

Daniel 11 for Dummies

Introduction

Daniel Chapters 10 through 12 are all one vision, given "in the third year of Cyrus" (537 B.C.), and it continues to "repeat and enlarge" on the previous visions of chapters 2, 7, 8 and 9, adding many more historical details that make it easier to follow the flow of prophetic events.

Some of the events are especially important, and "prophetic", because they will be repeated in "the time of the end" of the world. God makes sure that history repeats (or history repeats because God never changes, He is always good; and Satan never changes, he is always evil; and people never change, we are always stupid and selfish!), so that by knowing the past we can also know the future, right up to "The End" when Jesus finally returns and rescues His faithful, obedient remnant people (no "crystal balls" of spiritualist mediums or fortune-tellers necessary)!

Daniel opens his report on the vision by saying in chapter 10:1 that "the time appointed was long" (or literally that the "Great Controversy", or "the military campaign" was long, which parallels the "four winds striving upon the great sea" of Dan. 7:2. The "four winds striving" aptly describes the "winds of war" [note Rev. 7:1 also], and we learn from Rev. 17:15 that "seas" represent "peoples and multitudes and nations and tongues"), and again in 10:14 Daniel is told, "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." So we should expect Chapters 10-12 to cover a long expanse of time, and involve continual warfare between various megalomaniacs who want to rule the whole world.

In 12:4 Daniel is also told to "...shut up the words, and seal the book, even to the time of the end", and again in 12:9, "The words are closed up and sealed till the time of the end". Therefore, we should understand that the vision could not be understood nor accurately explained by any commentator at least until after "the time of the end" had begun. (The "time of the end" is noted again at Dan. 11:40, so there are 40 verses of history leading up to that point.)

Therefore again, any interpretation or explanation that was written before "the time of the end" had begun is completely invalid, most notably the interpretation of the Jewish historian Josephus who, writing during the First Century A.D., had assumed that verses 21-39 dealt with Antiochus Epiphanes who died in 164 B.C.

It is very likely that Jesus' own disciples believed as Josephus did, since they were living during the same time. They must have been very surprised to hear Jesus say in Mt.24:15 that the "abomination of desolation, spoken of by Daniel the prophet" (in Dan. 8:13 and 11:31) was still future from their day instead of about 200 years earlier in Antiochus' day!

After Daniel records his personal experience with the heavenly visitor in chapter 10 (whose description compares very closely with John's description of Christ in Rev. 1), his Instructor continues:

11:1 Also I in the first year of Darius the Mede, I stood to confirm and to strengthen him.

Note: Babylon was conquered by Cyrus in 539 B.C. in fulfillment of a prophecy given 150 years before his birth in Isaiah chapters 44-45. It is interesting to note that the prophecy speaks of

streams drying up and doors being opened before him. Cyrus' coalition of kings (the ram with the uneven horns of Dan. 8:3) came out of Persia in the East ("pushing" West and North and South as per Dan. 8:4), and dug channels to divert the Euphrates river that ran through the city of Babylon, thus "drying up the Euphrates ... that the way of the kings of the East might be prepared" (note the same wording as in the 6th Plague in Rev. 16:12; God makes sure that history repeats so that by knowing the past we can also know the future). Cyrus marched his army down through the dry river bed and under the city's outer gates, and found that the inner gates had been left open during Belshazzar's final drunken feast that same night (Dan. 5:30). When Cyrus became aware of the Jewish prophecy he was so impressed that he made the first of three decrees permitting the Jews to return to Jerusalem and reestablish their independence.

Then Darius the Mede (some historians suggest this could have been Cyrus' uncle) was appointed as "king" or governor of the province, including the city of Babylon. Incidentally, this is the same Darius that had to unwillingly put Daniel in the Lion's Den in chapter 6. We read that Darius was very unhappy about that. It could be that Darius had noticed that Daniel had "an excellent spirit" and was just a jewel of a guy and didn't want to lose his friendship, but it could also have been that the kingdom was in a critical period of transition between two governments after a violent overthrow, and the elderly Daniel may have been the only man left over from the previous administration to have all the knowledge necessary to make a smooth transition while maintaining law and order and minimizing the likelihood of anarchy, uprisings or "damage" to the new administration (Dan. 6:2). In that case his loss would indeed have been a national disaster!

11:2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Note: The number "4" prophetically signifies the end of a kingdom. There were many kings in Persia but the prophecy marks that it was the fourth one who signaled the end of the Persian Empire by attacking Greece.

Cyrus' son Cambyses (530-522, who murdered his brother Smerdis to attain to the throne, but then later died from an infection as a result of accidentally wounding himself with his own sword, note Mt. 26:52); the False Smerdis (522, a usurper who claimed to be the brother Cambyses murdered); Darius 1 Hystaspes "The Great" (522-486, who made the second decree for the restoration of the Jews in 519 B.C., Ezra 6:8); and Xerxes (486-465, the Ahasuerus of the book of Esther; who being a sort of rich playboy show-off type, amassed a great coalition army and went to attack Greece in 480 B.C., and was completely defeated). Afterward, his son, Artaxerxes Longimanus (465-423), issued the third decree (Ezra 6:14, 7:13) to reestablish Israel as an autonomous state in 457 B.C., which is the starting point for both the 2300 day-year prophecy of Dan. 8:14, and the 490 year prophecy of Dan. 9:24-27. (However, Artaxerxes turned out to be kind of hot-and-cold on the project, but Nehemiah was able to gently secure a fourth decree from him in 445 B.C. to finish the rebuilding, Neh. 2:1-8.)

11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

The Persian attacks forced the independent Greek city-states to band together for their survival. (Had they been conquered by Medo-Persia Western culture would have been far more like Oriental despotism than Western republicanism.) Eventually, Alexander the Great (the goat from

the West in Dan. 8:5) retaliated and conquered Medo-Persia during his short reign from 336-323 B.C.

11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Again, the number "4" prophetically signifies the end of a kingdom, Alexander's in this case.

Note: This verse clearly parallels Dan. 7:6 where the 4-headed leopard has four speedy wings, and Dan. 8:8 where the flying goat's "great horn was broken" and four horns came up pointing "toward the four winds of heaven". Alexander died shortly after completing his conquest and his generals fought with each other for control of the territory. They broke it up into four regions at first, and then later merged into two kingdoms, becoming known as the King of the North (the Seleucid dynasty, controlling the area and city of Babylon), and the King of the South (the Ptolemaic dynasty in Egypt) through nearly to the end of this chapter.

11:5 And the king of the south shall be strong, and [one] of his princes; and he shall be strong above him, and have dominion; his dominion [shall be] a great dominion.

Alexander's former general who got control of Egypt was Ptolemy 1 Soter (323-280 B.C.), but another one of Alexander's generals (Seleucus 1 Nicator) eventually got control of the other three-fourths of the territory (312-281 B.C.). The rival Greek kings warred with each other for control of all of Alexander's former territory but neither could completely defeat the other.

11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in [these] times.

Peace treaties by marriage between rival kings (or even friendly kings) had been common for thousands of years, with greater or lesser success, but this one turned out really bad. Ptolemy II Philadelphus (282-246) sent his daughter Berenice to be the wife of the Seleucid king Antiochus II Theos (261-246 B.C.), but in order to do so Antiochus had to dump his present wife Laodice who then set up a rival government in Ephesus. Eventually Laodice was able to retaliate and have her former husband, Berenice, their son, and Berenice's entire Egyptian entourage killed.

11:7 But out of a branch of her roots shall [one] stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

Of course Berenice's brother Ptolemy III Euergetes (246-221) was infuriated and invaded the Seleucid kingdom, slew Laodice and won victories against the two Seleucid kings Seleucus II Callinicus (246-225) and Seleucus III Ceraunus (225-223 B.C.).

11:8 And shall also carry captives into Egypt their gods, with their princes, [and] with their precious vessels of silver and of gold; and he shall continue [more] years than the king of the north.

11:9 So the king of the south shall come into [his] kingdom, and shall return into his own land.

Ptolemy III was so victorious that his delighted Egyptian subjects gave him the name Euergetes or "Benefactor".

11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and [one] shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, [even] to his fortress.

The sons of Seleucus II Callinicus [Seleucus III Ceraunus Soter, and then Antiochus III Magnus "the Great" (223-187 B.C.)] opposed Ptolemy III but nearly lost their kingdom, until after Ptolemy's death, then Antiochus III made great gains.

11:11 And the king of the south [Ptolemy IV Philopater (221-203)] shall be moved with choler, and shall come forth and fight with him, [even] with the king of the north [Antiochus III]: and he [Antiochus III] shall set forth a great multitude; but the multitude shall be given into his [Ptolemy's] hand (the battle of Raphia, 217 B.C.).

11:12 [And] when he [Ptolemy IV] hath taken away the multitude [of Antiochus III. After slaughtering tens of thousands of soldiers on both sides, the battle was actually a "tie" where neither side really "won", but Ptolemy could have made it a decisive victory if he had continued pushing northward, but...], his heart shall be lifted up [Ptolemy proudly paraded his "victory" all around the provinces, and even tried to offer sacrifices to his pagan gods in the Temple at Jerusalem, but was prevented by a mysteriously sudden and violent attack of illness]; and he shall cast down [many] ten thousands [upon his return to Egypt Ptolemy slaughtered thousands of Jews in Alexandria in revenge]: but he shall not be strengthened [by it].

The Jews in Alexandria were well-respected citizens, so because of his horrifying crime Ptolemy IV Philopater (literally, "Loving Father") was despised by his subjects nearly to the point of revolt until his death.

11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

During the 14 years of truce Antiochus III spent the time consolidating his rule in Syria in the north-east, and made an alliance with Philip of Macedon in the north-west, in preparation for an even bigger joint assault on Egypt. When Ptolemy IV died, leaving only a 6-year old son as heir (Ptolemy V Theos Epiphanes, 204-180 B.C.), and the Egyptians in near-revolt against their Greek overlords, the time seemed ripe for Antiochus to invade again.

11:14 And in those times there shall many stand up against the king of the south [Antiochus III, Philip of Macedon, and the Egyptian subjects themselves were all up-in-arms against the young Ptolemy V]: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

"also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

Note: Here, Daniel's Instructor makes a parenthetical, introductory statement about the upcoming power "the robbers of thy people" that would exalt itself above the feuding Greek

powers described so far in the vision, and be the real focus that establishes the purpose of the vision, which is to reveal the greatest self-exalting enemy of God and His people of all time! But gladly, "they shall fall" also, at "The End".

Since we already have Daniel chapters 2, 7, and 8 to compare the sequence of empires we should have some idea already what some of the characteristics of this upcoming most-self-exalting power that "robs", or literally "breaks", Daniel's people might be. In Dan. 2, after the Greek "belly and thighs of brass", came the iron legs; and in Dan. 7:7, after the Greek leopard, came the terrible beast with "great iron teeth" that also "brake in pieces"; so a "bestly" use of "iron" to "break" the Jews is an obvious connection.

In Dan. 8, after the Greek goat grows four horns, a "little horn" comes up that in 8:11 "magnified himself even to the prince of the host"; and in 8:23 "in the latter end of their [shared Greek or pagan] kingdom...a king of fierce countenance, and understanding dark sentences, shall stand up" that in 8:25 "shall also stand up against the Prince of princes", so self-magnification even to standing up against the "Prince of princes" or "prince of the host" is another connection.

It is important to note just exactly why Daniel's Instructor added his parenthetical note about the upcoming power right here at verse 14. He had said, "in those times there shall many stand up against the king of the south", but there was another power who "stood up" in favor of the interests of the young king of the south (who would later become the "breakers" of Daniel's people), and that power was **Rome**.

Rome is what establishes the purpose of the vision, which is to expose the greatest self-exalting enemy of God and His people of all time!

Note also these major prophetic points that apply to **Rome**.

- 1) Rome comes to power three times throughout history.
- 2) Rome always conquers three obstacles; first its enemy, then its ally, and then its victim.
- 3) Rome falls.

As Daniel describes the three rises of Rome he uses a recurring technique. He first shows how Rome comes to power (vs. 14-22), then he shows how Rome relates to God's people (vs. 23-30).

As the growth of civilization continued to progress westward from Babylon, then Greece, **Rome** had been slowly growing in population and power over the years and had made alliances with Pergamum, Rhodes, Athens, and Egypt, and when Antiochus III and his allies began threatening Egypt **Rome** issued a warning to him to back off. Antiochus however, who had been building up for this campaign for a very long time, felt secure in ignoring the warning, and carried on with his invasion plans.

Daniel's Instructor continues:

11:15 So (back to the story) the king of the north (Antiochus III Magnus, "The Great") shall come (at about 200 B.C.), and cast up a mount, and take the most fenced cities (away from Egypt, including Israel): and the arms of the south shall not withstand, neither his chosen people (young Ptolemy V's guardians), neither (shall there be any) strength to withstand.

At this point **Rome** was forced to make good on their warning and engaged Antiochus III, defeating him in several battles and putting Syria under tribute, at which point, prophetically speaking, **Pagan Rome** became the new "King of the North". Subsequently, the reign of Antiochus' elder son, Seleucus IV Philopater (187-175 B.C.) was hampered by the financial strain of heavy tribute payments to **Rome**, until he was assassinated.

11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

Note: Here, commentators are greatly divided. Since nearly all Protestant commentators are those of the "preterist" school, they see verse 16 as applying to Antiochus III's younger son, Antiochus IV Epiphanes (175-164 B.C.), who (after being strictly warned by **Rome's** legate, A. Popilius Laenas, to not follow his father's example of bugging Egypt any more, very resentfully deferred to **Rome's** superior power, but then), in a fit of humiliation and rage actually attempted to completely exterminate the Jews and Judaism, and he appeared to be successful, for about three years. The Maccabean wars against the remaining Seleucid-Syrian kings ensued and the Jews finally appealed to **Rome** for protection, making a league together in 161 B.C.

However, "historicist" interpreters (pretty much Seventh-day Adventists alone), who line up the events of history with the details of prophecy, see the "he" that cometh against "him" as **Pagan Rome** coming against Antiochus III, defeating him several times, and putting Syria under tribute.

Therefore, plugging in the actual historical names of the actors in verse 16, we see:

11:16 But he "**Pagan Rome**" that cometh against him "Antiochus III" (at about 200 B.C.) shall do according to his "**Pagan Rome's**" own will, and none (especially not Antiochus IV Epiphanes, d. 164 B.C.) shall stand before him "**Pagan Rome**": and he "**Pagan Rome**" shall stand in the glorious land (Israel in 63 B.C), which by his "**Pagan Rome's**" hand shall be consumed (Temple destroyed in 70 A.D.).

The "glorious land" is universally accepted as Palestine-Israel, or "thy" (Daniel's) people.

Did **Pagan Rome** "rob" and "break" and "consume" Daniel's people in Palestine? Did the invading iron-clad Roman Legions, and the inflexible iron-rule of Roman Law, rob them of their national independence in 63 B.C., and destroy the Temple and Jerusalem in 70 A.D., and again in 135 A.D.? Yes they most emphatically did!

So as an interim conclusion we can fairly easily see that in Dan. 2, after the Greek "belly and thighs of brass", came the iron legs of **Pagan Rome**; and in Dan. 7:7, after the Greek leopard, came the terrible beast with "great iron teeth" that also "brake in pieces"; so a "beastly" use of iron-clad Roman Legions, and the inflexible iron-rule of Roman Law to "break" the Jews is an obvious connection to **Pagan Rome**, the new **King of the North**.

But back to the history:

So now that **Pagan Rome** is the new King of the North Daniel's Instructor skips by the last few kings of the Seleucid dynasty (who had fallen apart into factions fighting each other trying to hold on to their power), and fast-forwards about 100 years to the time when **Pagan Rome** really entered in to conquer its first obstacle in its bid to take over rulership of the then-known world,

when the Roman general Pompey deprived the last Syrian Seleucid king, Antiochus Asiaticus, of his possessions in **65 B.C.**

11:17 He [**Pagan Rome** in general, and Julius Caesar in particular] shall (after Pompey defeated and annexed Syria as a Roman province in **65 B.C.**, and Rome's second obstacle, Israel, in 63 B.C.) also set his face to enter with the strength of his [**Pagan Rome's**] whole kingdom (meaning the whole former kingdom of Alexander the Great, Egypt being the last target), and upright ones with him (Jews [God's people = the second obstacle = the "ally"] who helped Julius [Rome] take control of Alexandria [Egypt = the third obstacle = world]); thus shall he do: and he (Ptolemy Auletes, who died in 51 B.C.) shall give him (Julius) the daughter of women (Ptolemy's daughter, Cleopatra), corrupting her (we will skip the sordid details): but she shall not stand [on his side], neither be for him (Julius).

After Julius' death his successor, Octavian-Augustus Caesar, found that she had sided with his rival Mark Antony hoping to maintain her place as "Queen", but Octavian defeated their combined Egyptian forces at the battle of Actium in 31 B.C., thus eliminating Rome's third obstacle, and making **Pagan Rome** the ruler of all of Alexander's former empire, and more.

Commentators differ but one view is that Antony committed suicide to avoid capture. Another is that Cleopatra had Antony "hit" when she saw Octavian was stronger, but when she saw she couldn't convince him to make her his queen (thus making her the "Queen of the World"), she also committed suicide rather than suffer the humiliation of being paraded through the streets of Rome as a captive.

11:18 After this (annexing Syria, Israel and Egypt, & meeting Cleopatra) shall he (Julius Caesar) turn his face unto the isles (warfare campaigns in North Africa, Syria and Asia Minor), and shall take many: but a prince for his own behalf (G. Cassius Longinus) shall cause the reproach offered by him (Julius) to cease (by leading the Roman Senate to assassinate Julius in 44 B.C.); without his own reproach (Cassius was doing a good thing) he shall cause [it] to turn upon him (Julius). **11:19** (A brief restatement ...) Then he (Julius) shall turn his face toward the fort of his own land (the city of Rome): but he shall stumble and fall (be assassinated), and not be found.

Julius was assassinated in 44 B.C. by the Roman Senate because of his arrogant and self-exalting efforts to bypass the Roman Republic and make himself Emperor of the World.

11:20 Then shall stand up in his estate a raiser of taxes [in] the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Octavian, or Augustus Caesar, is credited with establishing the "glory" of the Roman Empire but Julius had already done all the dirty work, conquering the "isles" or "frontiers" for him. Augustus is accepted as the "raiser of taxes" spoken of in Luke 2:1 which brought the parents of Jesus to Bethlehem, in an example of God's perfect timing. Augustus himself enjoyed a relatively quiet and prosperous reign for over 40 years, and died peacefully in his bed in 14 A.D.

11:21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Tiberius Caesar (14-37 A.D.), the stepson of Augustus (who along with his mother, begged and flattered his way into the rulership when his step-father's health was failing), was at the very least an eccentric, misunderstood and unloved ruler.

11:22 And with the arms of a flood (the vast Roman armies) shall they (any opposing armies) be overflowed from before him, and shall be broken (note the "break in pieces" of Dan. 7:23. Tiberius had successful military campaigns in the east and west); yea, also the prince of the covenant.

Fitting in perfectly here with the flow of history the "prince of the covenant", the "prince of the host" of Dan. 8:11, the "Prince of princes" of Dan. 8:25, and the "Messiah the Prince" of Dan. 9:25-27 who "shall confirm the covenant", was "broken" or "cut off" during the reign of Tiberius in 31 A.D., after the end of the "threescore and two weeks", "in the midst of the [70th] week", or three-and-a-half years before the end of the third and final 490-year period of Jewish probation in 34 A.D.

Note: Now that Daniel's Instructor had taken him down through the secular history of the rise and fall of kingdoms to the end of the 70 weeks (or the 490 years) of Dan. 9:24; in a "meanwhile, back at the ranch" move, he goes back to the time when **Rome** (who "establishes the vision") became directly connected with the people of God by the Jewish league in 161 B.C. in order to give him an overview of the way Rome worked ("deceitfully"), and add more historical detail to the events leading up to Rome coming to rule the world.

The fact that **Rome** conquers three geographical areas three times in order to rule the entire planet is prophetically significant, because history repeats!

Notice again the order of conquest; **Rome** conquers first its enemy, second its ally, and third its victim (and then falls).

11:23 And after the league (the Jews) [made] with him (**Pagan Rome** in 161 B.C.) he (**Rome**) shall work deceitfully (through diplomats): for he (**Rome**) shall come up, and shall become strong with a small people.

The commentary on 11:16 said, (in response to the oppression by Antiochus IV Epiphanes), "The Maccabean wars against the remaining Seleucid-Syrian kings ensued and the Jews finally appealed to **Rome** for protection, making a league together in 161 B.C."

Note: In its beginning **Rome** used a devious method of conquest. There is strength in numbers so nations often make "mutual assistance treaties." In these treaties the Romans recognized the participants as "allies," and the treaties were intended, presumably, to protect and promote mutual interests. **Rome** thus appeared in the role of friend and protector, only to "work deceitfully" by turning these agreements to her own advantage. She often imposed the burdens of conquest on her "allies," but usually reserved the rewards of conquest ("the prey, and spoil, and riches") for her own politicians, generals and soldiers. Eventually these "allies" were absorbed into the Roman Empire.

Again, the prophetic principle: **Rome** conquers first its enemy, second its ally, and third its victim.

11:24 He (**Pagan Rome**) shall enter peaceably (through diplomats) even upon the fattest places of the province; and he shall do [that] which his fathers have not done, nor his fathers' fathers;

he shall scatter among them the prey, and spoil, and riches (using “diplomacy” or diplomats, like the one that warned Antiochus IV Epiphanes away from Egypt): [yea], and he shall forecast his devices against (a better translation is “from”) the strong holds (understood as the city of Rome), even for a time.

The term “a time” literally means “for a definite length of time”, and is seen elsewhere in the book of Daniel to represent a prophetic year (360 days); and using the prophetic “day-for-a-year” rule the term is understood to refer to the **360 years** that the city of Rome would rule the world, from the defeat of Egypt at the Battle of Actium in 31 B.C. to 330 A.D. when the Roman emperor Constantine divided the kingdom into east and west by moving his capitol from Rome to Constantinople. This act left the “**seat**” (Rev. 13:2) of the Western Roman Empire open to eventually be occupied by the Roman-Catholic Church-State in **538 A.D.**

After discussing Rome’s initial method of “conquest” (through deceitful diplomats), Daniel’s Instructor goes back to the Battle of Actium in 31 A.D. that served to finally put Pagan Rome on the throne of the then-known world.

11:25 And he (Octavian, or Augustus Caesar) shall stir up his power and his courage against the king of the south (Egypt’s queen Cleopatra and Mark Antony [who was actually Octavian’s brother-in-law, but who had dumped Octavian’s sister for Cleopatra]) with a great army; and the king of the south (Antony) shall be stirred up to battle with a very great and mighty army (500 huge warships, twice what Octavian had, plus troops from several allied neighboring kings); but he (Antony) shall not stand: for they (Antony’s allies) shall forecast devices against him (Antony).

11:26 Yea, they that feed of the portion of his meat shall destroy him (meaning Antony. Disgusted with his fawning infatuation with Cleopatra, most of Antony’s allies and hired troops defected to Octavian’s side), and his (Octavian’s) army shall overflow (like a river flooding over its banks): and many shall fall down slain.

11:27 And both these kings' hearts [shall be] to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end [shall be] at the time appointed.

Note: Verse 27 is another parenthetical statement about the character of both the kings of the North and the kings of the South (regardless of who was ruling at any particular time). They would sit together and eat together, professing friendship and loyalty to each other, but readily betray each other; and this sort of deceptive behavior would continue until “the end – at the time appointed”, or to the end of the united Roman Empire in 330 A.D. when Constantine divided it.

11:28 Then (after the Battle of Actium in 31 B.C.) shall he (specifically Octavian-Augustus Caesar) return into his land with great riches; and (now that Pagan Rome is ruling the world as the new **King of the North**) **his (Pagan Rome’s)** heart [shall be] against the holy covenant (or the “holy covenant people” [specifically the rebellious Jews, destroying Jerusalem in 70 A.D., note Dan. 9:26-27] and generally be against all true worship); and he (**Pagan Rome**) shall do [exploits], and return to his own land (undefeated).

This time of uncontested rule by **Pagan Rome** is known as the *pax romana*, a relatively peaceful time when the Gospel of the Prince of Peace was carried to the limits of the Roman Empire. Then Daniel’s Instructor fast-forwards past this peaceful time of about two hundred years to the end of the united Roman Empire at “the time appointed” for Pagan Rome to rule the world in **330 A.D.**

11:29 At the time appointed (for the end of the Roman Empire, after the *pax romana*) he (Emperor Constantine of **Pagan Rome**) shall return, and come toward the south (moving his capital "toward the south" [to Constantinople, closer to the south] in **330 A.D.** in an effort to revive the declining power and glory of the kingdom); but it shall not be as the former (the victory over Egypt in 31 B.C. that was just discussed), or as the latter (the victory over the Jews in 70 A.D. that was just discussed).

The prophetic principle again is that after Rome comes to rule, then it falls.

Note: Even though it was a comparatively peaceful time the Roman Empire continued to decline in strength until various growing and developing "barbarian tribes" in the north began to invade. These are noted by Daniel's Instructor as "the ships of Chittim", a term generally used in ancient literature to indicate any kind of invasion.

11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Note: Even before dividing the empire into East and West in **330 A.D.**, everything Constantine did, rather than uniting and strengthening the Roman Empire, actually tended to break it up.

The *pax romana*, though relatively peaceful for the Roman Empire politically, was intermittently a time of terrible persecution for the new semi-Jewish religious sect called "Christians". Several Roman emperors had had "indignation against the holy covenant" and had tried to exterminate the apparently disloyal Jewish sect for not worshiping the emperors as gods, but in spite of the persecutions their numbers continued to multiply by leaps and bounds throughout the Empire, until they became so many that they had to be accepted as part of the regular society of the Empire.

But as Christianity was growing, the Empire was weakening and being "grieved" before the constant incursions of barbarian tribes multiplying along the frontiers. Constantine needed more young men for soldiers, so he thought to unite and strengthen the Empire by faking a conversion, and then declaring Christianity the religion of the Roman Empire by an edict in 312 A.D., and apparently it worked. Very many loyal and patriotic "Christian" young men joined his army to defend the homeland from the barbarians.

(Don't miss the parallel between these events and the militant "Christian-patriot" movement that swells the ranks of the Military of the USA today "to defend the homeland from the barbarians.")

Note: Constantine didn't realize it but when he signed his edict in 321 A.D., making **Sunday worship** (an already-existing link between the nominal Christians "them that forsake the holy covenant" and the pagans) a mandatory law throughout the Empire, he actually signed its "death warrant" because of a principle of God's rulership of the world, which is "national apostasy leads to national ruin." Constantine himself made the first move to fulfill that principle just a few years later by moving his capitol and dividing his kingdom in **330 A.D.** (and then further dividing it between his three sons).

"...and have intelligence with them that forsake the holy covenant."

Constantine was apparently so successful at managing the Christians in Roman society he even convened a council in 325 A.D. to "have intelligence" so the largest groups of "Christians" (as distinguished from a few Sabbath-keeping "Judaizers" scattered here-and-there) could resolve differences among themselves, but his efforts only served to solidly divide the "Christians" between the semi-Christian Catholics and half-pagan Arians, both very militant factions.

Another principle of God's rulership of the world should be noted here also: Whoever has "intelligence with them that forsake the holy covenant" always loses!

In 395 A.D. the first of the **7 Trumpets** of Revelation 9 began to sound as Alaric the Goth invaded the Empire from the north and sacked and burned Rome in 410 A.D., and over the next 60 years the **Pagan** Roman Empire was cut up into ten sections by barbarian invaders (the "ten horns" on the Roman "fourth beast" of Dan. 7:7). However, as the political and military power of Rome was fading before the invaders, the semi-Christian Roman Catholic faction noted above was steadily gaining in strength and influence. Then a curious twist of events occurred in 476 A.D.

Again, as Daniel shows the three rises of Rome he uses a recurring technique. He first shows how Rome comes to power (vs. 31), then he shows how Rome relates to God's people (vs. 32-39).

Daniel's Instructor continues with a rather complex statement:

11:31 And (in 476 A.D.) arms (the pagan army of Clovis, king of the Franks, or French [same as the "host" of Dan. 12]) shall (suddenly switch from being pagan to being pro-Catholic [which was actually just a minor adjustment in religious philosophy], and then...) stand on his (**Papal Rome's**) part, and they (the various warring pagan tribes, some Catholic, some Arian) shall pollute the sanctuary of strength (sack and burn the city of Rome several times), and shall take away the daily [sacrifice] (by **508 A.D.**) . . . (the same "daily" as in Dan. 8:11-12).

Note: 508 A.D. marks **the beginning of both the 1290-year and 1335-year prophecies of Dan. 12:11** (which ended in 1798 and 1843 respectively). By **508 A.D.** Clovis had beaten the other pagan tribes into submission and "conversion" to his chosen brand of half-pagan-Christianity, Catholicism (rather than Arianism, the other brand of half-pagan Christianity available at that time), and had "taken away" the "daily" opposition of **paganism** to the worship of God (even if it was a corrupted form of worship), eventually exterminating the three opposing Arian tribes (the "three horns" that were uprooted in Dan. 7:8).

Note here another principle of prophetic interpretation, "the triple application of prophecy." **Pagan Rome** had conquered three geographical areas to achieve complete domination, and **Papal Rome** also had three geographical areas subdued before it. Therefore, using the prophetic principle of "the triple application of prophecy" we can confidently extrapolate forward to a time when **Modern Global Rome** will also conquer three geographical areas, the final one being the world! **Then Rome will rule the entire world!**

Verse 31 said, "arms shall stand on his part." **Papal Rome** does not use its own armies (because it has none), but rather, secular rulers use their own national armies to support Rome. Dan. 8:24 said, "And his power shall be mighty, but not by his own power." When we look at the prophetic rule of "history repeats" we can see that **as** Clovis dedicated his armies to the service of Rome in 496 A.D., **so** the **United States** dedicated its military might to the service of Rome in 1984 when

it sent an Ambassador to the Vatican thereby making "Protestant" America the "False Prophet" of Rev. 16:13 because it is no longer "protesting" Catholicism, and then the USA took down the atheistic (King of the South) **the USSR** (symbolized by the fall of the Berlin Wall) in **1989**.

". . . and they shall place the abomination that maketh desolate."

The majority of the formerly pagan tribes had endorsed **Papal Roman Catholicism** and had accepted the Pope's political rulership as well as religious rulership over them in a **union of Church and State**, the "abomination that makes desolate", but it took another 30 years to drive the last of the Gothic Arian kings from the city of Rome in **538 A.D.**, which marked the beginning of the **1260-year prophecy** (538-1798 A.D.) noted seven times in Scripture (see the study on Dan. 7).

Papal Rome had now become the new **King of the North**.

11:32 And such as do wickedly against the covenant (paganized "Christians") shall he (**Papal Rome**) corrupt by flatteries (by now **Papal Rome** was politically strong and wealthy enough to bribe support and consolidate its power through the bestowal of gifts, lands and impressive-sounding official titles, as did Pagan Rome earlier): . . .

". . . but the people that do know their God shall be strong, and do [exploits]."

11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days.

(Compare also Dan. 7:21, 25; 8:24.)

History clearly reveals that these words refer to the now "underground" non-pagan, anti-papal groups, including the Sabbath-keeping Waldensians, who continued to bravely share the true faith even under the pressure of persecution and death during the **1260 years** of Papal rule. As **Pagan Rome** did, so **Papal Rome** did, and so will **Modern Global Rome** also do in the future.

11:34 Now when they shall fall, they shall be holpen with a little help (cf. Heb. 11:34, possibly): but many shall cleave to them with flatteries.

Wherever there is true religion there are always some insincere hangers-on who are ready to betray sacred trusts when the heat is really on.

11:35 And [some] of them of understanding shall fall, to try them, and to purge, and to make [them] white, [even] to the time of the end: because [it is] yet for a time appointed.

"[even] to the time of the end: because [it is] yet for a time appointed."

As in verses 27 & 29, these words reveal the presence of a time-prophecy within the narrative. As the 360 years of **Pagan Rome's** rule was limited by a definite-time prophecy ending in 330 A.D., so the 1260 years of **Papal Rome's** rule was limited by a definite-time prophecy ending in 1798.

Daniel's Instructor continues by describing the characteristics of this new ruler of the world:

11:36 And the king (**Papal Rome**, the new **King of the North**), 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 . . .

Note: 2 Thessalonians 2:3 "Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

. . . and shall prosper till the indignation be accomplished: for that that is determined shall be done.

Note: "the indignation" is the same as was discussed in Dan. 8:19 "And he said, Behold, I will make thee know what shall be in the last end of the indignation."

For there to be a "last end" of the indignation there has to be first a "first end" of the "indignation", which implies two "indignations", or two 1260-year oppressions of God's people, first by paganism and then by Catholicism, for a total of 2520 years.

There are two 2520-year "indignations", the first beginning in 723 BC when Samaria was destroyed, and ending in 1798 when Catholicism was "destroyed", or received its "deadly wound" (Rev. 13:3); and the second began in 677 BC when Manasseh was taken to Babylon and Judah was no longer an independent nation, and ended in 1844 when the anti-typical Day of Atonement sanctuary "cleansing" began (Dan. 8:14). That Daniel already understood that he was in the midst of the "indignation" of the 2520 years is shown by his reference to the "curse of Moses" in his prayer in Chapter 9.

So the phrase, "till the indignation be accomplished:" refers to the end of the "first indignation" in 1798 because "that that is determined", or the papacy's "deadly wound" was given in 1798 by the then-reigning, atheistic "King of the South" Napoleon Bonaparte.

It is a prophetic Bible principle that the beginning of events often repeat at the end. Note here that as Jesus styled Himself in Rev. 1:8 as the "Alpha and Omega, the beginning and the ending", that as pagan France put the Pope on his throne in 538 A.D., 1260 years later atheistic France took the Pope off his throne in 1798.

But more about the characteristics of **Papal Rome** . . .

11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Again, as in 2 Thess. 2:3, **Papal Rome** as the **King of the North**, "exalteth himself above all that is called God, or that is worshipped;"

"nor the desire of women" this writer sees as the papal doctrine of the celibacy of the priests.

11:38 But (as he reigns on his papal throne) in his estate shall he (**Papal Rome**) honour the God of forces: and (rather "even", for emphasis) a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Note: We must remember that Roman Catholicism is a mix of paganism with Christianity, and the only pagan god of "forces" or literally, of "fortresses" was a pagan female deity called by different nations as (beginning with Babylon), Semiramis, Rhea, Cybele, or as in the Bible itself, "Diana of the Ephesians" (Acts 19:28), who wore a headdress crowned with the turret of a fortress on top.

Catholicism simply co-opted this pagan female deity (the female member of the pagan trinity [father-god, mother-god, child-god], instead of the true "Father, Son and Holy Spirit") and reassigned her the name of "**Mary**", and role as "mother of God", and then of course, bestowed upon "Mary" all the idolatrous titles, riches and glory any pagan female deity could ever want.

11:39 Thus shall he do in the most strong holds (strongly Catholic lands) with a strange god ("Mary"), whom he shall acknowledge [and] increase with glory: and he (the popes) shall cause them (the Cardinals and Bishops) to rule over many, and shall divide the land for gain.

"he shall cause them to rule over many" is an obvious reference to the rigid papal hierarchy, or the "majesterium." The succession of the Popes is a kingly monarchy if there ever was one.

"and shall divide the land for gain" reveals that whatever the papacy does benefits itself, so that the Roman Catholic Church-State is the wealthiest organization in the world.

11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

"at the time of the end"

Note: This phrase applies to whatever time prophecy is currently being discussed.

Dan 8:17 is where this phrase is first used, "Understand, O son of man: for at the time of the end (the end of the 2300 years when the 'cleansing' would begin) *shall be* the vision [mareh] (referring to the appearance of the 'saints' in verses 13 & 14, their question about the 'cleansing', and their 2300-day answer.)", and the comments on 8:19 state, "for at the time appointed the end shall be. (meaning: at 'the time of the end' shall be the end of both the 2300 and the 2520 years)."

So, the "time of the end" in Dan. 8 is referring to the end of the 2300 and 2520-year prophecies that ended in 1844, but here in Dan. 11:40 the phrase is referring to the end of the 1260 years of Papal Rome's rule in 1798 since **Papal Rome** has been the subject of the preceding verses. Every time prophecy in the Bible has its own "time of the end", or the time of its fulfillment or completion.

"the king of the south"

(Please review the commentary on verse 4 about the kings of the North and South.) We have just seen that the power ruling over the territory of ancient Babylon has been understood as the "King of the North", and that that political kingship was eventually given over to **Papal Rome** in 538 A.D., the actual custodian of the pagan religion of Babylon.

But who has been the "King of the South" since the fall of Egypt at the Battle of Actium in 31 B.C. (last noted in verse 25)?

The commentary on verses 31 and 36 suggest atheistic Napoleon Bonaparte's Revolutionary France, and the atheistic USSR, as the "kings of the south". Why so? What is the connection between Egypt, Napoleon and the USSR? This writer suggests that Atheism is the connection.

Biblically, the first major confrontation with Atheism was in Egypt, when Pharaoh retorted to Moses in Exodus 5:2, "I know not the Lord, neither will I let Israel go." Even though Pharaoh's arrogant assertion of atheistic defiance of God (rather than ignorance of God) soon drowned in the Red Sea and sank from sight, the spirit of atheism, like the mythical serpentine dragon, pops up again here and there through history.

Historically then, the next appearance of the "arrogant assertion of atheistic defiance of God (rather than ignorance of God)" pops up in Napoleon Bonaparte's Revolutionary France in the 1790's; and since we have just discussed the doings of **Papal Rome** during the 1260 years up to 1798; and noted atheistic Napoleon's dethronement of the Pope at that time, it should be easy to see that "Egyptian" atheism is the "King of the South" who "pushes" at the papal "King of the North" in 1798, and **Papal Rome** was "grieved" (note verse 30) as Pagan Rome was before it.

Again, as Daniel shows the three rises of Rome he uses a recurring technique. He first shows how Rome comes to power (vs. 40-43), then he shows how Rome relates to God's people (vs. 44-45).

11:40, continued: "and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships;"

This "and" turns out to be a very long "and"!

As an "historicist" expositor of Bible prophecy one has to wait until the "grieved" and defunct "King of the North", the papacy, manages to heal itself from its "deadly wound" to the degree that it can muster up enough support to retaliate against the atheistic "King of the South".

Even though the Catholic Church (no longer a "church-state" in 1798) immediately elected a new Pope it had no secular governmental support, no "arms [that] shall stand on his part" (note the comments on verse 31), to do the dirty-work of conquering his enemies for him. So, the "King of the North" had to wait, and watch, and plan, and plot, and connive, and maneuver, and wheedle his way back into favor with secular governments anywhere and everywhere, until he had the support of a secular government strong enough to execute his revenge on the atheistic "King of the South", whoever he may be at that time.

For over a hundred years the "King of the North" continued biding his time, watching for an opportunity to gain political support and power back again, and as a "woman" of Bible prophecy he continued spreading the false wine of Catholic teachings around the world.

But what had happened to the "King of the South" during this time? Napoleon's atheism didn't last more than a few years in Revolutionary France. The Reign of Terror quickly showed the leaders of the French Assembly that even though Catholicism was bad, atheism was not a better alternative.

However, even though organized atheism, the “King of the South” had again sunken out of sight, “underground” so to speak, the hope of life apart from God (and especially world-dominion apart from God) was far from dead. Multitudes eagerly grasped the hope of life apart from God in the theory of evolution and in the writings of atheistic authors like Voltaire, and some were especially attracted to the writings of Karl Marx and others, and the hope of world-dominion apart from God.

In 1917 the Russian, or “Bolshevik” Revolution displaced the Romanov Czars and the Communists set up a new government founded on organized atheism (the “King of the South” lived again!); and then a few years later in 1929 the “King of the North” regained his statehood and his war-making ability again in an apparently powerful political supporter, namely Italy’s Benito Mussolini, who, along with Hitler’s Germany, invaded the “King of the South” in Russia, but was eventually defeated. So, the “King of the North” lost his war-making ally (was “grieved” again) and had to fall back and continue waiting and watching for his next possible opportunity to use some strong nation’s military power for revenge upon the “King of the South”.

A generation later his great opportunity had finally come. The growth of militant atheistic Communism in the USSR had been checked by the Protestant power from the West, the USA, and the resulting “Cold War” standoff came to be symbolized by the “Iron Curtain” and the Berlin Wall.

It’s hard to say who wished more for the death of the atheistic “King of the South” in the USSR, but **Papal Rome** saw in Protestant America the opportunity to form a “Holy Alliance” (see TIME magazine, February 24, 1992).

Then a curious twist of events occurred (see the comments on 11:30-31). **History Repeats!**

The head of the Central Intelligence Agency of the United States conducted secret interviews with the Vatican (keep in mind the principle of Dan. 11:30, that whoever will “have intelligence with them that forsake the holy covenant” always loses, because mere man can never outsmart the devil). Those secret interviews led to the USA sending an Ambassador to the Vatican in 1984 (thereby making Protestant America into “apostate Protestantism”, or the “false prophet” of Rev. 16:13), and then also America waged “war” on the USSR (the “whirlwind, with chariots, and with horsemen [military might], and with many ships” [economic might] . . . the King of the North had his “arms” back!) until the USSR finally collapsed, and the Berlin Wall was torn down in 1989. The atheistic “King of the South” was dead and out of the game for control of planet earth!

. . . and then “he shall enter into the countries, and shall overflow and pass over.”

The Vatican soon reclaimed its Catholic former USSR “satellite” countries in Eastern Europe.

11:41 He (the King of the North, **Papal Rome**) shall enter also into (ie. conquer) the glorious land . . .

Note: Here the prophecy progresses to **our immediate future**. The last reference to “the glorious land” was verse 16 and referred to “literal” Israel being conquered by pagan Rome in 63 B.C., but this “glorious land” has to come historically after 1989 and can only mean the land of “spiritual” Israel, the “Protestant” **United States of America** that shall be “conquered” when it legally switches from Protestantism (note the previous history of Clovis switching from paganism), and adopts the Roman-Catholic Church-State’s enforced Sunday-worship Law, and persecutes

seventh-day Sabbath-keepers, thereby becoming the “image” of the beast that persecuted God’s loyal, Commandment-keeping people during the 1260 years of Papal rule.

In harmony with the prophetic rule of “the triple application of prophecy”, **Papal Rome** must conquer three geographical areas; the first being the Eastern European lands of the defeated “King of the South”, the USSR, its atheistic enemy; the second being the USA “glorious land” at the Sunday Law, its “apostate Protestant” ally; the last being the entire world, the “land of Egypt”, its victim; before it can become **Modern Global Rome**.

Rome conquers first its enemy, second its ally, and third its victim (and then it falls).

. . . “and many [countries] shall be overthrown:”

Note: “Countries” here is a wrongly supplied word that more accurately should be “people”. Many people, (first, unprepared Seventh-day Adventists in the USA) and then others all around the world, “shall be overthrown” when they accept the “Mark of the Beast” (Rev. 13-14) which is enforced Sunday worship, either in their “foreheads” (ie. minds), meaning willing obedience; or in their “hands” (ie. works), meaning un-willing, forced obedience; as opposed to showing loyalty to God by keeping His seventh-day Sabbath. Regardless of whatever else may be going on in the world at that time (and there will be many exciting things happening), this will be the focus of “the great controversy” over this one, final issue.

. . . “but these shall escape out of his hand (the hand of **Modern Global Rome**), [even] Edom, and Moab, and the chief of the children of Ammon.”

The Ammonites no longer exist so the names of these ancient people groups clearly must be symbolic of people living now, or in the immediate future, who are presently “in the hand” of Rome (this writer suggests they are “in Rome’s hand” by observing Rome’s Sunday worship even though it is not enforced as of this writing, in February of 2011).

They “escape out of his hand” when they see and understand the contrast between Rome’s forced Sunday worship and Bible Sabbath worship, and then choose loyalty to God by observing the Bible Sabbath. Evidently, they are the “eleventh-hour workers” Jesus spoke of in Mt. 20, “chosen” from among the ranks of Sunday keepers (or no-day keepers) to work for God’s Sabbath Truth in the last hour of earth’s history.

11:42 He (**Modern Global Rome**) shall stretch forth his hand (Rome’s forced Sunday worship) also upon the countries (of the whole world): and the land of Egypt (shall we say, the disorganized pagan countries that make up the United Nations? Rev. 17:12) shall not escape.

11:43 But he (**Modern Global Rome**) shall have power over the treasures of gold and of silver and over all the precious things of Egypt (total global economic control, note Rev. 13:17, 18:3): and the Libyans (the poor countries) and the Ethiopians (the wealthy countries) [shall be] at his steps (or “marching in step” with militant **Modern Global Rome**).

BUT . . .

11:44 But tidings (news, a message, a “Loud Cry”) out of the east (this writer suggests “the east” here is a reference to both, the announcement of the near approach of Christ’s Second

Coming, and Radical Islam, the “third Woe” of Rev. 8:13, who will be explosively disrupting the global economy) and out of the north (it is suggested that “north” is a reference to the 144,000, who will be disrupting the new global religion) shall trouble him (militant **Modern Global Rome**, because his universal Sunday Law is not quite universally accepted): therefore he shall go forth with great fury to destroy, and utterly to make away many (a universal Death Decree; note Isa. 10:1, Rev. 13:15, Esther 3:13).

11:45 And he (militant **Modern Global Rome**) shall plant the tabernacles (church) of his palace (state) between the seas (peoples, Rev. 17:15) in [or “and”] the glorious holy mountain (the 144,000., in order to block the “Loud Cry” final warning they are giving to the world); yet he shall come to his end, and none shall help him (Rev. 17:16, etc.).

Rome conquers first its enemy, second its ally, and third its victim (and then it **falls**).

12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people (literally, “He who [is] like God”; the name for Christ when He is in direct confrontation with Satan, who wants to be like God, Isa. 14:14): and there shall be a time of trouble, such as never was since there was a nation [even] to that same time (generally equated with “Jacob’s trouble” in Jer. 30:7): and at that time thy people shall be delivered (Isa. 25:9), every one that shall be found written in the book (Ex. 32:32, etc.).

12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt.

Note John 5:29, “And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

12:3 And they that be wise (margin, “teachers”) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

12:4 But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end (last used in verses 35 & 40 to refer to 1798. Therefore this vision could not be accurately understood until after 1798): [then, after 1798] many shall run to and fro (in the Bible generally, and the book of Daniel specifically, and knowledge shall be increased (about this prophecy).

Note: Amos 8:11-12 speaks of people who “run to and fro to seek the word of the Lord, and shall not find it” during the 1260 years of papal-imposed spiritual “famine in the land”, but after 1798 people “run to and fro” in God’s Word and then “knowledge shall be increased”, specifically about what is happening in the “north” and “east”! (See comments on 11:44)

12:5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. **12:6** And [one] said to the man clothed in linen, which [was] upon the waters of the river, How long [shall it be to] the end of these wonders?

12:7 And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that [it shall be] for a time, times, and an half (1260 years, ending in 1798. See the study on Dan. 7);

and when he shall have accomplished to scatter the power of the holy people (for 2520 years, see the study on Dan. 9), all these [things] shall be finished (by 1798).

12:8 And I heard, but I understood not: then said I, O my Lord, what [shall be] the end of these [things]? **12:9** And he said, Go thy way, Daniel: for the words [are] closed up and sealed till (not understandable until) the time of the end (after 1798).

12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise (margin, "teachers") shall understand (after 1798).

12:11 And from the time [that] the daily [sacrifice] (See the study on Dan. 8) . . .

the daily

(note: "daily" is a noun, referring to the continual counterfeit, self-exalting [gadal], pagan worship style [not the Prince's heavenly ministry])

sacrifice

(note: "sacrifice" is *italicized* because it's a word supplied by the translators that is not in the original Hebrew text, supposedly to add clarity to the verse, but in this case it's a misleading mistake)

. . . shall be taken away (in 508 A.D., see comments on verse 31, and Bud's study on the "daily"), and the abomination that maketh desolate set up (in 538 A.D.), [there shall be] a thousand two hundred and ninety days (1290 years, from 508 A.D. to 1798 A.D.)

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

This time period, 1335 years from 508 A.D. to 1843 A.D., is understood to be when the "blessed experience" of the Millerite time occurred. See the study on the "Millerite Chronology".)

12:13 But go thou thy way till the end [be]: for thou shalt rest, and stand in thy lot at the end of the days.

Note: Daniel did spiritually "stand in his lot at the end of the days" when his prophecies were understood after 1798, and he will literally "stand in his lot at the end of the days" at the final resurrection day. May every one who reads this study also stand with Daniel at the last great day!