

The Prophet Daniel Revealed Kingdoms That Would Impact Israel

I am persuaded few Bible students concern themselves with “calendar specifics” associated with events of scripture? And we should be aware that the calendar used in much of the world (*especially Western Societies*) today did not exist when most of the Judeo – Christian Bible Texts were being recorded!

But, whether the *Western Calendar* is right or wrong, we can credit Julius Caesar (*about 46 B.C.*) and the Catholics; during the time of Pope Gregory XIII (*or 13*) (*about 1582 A.D.*)!

And so, with these issues in mind we marvel at the accuracy by which Daniel prophesied of events associated with *Nations, Kings, Allies, Friends, Enemies* as they embraced; or did not embrace *Judah of Israel*!

But we are even more “awe struck” at Daniel’s prophecies that reveal, for all to see, when the days were that *Jesus; Messiah* should have, and did indeed made His first (*1st*) appearing; and was subsequently cut-off (*or sacrificed for salvation of the world*)!

//====//

The unbelieving often attempts to discredit Judeo – Christian Bible Prophecy by prophets such as *Isaiah, and especially Daniel*; saying someone edited the prophet’s text after events occurred!

Let me say I do not think any unbeliever would be concerned (*not to mention smart and diligent*) enough to set aside the time required to learn sufficient details about the Judeo – Christian Bible, just to change certain passages. Their edits would need to fit seamlessly among all the other existing, associated Bible texts, and even some secular historic records.

As to secular record, there have been discoveries during our recent times (*1947 through 1956 A.D.*) of Bible manuscripts (*The Dead Sea scrolls*) stored in caves; (*by a break away Jewish Sect called the Essenes*). The scrolls were stored in caves at Qumran (*150 B.C. to 70 A.D.*) *which was before, during, and after the appearing and ministry of Jesus*. The writings in the scrolls match texts dated more than five hundred (*500*) years earlier of the Old Testament Judeo – Christian Bible, which Jews and Christians use (*yea depend upon*) today!

I doubt that neither the *Essenes nor their next generation progeny connected the prophetic message(s) of Bible scripture to Jesus at the time they lived, just as many other Jews failed to see Jesus of any importance when He accomplished His ministry works about 29 to 35 A.D.? But we should not be surprised, because even today many are not aware of the connection(s) as prophecy, or fulfilled prophecy! The final point being; claims of the unbelieving that the Prophet’s texts were edited after events occurred could not possibly be true; because the record show that Bible text known to be written more than five hundred (500) years earlier than the Essenes matches that stored in the caves by the Essenes!*

//====//

There are critics of the Bible that say, ***“Why does the Judeo – Christian Bible not mention anything about other civilizations that helped shape the world through the Centuries?”***! The answer to such questions should be obvious; if those nations that existed along side Israel never entered the ***“sphere of influence”*** with the Nation, Israel (***good, bad, ugly, friend, or foe***) the ***Holy Spirit*** chose not to include them in His discussion of the Judeo – Christian Scriptures!

The savior, Jesus came by way of ***“Covenant People”*** God raised up for His purpose of saving human kind; Thus, Jesus is the ultimate message and invitation to that end, as explained in Old and New Judeo – Christian Bible Scripture (***especially, John 3:16***). ***And so, God has stretched out this message and invitation over the Centuries for all to see, believe, and receive!***

King Nebuchadnezzar Realized Daniel’s God is God

Daniel Chapter 2

We see through the events of this Chapter, God uses Daniel to reveal by prophecy, those most influential world kingdoms that would rise to power over men as touching Judah of Israel, through the centuries of history:

In Daniel Chapter 2, verses 1 through 5 we see that Nebuchadnezzar dreamed a dream that disturbed him greatly. And he awoke out of his sleep unable to fully recall the details of what he had dreamed. Perhaps you have had a similar kind of experience where you could only recall pieces of what you dreamed. I suspect this is what happened with Nebuchadnezzar. When Nebuchadnezzar had summoned his magicians, astrologers, sorcerers and Chaldeans (the empire’s wise men) he commanded that they tell him what he had dreamed, and then interpret the dream’s meaning, or else they and their families would be destroyed.

Daniel interpreted Nebuchadnezzar’s dream, and saved the lives of all the wise men in Babylon.

And in the second (2nd) year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

Daniel 2:1 through 2:5

It is obvious that providing the interpretation of the king’s dream would be a very tall accomplishment for the wise men, but knowing what the dream was in the first place is

(far, far ...) beyond the ordinary, and is impossible with men. Who can possibly know what someone else has dreamed while asleep?

This seems to be an awfully unfair task Nebuchadnezzar has commanded of his wise men. Nebuchadnezzar is also saying, tell me what I dreamed and I will believe your interpretation. I suspect this was his way of insuring that his wise men would not give him a false interpretation. And so we read in verses 2:6 through 2:13 that these very ordinary wise men were not capable of accomplishing this task. This angered the king and he sent forth a decree to kill all the wise men of Babylon.

Because Daniel and his Hebrew friends were counted among the wise men of Babylon, this decree by definition would include them. It is at this point that Daniel enquires and learns what is going on, as can be seen in verses 2:14 through 2:16 below.

Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

Daniel 2:14 through 2:16

So then, when Daniel (the man and prophet of God) learns what has been going on and why King Nebuchadnezzar is so angry, that he has ordered the death of all the wise men, Daniel along with his Hebrew companions and the very, very special council of God save the lives of all. Let's continue following these circumstances by reading Daniel 2:17 through 2:25.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

Daniel answered and said, Blessed be the name of God for ever 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, and knowledge to them that know understanding:

He revealeth the deep and secret things: he knoweth what is in the darkness, and the light **(whole truth, from beginning to end)** dwelleth with him.

I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him (**Arioch**); Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

Then Arioch brought in Daniel before the king in haste, and said thus unto him (**King Nebuchadnezzar**), I have found a man of the captives of Judah, that will make known unto the king the interpretation.

Daniel 2:17 through 2:25

As we continue this narrative we shall see that the final results of Daniel's involvement with Nebuchadnezzar's dream is that Nebuchadnezzar has his dream interpreted and God reveals knowledge of what is to come in the world, which shall play out over the centuries; eventually resulting in the kingdom of God ruling on earth, just as in heaven.

The remainder of this, Daniel Chapter 2, focuses primarily on these revelations God showed to the world through Daniel. These events are of world leaders where Israel is impacted.

In verses 2:26 through 2:31 Daniel makes introductory statements and gives God praise and credit concerning the interpretation of king Nebuchadnezzar's dream. In the king's dream, Daniel says that the king saw a very large image. And as we follow Daniel's explanation of the king's dream it becomes clear that the image is the figure of a man, perhaps eighty (80) to ninety (90) feet tall.

Later, in Daniel Chapter 3 verse 1 we see that Nebuchadnezzar creates an image of gold based on this figure in his dream, and requires everyone under his rule to bow down and worship it, which is typical of idol and false god worshippers.

The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? (**The name "Belteshazzar" is the Gentile name Nebuchadnezzar assigned Daniel. It is different than the name, "Belshazzar" the king in Daniel Chapter 5 verse 1**)

Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king;

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days (**or future**). Thy dream, and the visions of thy head upon thy bed, are these;

As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible (**or very large**).

Daniel 2:26 through 2:31

Daniel, in verses 2:32 and 2:33 describe four (4) specific attributes of the image, which Nebuchadnezzar saw in his dream:

(1) - The image's head was of fine gold

(2) - His breast and his arms of silver

(3) - His belly and thighs of brass

(4) - His legs of iron. And his feet a mixture: part iron, and part of clay.

And in verses 2:34 and 2:35 Daniel says to the king, this is the image you saw until a stone was cut out (but not by men, or human origin) which smote the image's feet and broke up, or disintegrated the entire image.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. ***(This represents Jesus coming to earth, removing the kingdoms of the world and replacing them with God's kingdom that fills the whole earth)***

Daniel 2:34 and 2:35

So, Daniel says to the king, "This is the dream, and we will tell the interpretation thereof before the king":

The image represents four (4) major world kingdoms ruled by men, which should come upon the earth. During the time of the kings in the fourth (4th) kingdom the stone cut out without hands (Jesus Christ) came and opened the way to his kingdom, "The Kingdom Of God and of Heaven". Let's continue scripture reading and analysis at Daniel 2:36.

This is the dream; and we will tell the interpretation thereof before the king.

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

Daniel 2:36 and 2:37

Daniel tells Nebuchadnezzar that the image's head represents him (Nebuchadnezzar), ruler of the first (1st) major world kingdom (influences touching the world and people of Israel).

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.

Thou art this ***(image's)*** head of gold.

Daniel 2:38

And after thee shall arise another kingdom inferior to thee ***(the second (2nd) major world kingdom, breast and arms of silver)***, and another third ***(3rd)*** kingdom of brass, which shall bear rule over all the earth. ***(Each major kingdom shall bear the rule over the world during their time).***

Daniel 2:39

The second (2nd) world kingdom (influences touching the world and people of Israel) is what we know today from history to be the "Medo-Persian Empire", which Cyrus the

Great began; and it was later conquered by Alexander the Great (ruler of the third (3rd) world kingdom).

The Fourth (4th) world kingdom began as the Roman Empire. During the time of this kingdom, and the kings of this kingdom, Jesus (the stone that was cut out without hands) smote the image or world kingdoms as verse 2:34 and 2:35 talks about.

Therefore, let's focus more closely on the fourth (4th) world kingdom.

And the fourth (4th) 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.

Daniel 2:40

This fourth (4th) world wide kingdom (influences touching the world and people of Israel) will have the following attributes: Division, but there shall also be in it elements of the iron; partly strong and partly broken; every nationality from the seed of men. This suggests that even though the initial characteristics of this fourth (4th) kingdom (legs of iron) will later be infiltrated (or diluted) with attributes of clay, there will continue to be iron throughout its duration. In other words the influences of this fourth (4th) world kingdom will continue throughout the ages until God replaces it with His kingdom.

When we look at the history of the Roman Empire, we can see that this is precisely what happened. The Roman Empire kind of just became diluted among all the other civilizations (cultures) of the world. And as one would continue studying later Chapters in Daniel, we would see other ruling powers (ten (10) horns and one (1) little horn) emerged out of this world kingdom, at the end of kingdoms by men. The image's ten (10) toes in Nebuchadnezzar's dream represent the ten (10) horns described in these later descriptions.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided (*diluted*); but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

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.

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.

Daniel 2:41 through 2:43

During the time of the kings of this fourth (4th) world wide kingdom (influences touching the world and people of Israel), the God of heaven shall set up a kingdom, His Son Christ Jesus, which shall not be passed through human inheritance, from parent to offspring, or political party to political party. Each person must choose to be part of this kingdom for him, or herself.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (*This is the kingdom, which Jesus spoke of saying, "repent for the kingdom of heaven*

is at hand"; Jesus initiated the takeover of earthly kingdoms for rule by the kingdom of heaven upon the earth)

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, (***not man's doing***) and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. (***No one can stop the kingdom of heaven from taking over the earth. It does not matter how slowly it may seem to be progressing for those of us that desire for it to be completed: all earthly kingdoms shall be removed and replaced with the kingdom of God according to the time table of God.***)

Nebuchadnezzar honors Daniel and his GOD!

Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

Daniel 2:44 through 2:49

Persia, the Second World Power Reign In Place of Babylon

Daniel Chapter 5

At the close of this Daniel Chapter 5 we see the first (1st) world empire, (Babylon) being replaced by the second (2nd) world empire, (Medo-Persia) as related to Nebuchadnezzar's dream and Daniel's prophecies of Chapter 2. Cyrus the Great (or Cyrus II) was ruler of the Persian Empire at the time Persia and Media became a single empire. Thus, the Medo-Persian Empire was formed; King Cyrus the Great having the greater ruling authority of the two (2) powers.

When we investigate secular history it seems that after, or about, the time Babylon was conquered, Cyrus the Great allowed rule of Babylon to Darius of Media.

It is not clear in these scriptures whether Nebuchadnezzar was still alive. But his son (or maybe grandson) is in charge of the reigning affairs of the Babylonian Empire.

Just as Nebuchadnezzar was lifted up in self pride in Chapter 4, and it cost him the kingdom and his sanity for seven (7) years, Belshazzar made the same mistake, and it cost him the kingdom and his life.

Out of self pride Belshazzar dishonored the true God of heaven; and the kingdom is taken from him and given to Medo-Persia.

Belshazzar the king made a great feast to a thousand (***1000***) of his lords, and drank wine before the thousand (***1000***).

Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

My immediate thoughts on verses 5:1 and 5:2 is that Belshazzar seems to be exhibiting a level of arrogance and disrespect to the God of Israel that not even his father Nebuchadnezzar displayed. Even though Nebuchadnezzar's custom was to worship many gods of his own choosing, he appeared to show "a kind of" respect for other gods unfamiliar to him. This especially included the "one God worship" that Daniel was dedicated to.

Daniel 5:1 and 5:2

Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

The most serious indictment of what Belshazzar and his lords did is not that they were not permitted to drink from these vessels, but that they drank from the vessels praising false gods. If they had drunk praising the God of Daniel or the God of heaven, the seriousness of their presumptive act may not have been as severe. These vessels were set apart (made holy) unto the God of Israel (who by the way is the true God) for worship unto Him alone. I suppose one might try to argue that they did it out of ignorance. But Daniel explains in verses 5:18 through 5:23 that this dishonor to God was done out of the same kind of self pride exhibited by Nebuchadnezzar in Chapter 4.

Daniel 5:3 and 5:4

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote ***(This was not a picture, or an image as in a vision, but real flesh, blood, and bone fingers writing, without any of the other usual human attachments).***

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote ***(or knocked)*** one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and *have* a chain of gold about his neck, and shall be the third ***(3rd)*** ruler in the kingdom.

Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished ***(dazed)***.

Daniel 5:5 through 5:9

Now, when I read verses 5:10 through 5:12, I am persuaded that the queen is not Belshazzar's wife (but most likely his mother); because we see in verses 5:2 and 5:3

that his wives and concubines were already part of the ongoing banquet celebration. Also verse 5:10 says, "the queen by reason of the words (or request) of the king and his lords came into the banquet house", or was invited. Another reason for believing that the queen is probably Belshazzar's mother, rather than his wife, is that she had past knowledge of Daniel's accomplishments, which seem to be unknown to Belshazzar (verses 5:13 and 5:16). And it is difficult for me to believe that this king would be receptive to directions from a "wife".

Now the queen, by reason of the words of the king and his lords, came into the banquet house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

There is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, *I say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my father brought out of Jewry (*or Judah of Israel*)?

I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third (*3rd*) ruler in the kingdom.

Daniel 5:10 through 5:16

*In verse 5:16 above, the fact that king Belshazzar is offering Daniel the position of third (*3rd*) ruler in the kingdom, implies that Belshazzar's father, Nebuchadnezzar, is perhaps still alive, but is no longer actively ruling, or is off in some other part of the empire. In verses 5:17 through 5:23 Daniel speaks, and seems to be giving Belshazzar a piece of his mind before he interprets the hand writing on the wall.*

Primarily, Daniel tells Belshazzar how self pride was the root cause of the downfall his father, Nebuchadnezzar experienced (see Daniel Chapter 4). And now he (Belshazzar) has made the very same error(s) in pride.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.
But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:
And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.
And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this (*In other words Belshazzar, you have not learned from your father's mistake*);
Daniel 5:17 through 5:22

Verses 5:23 and 5:24; Daniel tells Belshazzar, you have praised every god except the one that matters. He is the one that sent the hand writing on the wall, and have your very life in his hand.

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified:
Then was the part of the hand sent from him; and this writing was written.
Daniel 5:23 and 5:24

From verses 5:25 through 5:28, Daniel interprets the writing:

And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.
This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it (*You have been judged on the things your pride has given you credit for*).
TEKEL; Thou art weighed in the balances, and art found wanting (*The reality is that your pride has given you credit for far more than you have accomplished, or are capable of. You failed to acknowledge the God of heaven and give him credit for the life you have with the advantages in that life*).
PERES; Thy kingdom is divided, and given to the Medes and Persians.
Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third (*3rd*) ruler in the kingdom.
King Belshazzar looses the kingdom of Babylon and his life:
In that night was Belshazzar the king of the Chaldeans slain.
And Darius (*Darius I*) the Median took the kingdom, *being* about threescore and two (*62*) years old.

Daniel 5:24 through 5: 31

Daniel Prophecy about the Final Kingdoms Ruled of Men

Now we turn our attention to Daniel's Prophecies of end time nations (Daniel Chapters 7, 8, and 9) before the Ancient of Day shall begin His eternal reign on the earth, just as in heaven!

In Chapter 7 Daniel tells us about a dream and visions he experienced in the evening as he is in his bed during the first (1st) year of Belshazzar, King of Babylon (See Daniel Chapter 5).

Then in Chapter 8 Daniel talks again of a vision he experienced in the third (3rd) year of Belshazzar during the morning.

These visions and dream on both occasions are about the same subject, which are the four (4) world kingdoms that are to come upon the earth as identified in

Nebuchadnezzar's dream and Daniel's prophecies of Chapter 2. God has singled out these four kingdoms, because they are involved with the prophecy concerning Judah of Israel; the remnant of the people of God!

At the end of Daniel Chapter 5 we saw the death of King Belshazzar when Medo-Persia took possession of Babylon. This was the same night that Belshazzar, out of self pride, dishonored the God of heaven by drinking wine to other (or false) gods\ idols, using the vessels taken from the Temple of Jerusalem by Nebuchadnezzar. The LORD God of heaven sent the hand writing on the wall, expressing his disapproval; and that same night Medo-Persia took Babylon, and Belshazzar was killed.

Now, we see at the beginning of Chapter 7 that Daniel begins by explaining that it is the first (1st) year of Belshazzar.

This alerts us, and we see that the information of these Chapters is not documented in exact, or complete chronological order. Therefore, the conclusion is that some events of Chapter 5 are recorded (or written down) during, or after Chapters 7 & 8.

In Chapter 9 Daniel is concerned about the number of years his people, Judah, have been in captivity. According to the prophet Jeremiah, God declared that the nation would be in captivity to Babylon for seventy (70) years, and then God would bring the people back into their own land, and punish Babylon.

Perhaps, Daniel has counted the number of years he has been in Babylon, and he realizes that the time of their captivity is close to an end, or perhaps should be over. So Daniel appeals to God in prayer for answers.

God answered Daniel's concerns about their seventy (70) years of captivity (586 B.C. unto 516 B.C. when the Temple of Zerubbable was dedicated), and in addition reveals specific information on when the Messiah should come. This information is presented as, "seventy weeks of years"; where 1-week represents seven (7) years, for a total of 490 years. In verse 24 of Chapter 9, this is the length of time the angel says that God will deal with delivering Israel one last time, and then the judgment of God shall come upon the world, and in the earth.

Daniel Chapter 7

Daniel has a dream and visions that is connected to the prophecies uncovered as a result of Nebuchadnezzar's dream in Daniel Chapter 2.

When Daniel interpreted King Nebuchadnezzar's dream in Chapter 2 we saw that four (4) kingdoms, which would be “world-ruling kingdoms” would come upon the earth. Now, in this Chapter those prophecies are expanded to include additional details about those four (4) world kingdoms.

These kingdoms shall have history with (or along side) Israel; else they shall not have any place of importance in this prophecy the LORD God instructed concerning Israel!

There is nothing in Daniel's writings that indicate how long Belshazzar reigned, but Daniel states in verse 7:1 that this is the first (1st) year of Belshazzar; And Daniel is experiencing this dream and visions that (according to verse 7:15) troubled him. But an angel is also available with Daniel (in the dream and vision) to give him interpretation of the dream and vision.

In the first (1st) year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote (*recorded*) the dream, *and* told the sum of the matters. (*This is the evening vision that Daniel mentions later in Chapter 8 verse 26*).

Daniel spake and said, I saw in my vision by night, and, behold, the four (4) winds of the heaven strove upon the great sea (*or population of civilizations on earth*).

And four (4) great beasts (*ruling authorities, or nations*) came up from the sea, diverse one from another.

In Daniel Chapter 2 we saw four (4) world kingdoms represented by the image or figure of a man in Nebuchadnezzar's dream. Thus, the four (4) great beasts here represent those four (4) world kingdoms as seen by the dream of Nebuchadnezzar. And the fact that they came up out of the sea means, the populations of the world produced them.

Daniel 7:1 through 7:3

The first (1st) (*beast*) *was* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

This first (1st) beast, a lion, represents Nebuchadnezzar and his kingdom. The statement that he was given a man's heart signifies that he was probably converted, as we saw in Daniel Chapter 5 verses 34 through 37.

Daniel 7:4

And behold another beast, a second (2nd), like to a bear, and it raised up itself on one side, and *it had* three (3) ribs in the mouth of it between the teeth of it: and they (*in the vision*) said thus unto it, Arise, devour much flesh (*and/ or conquer many nations*).

This second (2nd) beast, a bear, represented the Medo-Persian Empire. The greater authority, Persia, annexed the Median Empire. Thus, the two (2) empires ruled together as one, but it was stronger on the Persian side; and therefore the bear having raised itself up on one side signifies this.

Daniel 7:5

After this I beheld, and lo another, like a leopard, which had upon the back of it four (4) wings of a fowl; the beast had also four (4) heads; and dominion was given to it.

This third (3rd) beast, a leopard, represented the empire of Alexander the Great that was later divided among four of his senior generals, after Alexander's unexpected death. The four (4) wings and heads signify the four (4) division of the empire. The wings also signify the swiftness at which Alexander came to world dominance.

Daniel 7:6

After this I saw in the night visions, and behold a fourth (4th) 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 (10) horns (*Nebuchadnezzar's dream represented these ten (10) horns as the image's ten toes*).

I considered the horns, and, behold, there came up among them another little horn, before whom there were three (3) 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.

This fourth (4th) beast began as the Roman Empire. It conquered and/or controlled, most every civilized nation of its day. Out of its' dominance, ten (10) nations shall be spawn that has the attributes of its' politics, laws, ideals, and culture. The leaders of these nations are synonymous with the ten (10) horns. The little horn that came up after the initial ten (10) is the man of sin, who shall rule for a time during the final days of the kingdom of men. Therefore, the fourth (4th) beast is not destroyed, even unto today, but is subdued until the man of sin should take on the attributes of the great red dragon (or beast) as talked about in the book of Revelation.

Daniel 7:7 and 7:8

Then we see in verse 7:9, just as Daniel explained in Chapter 2, the kingdom of men will be cast down and replaced by the kingdom of God:

I beheld till the thrones (*rulers/ kingdoms of men*) were cast down, and the Ancient of days (*God of heaven*) did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire (*Ezekiel Chapter 1 also talks about wheels*).

A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the (*day of*) judgment was set, and the books were opened (*read Revelation Chapter 5 and Revelation 20:11 through 20:15*).

I beheld then because of the voice of the great words which the (*little*) horn (*with eyes*) spake: I beheld *even* till the beast (*of the four (4th) kingdom with ten (10) horns; and\ or authority of men*) was slain, and his body (*the beast with ten (10) horns*) destroyed, and given to the burning flame (*coming from His throne (the Ancient of Days) as described in Daniel 7:9?*).

As concerning the rest of the beasts (*of verses 7:4 through 7:7*), they had their dominion taken away: yet their lives were prolonged for a season and time. (*The first three (3) beasts or world ruling powers were conquered and replaced by the ones that came after them. The residual impact of their cultures influenced the world and those that conquers them for a time*)

Daniel 7:9 through 7:12

I saw in the night visions, and, behold, *one* like the Son of man (***Jesus Christ***) came with the clouds of heaven, and came to the Ancient of days, and they (***the angels***) brought him (***the Son of man***) near before him (***the Ancient of days***).

And there was given him (***Son of man, Jesus***) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed (***this is the ruler ship of the Lord Jesus Christ***).

I Daniel was grieved in my spirit in the midst of *my* body, and the visions of my head troubled me.

I came near unto one of them (***an angel in the vision***) that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four (***4***), *are* four (***4***) kings, *which* shall arise out of the earth.

But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. (***The final state of authority and rule in the earth is that the saints of God will rule and reign with Jesus***)

Then I would know the truth of the fourth (***4th***) beast (***Roman Empire with the ten (10) horns of verse 7:7***), which was diverse from all the others (***three (3) beasts***), exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

And of the ten (***10***) horns that *were* in his head, and *of* the other (***little horn***) which came up, and before whom three (***of the first horns***) fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows (***or first ten (10) horns before him***).

(The ten (10) horns are the ten (10) nations and their kings that were spawned out of Rome's influence. Thus, their politics, laws, and other cultural attributes were of the fourth (4th) beast. It should be understood that the little horn is not referred to as "little" because it lacks power, but because it is younger than the other ten (10). This little horn came up during the "last of the last" end time of the kingdom of men on earth)

Daniel 7:13 through 7:20

I beheld, and the same horn (***little horn***) made war with the saints, and prevailed against them;

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.

Thus he said, The fourth (***4th***) beast (***world ruling authority***) shall be the fourth (***4th***) 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. (***The Roman Empire was never conquered by another kingdom, but it faded in world dominance from within. However, its' culture influenced peoples of the world throughout history, especially those based on democracy. Before Julius Caesar became Rome's first emperor, democratic rule prevailed in Rome***)

Daniel 7:21 through 7:23

And the ten (10) horns out of this kingdom *are* ten (10) kings *that* shall arise: and another (*little horn*) shall rise after them; and he shall be diverse from the first (10 horns), and he shall subdue three (3) kings (*of the first ten (10)*).

And he shall speak *great* words against the most High (God), and shall wear out the saints of the most High, and think to change times and laws: and they (*saints of the most High*) shall be given into his hand until a time and times and the dividing of time (*This is the same period of time identified in Daniel 12:7 and Revelation 12:14 that is associated with the time of the end of rule by the kingdom of men*).

But the judgment shall sit, and they shall take away his (*the little horn's*) dominion, to consume and to destroy *it* (*the little horn's dominion*) unto the end (*of kingdoms ruled by men?*).

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him (*the most High God; the Creator*).

Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Daniel 7:24 through 7:28

Daniel Chapter 8

Daniel has another vision that provides more details about the second (2nd) and third (3rd) world kingdoms or beasts: the Medo-Persian Empire and the Empire of Alexander the Great.

In Chapter 7 we saw these world powers represented as the bear and the leopard, respectively. And in Chapter 2 they were represented in Nebuchadnezzar's dream as the images', "breast and arms of silver" (Medo-Persia), and his "belly and thighs of brass" (Alexander the Great).

In this Chapter Medo-Persia is represented as a ram, and Alexander is represented as a he goat.

Daniel seems to be saying in verse 8:1 that this vision is the second (2nd) part to the dream and vision he experienced in Chapter 7.

In the third (3rd) year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first (*In other words the dream and vision he had in the first year of Belshazzar, in the evening beginning at Daniel Chapter 7, verse 1*).

And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* (2) horns: and the *two* (2) horns *were* high; but one *was* higher than the other, and the higher came up last.

I saw the ram pushing westward, and northward, and southward; so that no beasts (*or ruling authority*) 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.

Daniel Verses 8:3 and 8:4 above are referring to the Medo-Persian Empire, as the angel explains to Daniel in verse 8:20.

Since Persia was the stronger of the two (2) nations, it is represented by the higher horn. Daniel, perhaps, had this vision just prior to the Medo-Persian invasion of Babylon, which resulted in the death of King Belshazzar (Refer to Daniel Chapter 5 verse 30).

Daniel 8:1 through 8:4

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.

Daniel Verse 8:5 is describing the ruler of the third (3rd) world kingdom (influences touching the world and Jews of Israel).

In verse 8:21, the angel explains to Daniel that this ruler is the king of Grecia (Greece). Today we have history that helps us identify him as Alexander the Great. This conqueror came to world dominance in a very short time, which is implicated by the explanation that the he goat came on the faces of the whole earth, and touched not the ground as if to fly.

Daniel 8:5

And he came to the ram that had *two (2)* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

And I saw him come close unto the ram, and he was moved with choler (*or anger*) against him, and smote the ram, and brake his two (*2*) 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 (*Alexander conquered, what was at that time, "the world ruling empire", Medo-Persia*).

Daniel 8:6 and 8:7

Therefore the he goat (*Alexander*) waxed very great: and when he was strong, the great horn was broken; and for it came up four (*4*) notable ones toward the four (*4*) winds of heaven.

According to secular historic record, when Alexander died unexpectedly, no plans had been put in place for a successor to his throne. The four (4) notable horns that came up for the one, as stated in verse 8:8 above, was four (4) of Alexander's top generals that divided his empire, after some squabbling. (For more background information on Alexander and these four (4) generals, read "Alexander the Great, World Empire Three" in the "Definitions & Figures" section of this study).

Daniel 8:8

And out of one of them (*the four (4) horns, or Alexander's Generals*) came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land* (*or land of Israel/ Judah/ Jerusalem*).

The little horn we saw in Daniel Chapter 7 came up from what was left of the fourth (4th) world kingdom (influences touching the world and Jews of Israel), during the time of “last of the last” of the end; when the time of the judgment of God was set, and fire from the Ancient of days consumed him (the beast, the little horn, or the end time man of sin). See Daniel Chapter 7 verses 8 through 11:

But the little horn of this Daniel Chapter (8) came up from the third (3rd) world kingdom (influences touching the world and Jews of Israel), as explained in Daniel verses 8:5 through 8:9 above. Thus, the little horn of this Chapter (8) and Daniel Chapter 7 is not the same. But the little horn of this Daniel Chapter (8) is a figure and type of the little horn in Daniel Chapter 7.

Our initial assessment of Daniel verses 8:9 through 8:25 of this Chapter (8) was that they presented dual prophecies. But the more accurate explanation is that, just as men of God throughout the Old Testament demonstrated some attributes common to those of Christ Jesus; so then, evil men demonstrate some attributes common to those of the man of sin, of the end time.

But we have learned that even though those men of God were sincere men of good intentions used of God they were not the true article (Son of God; Jesus, who should come). So then, neither are those evil men in their evil deeds the true article, (the man of sin who shall come in the “last of the last” end time(s)).

A modern day example is Hitler of Germany, who caused such severe persecution against the Jewish people during World War II. Throughout history there have been others that demonstrated attributes of the end time man of sin, but they were not the true article, even though the suffering they caused was very great. The true man of sin is scheduled to show up during the tribulation period talked about in the book of Revelation. He and his kingdom shall be the last human head of earthly kingdoms!

So, in the sense that these prophecies describe attributes and deeds that apply to both “little horns,” they are dual prophecies. But the little horn of this Daniel Chapter (8) was not the true end time man of sin. The true man of sin will be much scarier, if such a thing is possible, when he comes.

We will encounter the little horn of this Daniel Chapter (8) again in Daniel Chapter 11. And secular historic record has identified him as “Antiochus IV Epiphanies” (215 – 164 B.C.). We can be confident that this is he, because he did the things Daniel prophesied of in this Daniel Chapter (8). When the true man of sin comes, he will commit similar, and even some of the same deeds as these. Thus, these prophecies can be seen “absolutely” about the end time man of sin also.

Daniel 8:9

And it (the little horn out of Alexander’s kingdom; Antiochus IV Epiphanies) waxed great, even to the host (saints) of heaven (which was Israel); and it (the little horn out of Alexander’s kingdom) cast down some of the host (saints of God; the Jews) and of the stars (high priest of God) to the ground, and stamped upon them.

Yea, he magnified himself even to the prince of the host (God, Son of God, Jesus), and by him (the little horn out of Alexander’s kingdom; Antiochus IV Epiphanies) the daily sacrifice was taken away, and the place of his (saints of God, Jews, high priests) sanctuary (place of refuge) was cast down.

And an host (*saint of God, Jews*) was given *him (the little horn out of Alexander's kingdom; Antiochus IV Epiphanies)* against the daily *sacrifice* by reason of transgression, and it (*the little horn*) cast down the truth to the ground; and it practised, and prospered (*some of the Jews transgressed and went over to the worship practices of this little horn; Antiochus IV Epiphanies*).

Daniel 8:10 through 8:12

Then I (*Daniel*) 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?

And he said unto me, Unto two thousand and three hundred (*2300*) days (*or 6 years and 109 days*); then shall the sanctuary be cleansed (*This period of time began when the corrupt Jewish High Priest first failed to properly execute their duties in the Temple, and continued until the Temple cleansing was accomplished as a result of the, "Maccabean revolt" according to secular history! (Refer to, "The Maccabean Revolt (168 to 135 B.C.)" in the "Definitions & Figures") section.*

Transgression of desolation (refer to Daniel verse 8:13 above) is the misuse, dishonor, rejection, and mistreatment of God's sacrifice for the sins of man:

God gave specific instruction to Moses about how the sacrifice was to be treated and performed in the Old Testament Law. Then, when the Son of God, in the person of Jesus came, he declared that he came to fulfill the Law. Since the sacrifice was an integral part of the Law, Jesus also fulfilled the sacrifice:

Jesus paved the way for the human race to be forgiven of God; but it is the choice of each to take advantage of the provision!

Before the sacrifice of Jesus, the misuse, or mistreatment of animal sacrifice according to God's Commandments to Moses constituted the "transgression of desolation". Now that Jesus has fulfilled God's sacrifice for the sins of man, misuse, rejection, or mistreatment of Jesus' sacrifice constitute the "transgression of desolation." This includes any further animal sacrifice, even according to the instructions God commanded Moses in the Old Testament Law. To continue animal sacrifice after the death burial and resurrection of Jesus would be a transgression of that which God has ordained and anointed (transgression of desolation), because animal sacrifice is now desolate. This is the LORD'S doing, and there is no salvation by any other, except Jesus. His ways are not our ways, and we almost never understand his ways, except through insight given by the Holy Spirit.

Upon investigating the reign of Antiochus IV Epiphanies we find that he seized the Temple at Jerusalem, erected a statue of the Greek god Zeus, brought prostitutes into the sanctuary, and sacrificed a pig on the altar: Therefore, deepening (worsening) the transgression of desolation began by the high priest, for a period of (2300 days). Also the action of Antiochus IV Epiphanies erecting a statue of the Greek god Zeus in the Temple constituted an "abomination of desolation" which we shall discuss later in relationship to Daniel Chapter 11 verse 31, and Daniel Chapter 12 verse 11.

Eventually, the devout Jews of God regained control of the Temple, cleansed it, and restored right worship to the True God of heaven, and God of the Jews.

Daniel Chapter 11 has considerably more details about the reign of Antiochus IV Epiphanies and his deeds against the Jewish people and God of Heaven.

Daniel 8:13 and 8:14

Gabriel, the angel instructs Daniel in the meaning of this present vision:

And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.

The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

And the rough goat *is* the king of Grecia (***Greece***): and the great horn that *is* between his eyes *is* the first (*1st*) king (***Alexander the Great***).

Chapter 11 talks in great detail about the kings that came out of Alexander's empire, or the third (3rd) world kingdom (influences touching the world and Jews of Israel).

Now that (***great horn; Alexander the Great***) being broken, whereas four (***4***) (***generals of Alexander the Great***) stood up for it, four (***4***) kingdoms shall stand up out of the nation, but not in his (***the first (1st) king's; Alexander the Great's***) power (or ***not by the power of Alexander, since he named no successor***).

Daniel 8:15 through 8:22

The Little Horn Out of the Third (3rd) World Ruling Kingdom

And in the latter (***or end***) time of their (***the four (4) generals of Alexander's***) kingdom, when the transgressors (***against the LORD God and dedicated Jews for God***) are come to the full, a king (***Antiochus IV Epiphanies***) of fierce countenance, and understanding dark sentences, shall stand up (***or come to power***).

And his power shall be mighty, but not by his own power (***but power of Satan the devil***): and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people (***of God, Judah of Israel; the Jews***).

And through his policy also he (***the little horn***) shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by (***pretending***) peace shall destroy many: he shall also stand up against the Prince of princes (***the incarnate Jesus, God the Son; Messiah, and His sacrifice (by sacrificing a pig on the altar)***); but he (***the little horn***) shall be broken without hand (***without human effort and activity: The actions of this little horn blasphemed the God of Heaven, and His Sacrifice!***).

We see from secular history that these prophecies line up with events under the reign of Antiochus IV Epiphanies, and occurred during the end of the Old Testament era (175 B.C. - 164 B.C., or about 250 years after the time of Malachi).

Daniel 8:23 through 8:25

The Little Horn Out of the Fourth (4th) World Ruling Kingdom:

Now, there remains the probability that these verses also prophesy, at least in part, about the little horn that will come up out of the fourth (4th) world kingdom (influences touching the world and Jews of Israel); the man of sin at the end of the Church Age (or end of kingdoms on earth ruled of men; referred to as "a time, and times, and half a time").

The Messiah (Jesus) is the key figure that marks the completion of both these "ends." Messiah was born as savior at the end of Old Testament times, but he shall return as conqueror at the end of the Church Age. At that time, the prophecy of Daniel verse 8:25 that says, "he (the little horn) shall also stand up against the Prince of princes," shall be repeated again since Antiochus IV Epiphanies?

It is very difficult to accept that the "Prince of princes" is any one other than Messiah, Jesus. And this prophecy in Daniel verse 8:25 seems to re-state Daniel Chapter 7, verses 9 through 11, concerning the little horn of the fourth (4th) world kingdom.

The scripture also says that he (the little horn) was broken without hand (i.e. he was broken, but not by man's doings). Now, this applies to both little horns!

But the prophesy, "he shall also stand up against the Prince of princes", is usually thought to apply only to the end time man of sin according to (Revelation 11:15 through 11:19, Revelation Chapter 13, Ezekiel Chapter 38 & 39 along with Revelation 16:16, Revelation 19:11 through 19:21, and Zechariah Chapter 14); and not apply at all to Antiochus IV (the little horn of the third (3rd) world kingdom), during the end of the Old Testament era.

And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

Daniel 8:26 and 8:27

The Center Piece of Daniel's Prophecies: Daniel Chapter 9

Daniel is concerned about the length of time Judah has been in captivity since the Babylonian conquest (the destruction of Jerusalem and the Temple). He investigates the prophecies of Jeremiah and determines that the time of their captivity is near its' end, or should be over. Thus, Daniel seeks answers from God in prayer. During this time of prayer and supplication, God not only clears up Daniel's concern about the end of Judah's seventy (70) years of captivity, but He also reveals new prophecies to Daniel

that identify when the Messiah shall come; And the mysteries surrounding his purpose on earth, when he comes.

Among these prophecies, God reveal a timeline of events from the end of the seventy (70) years of Judah's captivity unto the death, burial, and resurrection of Messiah, the LORD Jesus. The timeline is described in seventy (70) weeks of years, where one (1) week represents seven (7) years.

As our study of this Chapter (9) unfolds we shall see that the seventy (70) weeks are consecutive until Messiah is cut off at the 69th and ½-week (or at the crucifixion and resurrection of Jesus). Following this so very important event the LORD establishes and begins to build the body of believers called "The Church."

After the Church Age (not being part of the seventy (70) weeks) ends, or the second (2nd) coming of Jesus, the final ½-week (or 3 ½-years) of Daniel's seventy (70) weeks shall be resumed, and completed. Then the millennial reign of Jesus takes place, followed by the great white throne judgment of God.

Jeremiah's Prophecy -

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy (70) years.

And it shall come to pass, when seventy (70) years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 25:11 and 25:12

For thus saith the LORD, That after seventy (70) years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place (*Judah/ Jerusalem*).

Jeremiah 29:10

Daniel Chapter 9

In verse 9:1 Daniel identifies his present time by stating that it is the first (1st) year of Darius the son of Ahasuerus. This is believed to be the same Darius of Daniel Chapter 6 (about 522 B.C.).

At this time Daniel is believed to be well past eighty (80) years of age. After all, he has been in Babylon seventy (70) plus years, and he was perhaps a teenager (the third (3rd) year of Jehoiakim; Daniel 1:1) when he first came to Babylon as a captivity.

In the first (1st) year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

In the first (1st) year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy (70) years in the desolations of Jerusalem.

Daniel 9:1 and 9:2

In Daniel verses 9:3 through 9:19 Daniel is praying for him self and interceding for the nation about their disobedience and subsequent captivity to Babylon.

It is a delight to read this prayer, because Daniel is so honest, so open, so humble, so unselfish, and so respectful to God in his expressions (i.e., not a whiff of anger!).

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

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

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

As *it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly.

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Then, in verse 9:20 while Daniel was praying the angel Gabriel showed up with answers; not sometime after he finished praying, but while he was speaking.

And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain (***Jerusalem***) of my God;

Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation (***or sacrifice***).

And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

=====

For greater clarity, the reader is encouraged to follow the constructed graphics timeline of events in titled, “Two (2) Nations End: Judah of Israel Remain – Page 21 View 1; Two (2) Nations End: Judah of Israel Remain – Page 21 View 2; Two (2) Nations End: Judah of Israel Remain – Page 21 View 2A; Two (2) Nations End: Judah of Israel Remain – Page 21 View 3, and Two (2) Nations End: Judah of Israel Remain – Page 21 View 4” provided in the “Definitions & Figures” section (beginning on page 61).

Daniel 9:24 ...

Seventy (70) weeks (***or weeks of years, which are; 490 years = 70 x 7***) are determined upon thy people and upon thy holy city (***Jerusalem***), to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (***Messiah, the LORD Jesus with the “Holy Spirit”; Jesus being the “most Holy”, or Atoning Sacrifice of God***).

Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem (***after the Babylonian destruction of 586 B.C.***) unto the Messiah the Prince (***NOT THE MAN OF SIN***) *shall be* seven (7) weeks, and threescore and two weeks (***or 69 weeks, which is 483 years***): the street shall be built again, and the wall, even in troublous times (***about 453 B.C. Ezra commanded the second (2nd) building efforts; thus, (453 B.C. – 483 years = 30 A.D., the 3½ year ministry of Jesus began! The prophets Haggai and Zechariah were involved with the first building efforts during the earlier years (about 539 to 516 B.C.) of the Persian Empire.***).

And after threescore and two weeks (*or 62 weeks, which is 434 years; i.e., the building(s), street(s), and wall(s) fully completed*) shall Messiah be cut off (*or crucified*), but not for himself:
(In my mind this 434 years imply that all rebuilding efforts were done by 400 B.C., or (434 B.C. - 400 B.C. = 34 A.D., the time of the crucifixion of Jesus!))
 and the people of the prince (*or Roman General and army*) that shall come shall destroy the city and the sanctuary (*this is the 70 A.D. destruction of Israel\ Jerusalem about 37 years after the resurrection of Jesus*); and the end thereof *shall be* with a flood (*Israel will not be able to throw off her Roman enemy*), and unto the end of the war (*against Israel throughout the centuries*) desolations are determined (*upon those left of Israel. That desolation is they have no means of accessing God, and the people are scattered: They can not go back because there is no Temple; the Old Testament Covenant was trampled under foot long before Christ's appearing! And they continued to refuse acceptance of Jesus as Messiah, the only Covenant now available!*).

Note:

And so, because Jesus is rejected of Israel, the timeline of Daniel's seventy (70) weeks is suspended at (the 69th and ½ weeks) when Jesus was cutoff (*crucified*) in the middle of the final week. Then three (3) days later the resurrection of Jesus; Messiah (*also refer to Daniel 9:27*).

But the Church Age (not being part of the 70 weeks) also commenced here, and is continued unto this day of post resurrection of Jesus the savior! This period of Church Age teaches the sacrificial atonement unto the LORD God for whosoever (*Jew or Gentile*) will believe the Gospel and follow Jesus; expecting the resurrection (regeneration, Born Again) of saints, or the rapture. Amen!

The remaining one-half (1/2) week of the seventy (70) (*after the rapture*) are the days Christ Jesus shall fulfill with the Jews\ remnant of Israel when He appears the second (2) and final time to recover them! This shall be the season of Revelation's Tribulation ...

Daniel Verse 9:24 says there is a time period remaining in which God will work out promises and prophecy that were made to Israel, then he will bring in everlasting righteousness.

During this time period, (which is now known to be seventy (70) weeks of years; one week representing seven (7) years, for a total of 490 years); the following things shall be accomplished:

(a) - *There will be an end of transgression (grace is now available through Jesus Christ for forgiveness of sin. God accepts the sacrifice of Jesus as paying the sin debt for anyone that will come to him confessing Jesus as savior).*

(b) - *There will be an end of sins (Jesus died for the sins of man, but the time of God's judgment will end sin whether everyone has accepted Jesus or not).*

(c) - *Reconciliation for iniquity will be made (men will be reconciled to God).*

(d) - *The most Holy will be anointed (This happened in John 1:29 through 1:32; Matthew 3:13 through 3:17; Mark 1:9 through 1:11, and Luke 3:21 through 3:22). God the Father anointed or filled Jesus with the Holy Spirit).*

- (e) - The vision and prophecy will be fulfilled (This particular vision and prophecy, "the 70 weeks" will be fulfilled, and all the promises God has made by his prophets and word will come to pass).*
- (f) - Everlasting righteousness shall be established (The kingdom of God will prevail on earth).*

Daniel 9:27 ...

And he (*Messiah/ Jesus; not the man of sin!; the subject of the previous verses is about Messiah, not the man of sin!*) shall confirm the covenant with many for one (1) week (or 7 years): and in the midst of the week *[or after one half week (three and one half (3 1/2) years) of ministry]* he (*Jesus*) shall cause the (*animal*) sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it (animal sacrifice)* desolate, even until the consummation (*which is at the time of the second coming (or 2nd appearing) of Jesus*)), and that determined (*or the sacrifice of Jesus/ Messiah*) shall be poured upon (*or put in place of*) the desolate (*animal sacrifice*).

Daniel 9:24 through 9:27

Then Daniel Chapters 10 through Chapter 11 proceeds to prophecy, in more details, the events that shall come to pass during the 70 weeks that are determined upon Israel, except for that final one-half (1/2) week of the seventy (70) weeks; which shall not be fulfilled until the second (2nd) appearing of Jesus to recover Israel (see Isaiah 11:11)! It is Daniel Chapter 12 that prophecies of the events that shall come to pass in the final one-half (1/2) week of the seventy (70) weeks. And the New Testament Book of Revelation expands with greater details upon these "end time" events! Additional, and more in depth prophetic details of the seventy (70) weeks were given in Daniel Chapters 7 and 8, as the four (4) beasts described of Daniel shall be manifest along the timeline of the seventy (70) weeks!

Therefore, we see the LORD God has not left us without knowledge of what to expect at any time!

=====

Ezra Commanded the Second Phase of Judah's Restoration

Continue to refer to the graphics timeline of events in titled, "Two (2) Nations End: Judah of Israel Remain – Page 21 View 1; Two (2) Nations End: Judah of Israel Remain – Page 21 View 2; Two (2) Nations End: Judah of Israel Remain – Page 21 View 2A; Two (2) Nations End: Judah of Israel Remain – Page 21 View 3, and Two (2) Nations End: Judah of Israel Remain – Page 21 View 4" provided in the "Definitions & Figures" section (beginning on page 61).

The Book of Ezra begins with verification that the prophecy of Isaiah 44:24 through 45:25 concerning Cyrus the Great (or Cyrus II) had indeed come to pass. The LORD

God used Isaiah the prophet to instruct Cyrus that he was to command rebuilding of Judah of Israel when He (the LORD) had subdued nations before him (Cyrus). The prophetic writings of Isaiah ceased about the time of king Hezekiah's reign over Judah ended, which was around (700 B.C.). Then, close to 150 years later Cyrus the Great began ruling the Medo-Persian Empire, and he commanded that Judah of Israel must be built again in the year 539 B.C.; and it was the first (1st) year of his reign over Babylon.

One of the names Ezra 2:2 lists as having returned from exile along with Zerubbabel and others is Mordecai. But we have no proof whether this individual is the same Mordecai as was revealed in the Book of Esther. However, it could very well have been the same individual according to the timeline established in our studies!

And so, we see in Ezra Chapters 1 through 6 a detailed accounting of the rebuilding efforts for Judah of Israel. Ezra's participation in the rebuilding of Judah came about sixty (60) years after the temple dedication and Zerubbabel's group (about 518\ 516 B.C.). Thus, the contributions of Ezra to the rebuilding of Judah came during the reign of Artaxerxes I, king of Persia (465 to 425 B.C.), as described in Ezra Chapters 7 through 10.

Ezra Chapter 1

Cyrus the Great orders the return of temple vessels and holy things taken by Nebuchadnezzar and the Babylonian destruction of Judah.

Now in the first (1st) year (539 B.C.) of Cyrus king of Persia (*ruled over Babylon*), that the word of the LORD by the mouth of Jeremiah might be fulfilled (*see Jeremiah Chapter 25:1 through 25:12*), the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

Who *is there* among you of all his people (*Israel*)? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

And whosoever remaineth in any place where he sojourneth (*or currently live, abide, located*), let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

Cyrus Returned Temple Vessels and Artifacts That Had Been Taken by Nebuchadnezzar

Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods (*idols*);
 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.
 And this *is* the number of them: thirty (**30**) chargers of gold, a thousand (**1000**) chargers of silver, nine and twenty (**29**) knives,
 Thirty (**30**) basons of gold, silver basons of a second (*2nd*) *sort* four hundred and ten (**410**), *and* other vessels a thousand (**1000**).
 All the vessels of gold and of silver *were* five thousand and four hundred (**5400**). All *these* did Sheshbazzar bring up with *them* of the captivity that were brought up from Babylon unto Jerusalem.

Ezra 1:1 through 1:11

Nehemiah, the Third Exile to Command a Building Effort for Judah

Continue to refer to the graphics timeline of events in titled, “Two (2) Nations End: Judah of Israel Remain – Page 21 View 1; Two (2) Nations End: Judah of Israel Remain – Page 21 View 2; Two (2) Nations End: Judah of Israel Remain – Page 21 View 2A; Two (2) Nations End: Judah of Israel Remain – Page 21 View 3, and Two (2) Nations End: Judah of Israel Remain – Page 21 View 4” provided in the “Definitions & Figures” section (beginning on page 61).

Some secular history references put the time of the Book(s) of Ezra and Nehemiah to include, “**457 through 432 B.C.**”, which is during the time of the reign of, “**Artaxerxes I; 465 through 425 B.C.**”.

And the last Persian King Daniel the prophet speaks of in his writings is, “**Darius I; 522 through 486 B.C.**”. Therefore, we can surmise the following:

Since the time of Daniel’s Babylonian captivity began about, “**605 B.C., when he was a teenager**”; Daniel’s writings ended about the time of the Temple dedication in **516 B.C., or maybe a bit before that time?**

Base on this information, we can further surmise that the writings of Daniel and the writings of Nehemiah and Ezra are separated by at least, **(516 B.C. minus 457 B.C. equal 59 to 60 years)**.

In **516 B.C.**, Daniel would have been **(605 minus 516 B.C., equal 89 plus his teenage years, old; or (89 plus 13 equal 102 years) to (89 plus 19 equal 108 years)**. But we have no sure record of when Daniel died!

We see in the “70 weeks” prophecy of **Daniel Chapter 9**: When the Nation of Israel should have expect the appearing of Messiah (**Jesus**); what His fate would be; and the trailing events that shall come to pass in the final days of those 70 weeks (**7 years per 1 week, or 490 years, total**)!

Our analysis for this prophecy of Daniel, as it touches the Books of Ezra and Nehemiah is this:

Daniel 9:25 and 9:26 - Know therefore and understand, *that* from the going forth of the commandment (*refers to the days of Ezra Chapter 6 and 7; which is about 453 B.C.*) to restore and to build Jerusalem (*after the Babylonian destruction of 586 B.C.*) unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks (*69 weeks, or 483 years*); (*453 B.C. minus 483 B.C., equals “- 30” or 30 A.D.*): the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks (*62 weeks, or 434 years*); (*or after the streets and wall are completed, about the years 400 B.C. during the reign of Darius II*) shall Messiah be cut off (*or put to death; crucified*), but not for himself: and the people of the prince (*or Roman General with his armies*) that shall come shall destroy the city and the sanctuary (*or Temple*); and the end thereof *shall be* with a flood (*Israel will not be able to throw off her Roman enemy, and she is destroyed in 70 A.D.!*), and unto the end of the war (*against Israel throughout the centuries*) desolations are determined (*upon Israel. The desolations are they have no means of accessing God (i.e., the temple building no longer exists, they rejected Jesus, and the people are scattered throughout the nations of the world until 1948 A.D.?!).*

As we previously stated, some secular history references put the time of the Book(s) of Ezra and Nehemiah at, **“457 through 432 B.C.”**, which is during the time of the reign of, **“Artaxerxes I; 465 through 425 B.C.”**.

Thus, we see according to *Ezra 7:6, 7:7, and 7:8* that Ezra was commissioned to conduct rebuilding efforts at Judah by king *Artaxerxes I* in the *seventh year* of his reign over the Persian Empire, while *Nehemiah 1:1, 2:1, 5:14, and 13:6* shows that Nehemiah was commissioned to restore the walls (*primarily?*) of Judah, after king *Artaxerxes I twentieth (20) year unto his thirty second (32nd) year (or from 445 B.C. unto 433/ 434 B.C.)*.

So then Ezra commanded the rebuilding effort for a time beginning (*465 minus 7 years equal 458 B.C.*) and his efforts continued *through 453 B.C., and probably beyond!*

Thus, according to *Daniel 9:25*, *483 years later would be about 30 A.D.*; the beginning of the *3 ½ year* ministry of Jesus! (Refer to the paragraph, **“Daniel’s Seventy (70) Weeks”** in the **“Definitions & Figures”** section).

Also, let us not fail to recognize that the last rebuilding effort Nehemiah commanded (*the thirty second (32nd) year of Artaxerxes I; or 433/ 434 B.C.*), as identified in our previous paragraphs above, points to the appearing of Jesus at His birth (*4 to 6 B.C.; not zero B.C.*)! Of course we today have the historic record to help figure this out, which is an advantage those that lived at the time did not have!

Today we realize **Calendar correction** for the *birth of Jesus* was done because *Jesus was born during the final lifetime years of Herod the Great*. And based on secular history **King Herod the Great** died *4 to 6 B.C.*

Thus, the reasoning for **Calendar correction** is that scripture shows **Herod** was responsible for a great many hardships during the early years of Jesus. Therefore, Jesus could not have been born *zero (0) B.C.*, according to the first keepers of the Calendar! (Refer again to the paragraph, **“Daniel’s Seventy (70) Weeks”** in the **“Definitions & Figures”** section).

Now we know it is factual that Jesus was crucified **3 ½ years** after He began his ministry, which **(His ministry)** was suppose to have continued for 1 week **(or 7 years)**, according to **Daniel 9:27** (And he **(Messiah/ Jesus; not the man of sin; the subject of the previous verses in Daniel is about Messiah; not the man of sin!)** shall confirm the covenant with many for one **(1)** week: and in the midst of the week **[or after one half week (three and one half years) of ministry]** he **(Jesus)** shall cause the **(animal)** sacrifice and the oblation to cease ...).

Therefore, again, according to **Daniel 9:25 and 9:26** (the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks **(62 weeks, or 434 years; (after the streets and walls are completed)** shall Messiah be cut off **(or put to death; crucified)**, but not for himself ...). We may also express this last thought in the question as follows:

(434 years prior to the crucifixion of Jesus the Christ - Who was king of the Persian Empire? Well, secular history references indicate that it was the end of the reign of Darius II; 423 through 404 B.C., and beginning the reign of Artaxerxes II; 404 through 359 B.C.). Thus, final streets and wall reconstruction would have been completed **(400 B.C. minus 434 years equals “-34” or 34 A.D.)** just about the time of “crucifixion, burial, and resurrection” of Jesus!

Hopefully, the main point of revelation being established here is that the prophecy of **Daniel Chapter 9** has verification in the Book(s) of Ezra and Nehemiah long before the events of Jesus’ appearing, ministry, death, burial and resurrection. And although Ezra and Nehemiah may not have done final work on the wall **434 years** before **“Messiah was cut off”**, which is the crucifixion of Jesus; **they (these dedicated men of God) commanded all final rebuilding in their day.** And, as a result we can see fulfilling prophecy of Jesus in the Gospels and New Testament texts, as they **(the Gospels and New Testament)** relate to these and other Old Testament Prophecies!

Daniel Adds More Details to His Previous Prophecies

In our continuing effort of this study, Daniel Chapters 10, 11, and 12 are investigated. Once again we see Daniel in Chapter 10 seeking God for answers concerning the future and fate of the Jewish people. The answers Daniel received from God are what Daniel Chapters 11 and 12 is all about. And those answers are prophecies of events that shall come about in the world, unto the end of the world ruled by men.

As in Daniel Chapter 9, Medo-Persia (the 2nd World Empire) continues to be the dominant world power. Apparently Darius the Median ruled many of the vast Empire's provinces, before Cyrus the Great (Cyrus II).

In Daniel Chapter 9 we saw Darius ruling over Babylon; but now in Chapter 10 we see that Cyrus the Great is ruling.

A great many of the prophecies God revealed to Daniel in Chapter 11 are, to us today, recorded history from the third (3rd) World Empire, began by Alexander the Great. Therefore it would help us to more easily understand Daniel Chapter 11 if we briefly looked at that history. For that reason, the article in title, "Alexander the Great; World Empire Three" is provided in the, "Definitions & Figures" section, as historical background.

Daniel Chapter 12 continues the prophecies of Daniel Chapter 11, and extends unto the time of the "end of kingdoms ruled by men," when the "man of sin" shall come to power as a world ruler (Revelation Chapter 13).

Daniel Chapter 10

Daniel had been seeking God in prayer and fasting concerning the fate of his people (Daniel verses 10:12 and 10:14). Then a heavenly being, which Daniel identified in verse 10:16 as, "one like the similitude of the sons of men", came with answers for Daniel. And it is through these answers of prophecy in Chapters 11 and 12 that we see God's response to Daniel's request in Chapter 10, verses 2 through 4.

In several verses Daniel explains what happened within himself as a result of his encounter with the, "one like the similitude of the sons of men."

The first (1st) verse of Chapter 10 identifies the present time of Daniel. It was the third (3rd) year of King Cyrus' rule over Babylon.

It has been presumed that Darius of Median and Cyrus of Persia agreed upon terms whereby they took turns ruling over certain provinces in their jointly managed, vast empire (Medo-Persia; the 2nd World Empire). But the real story is that Cyrus took control of the Empire militarily!

Thus, in Daniel Chapters 9 and 6 we see that Darius had ruler over Babylon.

*In the third (3rd) year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long (or far into the future): and he understood the thing, and had understanding of the vision.*

In those days I Daniel was mourning (fasting and praying) three (3) full weeks.

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three (3) whole weeks were fulfilled.

And in the four and twentieth (24th) day of the first (1st) month, as I was by the side of the great river, which *is* Hiddekel;
Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:
His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

Daniel 10:1 through 10:6

In Chapter 9 Daniel identified Gabriel as the one who brought him information from God. But on this occasion he did not say the name of the heavenly one that brought the prophecies that are revealed in this Daniel Chapter (10), Chapter 11, and Chapter 12. However, the description Daniel gives implies that it was the manifestation of the Son Of God; the very same who was manifested as Jesus Christ, the Messiah. A similar description is given of Christ Jesus in Revelation 1:10 through 1:18 when he appeared to John on the Isle of Patmos.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

This scripture alerts us to the fact that Daniel was not hallucinating, because others heard what was happening, but didn't see anything.

Daniel 10:7

Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands.

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Then said he unto me, Fear not, Daniel: for from the first (1st) day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

But the prince of the kingdom of Persia withstood me one and twenty (21) days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

(Satanic powers over Persia).

In this scripture, the expression, "and I remained there with the kings of Persia" is puzzling. How could he remain there with the kings of Persia and be with Daniel also. I believe this is another indication that the one speaking with Daniel is the Son Of God. Michael is not battling the kings of Persia in his own authority and power, but in that of the Son of Man just as Jesus referred to himself on occasion. This scripture also suggests that there is an earthly authority (man) ruling nations, and there are also "non-earthly, God opposing" powers influencing the rule of man.

Daniel 10:8 through 10:13

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 (***In other words the vision is not for the immediate future of Daniel's day, but long after. And the key thought here is the understanding given Daniel is, "what shall befall thy people". It seems some Bible investigators seeking to discredit scripture, tend to desire to have this information apply to folks of some other origin. But it is clearly stated that this is about Daniel's people; Judah of Israel.***

And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

Daniel is saying, by seeing your presence before me, I have no strength. Daniel's flesh is seriously incapacitated by the presence and glory from God.

For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

Daniel 10:14 through 10:19

These next verses (10:20 and 10:21) prepare for the revealing of the prophecies of Daniel Chapters 11 and 12. In verse 10:20 we see the will of God for the prince of Grecia (Greece) to come to power. This will be the third (3rd) World Empire. It is the purpose for returning to fight with the prince of Persia. The hand of God makes the way for the next earthly, world ruler (Alexander the Great).

By his power and authority the, "one like the similitude of the sons of men" will return to fight with the prince of Persia. In verse 10:21 Daniel is told that the information he is about to be given is not known to anyone but God and Michael. And it is stated that this information is already in the scripture of truth (i.e., Prophetic and sure to come to pass).

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Daniel 10:20 through 10:21

Daniel Completes His Prophecy on the Third World Kingdom

Daniel Chapter 11

Daniel's encounter of Chapter 10 with, "one like the similitude of the sons of men" continues here. And as a result the prophecies of this Chapter (11) are revealed. The course of future world events, and the demands that would be brought upon Daniels people as touching these events, are described. It is made known to Daniel that these prophetic events would stretch many years into the future. And we today know that they would even include events that will be occurring during the "end time," as described in The Book of Revelation.

As we study the first four verses of this Chapter remember to refer to the background article in the, "Definitions & Figures" section with the title, "Alexander the Great; World Empire Three".

Also I (*the heavenly one speaking to Daniel*) in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him (*Darius I*).

The incarnate Son Of God, the heavenly one speaking to Daniel, whom Daniel encountered in Chapter 10, is saying; I also made it possible for Darius to rule over Babylon.

Daniel 11:1

And now will I shew thee (*Daniel*) the truth. Behold, there shall stand up yet three (3) kings in Persia; and the fourth (4th) shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia (*Greece*).

Historically, we see minor conflicts between Greece and the Persian Empire until Xerxes I (Ahasuerus 485 through 465 B.C., thought (by many Bible teachers) to be the Biblical Ahasuerus of Esther); at that time Persia attacked Greece. But Persia was unsuccessful, and hostilities between them escalate and continue for years. Then Alexander of Macedonia came to power after his father is assonated in 336 B.C.

Daniel 11:2

And a mighty king (*Alexander the Great*) shall stand up, that shall rule with great dominion, and do according to his will.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four (4) winds of heaven; and not to his posterity (*descendants*), nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those (*and even those four (4) divided kingdoms after Alexander shall be replaced*).

Daniel 11:3 and 11:4

Now would be a good time to read the article in title, "Alexander the Great; World Empire Three" in the "Definitions & Figures" section!

I am persuaded that the ruler described in Daniel verses, 11:3 and 11:4 cannot be anyone else in human history except Alexander the Great. If you are not yet convinced, read the article again.

Remember, these things are historical facts for us today, but when God told Daniel of them, and he wrote of them (approximately 600 to 510 B.C., or about the span of Daniel's prophetic writings), they were future events to Daniel.

From their very beginnings, the Ptolemy Dynasty in the south and the Seleucid Dynasty in the north (see our article, "Alexander the Great; World Empire Three"); made war and conflict between themselves a continuing and ongoing activity. The Ptolemy Dynasty consisted of Egypt in the south, and the Seleucid Dynasty consisted of Syria, Macedonia, and other Mediterranean states in the north.

The Dynasties: Ptolemy (the South) and Seleucid (the North)

The Attempt to Reconcile:

During one era of their struggles among them, there was an attempt by the ruling parties (Ptolemy II, 285 through 246 B.C., in the south and Antiochus II, 261 through 247 B.C., in the north) to resolve their differences.

Part of the solution they agreed upon was that Ptolemy II's daughter, Berenice, was given in marriage to Antiochus II, thus uniting the two (2) empires/ dynasties. However, shortly after their agreement both Ptolemy II and Antiochus II died, about the same time.

When their respective ruling successors (Ptolemy III in the south and Seleucus II in the north) came to power, war broke out between the two (2) dynasties again. The cause was Laodice, (half-sister, and also other wife of "now deceased" Antiochus II) wanted her son to inherit the Seleucid (northern) throne, rather than the recent born son of Berenice. Therefore, Leodice killed (or sponsored the death of) Berenice and her infant son. The Ptolemies of the southern kingdom were totally outraged and the south and north was at war again. I believe this particular war (or series of wars) in secular recorded history is sometimes referred to as the "Laodicean War(s)?" The Ptolemies gained the advantage and were able to capture a large part of the Seleucid Empire, including Syria, before local problems caused Ptolemy III to return home to Egypt (the south). With Ptolemy III no longer on the battlefield, Seleucus II managed to recapture much of his territory (in the north) that was taken. He also tried to capture control of Palestine (land of Israel), but was not successful. Peace was finally declared around 240 B.C.

Daniel correctly prophesied and recorded these events about 230 years earlier in verses 11:5 through 11:9.

And the king of the south (*Ptolemy I, 323 through 285 B.C.*) shall be strong, and *one* of his princes (*successor, or Ptolemy II*); and he (*Ptolemy II*) shall be strong above him (*Antiochus II in the north*), and have dominion; his (*Ptolemy II*) dominion *shall be* a great dominion.

And in the end of years (*end of years of their reign*) they shall join themselves together; for the king's daughter (*Ptolemy II's daughter, Berenice*) of the south shall come to the king of the north (*Antiochus II*) to make an agreement: but she shall not retain the power of the arm (*ruling authority*); neither shall he (*Antiochus II*) stand, nor his

arm: but she shall be given up, and they that brought her, and he (*Ptolemy II*) that begat her, and he that strengthened her in *these* times.

Remember that both Ptolemy II and Antiochus II died about the same time.

But out of a branch of her roots (*family*) shall *one* stand up in his estate (*Ptolemy III, perhaps Berenice's brother*), which shall come with an army, and shall enter into the fortress of the king of the north (*Seleucus II*), and shall deal against them, and shall prevail:

And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he (*Ptolemy III, 246 through 221 B.C.*) shall continue *more* years than the king (*Seleucus II, 247 through 226 B.C.*) of the north.

So the king of the south (*Ptolemy III*) shall come into *his* kingdom, and shall return into his (*Seleucus II*) own land.

Daniel 11:5 through 11:9

=====

This brings us to Daniel's prophecies beginning in verse 11:10, and continuing through 11:20, concerning the next generations of ruling figures over these two (north and south) dynasties.

We see from secular history that two sons of Seleucus II ruled after him. Seleucus III, who ruled for three years (226 through 223 B.C.) and was murdered. He was succeeded by his younger brother (Antiochus III, 223 through 187 B.C.) who became known as "Antiochus the Great". It was under the reign of this king that control over Palestine (Israel) shifted from the Ptolemy Dynasty (Egypt, the south), after 100 years, to the Seleucid Dynasty in the north.

Also during this time in history, Rome, not yet World Empire four (4), had become a significant power among nations on the world stage, and greatly influenced the behavior of those territories round about her.

The Results of Two Major South and North Battles

Two major battles are recorded in history between Antiochus III and the Ptolemy Dynasty. The Battle of Raphia (217 B.C.), and the Battle of Panium (200 B.C.). Ptolemy IV was ruling the south at the time of the Battle of Raphia and Ptolemy V at the time of the Battle of Panium.

Even though Antiochus III had the greater forces at the Battle of Raphia, Egypt gained the military victory. But the victory did not translate into the additional benefit for Egypt (the south) as the Ptolemy Dynasty expected.

Later in the second (2nd) battle (Battle of Panium) Antiochus III was victorious, and it was a very important victory for the north. Antiochus III regained territory that Egypt (the south) had taken earlier by Ptolemy III. And in this battle the north (Antiochus

III) gained complete control of Palestine (Judah of Israel), which had been a territory of the Ptolemies (Egypt) since the beginning of the two (2) Dynasties.

Peace was confirmed by the marriage of Ptolemy V to Princess Cleopatra I (not the Cleopatra of Rome's Julius Caesar and Mark Anthony; she came about 120 years later, and was Cleopatra VII). This Cleopatra I was the daughter of Antiochus III.

Ambitious to expand his territory even further, Antiochus III then invaded the Greek Isles. But Rome also having a "say so" about the activities in the region stopped him; by going to battle against him and defeating him, on two (2) occasions. Then as punishment, and to keep Antiochus III under control the Romans forced him to pay large sums of money (tribute) by taking his youngest son hostage for twelve (12) years. This youngest son later became ruler of the Seleucid Empire under the name of Antiochus IV, Epiphanies.

Antiochus III having been forced to pay Rome tribute money, attempted to squeeze it from Israel, specifically from temple treasuries. This resulted in riots, and Antiochus III reportedly died from choking on food during one of these riots. While he may have been considered a fair ruler in the beginning of his reign, compared to his predecessors, his raids on temple treasuries resulted in unfavorable opinions of him in history.

These are the events Daniel is prophesying about in verses 11:10 through 19. Let's review those verses and note the similarities with this secular history record.

But his sons (*Seleucus II sons*) shall be stirred up (*became angry*), and shall assemble a multitude of great (*military*) forces: and *one* (*one of his sons, Antiochus III*) shall certainly come, and overflow, and pass through: then shall he (*Antiochus III*) return, and be stirred up (*became angry*), *even* to his fortress.

After Antiochus III was chastised by Rome and forced to pay tribute for his attack upon the Greek Isles, he returned home and raided temple treasuries for funds to pay the Romans tribute. Thus the statement, "and he was stirred up, even to his fortress."

Daniel 11:10

Verses 11:11 and 11:12 are Daniel's description of the Battle of Raphia in 217 B.C., as outlined in the sub-paragraph, "Two Major Battles." above.

And the king of the south (*Ptolemy IV*) shall be moved with choler (*anger*), and shall come forth and fight with him (*Antiochus III*), *even* with the king of the north: and he (*king of the north, Antiochus III*) shall set forth a great multitude; but the multitude shall be given into his (*king of the south, Ptolemy IV*) hand.

And when he (*king of the south*) hath taken away the multitude (*or defeated the army of the north*), his heart shall be lifted up; and he shall cast down *many* ten thousands (*10, 000's*): but he shall not be strengthened *by it*.

(Ptolemy IV's victory did not translate into the great benefit he wanted for Egypt, the south)

Daniel 11:11 and 11:12

For *(or because)* the king of the north (*Antiochus III*) shall return, and shall set forth a multitude greater than the former *(against the south)*, and shall certainly come after certain years with a great army and with much riches.

This is the Battle of Panium in 200 B.C., which Antiochus III was victorious; taking control of territories that the Ptolemies had seized from the north in the previous battle. And for the first time, the north gained control of the territory of Israel from the Ptolemy Dynasty.

Daniel 11:13

And in those times there shall many *(a multitude of soldiers, greater than the former, as stated in verse 11:13)* stand up against the king of the south (*Ptolemy V*): also the robbers of thy people shall exalt themselves to establish the vision *(and prophecy)*; but they shall fall.

At this present time of Daniel's prophecies Babylon had conquered Judah of Israel, carried off her citizens and national treasures; then in turn, they themselves (Babylon) had become subdued, conquered, and swallowed up by the mighty Medo-Persian Empire. And even further along on the timeline of Daniel's prophecy of empire's coming to power; the Persian Empire fell to the next world power (Alexander the Great).

Then we see almost constant wars back and forth between those that gained rule over what remained of Alexander's empire. So Daniel declares by prophecy in this verse (11:14), "also the robbers of thy people shall exalt themselves to establish the vision: but they shall fall". Thus, all these nations that were robbers of Israel exalted themselves, and the vision (Daniel's prophecy) is established.

Daniel 11, verse 14 agrees quite convincingly with historical accounts, as we know them, historically in our time today.

Daniel 11:14

In verses 11:15 through 11:17 Daniel continues revealing the outcome of the conflict (Battle of Panium) between the north (Antiochus III) and the south (Ptolemy V), which he began describing in verse 11:13.

It is during the time of this conflict that Israel is brought under control of the north after having being a territory of the south for 100 years.

After the Battle of Panium, the south (Ptolemy V) is dominated by the north (Antiochus III); And to promote his continued influence over the south Antiochus III gave his daughter (Princess Cleopatra I) in marriage to Ptolemy V. But Princess Cleopatra apparently desiring to have power of her own did not behave according to her father, Antiochus' wishes; which were to promote the desired agenda of Antiochus III, in the south, as the wife of Ptolemy V.

When Alexander the Great conquered Persia (the 2nd world Empire) and began the "3rd World Empire", he brought Greek culture and ideals to the world. Historians identify this exposure of Greek culture to other nations as "Hellenization". This influence converted many Jews; that they adopted the behavior/ ways of the Greeks (worshipping Greek gods; i.e. idol worship, etc ...). Some Jews that resided in places outside of the Jewish homeland behaved like Greeks and encouraged fellow Jews to embrace the ways of the Greeks. And there were also Jews in the homeland (including

leaders) that were converted to the Greek way of life, to the point of opposing their "devout" Jewish brothers that remained dedicated to the God of their fathers. So, when these next verses speak of "his chosen people" and "upright ones with him", these are Jews in support of their new founded Greek cultured leader in the south (Ptolemy V) and in the north, Antiochus III.

So the king of the north (*Antiochus III*) shall come, and cast up a mount (*Antiochus III erected a monument to himself, and declared himself deity*), and take the most fenced cities: and the arms (*authority, military power*) of the south (*Ptolemy V*) shall not withstand, neither his chosen people (*Jews loyal to Ptolemy V*), neither *shall there be any* strength to withstand (*the north, Antiochus III*).

But he (*Antiochus III*) that cometh against him (*Ptolemy V*) shall do according to his own will, and none shall stand before him (*Antiochus III*): and he shall stand in the glorious land (*Israel*), which by his hand shall be consumed.

He (*Antiochus III*) shall also set his face to enter with the strength of his whole kingdom (*into the south*), and upright ones (*Jewish supporters of Antiochus III*) with him; thus shall he do: and he (*Antiochus III*) shall give him the daughter of women (*Princess Cleopatra I*), corrupting her (*making her a tool for his cause*): but she shall not stand *on his side*, neither be for him.

Daniel 11:15 through 11:17

After gaining dominance over Ptolemy V (the south) and taking control of the land of Israel, Antiochus III desired to expand his power into other territories, and proceeded to invade the Greek Isles. However, this upset the Roman Empire, who came against Antiochus III and defeated him on two occasions. Then as punishment and to also control Antiochus III's behavior, Rome imposed stiff yearly fines/ tribute upon him, in addition to taking one of his younger sons, (Antiochus IV Epiphanies) hostage for twelve (12) years. The tributes were so costly that Antiochus resorted to raiding temple treasuries back home, in the north. It is during one of these raids, according to recorded history, that Antiochus III died (187 B.C.); the result of choking on food. These are the occurrences Daniel wrote of in verses 11:18 and 11:19.

After this shall he turn his face unto the (*Greek*) isles, and shall take many: but a prince (*Roman General*) 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.

The deal Rome offered Antiochus III was that, if he accepted their imposed conditions, Rome would not attack. Thus, in a common saying, Antiochus III took the deal, and went home with his tail between his legs.

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

This is where Antiochus III returned home and raided temple treasuries, especially the bountiful Jewish Temple, to make payment to the Romans. He died during one of these raids.

Daniel 11:18 and 11:19

Seleucus IV Reign after His Father Antiochus III

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.

This scripture (Daniel verse 11:20) summarizes the events surrounding the ruler that came after Antiochus III, who was his son, Seleucus IV.

The first half of verse 11:20 is about Seleucus IV, who gained the throne legally; and the last half is about the pretender to the throne, Heliodorus, Seleucus IV's chief minister, who murdered Seleucus IV in an attempt to seize the throne.

Let me explain: Recorded history show that Seleucus IV succeeded his father (Antiochus III); and that he taxed the people heavily in order to pay Rome's yearly tribute. He ruled about 12 years (187 through 175 B.C.), and then was assinated by his chief minister (Heliodorus) in an effort to take the throne. But within a few days, Heliodorus himself was murdered, and Seleucus IV's younger brother (Antiochus IV Epiphanies), who had been the hostage of Rome twelve (12) years, took the throne. Thus, we see that Daniel's prophecy in verse 11:20 describe the circumstances of the events surrounding the end of the rule of Seleucus IV.

Daniel 11:20

=====

Antiochus IV Epiphanies Reigned after His Brother Seleucus IV

The second (2nd) son of Antiochus III: Antiochus IV Epiphanies, a man of sin, the little horn out of the third world kingdom that was began by Alexander the Great (Daniel 11:21 through 11:36):

The prophecies of Daniel unto this point in Chapter 11 have been verifiable, at least in part, by secular history. But during the course of Daniel revealing prophecies about this next ruler, in the north (Antiochus IV Epiphanies, the little horn out of Alexander's empire), we find that historical verification becomes scarce, and then disappears entirely.

The initial prophecies that Daniel gives, relating to Antiochus IV Epiphanies, beginning in verse 11:21 below, can be compared with secular history. However, the nearer our reading gets to the end of Chapter 11, the less verifiable the events become with secular recorded history.

I am persuaded the reason for this is that Daniel began prophesying about Antiochus IV Epiphanies, and ends his prophecies in this Chapter (11) about the man of sin, as seen in the Book of Revelation Chapter 13 and 17:7 through 17:11, (which is the little horn out of the fourth (4th) world kingdom).

Thus, some of Daniel's prophecies in this Chapter (11) have not yet occurred. And in addition, Daniel is prophesying about two (2) different times in history and two (2) different men. But these individuals are of like character; they both are, as said by Daniel in Chapter 11 verse 21, vile persons. Therefore, where these prophecies apply to both of these men, or "little horns" the prophecies can be viewed as "dual prophecies."

The man of sin becomes a leader of nations, manipulating world affairs, fulfilling the role of the beast (Revelation 17:11).

In his time Antiochus IV Epiphanies can be described as doing similar, and on occasions, exactly the same kind of deeds as the man of sin in his time (the end time of the Book of Revelation).

Upon ending Daniel Chapter 11 at verse 45, a complete cross over has taken place; from referring to Antiochus IV Epiphanies and his time to that of referring to the man of sin during the time of the end of man's rule of kingdoms on earth.

We see in Revelation Chapter 13; those attributes of the man of sin. And Revelation 17:7 through 17:11 identifies him as the leader of nations that shall fulfill the role of the beast.

Daniel Chapter 8 verses 9 through 27 speak similar prophecies about this end time ruler, as we see in this Chapter (11). Some of those prophecies of Chapter 8 also describe Antiochus IV Epiphanies, and those prophecies too, can be seen as "dual prophecies" where they apply to both little horns from the third (3rd) and (4th) world ruling kingdoms.

A very important historical piece of information about Antiochus IV Epiphanies is that he was convinced that Greek culture and beliefs were the most perfect way for every civilization to behave. Because of this conviction, it is said that he purposed to replace Judaism with Greek ideals and culture (or Hellenism). He thought that Jewish worship of one god was out of date and backward.

But, perhaps this account of him is intended to provide an explanation of his vile behavior toward the Jewish people? I believe it is too kind of an explanation about him, considering the things he did against the Jewish people and the God of heaven. Daniel correctly described him as a, "vile person".

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

Shortly before being assassinated by his chief minister, Heliodorus, Seleucus IV (first son of Antiochus III) secured the release of his younger brother, Antiochus IV Epiphanies, who had been a political hostage in Rome, as we talked about earlier in relationship to Daniel verse 11:18, 11:19 and 11:20. Antiochus IV Epiphanies avenged his brother Seleucus IV, and claimed the throne for himself over the rightful heir, Demetrius, his nephew and son of Seleucus IV.

Daniel 11:21

After Antiochus IV Epiphanies came to power he was offended that the High Priest in Jerusalem was not receptive to Greek culture and beliefs. Therefore, he removed the current High priest and sold the position to another Jewish priest, who had taken a Greek name, and embraced Greek culture and ideals.

No other ruler before Antiochus IV Epiphanies had done such a thing. In fact earlier rulers allowed Israel to practice Judaism as they saw fit without interfering.

Most of the Jewish population was outraged, but some were pleased and supported the new High Priest that pleased Antiochus IV.

This was the beginning of Israel's woes, because as we will see later, conditions became worse for those that remained committed to God, until the cleansing and rededication of the Temple in 165 B.C.

This new High Priest was the brother of the rightful priest that Antiochus IV removed. So we see in verses 11:22 and 11:23 Daniel's prophecy relating to these events.

And with the arms of a flood shall they (Israel) be overflowed from before him, and shall be broken; yea, also the prince of the covenant (or the High Priest).

At this point, the new High Priest, the betrayer of the covenant, is now in league with Antiochus IV Epiphanies over the people of Israel. And those Jews that had like attitudes about Greek practices as the new High Priest were in serious opposition to those that remained committed to Judaism.

Later Antiochus IV Epiphanies replaced the new High Priest with another betrayer of the covenant, on the promise that he would pay even more for the position of High Priest.

In order to gain greater favor from Antiochus IV Epiphanies these rival priests promoted more and more Greek culture and behavior in Israel, and Antiochus gave the position of High Priest to the highest bidder.

And after the league (Antiochus IV) made with him (the High Priest) he (Antiochus IV) shall work deceitfully: for he shall come up, and shall become strong with a small (group of Jewish) people.

*He (Antiochus IV) 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 (*those he can not defile*), and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.*

Although Daniel verses 11:23 and 11:24 addresses the circumstances surrounding Antiochus IV Epiphanies, the Jewish High Priest's office, and the people of Israel during the time of this ruler, "Antiochus IV Epiphanies", these verses also prophecy of like events that will occur around the man of sin as discussed in Revelation Chapter 13 during the time of the end. In fact, a number of Daniels prophecies through the end of this chapter are what seem to be "dual prophecies." That is the prophecy pertains to both Antiochus IV Epiphanies in his time, and the man of sin in his time of the Book of Revelation.

Daniel 11:22 through 11:24

Recall that during the reign of Antiochus III, the father of Antiochus IV Epiphanies and Seleucus IV, that Antiochus III gave his daughter, Cleopatra I in marriage to Ptolemy V in the south. Well, now during the reign of Antiochus IV Epiphanies, the grandchildren of Antiochus III are jointly ruling in Egypt (the south). Their names are Ptolemy VI, Ptolemy VII, and Cleopatra II. And Cleopatra II is the wife and sister of Ptolemy VI; Ptolemy VII is brother to Ptolemy VI. Apparently these three (3) are brother and sister!

Secular historical sources seem to indicate that Ptolemy VI held the greater share of influence and authority over his co-rulers (brother and sister). And obviously there was squabbling and in fighting among them. Now, add to this situation Antiochus IV Epiphanies, who like every other power hungry Seleucid ruler before him, wanted to

control Egypt (Ptolemy Dynasty in the south). Thus, in 169 B.C. Antiochus IV Epiphanies invaded the south (his relatives) in an effort to bring Egypt under his control.

Some historical sources indicate that he captured Ptolemy VI and that Ptolemy VII set up a throne in Alexandria Egypt as ruler over Egypt, thus nullifying Antiochus IV Epiphanies' captured advantage of Ptolemy VI. But, Antiochus IV Epiphanies put his support with Ptolemy VI, and as a result Ptolemy VII's attempt to become head ruler of the south was defeated.

Daniel's prophecy on these events in verses 11:25 through 11:27 suggests that there was a more complicated plot than is described from the available secular history provided. But we can only analyze the information we have.

And he (*Antiochus IV Epiphanies*) 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 (*became angry*) to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

And both these kings' (*Antiochus IV Epiphanies and Ptolemy VI*) hearts *shall be* to do mischief, and they shall speak lies at one table (*perhaps Antiochus IV Epiphanies and Ptolemy VI came to an agreement that was designed to defeat Ptolemy VII when he declared himself ruler over all Egypt, while he took cover in Alexandria, Egypt*); but it shall not prosper: for yet the end *shall be* at the time appointed (*In other words their deeds did not change the course of events in the two (2) dynasties*).

Daniel 11:25 through 11:27

During this first campaign of Antiochus IV Epiphanies against the south (ref. Daniel verse 11:25 above) it was reported back in Jerusalem that Antiochus IV had been killed in battle.

When this news reached the deposed rightful High priest, he returned from exile and forced Antiochus IV's approved High Priest out of the city and once again assumed the office of High Priest in Jerusalem. However, the news of Antiochus' death was false, and when he returned to Jerusalem his army forcibly removed the rightful High Priest from office and reinstalled his approved High Priest. Some historical accounts also indicate that at this time Antiochus IV Epiphanies also entered the Temple and removed many valuable treasures. This seems to be the prophecy Daniel put forth in verse 11:28.

Then shall he (*Antiochus IV Epiphanies*) 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.

Daniel 11:28

The next year in 168 B.C. Antiochus IV Epiphanies began a second (2nd) campaign against the south (Ptolemies), but the Romans stopped him, and ordered him to leave Egypt. This so angered Antiochus IV that he came back and took out his frustration on

Jerusalem. He destroyed the city walls, slaughtered a great many of the people, ordered the Jewish scriptures to be destroyed, issued orders that everyone was to worship the Greek gods, and established the death penalty for anyone who was caught practicing the Jewish religion. Then he proceeded to defile the Jewish Temple. He and his soldiers brought prostitutes into the Temple:

Antiochus IV was uncommonly cruel in his methods of enforcing his new laws upon the Jews.

For example, there were historical records of flogging deaths for refusal to eat pork; mothers murdered for circumcising their new born; butchering of children because their parents refused to worship false gods and idols!

The final outrage came for the Jews who kept their allegiance to the God of their fathers when Antiochus IV Epiphanes erected an altar (statue) to the Greek god Zeus, in the Temple. And secular historical sources say that in 168 B.C., Antiochus offered a pig to Zeus on the brazen altar of the God of Israel. These abominable acts of dishonor to God, and his sacrifice, constituted "the abomination that maketh desolate, and the transgression of desolation." (See the discussion after Daniel 8:14 above; Daniel 11:31 below, and Daniel 12:11).

For those Jews that opposed Antiochus IV Epiphanes, this was the final insult! They had taken all they were going to take from this vile Seleucid oppressor. These events brought about small oppositions at first, but quickly grew into a large-scale rebellion by those Jews that remained faithful to the God of Abraham, Isaac and Jacob. This well documented rebellion is identified in secular history as the "Maccabean Revolt"! (Refer to "The Maccabean Revolt (168 to 135 B.C.)" in the "Definitions & Figures" section).

Israel eventually became an independent state again, as a result of this revolt. Then in 63 B.C. Rome incorporated the land of Israel (Palestine) into the Roman Empire. Daniel's prophecies in verses 11:29 through 11:36 is about these Maccabean events. Let's take a look and make some comparisons:

At the time appointed he (*Antiochus IV Epiphanes*) shall return, and come toward the south (*Egypt/ Ptolemy*); but it shall not be as the former, or as the latter.

For the ships of Chittim (*a reference used in ancient time to identify the area of the Mediterranean sea coast*) 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 (*There were Jews that abandoned the covenant of their fathers*).

And arms (*military forces*) shall stand on his (*Antiochus IV Epiphanes*) 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.

This is where Antiochus IV Epiphanes erected a statue of the Greek god Zeus in the Temple, sacrificed a pig on the brazen altar, and brought prostitutes into the Temple to conduct their trade. This is also the same incident as Daniel 8:13 through 8:14.

Abomination is the highest degree of insult or lie against that which is the truth of God. There is no higher degree of insult/ lie/ offense than someone or something being

declared in the place of God and His Holy Sacrifice! Such a claim or declaration can only be desolate (empty), because God created everything that exists, have existed, or ever can exist.

So it is impossible for any other to be God, but God. Therefore, such a declaration, or act of this sort of untruth is an abomination and it is desolate (abomination that maketh desolate, and abomination of desolation).

Daniel 11:29 through 11:31

And such as do wickedly against the covenant shall he corrupt by flatteries (*the promise of favors?*): but the people that do know their God shall be strong, and do *exploits*. *The Jews that remained dedicated to the God of their fathers revolted in what is now known as the "Maccabean Revolt." In case the reader wants more information, the accounts of this revolt are provided in the, "Definitions & Figures" section in the article titled, "The Maccabean Revolt (168 to 135 B.C.)"*

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.

When we read historical accounts of Judas Maccabee, one of the key leaders of the Maccabean Revolt, we see that the Temple was cleansed and rededicated to God in 165 B.C.; about three (3) years after Antiochus IV Epiphanies defiled it. The celebration after the rededication continued for eight (8) days. Even today it is an annual Jewish celebration called "Hanukkah" or "Feast of Lights."

Now when they shall fall, they (*the faithful followers of God*) shall be holpen with a little help: but many shall cleave to them with flatteries (*or favors?*).

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.

When Daniel wrote these prophecies two (2) future events are declared. There is the time these events were satisfied by the actions of Antiochus IV Epiphanies. And they shall be satisfied again at a future time, from our present time, by the man of sin when he appears on the world stage of events. So then, there are two (2) "ends" to consider:

There is the "end" when Jesus came to fulfill the Old Testament Covenant with God's people and established the New Covenant in his sacrificial blood. Then, there is the "end" when Jesus shall come again (second (2nd) appearing) and consummate the New Covenant at the time appointed of the final end of man's kingdom rule on earth. Read Revelation 13:5 through 13:8 and see that similar circumstances of persecution against those allied with God are present during both these separate, "end times of Daniel prophecy."

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.

Daniel 11:32 through 11:36

=====

It is at this point (after verses 11:34, 35, and 36) that Daniel seems to cross over completely into prophesying about a single, and different time than that of Antiochus IV Epiphanies.

Secular history sources show that Antiochus IV Epiphanies initially considered the Jewish rebels' fight against his newly established laws to be a small group of complainers, and would be quickly squashed by a few of his troops. Thus, he took the bulk of his army and went east to fight the Parthian in Iran, and he died there without returning home.

Daniel Verses 11:34, 35 and 36 fit into the narrative of "duel prophecies", like some of the other prophecies previously identified. These verses describe the events that occurred during Antiochus IV Epiphanies time, and also those events that shall occur during that "end time", which will accompany the man of sin (the end time beast), as talked about in Revelation Chapter 13, Revelation 17:7 through 17:11, and other New Testament passages. Then the remaining prophecies Daniel gives in this Chapter (verses 11:37 through 11:45) uniquely applies to this person, the man of sin of the end time, which is of the Fourth (4th) World Kingdom began by the Roman Empire.

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. (Even though Antiochus IV Epiphanies and his fathers considered themselves to be gods, they all were Greek god practitioners. Therefore, I am persuaded this may not refer much at all to Antiochus IV Epiphanies).

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. 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 (*strange gods*) to rule over many, and shall divide the land for gain.

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.

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.

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

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.

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.

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.

Daniel 11:37 through 11:45

Daniel Completes His Prophecy on the Fourth World Kingdom

Daniel Chapter 12

This Chapter is the continuation of Daniels encounter with, "the one like the similitude of the sons of men", as was described in Daniel Chapter 10 verse 16. In fact Daniel Chapters 10, 11, and 12 sums up the entire encounter. Through Daniel's prophecies in this Chapter, God provides a summary description of final events for the nation of Israel, in particular, and final human events in general. The occurrence of human events under the rule of men shall be allowed to continue until, "a time, times and an half". The Book of Revelation expands on these prophecies of Daniel Chapter 12 in much greater detail.

There is really no separation between Daniel 11:45 and Daniel 12:1. If the "Chapter" designation between Daniel 11:45 and Daniel 12:1 were removed, those two (2) verses would come together as follows:

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.*

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.*

Daniel 12:1 is saying, at that time of the most severe persecution ever, which will occur during the end time ruler (the man of sin, the beast, the little horn out of the fourth (4th) world kingdom), Michael shall fight for the children of thy people.

The Angel Michael is a warrior. Thus, the reference to Michael speaks generally of Jesus Christ coming as defender and deliverer of the saints of God. And also, specifically, this is talking about the saving of the Jews during the end time; because; recall that Daniel asked God for answers concerning the Jewish people, back in Daniel Chapter 10 verses 2 through 4.

Daniel 11:45 and 12:1

Daniel Verses 12:2 and 12:3 of this, Daniel Chapter 12, affixes the time period of these prophecies to extend unto the first (1st) and second (2nd) resurrection, as discussed in Revelation Chapter 20. All peoples who have ever lived will be in one of these resurrections, according to their allegiance, or lack of allegiance to God, while they lived in their corruptible body.

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

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

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

Notice that this does not say men will become smarter; but that "available knowledge will increase". The smart person is the one that seeks God.

All of the information in this Chapter (12) and Chapter 11 was given to Daniel during his encounter, beginning in Daniel Chapter 10 verse 4, which says; And in the four and twentieth (24th) day of the month, as I was by the side of the great river, which is Hiddekel;

Now, after Chapter 11, Daniel continues telling his vision of what was discussed during his encounter with the messenger of God by the great river, which is Hiddekel.

Then I Daniel looked, and, behold, there stood other two (2), the one on this side of the bank of the river, and the other on that side of the bank of the river.

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 (*or mysteries*)?

This is talking about those wonders that were foretold, beginning at Daniel Chapter 10 verse 2 and continued through Daniel Chapter 12 verse 3.

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 (*this reference to some future date is also identified in Revelation 12:14. It is the time when kingdoms on earth ruled by men shall be taken away*); and when he (*God*) shall have accomplished to scatter the power of the holy people (*Israel*), all these *things* shall be finished.

The power of the holy people is that God revealed himself to the generations of the world through interaction(s) with His people Israel; And in particular, through Jesus Christ. So, when this message, knowledge, grace, and gift of the things from God (power of the holy people) have been scattered throughout the generations of nations of the world, these things (wonders/ mysteries mentioned in Daniel verse 12:6) shall be finished.

Daniel 12:2 through 12:7

And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

The complete picture of the plan of God for man was sealed until Christ Jesus; which is what Jesus revealed in the New Testament.

Just before Jesus died on the cross He declared, "it is finished"; the plan of God for man was completely in place. Everyone now has a choice; come to Jesus for redemption, salvation, eternal life, or be damned! Without Jesus, man was damned already, and his status, without being born again, that of a dog before God!

Many shall be purified, and made white, and tried (*because they come to Jesus*); but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

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 (3 ½-years).

This verse (12:11) must be considered in the context of Daniel's 70-weeks. At the point of Jesus crucifixion was the 69th and ½-week. That is when the daily animal sacrifice was taken away, and the Church Age commenced at the resurrection of Jesus. After the Church Age ends, which is not included in Daniel's 70-weeks, the remaining ½-

week, or 3 ½-years of Daniel's 70-weeks will resume. At the end of the 3 ½-years (1290 days), the 70-weeks of Daniel will be complete. That is when Daniel 12:11 says the abomination that maketh desolate shall be set up. The man of sin will declare himself God. (See Matt 24:15, Mark 13:14).

Daniel 12:8 through 12:11

Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty (1335, or 45) days (after the 1290).

Just as the abomination that maketh desolate was set up during the time of Antiochus IV Epiphanies; similarly, during the days of the man of sin (the beast) the abomination that maketh desolate will be set up. The man of sin will declare himself to be God, and worthy of worship as God. Then, some days later Jesus will come and correct his thinking. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty five (1335) days.

Judas Maccabeus was a figure of Jesus in that he restored "right worship of God" after the abomination that maketh desolate was set up during the time of Antiochus IV Epiphanies. So too then, Jesus will restore "right worship of God" for all time when he returns during the time of the man of sin. And the beast's (abomination that maketh desolate) declaration of being God shall be silenced.

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

Daniel 12:12 and 12:13

The Final World Kingdoms Ruled By Men

Man of Sin (*or the beast*) at the End Time; Revealed First by Daniel Chapters 7 & 8

The timeline of these kingdoms began with Nebuchadnezzar the Babylonian King that took Daniel and other Judah of Israel citizens captive about the year 605 B.C. And when the Roman Empire (kingdom four (4) of Daniel's prophecy) lost its majority "world power influence", about the year four hundred seventy six (476) A.D., other nation states rose in dominance throughout the centuries to filling the vacuum, but none were ever as powerful as Rome had been! And Judeo – Christian Prophecy has declared the "world power influence" that was manifested by the Roman Empire, during the era (or appearing) of Christ Jesus and His Ministry shall return during events of "the end time world stage" as follows:

And I stood upon the sand of the sea, and saw a beast (*with great authority*) rise up out of the sea (*or earth's population*), having seven (7) heads and ten (10) horns, and upon his horns ten (10) crowns (*indicating ruler ship over nations*), and upon his heads the name of blasphemy (*insults directed at God*).

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon (*Satan, the devil*) gave him his power, and his seat, and great authority (*In other words, this beast has attributes of kingdoms and authorities that existed before him! The Book of Daniel Chapters 2, 7, 8, and 11, identified those kingdoms authorities (now fallen) before this present beast*).

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered (*or followed*) after the beast (*world ruling authority*).

And they worshipped the dragon (*Satan, the devil*) which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

And there was given unto him a mouth speaking great things and blasphemies (*against God*); and power was given unto him to continue forty (40) *and* two (2) months (*or 3½ years*).

And he (*the beast*) opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle (*Jesus*), and them that dwell in heaven.

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

[Rev 13:8](#) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from **the foundation of the world**.

If any man have an ear, let him hear.

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Revelation 13:1 through 13:10

The Minister (*or false in holiness Man*) to the, "Man of Sin"

And I beheld another beast coming up out of the earth (*or earth's population*); and he had two (2) horns like a lamb (*or imitating Jesus*), and he spake as a dragon (*in other words he tried to imitated Jesus, but spoke like Satan the devil; which is disobedience to the LORD God!*).

And he exerciseth all the power of the first (*1st*) beast before him, and causeth the earth and them which dwell therein to worship the first (*1st*) beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men (*Yours truly is persuaded, these wonders are due to the world's technological advances and are not of the Holy Spirit's witness of the God Head, as Moses, Jesus, and His believers showed!*),

And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image (*idol\ robot\ android; or thing that have not true life, but only artificial inducements of life?*) to the beast, which had the wound by a sword, and did live.

And he (*the minister of the man of sin*) had power to give life unto the image (*idol\ robot\ android?*) of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six (*or 666*).

Revelation 13:11 through 13:18

Those that Rejects Jesus; following after the Beast; shall go into Perdition

And there came one of the seven (7) angels which had the seven (7) vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore (*the world; and riches of the world citizenry which disobeyed, abandoned, and rejected God?*) that sitteth upon many waters (*or authorities\ rulers of earth's population?*):

With whom (*the great whore*) the kings of the earth have committed fornication (*rejection, dishonor, disobedience to God*), and the inhabitants of the earth have been made drunk with the wine (*or riches?*) of her fornication (*many people abandon, and never come to God because of riches\ money*).

So he (*one of the seven (7) angels*) carried me away in the spirit into the wilderness: and I saw a woman (*the great whore*) sit upon a scarlet coloured beast (*authorities\ rulers of earth's population*), full of names of blasphemy, having seven (7) heads and ten (10) horns.

And the woman (*the great whore*) was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls (*tempting earth's citizens AWAY FROM*

GOD), having a golden cup in her hand full of abominations and filthiness of her fornication:

And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

And I saw the woman (*great whore; the world*) drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

And the angel said unto me, Wherefore didst thou marvel (*or admire the great whore; the world*)? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven (7) heads and ten (10) horns.

[Rev 17:8](#) The beast that thou sawest was (*in Daniel Chapters 2, 7, 8, 11, and 12 prophecies*), and is not (*always physically observable?*); and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (*or follow after*), whose names were not written in the book of life from **the foundation of the world**, when they behold the beast that was, and is not, and yet is (*this is the eighth (8th) beast (or end time beast) as identified below!*).

And here *is* the mind which hath wisdom. The seven (7) heads are seven (7) mountains (*or ruling authorities*), on which the woman (*the world; great whore; riches of the world citizenry which disobeyed, abandoned, and rejected God*) sitteth.

And there are seven (7) kings: five (5) are fallen (*Assyria (1); Babylon (2); Persian Empire (3); Empire of Alexander the Great\ Macedonian, Seleucids\ Antiochus IV Epiphanes\ Ptolemy's of Egypt (the 4th & 5th kings out Alexander's Empire)*), and one is (*Rome's Empire (the 6th king)*), and the other is not yet come (*which shall be the seventh (7th) ruling authority\ mountain\ king*); and when he cometh, he must continue a short space (*Was this Germany\ Hitler (the seventh (7th) ruling authority, or mountain), since He destroyed many millions of Jews during World War II? Recall that Daniel had asked God about the fate of his people; and God gave Daniel answers (in prophecy) as associated with Israel's interactions with other nations!*).

And the beast that was, and is not, even he is the eighth (8th) from Revelation 17:8 above; (*he is also the end of end times man of sin!*), and is of the seven (7) Mountains (*i.e., reconstituted, or born out of the Roman Empire*), and goeth into perdition (*Shall this eighth (8th) Mountain\ ruling authority be head of nations allied with Judah of Israel during the end times of Revelation Tribulations? And shall some of these nations or perhaps all, abandon (fight against) her (Judah of Israel) at the end? And shall it be these events that trigger the return of Jesus, Warier and King as described Zachariah Chapter 14*).

And the ten (10) horns which thou sawest are ten (10) kings, which have received no kingdom as yet; but receive power as kings one (1) hour with the beast (*the eighth (8th) ruling authority\ Mountain\ end time man of sin*).

These (*ten (10) horns\ kings*) have one (1) mind, and shall give their power and strength unto the beast (*the 8th Mountain\ ruling authority*).

[Rev 17:14](#) These shall make war with the Lamb (*Jesus*), and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful (*Also read Matthew 24:32 through 24:44; Revelation 11:15; Revelation 16:16; Revelation 19:11 through 19:21; Ezekiel Chapters 38 and 39;*

Zechariah Chapter 14. Yours truly is persuaded these Judeo – Christian Scriptures references this single event or season of the return and second (2nd) appearing of Jesus!).

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

And the ten **(10)** horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled ***(which is a time, and times, and half a times (Daniel 12:7 & Revelation 12:14); also end of kingdoms ruled by men?)***.

And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation 17:1 through 17:18

Definitions & Figures

Alexander the Great, World Empire Three – Alexander's father, Philip (King of Macedonia) conquered Greece about **338 B.C.** So, when Philip was assassinated in **336 B.C.**, Alexander inherited his father's throne. And even though he was Macedonian by birth, Alexander embraced Greek culture and promoted it with a missionary zeal everywhere he conquered.

In 334 B.C., Alexander began his conquest of the Medo-Persia Empire; the second (**2nd**) World Empire of Daniel's prophecy). At that time the Persian Empire consisted of most of the known world (***Asia Minor, the Middle East, and Mesopotamia which included Babylon, Egypt, Iran, Judah of Israel (or Palestine), and others***).

Alexander conquered with such swiftness that we read in Daniel 8:5 how Daniel described him in his vision as the he goat coming against Medo-Persia without touching the ground, as if flying.

By 331 B.C. Alexander was in the process of finalizing his conquest of the Mesopotamia portion of the Medo-Persian Empire. Darius (***not the Darius of Daniel Chapter 6, but a Darius about 200 years later***) battled Alexander near the ancient Assyrian city of Nineveh, and was defeated.

In 330 B.C., Alexander entered Babylon: he had conquered Mesopotamia and was now in control of its' greatest and wealthiest city.

After Alexander had killed as many Persian nobles as he could find, the Persian Empire was considered officially at an end. Having conquered what was then the known civilized world, Alexander was not satisfied. He wanted his dominion to extend from ocean boundary to ocean boundary.

One historian noted that Alexander saw that the earth's land mass extended further; and further as he conquered; and then partly out of curiosity; and partly of desire to conquer more of the world: Alexander and his army pushed east through Northern Iran, and all the way to Pakistan and India.

He conquered Bactria (***present-day Northern Afghanistan***) at the foot of the Western Himalayas; gained a huge Bactrian army, and married a Bactrian Princess; Roxane. But when he tried to push on past Pakistan, his army grew weary, and he abandoned the eastward conquest in **327 B.C.**

In 324 B.C., Alexander returned to Babylon. He was now, literally, king of the world, and began to lay down his strategies for consolidating his vast empire. He planned to build more cities similar to Alexandria, Egypt; planned new conquests, and even considered himself deity. But like every other human gods, his own death interrupted all of his plans.

In 323 B.C., at the age of thirty three (**33**) he contracted a fever and died.

Alexander had made no preparation for his succession. He had married a Bactrian Princess, Roxane, when he had conquered Bactria; their son, however; was unborn when Alexander died. So his top ranking generals divided the empire among themselves.

It seems at least one historian is of the opinion that originally, the general's noble purpose was to preserve the empire for the future, as yet unborn heir of Alexander and Roxane:

This would guarantee that Alexander's empire would remain in the royal line of

Macedonian Kings. But, like all powerful and ambitious men, they soon fell into conflict with one another trying to seize the others territory.

During the ensuing years of conflict, several of the generals were killed, along with Alexander's young son and widow, Roxane. By **315 B.C.**, Alexander's original empire had been divided into four **(4)** smaller empires, each controlled by one of his military generals, each declaring himself king.

This four **(4)** way division of the empire was predicted about two hundred fifty **(250 plus)** years earlier in Daniel 8:21 through 8:22 and again in Daniel 11:4. Initially, these four **(4)** generals were as follows:

- (1) - Ptolemy Lagi, who ruled over Egypt, Judah (or Palestine), Arabia and Petera. Ptolemy was assisted by a general named Seleucus, who had originally been in control of Babylon, but was forced out, by another general named Antigonus. Ptolemy Lagi later became known as Ptolemy I, and Seleucus became known as Seleucus I.
- (2) - Antigonus, who controlled Syria, Babylon, and Central Asia.
- (3) - Cassander, who ruled over Macedonia and Greece.
- (4) - Lysimachus, who was the ruler of Thrace (South Eastern Europe by the Black Sea), and Bythinia (Northern Turkey).

Even though the empire had been divided between them, these generals continued to fight for control over one another's lands. There were frequent outbursts of violence as they tried to gain the other's territory. As these conflicts continued over many years **(323 through 168 B.C.)**, eventually, Alexander's Empire came under control of just two **(2)** ruling families; Seleucus' heirs **(The Seleucid Dynasty)** in the north, and Ptolemy's heirs **(The Ptolemy Dynasty)** in the south **(and\ or Egypt)**. It is precisely this conflict between the North and South Daniel describes in much of Chapter 11.

As Daniel Chapter 11 describes the conflicts between these ruling dynasties, we see Israel's involvement among these events being revealed, because the land of Judah is caught in the middle of these feuding powers. For the first one hundred **(100)** years or so, the Ptolemy's held the upper hand in control over the land of the people of Israel. Thus, we see that the understanding/ information/ prophecies God gave Daniel, in Daniel Chapter 11 and 12 is God answering the prayer and fasting of Daniel in Chapter 10 verses 2 and 3.

Daniel's Seventy (70) Weeks - The *Prophet Daniel* said in Daniel *Chapter 9:25 and 9:26* that *Messiah\ Jesus* would appear **483 years** after the commandments to restore and rebuild Jerusalem due to the Babylonian destruction, and that He (*Messiah\ Jesus*) would be cutoff (*i.e., killed*) **434 years** after the walls of Jerusalem were completed! These *periods of rebuilding* took place during the reign (**465 to 425 B.C.**) of the *Persian King Artaxerxes I*, according to *Ezra Chapter 7:7 through 7:9!* It was the seventh (*7th*) year of the reign of *Artaxerxes I* (or **465 B.C. – 7 = 458 B.C.**) when Ezra began to the task of restoring Israel. Thus, the ministry of Jesus began, and His baptism of John the Baptist was (**458 B.C. – 483 years = -25, or 25 A.D.**).

However, because we know *previously existing calendars errors of 4 to 6 years* were corrected because *Herod the Great died 4 to 6 B.C.*; which means Jesus could not have been born zero (0) B.C. This also means **25 A.D.** translates into (**25 A.D. + 4 = 29 A.D.; and 25 A.D. + 6 = 31 A.D.**), which is about the ages (**29 to 31 years**) of Jesus (*according to secular and Jewish record*) when His ministry began!

Daniel also said *Messiah\ Jesus* would be (*cutoff\ sacrificed, but not for Himself*) **434 years after the walls of Jerusalem were rebuilt.**

Therefore, since the Gospels (*Matthew, Mark, Luke, and John*) says the ministry of Jesus continued for three and a half (**3 ½ years**); and *Daniel 9:27* says, “*And he (Messiah\ Jesus) shall confirm the covenant with many for one week (or 7 years): and in the midst of the week (or 3 ½ years) he shall cause the (animal) sacrifice and oblation to cease, ...*”; thus, about (**400 B.C. – 434 years = -34, or 34 A.D.**) is when Jesus was crucified!

The prophecy of *Daniel's seventy (70) weeks* (or **7 x 70 = 490 years**) leaves one half week (or **3 ½ years not yet fulfilled of the 1 week Messiah\ Jesus was suppose to confirm the covenant!** Thus, the count of *Daniel's seventy (70) weeks* was suspended at the *sixty ninth and one half (69th and ½) week, or the crucifixion.*

This remaining *one half (1\2) week shall Jesus confirm the covenant with Judah\ Israel of that day at His second (2nd) coming to ensure prophecy not be broken, and to keep His promise to David the Great King that his throne shall continue forever (See Samuel Chapter 7)!*

Also be aware that *the Church Age is not part of Daniel's seventy (70) weeks!*

The Planet's *current Generations* of the “*Twenty First (21st) Century*” have *three categories* of varying beliefs concerning the things of God, *which, by the way, Genesis 9:18 through 9:27 spoke of during the time of Noah.*

Category (1) is the Church today; mostly from the *Gentile World* began in the tent of Shem (or *Israel, the chosen covenant people of God*). Our beliefs (*in varying degrees*) are that *Jesus is as Old Testament Texts prophesied, and New Testament Judeo – Christian Bible Scripture described (or showed as being fulfilled) about Him (i.e., the Son of the Living God, and Savior of those out of the World who believes in Him according to John 3:16).*

The second (*2nd*) *category* of the Planet's population acknowledges God and\ or false gods, but do not accept the full witness about Jesus in New Testament Bible Scriptures; and so they believe something else!

The third (*3rd*) *category* simply does not acknowledge God, or false gods of any sort!

Teachings of Jesus in Matthew Chapter 24:32 through 24:44 reveals the “*season*” of the advent of His second (*2nd*) appearing on the Planet. The conditions shall be such that *Judah of Israel* will be returning to their ancient homelands; symbolized as that of the fig tree growing new tender branches and leaves! This shall also be the time the final three and one half (**3 1\2**) years of Daniel's seventy (70) week prophecy shall be fulfilled!

We know today that Israel (or *Judah of Israel*) became a *Nation State* again in **1948 A.D.**, for the first (*1st*) time since their destruction of seventy (70) A.D., by the Roman Empire.

Therefore, anyone that understands and trusts Jesus according to Judeo – Christian Bible Scripture and its prophecy(s), should know to be ready, and know what to expect!

The Maccabean Revolt (168 to 135 B.C.) – Antiochus IV, Epiphanies was determined completely destroy all worship of the God of Israel.

In his efforts to accomplish this end he slaughtered many thousands of the citizens of Israel. Women who had circumcised their babies were executed with their dead babies hung around their necks. It was his belief that such visible acts of extreme cruelty would discourage the Jews from following after their God.

The mistake of Antiochus IV, however, was that he underestimated the devotion of those Jews that were committed to serving the God of heaven. Not long after Antiochus defiled the Temple, the first stirrings of a revolt surfaced in an unexpected part of the empire, led by a relatively unknown Jewish family. This would grow into a bloody struggle for Jewish independence, which has come to be known in secular history by several names (The Maccabean Revolt; The Hasmonean Period; The Period of Independence).

Mattathias (168 – 166 B.C.)

In a little village called “Modein”, which was 17 miles NW of Jerusalem, there lived an aged priest of God named Mattathias, who had five (5) sons (John, Simon, Judas, Eleazer, and Jonathan). This family is sometimes referred to as the “Hassmoneans” (a designation derived from “Asmoneus”, the name of one of their ancestors). More frequently, however, they are called the Maccabees (a nickname meaning “hammer”).

In 167 B.C. Antiochus IV, Epiphanies sent some of his officers to the village of Modein to force the Jews there to offer sacrifices to the pagan gods. Mattathias, as a leader in the city, was commanded by the officers to be the first person to offer a sacrifice, as an example to the people. He refused with a noble speech reminiscent of the words of Joshua in *Joshua 24:14 and 24:15*.

Because of the determination of Mattathias, and fearing bloody reprisals against the people for his refusal, a certain Jew (perhaps one that had accepted the worship of Greek gods) stepped forward and volunteered to offer the sacrifices to the pagan gods in the place of his aged priest. At this point Mattathias was overcome with a passionate zeal to defend his God, and he killed this Jewish man, as well as the officers of the king (Antiochus IV Epiphanies). He then tore down the altar of the pagan gods and ran through the village shouting, “Let everyone who is zealous for the Law and who stands by the covenant follow me”! He and his sons, along with a good number of followers, fled to the mountains of the Judean wilderness.

These men organized themselves into a large, powerful guerrilla-warfare army, and soon began launching raids against the towns and villages of the land, tearing down the pagan altars, killing the officials of Antiochus, and also executing those Jews who were worshiping the pagan gods. The aged priest Mattathias was much too old for such a rigorous lifestyle, however, and died in 166 B.C. just as the rebellion was gaining momentum. He chose wisely, though, when he left his son Judas in charge of the rebel forces.

Judas (166 – 160 B.C.)

In the early days of this growing revolt against his authority and abuse, Antiochus IV again made a major mistake; he surely underestimated the power and zeal of this band of Jewish rebels. He assumed this was little more than a minor incident, which would be quickly put down. Therefore, it is said that he sent out some of his less capable generals, with only a

small army, to seek out the rebels and put down the rebellion. It later proved to be a serious miscalculation by Antiochus IV.

These generals and their forces were simply not equal to Judas, who was possibly one of the greatest military minds in all of Jewish history! Even though greatly outnumbered, Judas and his rebels defeated general after general in battle. He overpowered General Appolonius near Samaria; he routed General Seron in the valley of Beth-horan; and in a tremendous victory south of Mizpah he conquered three generals, who led a combined army of 50,000 troops. And he did it with only 6000 poorly equipped Jewish rebels!! The people of Israel gave Judas the nickname “Maccabeus” because of his great daring and success in “hammering” the enemy forces into the ground.

Antiochus IV soon realized he had a full-scale rebellion on his hands, and that it was far more serious than he had originally believed. He decided, therefore, to end the revolt in a most dramatic fashion, and to exterminate the Jewish people in the process. He sent Lysias, the commander-in chief of the Seleucid army, along with 60,000 infantrymen and 5000 cavalry, to utterly destroy the Jews. This vast army was also commanded by two other generals, (Nicanor and Gorgias), who served under Lysias. This powerful army finally encountered Judas, who had a force of only 3000 poorly equipped rebels, in the town of Emmaus, which was just over 7 miles from Jerusalem. Judas managed to gather another 7000 rebels, but was still terribly outnumbered. He prayed to God for strength and deliverance, and God answered! They gained a huge victory over the Seleucid army!

Judas then determined to enter Jerusalem and liberate the city, and also to purify the Temple and rededicate it to God. When they entered the holy city, the extent of the destruction, which they beheld caused them to be overwhelmed by grief. Their grief, however, soon turned to determination and action. They set about the task of driving the enemy out of the city, and also of cleaning up the Temple. On December 25, 165 B.C. (exactly three years after Antiochus IV had defiled the altar of God by offering a pig upon it), the Temple of God was rededicated to God with rejoicing and sacrifices. The celebration continued for eight days. This is the famous Feast of Lights” (Hanukkah) which is still celebrated by Jews to this day.

Having finally achieved the liberation of Jerusalem, and the restoration of their religious practices in the Temple, Judas and his rebels now turned their attention to the task of seeking to liberate all of Palestine (Israel) from pagan control. Within a rather brief period of time they were able to regain possession of much of the land. However, their successes were short-lived, for Lysias, now acting as king after the death of Antiochus IV, who died during a military campaign elsewhere, gathered a large army and marched upon Jerusalem.

In the autumn of 163 B.C., Lysias, and an army of 120,000 men and 32 war elephants, met Judas and his army 10 miles SW of Jerusalem. Lysias made the elephants drunk on grape and mulberry wine so they would stampede over the Jewish rebels. This time Judas was unable to prevail, and although they killed 600 of the enemy soldiers, they were nevertheless forced to retreat into the city of Jerusalem. During this battle, Eleazer (the younger brother of Judas) died in a most heroic manner when he single-handedly attacked a large elephant that he believed to be carrying the enemy king. Lysias surrounded Jerusalem in the hopes of starving the Jews into submission. But during this siege he learned that one of his rivals was marching against his own capital city in an effort to overthrow him and take the throne. Being anxious to return home and defend his home, he made an offer of peace to Judas. The agreement was

that the Jews would be allowed to worship their God unmolested, if they would remain politically loyal to the Seleucid Empire. Judas agreed to these terms, and Lysias and his army departed.

Although the rebellion now appeared to be at an end, the Jews were nevertheless soon deprived again of peace. The Hellenistic (converted to Greek ideals) Jews began seeking to force their beliefs and practices upon the pious Hebraic Jews. This led to civil war between Judas and his followers and the Hellenistic Jews. The Hellenists were able to convert large numbers of the rebels, and they convinced the Seleucids to send an army to defeat Judas. In 160 B.C., the enemy surrounded Judas and his 800 men, and almost all of them, including Judas, were killed. Only a handful escaped and fled into the Wilderness of Judea. With the death of Judas, the first phase of the Maccabean struggle ended.

Jonathan (160 – 142 B.C.)

The band of surviving rebels chose Jonathan, the brother of Judas to be their new leader. For the next couple of years they continued to hide out in the wilderness, building up their forces. Jonathan was much more of a diplomat than a warrior, and for many years he was able to make progress for his people through diplomacy rather than military force.

In 152 B.C. civil war broke out in the Seleucid Empire between two factions who both wanted the throne. Demetrius II, the rightful king, and the pretender to the throne, Alexander Balas, led the factions. Both sides sought the help of Jonathan and his growing army of rebel forces. Jonathan, however, straddled the fence between the two Seleucid factions, watching to see who would gain the upper hand before committing himself. At the same time he became increasingly friendly with both Rome and Sparta. When the Seleucid civil war ended, Jonathan had managed to place himself on the winning side, and as a reward was made the new High Priest in Jerusalem, as well as Governor of Judea and a member of the Syrian nobility. His brother Simon was made Governor of the Philistine coastal region.

During the next decade the Seleucid Empire was beset time and again with revolutions and rebellions from various conquered peoples, and also by internal challenges to the throne. Nevertheless, Jonathan, by virtue of his skills in diplomacy, managed to survive and remain in the good graces of those in power. In fact, he even took advantage of the confusion in the Seleucid Empire by quietly extending his control over territories beyond Judah's borders.

In 143 B.C., however, Jonathan miscalculated in a very tricky diplomatic situation, and he was taken prisoner by the Seleucids. His brother Simon immediately assumed control of the rebel forces in Jonathan's place, and began to prepare Jerusalem for battle with the Seleucid army. The enemy soldiers advanced upon Jerusalem, but were trapped in a severe snowstorm just as they were about to attack. Their instruments of war were thus rendered useless, so in their frustration they executed Jonathan and then retreated. The year was 142 B.C.

Simon (142 – 135 B.C.)

A few months later, civil war broke out again in the Seleucid Empire over who would be king. Once again the warring factions appealed to the Jews for support in their struggle. Simon, who was also an able diplomat, took advantage of this situation and managed to negotiate the complete independence of the Jewish people as a condition of his support. Thus, through Simon's maneuverings, the Jews were at last a free people, after almost 400 years of foreign bondage and oppression.

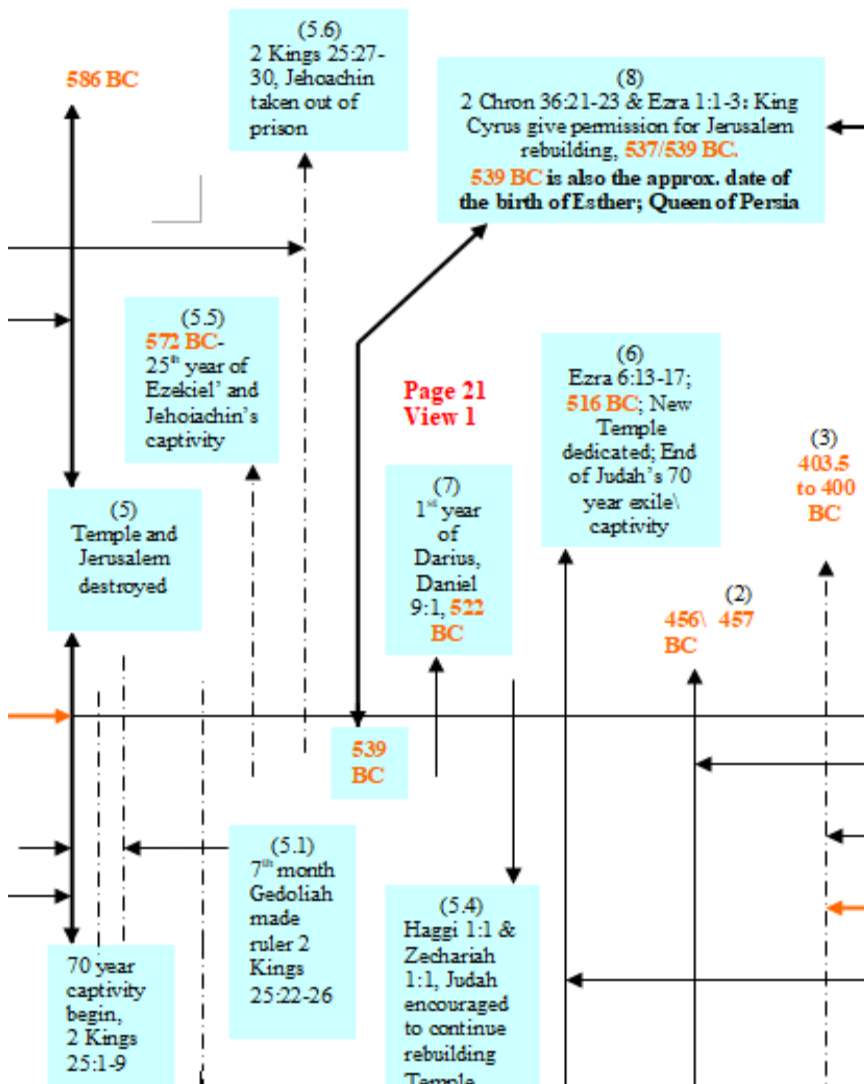
Two years later, in the summer of 140 B.C., the people of Israel made Simon the leader of the newly formed nation, and they made this supreme office a hereditary one. Thus, Simon became the High Priest (religious leader), the Commander of the army (military leader, and the King (political leader). Although he was not actually referred to as, “King” nevertheless that was essentially the position, which he held.

Under his leadership the nation enjoyed peace and prosperity. Unfortunately, Simon, like his other brothers, was destined to die a violent and tragic death. His son-in-law, who was Governor of Jericho, decided to attempt to seize power for himself. He convinced the new Seleucid king, Antiochus VII, to support him, and he then murdered Simon and two of his sons in 135 B.C.

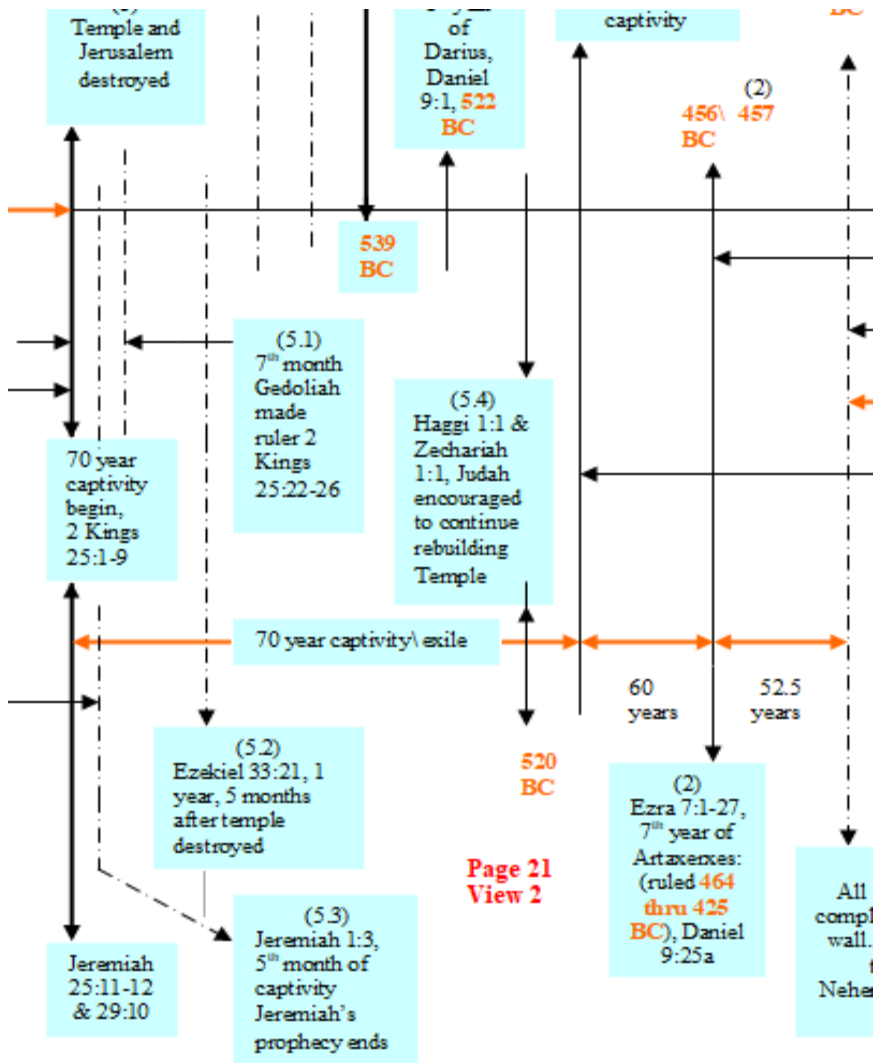
A third son of Simon’s, John Hyrcanus, managed to escape the slaughter. By out-maneuvering his brother-in law, and by paying heavy taxes to the Seleucids, he was able to retain power. The Seleucids, however, exercised control over Palestine until the death of Antiochus VII in 128 B.C.

With the death of Simon, the last of the sons of the aged priest Mattathias, the heroic period of Jewish history known as the Maccabean Revolt came to an end.

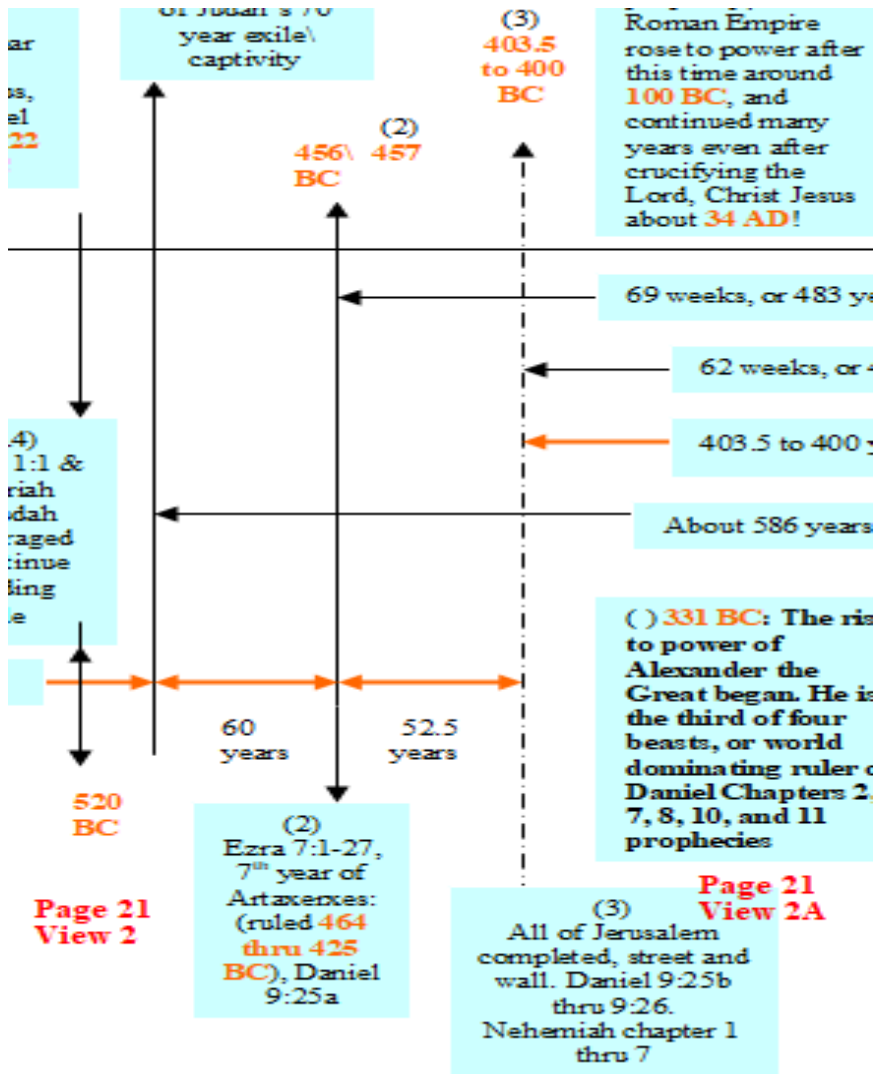
Two (2) Nations End: Judah of Israel Remain – Page 21 View 1
(Note: dates are approximations)



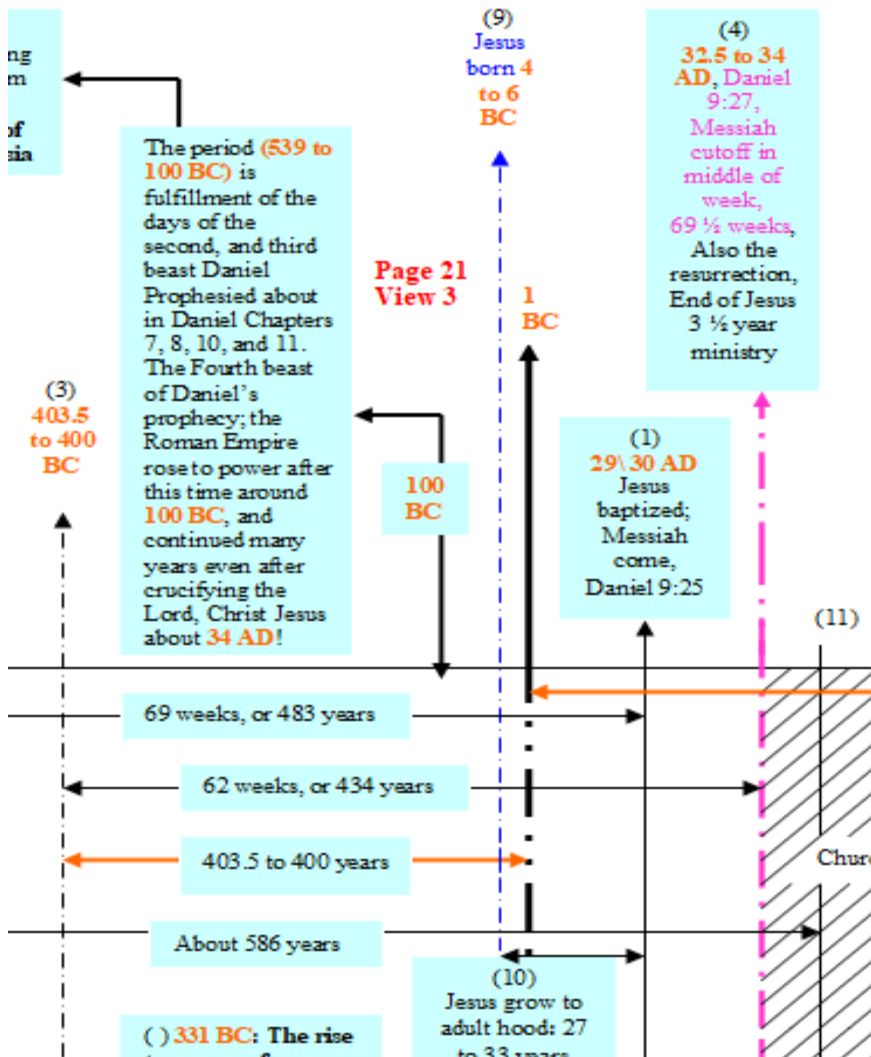
Two (2) Nations End: Judah of Israel Remain – Page 21 View 2
(Note: dates are approximations)



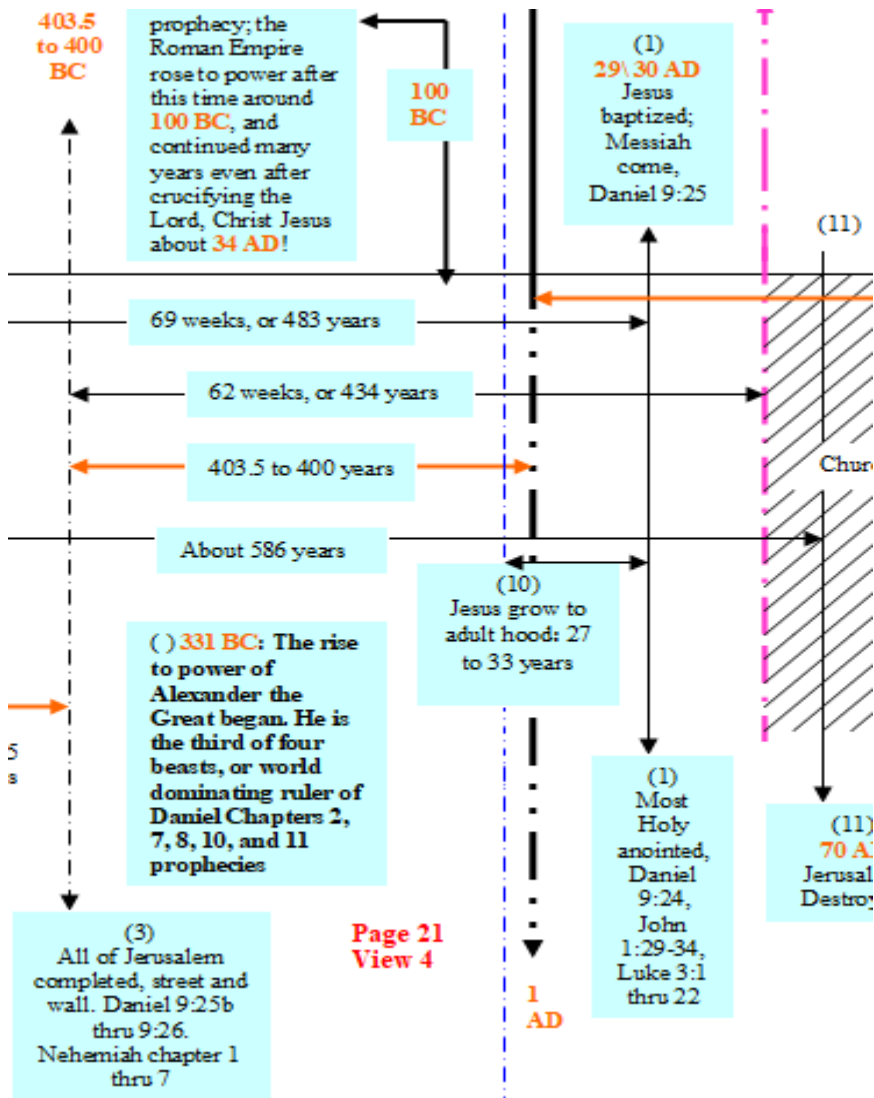
Two (2) Nations End: Judah of Israel Remain – Page 21 View 2A
 (Note: dates are approximations)



Two (2) Nations End: Judah of Israel Remain – Page 21 View 3
(Note: dates are approximations)



Two (2) Nations End: Judah of Israel Remain – Page 21 View 4
(Note: dates are approximations)



Previous Writings:

- King James Version of the Bible
- Author's Previously Published Works
 - A Testimony of Jesus; Messiah, Son of the Living God. Published, Dec. 30, 2013:

https://www.amazon.com/s?k=jimmie+jennings&i=stripbooks&ref=nb_sb_noss_1
 - Separation From God Has NO Victory; But the Invitation of John 3:16 Remains, July 2014:
 - Gog Magog, and Armageddon; Origins of End Time Battles, Men; and Judgments of God, April 2014:
 - A Testimony of Jesus 2; His Abundant Love, Work, and Prophecy, Sept 2014:
 - A Study of John's Revelation; End of Kingdoms Ruled by Men, Sept 2014:
 - A Testimony of Jesus 3: Jesus in the Pages of Genesis, March 2015:
 - A Testimony of Jesus 4: Jesus and His Disciples (Harvesting Fields 1), June 2015:
 - A Testimony of Jesus 5: Jesus and His Disciples (Harvesting Fields 2), June 2015:
 - A Testimony of Jesus 6: O Jerusalem, Jerusalem (Jeremiah in Perils), August 2015:
 - A Testimony of Jesus 7: O Jerusalem, Jerusalem (Daniel; Visions and Dreams), September 2015:
 - A Testimony of Jesus 8: O Jerusalem, Jerusalem (Ezekiel's; Visions), January 2016:
 - A Testimony of Jesus 9: The Word of God for every Creature, March 2016:
 - A Testimony of Jesus 10: Judah after Babylonian Exile End, April 2016:
 - A Testimony of Jesus 11: God Called and Used Moses Mightily (Exodus), June 2016:

- A Testimony of Jesus 12: God Called and Used Moses Mightily (The Mosaic Law & Levi), September 2016:
- A Testimony of Jesus 13: God Called and Used Moses Mightily (Moses Number' Israel), November 2016:
- A Testimony of Jesus 14: God Called and Used Moses Mightily (Deuteronomy), March 2017:
- A Testimony of Jesus 15: God Called and Used JOSHUA to Walk After Moses, April 2017:
- A Testimony of Jesus 16: Jesus among the Pages of Job, April 2017:
- A Testimony of Jesus 17: Evaluating Israel: The Books of Judges and Ruth, June 2017:
- A Testimony of Jesus 18: 1 & 2 Samuel (Thy Throne Forever I), September 2017:
- A Testimony of Jesus: 1 & 2 Kings (Thy Throne Forever II), April 2018:
- A Timeline & Testimony of Jesus (Thy Throne Forever III), May 2018:
- ISAIAH & A Testimony of Jesus (Thy Throne Forever IV), June 2018:
- A Testimony of Jesus: with the Holy Spirit (Thy Throne Forever V), July 2018:
- 1 & 2 Chronicles & A Testimony of Jesus (Thy Throne Forever VI), August 2018:
- Prophetic RECORDS & A Testimony of Jesus (Thy Throne Forever VII), November 2018:
- A Testimony of Jesus, His Purpose His Invitation (Thy Throne Forever VIII), January 2019:
- A Testimony of Jesus, The Witness the Task and Transfiguration, August 2019:
https://www.amazon.com/dp/1086839463/ref=sr_1_1?keywords=jimmie+jennings&qid=1565267458&s=books&sr=1-1
- A Testimony of Jesus, THE PSALMS, August 2019:

https://www.amazon.com/Testimony-Jesus-PSALMS-Jimmie-Jennings/dp/1089349114/ref=sr_1_3?keywords=Jimmie+Jennings&qid=1565725197&s=gateway&sr=8-3

- A Testimony of Jesus, Writings of Solomon, August 2019:
https://www.amazon.com/Testimony-Jesus-Writings-Solomon/dp/1951469739/ref=sr_1_2?dchild=1&keywords=jimmie+jennings&qid=1600774770&s=books&sr=1-2

OR

https://www.amazon.com/Testimony-Jesus-Writings-Solomon/dp/168639554X/ref=sr_1_3?keywords=Jimmie+Jennings&qid=1566586684&s=gateway&sr=8-3

- Testimony of Jesus: Unbroken Timeline & Covenants of God (Volume I), October 2020:
https://www.amazon.com/Testimony-Jesus-Unbroken-Timeline-Covenants/dp/B08MN3GJB7/ref=sr_1_36?dchild=1&keywords=jimmie+jennings&qid=1609472998&s=books&sr=1-36
- Testimony of Jesus: Unbroken Timeline & Covenants of God (Volume II), December 2020:
https://www.amazon.com/Testimony-Jesus-Unbroken-Timeline-Covenants/dp/B08R69ZJ7S/ref=sr_1_40?dchild=1&keywords=jimmie+jennings&qid=1609472998&s=books&sr=1-40
- Testimony of Jesus: Unbroken Timeline & Covenants of God (Volume III), December 2020:
https://www.amazon.com/Testimony-Jesus-Unbroken-Timeline-Covenants/dp/B08RLVZXG5/ref=sr_1_38?dchild=1&keywords=jimmie+jennings&qid=1609472998&s=books&sr=1-38
- Testimony of Jesus: Unbroken Timeline & Covenants of God (Volume IV), January 2021:
https://www.amazon.com/Testimony-Jesus-Unbroken-Timeline-Covenants/dp/B08S2VRH8B/ref=sr_1_6?dchild=1&keywords=jimmie+jennings&qid=1614118124&s=books&sr=1-6
- Testimony of Jesus: Unbroken Timeline & Covenants of God (Volume V), January 2021:
https://www.amazon.com/Testimony-Jesus-Unbroken-Timeline-Covenants/dp/B08SGJNN7D/ref=sr_1_5?dchild=1&keywords=jimmie+jennings&qid=1614118239&s=books&sr=1-5

- Separation From God Has NO Victory; But the Invitation of John 3:16 Remains; EDITION 2, March 2021:
<https://www.amazon.com/dp/B08XKYGP9N>
- My Website – <https://www.jkejennings-author.com/>
- Specific articles on My Website
 - Where is Mount Sinai Really
 - Revelation Against Error III
 - Stoned for Mysteries of Jesus
 - Blasphemy of the Holy Spirit
 - LORD God Not Done With Israel
 - Answering ECCLESASTES' Vanity
 - Creation Has Cycles of Event_PRT2
 - Kingdom of Heaven Material
 - Biblical Seasons of Events
 - Where God placed His Name
 - Where God Placed His Name 1 – 2
 - The Church Expecting the Rapture
 - The Catholic Magnificat
 - Review of Covenants
 - Forgiveness and Faith
 - Others, take a look!