Herod extensively remodelled the Temple in Jerusalem and placed a huge golden Roman eagle at the main entrance. When some devout Jews destroyed this emblem of idolatry, Herod had them burned **alive**. **Herod's religious activities were** totally of expedience as he exalted himself above all gods.

“. . . nor the desire of women”

In **biblical times, children were indeed “the desire of women”**. It was considered a reproach to be childless and the Scriptures provide us with many examples of this desire being expressed in various ways: The women in Isaiah 4:1; Hannah in 1 Samuel 1:1-20; Rachel in Genesis **30:23**; **Lot's daughters** in Genesis 19:30-36; and Elizabeth in Luke 1:25. (How unlike many women of our present generation **who use contraception and kill their children in the womb**.) **Herod's attempt to murder the infant Messiah** by having countless babies killed shows that he had no regard for the maternal nature of women. Every one of the little children was the desire of his own mother.

Daniel 11:38

But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Herod's actions in securing and holding on to power provide an impressive fulfilment of this verse. The phrase **“god of forces,”** or **“fortresses”** as it is rendered in the NKJV, is uncommon enough that it provides us a ready means of identification. **The Roman emperors exalted themselves as “gods,” and it was by their military “forces” or “fortresses” that they enlarged and sustained their power and their empire.**

Herod was constantly honouring the Roman emperors who proclaimed themselves to be gods. He rebuilt the ancient Phoenician coastal fortress and renamed it Caesarea in honour of Caesar Augustus; he rebuilt Samaria, and renamed it Sebaste (*sebastos* was the Greek word for reverend and is equivalent to the Latin *augustus*). He also built many other fortified cities and named them in honour of Caesar and often sent delegations to Rome with gifts of silver and gold.

Daniel 11:39

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

By promoting the glory of the Romans, Herod secured their support and backing to overcome all of his enemies. Herod also gave land and authority in order to secure the allegiance of those who supported him.

Daniel 11:40

And at the time of the end shall the king of the south push at him: and the king of the north 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.

During the time of Herod's rise to power in Judea, the internal politics of the Roman Empire resulted in the assassination of Julius Caesar in 44BC and a resultant civil war. After the assassin's forces were defeated, a further civil war broke out, but this time it included the realm of the King of the South as the Roman Mark Antony had married Cleopatra VII, the Ptolemaic Greek Queen of Egypt, and sought with her aid to take over the entire Roman Empire in 31BC. Thus the King of the South here is Mark Antony with his wife and ally Cleopatra VII; the King of the North is Octavius, the official representative of Rome and ruler of the former Seleucid Empire.

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

The prophecy's mention of "chariots, horsemen, and with many ships" was accurately fulfilled. Despite the fact that each side had large infantry forces, Plutarch records that these infantry were not used at all in the short war which was fought mainly with hundreds of ships off the coast of Actium, Greece in 31BC. Antony and Cleopatra's naval fleet was completely routed and thus their infantry deserted and never saw battle.

Daniel 11:41

He 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.

Octavius pursued Antony and Cleopatra through Syria, Judea (the glorious land) and Egypt, and although a failed attempt was made some years later against the lands of Edom, Moab, and Ammon (about 25BC), it was not successful and eventually they were left alone.

Daniel 11:42

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Antony's efforts to regroup his forces in Alexandria failed as most of his soldiers deserted to join Octavius. Rather than suffer being captured, both Antony and Cleopatra ended up committing suicide.

Daniel 11:43

But he 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 shall be at his steps.

The days of Egypt's power and wealth came to an end as Octavius utterly plundered the immense wealth that had been accumulated during the Ptolemaic rule. Octavius celebrated his triumph in Rome in 29BC, leaving his general, Cornelius Balbus to take Libya and Ethiopia for the Empire. The events of

verses 40-43 show how Rome's domination over Judea was fully established and also shows the end of the King of the South.

Daniel 11:44-45

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

The accuracy of this entire prophecy is astounding. As mentioned before, secular critics want to make Daniel a historian and not a prophet. However, when it comes to this part of the passage, it seems that many Christian scholars have difficulty identifying who the "he" is in these final verses of Chapter 11, and that is fully understandable considering some of the vagaries of Hebrew grammar and its lack of punctuation, and also the cryptic metaphoric reference to historical characters as horns, King of the South etc.

History does not allow us to attribute the events contained in these two verses to the King of the North, **UNLESS we see Herod as being the northern king's proxy. Indeed, that is what he had become.** During the Roman civil war, Herod initially sided with Mark Antony and Cleopatra, but when he saw the turn of events, he shrewdly went to Octavius declaring that just as he had been loyal to Antony he would now be loyal to Octavius. Octavius accepted his pleadings and thus Herod continued to rule Judea as a vassal king of the King of the North.

The vision in Chapter 8 with its interpretation supports this view as noted above in Daniel 8:23-25 where we have a clear description of Herod as being **"mighty but not by his own power"**. **Yet that very 'horn' rises from the north west of the Greek empire which is definitely historically Rome (Daniel 8:9-13).** There is a consistency in this all through the prophecy where the actual person doing the deeds changes in history, yet is still called King of the North or King of the South in the narrative.

The correctness of this view is confirmed by the accuracy of the predictions being fulfilled in the life of Herod as recorded in both secular history and the New Testament.

Matthew 2:1-3

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

What could be a more literal fulfilment of the words **"But tidings out of the east and out of the north shall trouble him"** than this account in Matthew's Gospel, ". . . there came wise men from the east . . . When Herod the king had heard these things, he was troubled". Here is the rest of verse 44 from the NKJV which is a little easier to understand: **"therefore he shall go out with great fury to destroy and annihilate many."** These words are clearly fulfilled in the following account of Herod's furious anger:

Matthew 2:16

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts

thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

Daniel 11:45

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

The final words of Daniel 11 are: “Yet he shall come to his end, and none shall help him.” Here’s an account of Herod’s death: James Farquharson *Daniel’s Last Vision And Prophecy* Pages 148-149.

“This part of the prediction obviously implies that, in his last hours, the king would apply for deliverance or remedy, from some affliction or disease, but would receive none. And how literally was this fulfilled in the end of Herod the Great! History has preserved to us few such circumstantial accounts of the last days of remarkable men, as that which Josephus has transmitted to us of his; but we deem it too long for insertion here. It exhibits the most fearful picture to be found anywhere of the end of an impenitent sinner, who, having cast out of his heart all fear of God and all feeling of responsibility to Him, had equally lost all sense of duty to man; and after committing innumerable crimes and cruelties-in which he spared not those connected with him by the dearest and tenderest ties, any more than others-was at last seized in his old age with a painful and loathsome disease; and suffering alike from that, and from the pangs of guilty fear, yet continued in a course of extreme wickedness to his last hour, seeking no remedy for his evil passions, but exhausting all the resources of the physician’s skill to mitigate his bodily distemper and lengthen out his wretched life. We refer to Josephus for an account of the remedies and expedients to which he had recourse by the advice of his physicians; all of which failed to relieve or arrest the disease which cut him off while he was meditating new crimes of matchless cruelty.”

Thus he came to his end, and none helped him. He died a prey to horrible diseases, and to horrible remorse, just five days after he had ordered the execution of his oldest son. Herod the king was 70 years **old at the time of his death. After Herod’s death, Joseph and Mary returned** from Egypt after being instructed yet again by an angel in a dream. Truly those who knew the Scriptures should have been well able to recognize the signs of the times with these clear references in the Book of Daniel to enlighten their eyes. No wonder Jesus rebuked the Scribes and the Pharisees for their failure to recognize the times they were in. This wicked King Herod who had arisen, whose deeds and manner of death were there in the prophecies with which they were familiar, yet they missed it. However, many today still miss the obvious correlation of prophecy and history in these passages from Daniel and Matthew. As a consequence, they have to invent all manner of confusing scenarios. Let us continue and carefully examine precisely what is being said as we continue into Daniel Chapter Twelve.

Let us be aware that the angel Gabriel is still giving Daniel the understanding of the vision. Just as Gabriel had instructed Daniel in chapters 8 and 9 concerning the culmination of the vision being the destruction associated with the Abomination of Desolation, he is explaining the same scenario here. By way of reminder, in the prelude to this long prophecy, Gabriel revealed that the message Daniel was to **understand is directly concerned with Daniel’s people, the Jews.**

Daniel 10:14

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days . . . (Emphasis mine)

Daniel 12:1

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

The time of trouble is all to do with Judah. This is not a prophecy concerning the fate of the Gentiles. The Gentile kings of the North and the South are mentioned for they are the kingdoms that afflicted Judah through this long period of time. Gabriel made it clear in these two verses that the prophecy concerns **“thy people” or if you prefer: “your people”** as we say these days. In so doing he set the parameters by which we are to understand what he was saying.

And just as there is no gap between 69 and 70 in mathematics, nor in the seventy week prophecy, there is no two thousand year gap in time between the last verse in chapter 11 and the first verse of chapter 12. As we are all aware, the original writing had no chapter divisions and so we will continue with the narrative given by the angel.

Daniel 12:1

“. . . there shall be a time of trouble, such as never was since there was a nation even to that same time”

Precisely at the time of history foretold in this prophecy, there was a time of great trouble without precedent. The Romans declared war against the Jews in order to quell their rebellion, which culminated with the destruction of the city of Jerusalem and the second temple in 70AD.

Over a million people were slaughtered by the Roman soldiers, many died from starvation during the siege, there was a civil war going on inside the city as three different factions of the Jews fought among themselves for dominance. It was absolute mayhem, a time of unprecedented turmoil and trouble.

Truly we can see the fulfilment of these words in the writings in the Gospels.

Matthew 24:19

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mark 13:19

For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Luke 19:41-44

And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Mark 13:14-19

But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Matthew 24:15-21

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

Luke 21:20-24

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Paul also writes about that which was to come upon them because of their utter unbelief and sinfulness.

1 Thessalonians 2:14-16

For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

So, we have Daniel saying, “. . . there shall be a time of trouble, such as never was since there was a nation even to that same time.” We have Matthew saying “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” We have Mark saying, “For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.” We have Luke saying, “. . . there shall be great distress in the land, and

wrath upon this people. And finally we have Paul saying, “. . . wrath is come upon them to the uttermost.”

And with particular attention to the context we then find Daniel saying these words:

Daniel 12:1b

“and at that time thy people shall be delivered, every one that shall be found written in the book.”

Daniel 12:2

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Some people think these two verses are speaking of the resurrection because of the mention of the book of life. Having already assumed a two thousand year gap, their conjecture is understandable. But let us look closely at what is written for it will reveal that the ones who were delivered and the ones sleeping in the dust of the earth are not to be equated with those who rise from the dead in the resurrection at the end of the age which Jesus says is on the last day (John 6:39,40,44,54). More on that later.

As mentioned above, Daniel is told that it is “your people” that shall be delivered. During the introduction to the prophecy in verse 10:14, Gabriel limited the scope of the prophecy to “your people”. This has nothing to do with the Gentiles, but everything to do with the Jews.

A study of the use of the word “delivered” reveals that in over two hundred instances it speaks of **deliverance from one’s enemies. The first ten are listed here to give you some idea how this word is normally used.**

Genesis 14:20

And blessed be the most high God, which hath delivered thine enemies into thy hand.

Genesis 32:16

And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

Genesis 37:21

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

Exodus 2:19

And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

Exodus 5:23

For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

Exodus 12:27

That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Exodus 18:4

And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

Exodus 18:8

And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

Exodus 18:9

And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

Exodus 18:10

And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Apart from the droves of sheep Jacob delivered into the care of his servants, all of these refer to being delivered from their enemies who would destroy them. It is never used as a reference to the resurrection.

Writings from the early church record a great deliverance that happened during that period of time. In Eusebius' Book III, 5:4 we find recorded the following:

“The members of the Jerusalem church by means of an oracle, given by revelation to acceptable persons there, were ordered to leave the city before the war began and settle in a town in Perea called Pella”.

All the believing Jews, i.e. everyone whose name was written in the Book of Life, were delivered from that terrible time of trouble. The whole of the Jewish church in the land escaped into the mountain villages east of the Jordan and Lake Galilee, the bulk of the Jerusalem church entering a city called Pella. For those in Jerusalem, Josephus records at least two opportunities for this deliverance to have been accomplished besides the opportunities before the beginning of the war.

In 66AD, the Roman military commanded by Cestius Gallus, came to Jerusalem to put down the Jewish rebellion. After surrounding the city they began their siege. Then, for no apparent reason, Cestius withdrew his troops and left the area. The Jews pursued the Romans, slaughtering many and capturing their abandoned war machinery. This fact of history has been recorded for us by Josephus, in his work entitled, *The Wars of the Jews*, Book 2, Chapter 19, Paragraph 7.

Referring to them as Jews (which the believers were), Josephus also verifies their departure from Jerusalem when he wrote, *“after this calamity had befallen Cestius, many of the most eminent of the Jews swam [left, departed] away from the city, as from a ship when it was going to sink.”* Josephus, *The Wars of the Jews*, Book 2, Chapter 20, Paragraph 1.

Deliverance is exactly what was accomplished for the people of God who knew the instructions of the Lord to flee when the armies were surrounding Jerusalem. They were delivered; all of them. And their names are written in the Book of Life. And so is mine. Hallelujah! And so is yours, if your faith is in the one true God and in His Son, Jesus Christ. May you be delivered from all that Satan would send against you. Amen.

In 67AD, Vespasian, a veteran general was then sent to Jerusalem to crush the Jewish uprising and to **avenge Rome's** humiliation and the damage to its ruling prestige by the Cestius incident. Vespasian advanced into Galilee, a region north of Jerusalem. He conquered its major cities and subdued the land of that area. After his Galilean campaign in the north, he marched south and encamped around Jerusalem. But when word **came of Nero's death back in Rome**. Vespasian then delayed his plan for taking Jerusalem, withdrew his troops, and returned to Rome to become emperor. Once again, the Jews believed they had prevailed and the church was given additional time to leave the city, if they had not already left.

In 70AD, shortly before Passover, Titus, the son of Vespasian, arrived with his legions at the northern outskirts of Jerusalem to finally put an end to the Jewish revolt and to crush the insurrection. He marched south through Galilee and set up three camps overlooking the city. During the final siege, those who sought to flee were either prevented from doing so; killed by the Jewish factions inside who treated them as cowards; or captured, tortured, and crucified by the Romans near the city wall so that all could see. By this time it was too late to flee; Titus and the Roman legions trapped all those inside the city walls.

Josephus details how the Romans encircled and built an embankment or rampart to breach the city walls, just as Jesus had foretold in Luke 19:43-44. Josephus further notes: *that five hundred or more were captured daily and that soldiers out of rage and hatred amused themselves by nailing their prisoners in different postures; so great was their number that space could not be found for the crosses nor crosses for their bodies* (*The Wars of the Jews*, book five, chapter 11). Josephus goes on to say that 1.1 million Jews were killed in the city and 97,000 were taken into captivity after the destruction of Jerusalem.

In obedience to Jesus' command to flee when they saw the armies, everyone whose name was written in the Book of Life fled to the mountain villages of the Decapolis, east and south-east of Galilee. Other early church writers make mention of this great escape, but let us continue with the prophecy and take another look at this verse:

Daniel 12:2

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

The historical context shows this is not a portrait of the resurrection, but is similar to Ezekiel's prophecy of the dry bones which draws on resurrection imagery. Here is **how the Lord interprets the "dry bones"**.

Ezekiel 37:11-14

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 And ye shall know that I am the Lord, when I have opened your

graves, O my people, and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Ezekiel saw a valley of bones but the Lord calls them the house of Israel. The whole dry bones prophecy is symbolic of their state of being. **They were dead in trespasses and sin, they were 'cut off' and without hope and the Lord was promising a time when they would be filled with His Spirit and back in the Land. It is not a portrait of the resurrection, it's a portrait of REVIVAL.** Likewise here in Daniel.

Now let us consider how the New Testament speaks on this matter.

Ephesians 5:14

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

Ephesians 2:1-7

And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Matthew 4:16

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Luke 1:79

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

John 3:18

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

How beautifully these words of Daniel were fulfilled:

Daniel 12:2b

“ some to everlasting life, and some to shame and everlasting contempt.

Notice also that John says that he that refuses to believe is already condemned. This completely conforms with Daniel's statement that they rise to everlasting contempt. Neither of these verses is speaking of the resurrection and the following sentence with its reference to turning “many to righteousness” confirms that it is in this life.

Daniel 12:3

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

There was a new class of people coming, who would be born again, filled with the Spirit and the knowledge of God. The apostles, prophets, evangelists, and pastor/teachers of our Lord Jesus Christ fulfil this verse. These men, who had passed from death into life, were gifted with wisdom to teach the people knowledge. They turned men to God. They turned many to righteousness; their enemies admitted they turned the world upside down! Jesus commanded them to let their light shine.

Daniel 12:4

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

Gabriel tells Daniel to close up the vision until the time of the end when many would be bringing knowledge. An example of typical Hebrew parallelism: the increase of knowledge is brought about by those who turned many to righteousness. In the midst of it Daniel is told that the understanding of the words of the book would be sealed until that time of the end.

Daniel then sees another vision:

Daniel 12:5-13

Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 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 swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Verse 7 mentions “a time, times and an half” and “scatter the power of the holy people”. As you will see in the continuation of the passage below, Daniel didn't understand these words as at that time the words were sealed. To fully explain these phrases which have since been revealed in the New Testament has required **nearly five pages so I've put it** in an article in the Appendix titled: A Time, Times and Half a Time.

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Again we must carefully note the **context with regard to the word “end”**. Gabriel says in verse 7 that when the power of the holy people is “scattered” (NKJV), all these things shall be finished. In verse 8 Gabriel links the word “end” to “these things” he had been speaking of. So we see it is speaking of the end of the days mentioned in the prophecy and not the end of the world.

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. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Here in verse 11 is where we have the Abomination of Desolation spoken of by Daniel the prophet. It is the same act of desolation mentioned in Daniel 8:13 and Daniel 9:27. It is the Abomination of Desolation **mentioned by Jesus to His disciples saying, “Let the reader understand.” It happens at the end of the historical period contained in this most detailed and lengthy prophecy, as Daniel put it, “. . . the end of these things” (Daniel 12:8)**. It was the time of the end of many things: The end of Jewish dominion over the city of Jerusalem till the time of the Gentiles is fulfilled; **The end of Sheol’s captivity** of the dead saints; The end of the Temple; The end of the priesthood; The end of the works of the law; **The end of the nation’s sovereignty and the beginning of their long exile**; The end for many who had filled up the measure of their sin.

We also note in verse 11 the mention of the daily sacrifices being taken away. In the writings of Josephus, we find in Book 5 of the War of the Jews that seditious factions were fighting within the city and had taken over the Temple, killing most of the priests and murdering those who came to sacrifice. The final words of Chapter 1, Paragraph 2 **reads, “. . . the temple was defiled everywhere with murders.” These** events happened shortly before, or perhaps simultaneously with the beginning of the siege by Titus. No doubt about it, the Word of God accurately predicted these occurrences hundreds of years before hand.

After the New Covenant was made through the death and resurrection of our Lord Jesus Christ, the believers were not to expect a victory for the Jews in the coming siege of Jerusalem, rather, the Abomination of Desolation served as the harbinger for the destruction that was to come upon the unbelieving, and a signal for the Christians to escape to the mountain villages south east of Galilee across the Jordan.

With regards to the 1290 days and the 1335 days mentioned in Daniel 12:11-12, there is nothing definitive from recorded history that can explicitly explain what these days relate to. I believe they would have been known by those to whom it was meant for at that period of time. They could count them, we cannot. My opinion is that it referred to the optimum time for the church to make their escape. No way of proving that assumption, but the timing is at least approximate.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

Daniel is promised that he would rest until the end of those days. I believe he would have been among the saints that came out of their graves and that appeared in Jerusalem mentioned in Matthew 27:51-53. Many modern English translations listed in biblegateway.com render the last phrase of Daniel 12:13 **“stand in your lot at the end of the days” as “rise to your inheritance” or “rise from the dead” and other** like phrases which would give credence to that idea. For more on this subject see First Fruits Resurrection in the Appendix.

In summary: Daniel is not a false prophet and neither are these words a fraud written after the fact. Daniel saw it all in a vision that even with the interpretation he could not at first understand the meaning of in Daniel 8. He was then given the time frame of seventy weeks and what it was that God was going to accomplish on behalf of his people in Daniel 9. Then in the subsequent revelation of Daniel 11-12, he gets to hear the untold details that should have prepared the Jews for what was going to happen with sufficient signs of the times.

Jesus rebuked the religious leaders for not knowing their time and season and I am sure he might rebuke a few in our time for not being able to see the correlation between these prophecies and the historical fulfilment. The Abomination of Desolation is **‘done and dusted’**. **To proclaim it as something** in the future promotes all manner of confusion and subjects oneself to a spirit that twists the Scriptures and conceals the truth.

A Messianic Jewish neighbour of mine from some time ago was writing a book on the prophecy in Daniel Chapter 9 because he realized it was positive proof to his people that the Messiah had come and that it could be historically verified. He shared a dream he had with me, that described himself wrestling with Daniel for the scroll that was sealed. Interesting . . .