

Annotated Interlinear Interpretation of Daniel 11 and 12
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Daniel 11 is not a symbolic prophecy, but a narrative outline in plain speech of key events in the history of the empires that would dominate the world after the scepter of world dominion was removed from Israel (Ezekiel 21:25–27). After introducing the Persian Empire and its first king by name in the first few verses of chapter 11, and Grecia in 2, 3, the angel Gabriel then commences to refer to all succeeding kings and nations by the use of the pronouns he and him. Carefully following the chronology of these historical events, the kings/nations referred to by pronouns become clear.

Historicism is not incompatible with the principle of “repeat and enlarge occurring within each prophetic series:

Dan 2:42 and 43 repeats verse 41;

Dan 7:2-14 has verses 11,13 repeating and enlarging; 7:17,18 has verses 19-22 repeating and enlarging; verses 23-27 is also a repeat and enlargement of verses 7-14.

Dan 8:1-14 has verse 19 repeating and enlarging on the concepts in verses 13, 14; the explanation in 20-24 is repeated and enlarged in 25, 26. In the explanation of Daniel 9, verse 25-27 is a repeat and enlargement of verse 24.

Thus, also in Daniel 11 verse 5 is a repeat and enlargement of 4; verses 17-29 is a repeat and enlargement of 16; verses 40-43 is a repeat and enlargement of 35, 36-39 (the power in 36-39 dismembered the KON in 40-43, 44 – creating the Eastern Question which is above all the dismemberment and colonization of the KON, not its triumph as Uriah Smith taught; the healing of the wound and reappearance of the papacy in 11:45 is an enlargement of the concept of the deadly blow of 11: 35, 36.

Daniel 12: 4-10 is a repeat and enlargement of 31-35; and 12:11, 12 is a repeat and enlargement of 11:30-35.

The presenters at this conference are not all Historicists. Le Roy Froom’s definition of historicism is overbroad, confounding the distinction between Historicism and aliorism. Historicism is not compatible with the allegorizing/spiritualization/phantomization or symbolization of names, titles, powers, places, or cardinal directions concerning the powers discussed in Daniel 11. The presenters fall into two main categories: Allegorists, following Philo, Porphyry, Origin and Augustine, and Historicists, following, Daniel, Christ, John, and the Reformers. There can be no common ground between the allegorizing of prophecy and Historicism. By spiritualizing names, places, titles, and cardinal directions, the allegorists read into prophecy the history they wish to showcase – and in this way mimic Historicism while disemboweling it. We must allow Christ to choose the line of history he wishes to showcase in the prophecy he gives.

Because the Historicists at this conference may in part differ in their views due to the voluminous and detailed history introduced by this prophecy, the author has taken the opportunity to provide this annotated interpretation in the hope of creating a consensus among the Historicists. Annotations are inserted into the text to identify the kings, empires, and time periods in history to which Christ refers in the prophecy of Daniel 11. The time frame of each verse and portion of the prophecy discussed must be periodically ascertained in order to pinpoint the relevant portion of history showcased in the prophecy in the repeated explanations.

This extract is an enlargement of the interlinear interpretation taken from the author’s book, Daniel’s Last Stand: Volume 1, The Lost Scepter and Volume 2, The Islamic Terror Over Jerusalem, which consists of a detailed historical explanation of Daniel 11,12. This book reveals the imperative need to interpret the parallel prophecies which Christ gave Daniel in light of Christ’s outline prophecy of Luke 21:20-24, concerning the end of Jewish persecution and exile and the outline prophecies he gave to John the Revelator, especially those of chapters 8 (the ships of Chittim); 9 (the rise and demise of Islam); 11:2-6 (the career of the papacy and its overthrow by Revolutionary France in 11:7-13); 13:1-10 (the rise of the papacy and its wounding by Revolutionary France); and 17 (the judgment of the papacy and the healing of its wound).

Chapter 11

1. Also I (**Gabriel**) in the first year (**539/538 B.C.**) of Darius the Mede, even I stood to confirm and to strengthen him (**Darius the Mede**).
2. And now will I show you the truth (**of the vision given in the third year of Cyrus 536/535; see Daniel 10:1**). Behold, (**after Cyrus**) there shall stand up (**or reign**) three kings in Persia: (**Cambyses, 530–522; the False Smerdis, 522; and Darius I, 522–486**); and the fourth, (**Xerxes—the Ahasuerus of Ester, 486–465**) shall be far richer than they all: and he (**Xerxes**) by his strength through his riches he shall stir up all against the realm of Grecia.
3. And a mighty king (**Alexander the Great, 336–323**) of Grecia shall stand up, that shall rule with great dominion, and do (**with the Persian kings**) according to his will (**This phrase always introduces a new power which conquers previous powers mentioned**).
4. And when he (**Alexander**) shall stand up, his kingdom shall be broken (**Alexander died in 323 B.C.**), and shall be divided toward the four winds of heaven; and not to his (**Alexander's**) posterity, nor according to his (**Alexander's**) dominion which he (**Alexander**) ruled: for his (**Alexander's**) kingdom shall be plucked up, even for others besides those. (**By 301 B.C., Alexander's kingdom was divided into four parts by his generals, who eventually killed Philip, his half-brother, and his posthumous son, Aegus. Cassander ruled Macedonia; Lysimachus ruled Thrace and Asia Minor; Seleucus ruled from Syria to the river Indus; and Ptolemy ruled Egypt and Palestine.**)
5. And the king of the south (**Ptolemy I Soter, 323–282, of Egypt**) shall be strong, and one of his princes (**Seleucus I Nicator, who became the Syrian king of the north**); and he (**Seleucus I**) shall be strong above him (**Ptolemy I**), and shall have dominion; his (**Seleucus I's**) dominion shall be a great dominion (**Seleucus ruled a Greek Empire that stretched from Syria to India**).
6. In the end of years (**thirty-five years after the death of Seleucus I in 281, which brings us to 246 B.C.**) they (**Seleucus of Syria and Ptolemy of Egypt**) shall join themselves together; for the king's daughter of the south (**Bernice, daughter of Ptolemy II Philadelphus who gave us the Septuagint**) shall come to the king of the north to make an agreement (**Bernice married Antiochus II Theos, who divorced Laodice to do so**): but she (**Bernice**) shall not retain the power of the arm (**Antiochus reconciled with Laodice after Bernice had a son**); neither shall he (**Antiochus II**) stand (**Laodice poisoned Antiochus II**), nor his (**Antiochus II's**) arm (**Antiochus' son by Bernice was killed**): but she (**Bernice**) shall be given up, and they (**Bernice's maids**) that brought her (**Bernice and her maids of honor were all killed by Laodice**), and he (**Ptolemy II**) that begat her (**Ptolemy II died; some texts read "begotten of her"; if so, it refers to her son, who was killed by Laodice**), and he (**Antiochus II**) that strengthened her (**Bernice**) in these times (**another reference to Antiochus II, who was killed by Laodice**).
7. But out of a branch (**sibling**) of her (**Bernice's**) roots shall one (**Ptolemy III Euergetes, brother of Bernice**) stand up in his (**Ptolemy II's**) estate (**Egypt**), which shall come with an army, and shall enter into the fortress (**Syria**) of the king of the north (**Seleucus II of Syria**), and shall deal against them (**the Seleucids/Syrians**), and shall prevail (**in 246, Ptolemy II successfully invaded Syria to take revenge on the death of his sister**):
8. And shall also carry captives into Egypt their (**Egypt's**) gods (**Ptolemy retrieved images of their gods that Cambyses of Persia had taken away**), with their princes, and with precious vessels of silver and gold; and he (**Ptolemy III**) shall continue more years than the king of the north (**Ptolemy III outlived Seleucus II by four years**).
9. Then the king of the north (**Seleucus II of Syria**) shall come to the kingdom of the king of the south (**Ptolemy III of Egypt**), but shall return to his (**Seleucus II's**) own land (**in 242, Seleucus II Callinicus made a foray into Egypt but was repulsed**).
10. But his (**Seleucus II's**) sons (**Seleucus III Ceraunus Soter, 225–223, and Antiochus III, 223-187, called "The Great,"**) shall be stirred up, and assemble a multitude of great forces: (**Seleucus III raised a great army to invade Egypt**,

but was assassinated before he could carry out the project) and one (Antiochus III) shall certainly come, and overflow, and pass through (in 219 B.C., Antiochus III invaded Palestine/Egypt): then shall he (Antiochus III) return and be stirred up, even to his (Antiochus III's) fortress (Antiochus III was able to retake Antioch, a capital city in Syria).

11. And the king of the south (Ptolemy IV Epiphanes, 221-203), 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 (Antiochus III) shall set forth a great multitude: (Antiochus III invaded Egypt with seventy thousand foot soldiers, six thousand cavalry, and 102 elephants in 217 B.C.) but the multitude shall be given into his (Ptolemy IV's) hand (Antiochus III was defeated at the battle of Raphia in 217).

12. And when he (Ptolemy IV) has taken away the multitude, his (Ptolemy IV's) heart shall be lifted up (Ptolemy tried to offer sacrifices in the Jewish temple precincts, and when he insisted on entering the Holy of Holies, he fell speechless and was dragged out half-dead; he returned to Egypt in a rage): and he (Ptolemy IV) shall cast down many ten thousands (disgraced and furious, Ptolemy IV took revenge on the Jews living in Alexandria, Egypt, killing over forty thousand): but he (Ptolemy IV) shall not be strengthened by it.

13. For the king of the north (Antiochus III) shall return, and shall set forth a multitude greater than the former and shall certainly come after certain years (Antiochus III returned sixteen years later, in 201 B.C., and invaded Egypt) with a great army and with much riches.

14. And in those times (201 B.C.) there shall many (Antiochus III of Syria, Philip of Macedonia, and Hannibal of Carthage) stand up against the king of the south: (the boy-king, Ptolemy V, who was now under the guardianship of the Roman Senate) also the robbers (the Romans. In ancient time Rome was known as the robbers of nations. Mithridates of Pontus used this term to refer to Rome when appealing to the kings of Parthia and Armenia to come to his aid against Pompey the Great) of your people (the Jews) shall exalt themselves (the Romans) to establish the vision (Christ assigns the greater part of Daniel 11 to Rome in all its phases for it will have the longest and most devastating impact upon God's people, their Messiah and the nations of the world until the end of time. But see also Daniel 9:24:

Extended Note: The Jews could have sealed up the vision concerning the history of pagan Rome after the First Advent, and the history of papal Rome, by accepting Christ as their Messiah; but shall fall (Antiochus III defeated the Roman General Scopas in 200 B.C. But the prophecy also briefly looks into the distant future to the fall of Rome in 476 A.D. and even further to the destruction of Papal Rome in 1798 and finally at the Second Coming).

15. So the king of the north (Antiochus III) shall come, and cast up a mound, and take the most fenced cities (after his first defeat at the Jordan River, the Roman general Scopas was besieged in Sidon and forced to surrender; Antiochus then moved south and took the other stronghold of Gaza): and the arms of the south (Egypt) shall not withstand, neither his (Ptolemy IV's) chosen people (remember that Ptolemy IV chose the Senate of Rome to be the guardians of the boy-king, Ptolemy V), neither shall there be any strength to withstand. (The Romans, chosen by Ptolemy IV as guardians for the infant king Ptolemy V, were unable to protect Egypt from Antiochus III, who defeated the Roman general Scopas and his six thousand Greek auxiliaries in 200/199 B.C. Egypt also lost many provinces to Philip of Macedon and Antiochus of Syria.)

16. But he (Rome) that comes against him (Antiochus III specifically, and the Seleucid/Syrian kingdom of the north in general. The time frame of verse 16 is 201 B.C.

Extended Note: This verse covers a lot of history:

1. When Antiochus declared war on Egypt it virtually declared war on Rome who had been made the guardian of the boy-king Ptolemy V. This verse thus commences with the defeat of Antiochus III and his allies by Rome.

2. Rome, master of Western Mediterranean after defeating Hannibal of Carthage in 201, now turns its attention to the Eastern Mediterranean and conquers not only the KON but soon after, the KOS, without

becoming either the KON or the KOS. The conquest of the KOS is expanded on in verses 17-29.

3. While verse 16 briefly takes us all the way to the destruction of both Judea and the Messiah in the first century, verse 17- then returns in time to introduce the conquest of the KOS by Julius Caesar who gives his name to a dynasty of emperors who will kill the Messiah and persecute its people),

“shall do according to his own will,” (Rome. The phrase “shall according to his will” always introduces a new power who does with the former power according to its will. Thus, honoring its alliance with KOS, Rome defeated Antiochus III in 192 in Macedonia, and again in 190 at Magnesia, Asia Minor; next, Hannibal was hunted down in Seleucia and forced to drink poison; in the peace treaty of 188, Antiochus was forced to give back all of the conquered territories to Egypt.

Extended Note: Turning its attention to the allies of the KON, Rome defeated Perseus, son of Philip of Macedonia in 168, absorbing Alexander’s heartland into its empire; in 146 Greece was absorbed into the empire. These conquests did not make Rome “king of Macedonia or king of Greece.” Meanwhile, also in 168, Rome compelled Antiochus IV to turn back from invading Egypt. On his way to Syria, Antiochus IV pillaged Jerusalem and the temple, persecuting the Jews and forcing them to stop worshiping God. The Jews revolted in 165 and by 164 had defeated all of the Syrian troops sent against them. In 164, Antiochus IV died when traveling from the east to Jerusalem to exterminate the Jews. In 161 the Jews and Romans made a league for their mutual defense against further Seleucid aggression and the Seleucid soon after fragmented.

The Roman General Sulla defeated the KON in 85 B.C., and in 63 B.C. his junior officer and successor, Pompey the Great, conquered what was left of the Seleucia/Syrian kingdom of the north, absorbing its western territories into the empire. Again, note that merely conquering portions of the fragmenting kingdom of the KON did not make Rome the king of the north. Far richer and larger portions of the territory of the KON remained independent even under Arab conquests, until the Muslim Turks absorbed all of these fragments under its banner),

“and none shall be able to stand against him:” (Rome. This applies to the KON and its allies moving against KOS, but also implies the conquest of the KOS who could not stand against Rome), and he (Rome) shall stand in the glorious holy land (Jerusalem. Rome in the person of Pompey the Great, disregarded the League of mutual defense made between Judea and Rome in 161, and conquered Palestine, destroying Jerusalem and the temple in 63 B.C., making Judea a province of Rome; the death of the Messiah at the hands of Rome was a direct consequence of them occupying the glorious holy land), which by his (Rome’s) hand shall be consumed (looking far ahead, Gabriel mentions that Rome would, in the distant future, once more destroy the city and temple of Jerusalem in 70 A.D.; and in 135 A.D. and scatter the Jews throughout the world).

Extended Note: From this point Christ now more fully addresses the issues partially raised in verses 16 and 14):

1. In verses 17-19 the conquest of the KOS by Julius Caesar is discussed.
2. In verses 20-22, the role of Rome in the birth and the death of the Messiah.
3. In verses 23-28 the relationship of Rome to the Jews, briefly touched on in verses 24 and 16, is elaborated on in the context of the next two issues:
4. Verses 24-28 discuss the final conquest of the KOS by Octavius. Caesar had refused to make Egypt a province of Rome for fear it would be the granary and fortress of usurpers to the throne of Rome.
5. The period for Rome’s domination and fall is given in a time prophecy in verse 24, and its starting time is given in 25. This clarifies the remark in verse 14 that the robbers of the Jews ‘shall fall.’ The eventual fall and demise of Rome after the lapse of the appointed time of verse 24 is explained in verse 29.

17. He (Rome generally, and Julius Caesar specifically who followed Pompey the Great as the ruler of Rome)

shall also set his (Julius Caesar's) face to enter with the strength of his (Julius Caesar's) whole kingdom, and upright ones (influential Jews who helped Julius Caesar conquer Egypt; without the military skill of Antipater, father of Herod the Great, and the influence of the High priest Hyrcanus, Caesar would not have prevailed in Egypt with the small force he had with him; Caesar erected a monument at Alexandria outlining the privileges the Jews were to enjoy in perpetuity) with him (Julius Caesar); thus shall he (Julius Caesar) do: and he (Julius Caesar) shall give him (Julius Caesar) the daughter of women (Cleopatra. Julius Caesar took eighteen-year-old Cleopatra, princess of Egypt, as his concubine) corrupting her (Cleopatra. He had a child, Caesario, by her): but she (Cleopatra) shall not stand on his (Rome's generally, and Julius Caesar's specifically) side, neither be for him (Rome generally, and specifically Julius Caesar; Cleopatra flirted with Julius Caesar and then with Mark Anthony in order to retain the independence of Egypt and did not act in the interest of Rome).

18. After this shall he (Julius Caesar) turn his (Julius Caesar's) face unto the isles, and shall take away many (Caesar conquered the Mediterranean Islands and Africa after leaving Egypt to return to Rome): but a prince (Roman Senator Brutus, who was brought up by Caesar) for his (Brutus's) own behalf shall cause the reproach (Caesar desired to make himself king in fact, if not in title, thus ending the Republic) offered by him (Julius Caesar) to cease; without his (Julius Caesar's) own reproach he (Brutus) shall cause it to turn upon him (Julius Caesar. Brutus plotted with sixty senators to assassinate Caesar).

19. Then he (Julius Caesar) shall turn his (Julius Caesar's) face toward the fort (Rome) of his (Julius Caesar's) own land: but he (Julius Caesar) shall stumble and fall, and not be found (Caesar was assassinated in 44 B.C. in the Forum).

20. Then shall stand up in his (Julius Caesar's) estate a raiser of taxes (Octavius Caesar Augustus, Julius Caesar's nephew, issued the decree in 4 B.C. to tax the world, and this brought Joseph and Mary to Bethlehem; Luke 2:1) in the glory of the kingdom (The Pax Romana, beginning with Octavius, lasted a hundred years). But within a few days he (Octavius Caesar Augustus) shall be destroyed, neither in anger, nor in battle (his wife, Livia, had him suffocated after he revived on his deathbed; she did this in order to proclaim Tiberius, whom Octavius despised, the next emperor).

21. And in his (Octavius's) estate shall stand up a vile person (Tiberius, 14 A.D. When Livia asked Octavius to make Tiberius his heir, Octavius said, "Your son is too vile to wear the purple of Rome," using the very words of Gabriel to describe the next emperor!), to whom they (Octavius and the Senate) shall not give the honor of the kingdom: but he (Tiberius) shall come in peaceably, and obtain the kingdom by flatteries. (Tiberius was a skilled commander of the armies but had a vicious temper and immoral propensities. He was only feared, not liked. He flattered the senators and made promises in order to ascend the throne, but once in power, became a butcher and vile dictator, killing alike those who fawned over him or rejected his vile sexual approaches, often to get hold of their vast estates.)

22. And with the arms of a flood (by severe military means, Tiberius put down rebellions against his rule and executed those who plotted to overthrow him) shall they (the political enemies of Tiberius) be overthrown from before him (Tiberius, who overthrew those that plotted against him), and shall be broken; yea, also the prince of the covenant (Jesus Christ, the prince of the covenant, was crucified in 31 A.D. while Tiberius was still emperor. It was no coincidence that the injustice of Pontius Pilate reflected the injustices perpetrated in Tiberius's reign).

23. (**Preliminary Note:** In verses 23-29 Christ returns to two events occurring in verses 16 and 17 that were not fully developed:

1. Rome's deceitful relationship to Judea and its ultimate conquest and destruction;

2. The final conquest of Egypt - an event which marked the time appointed for the unopposed reign and ultimate fall of pagan Rome in verse 29).

And after the league (In 161 B.C., Rome and the Jewish Maccabean leaders made a league of mutual assistance, permitting Rome to protect them against the Seleucid/Syrian kings and to guarantee their independence) made with him (Rome), he (Rome) shall work deceitfully (in 63 B.C., Pompey disregarded the terms of the league,

conquered Judea, and reduced it to a Roman province. The deceit of Rome was not confined to Judah, but to the KOS and other nations as seen in the next phrase): for he (Rome) shall come up, and shall become strong with a small people (incredibly, the small city of Rome ruled the world for over five hundred years).

24. He (Rome) shall enter peaceably even upon the fattest places of the province (Rome gained many of its provinces through legacies or treaties); and he (Rome) shall do that which his (Rome's) fathers have not done, nor his (Rome's) father's fathers; he (Rome) shall scatter among them (Rome's allies and soldiers) the prey, and spoil, and riches: yea, and he (Rome) shall forecast his (Rome's) devices against the strongholds (the forts and capitals of other nations) even for a time (this is prophetic time; a time stands for a year of 360 days, and with a day representing a year, the city of Rome would dominate the world for 360 years. This time period would begin at the overthrow of Egypt in 31 B.C., at the battle of Actium, and end in 330 A.D.).

25. And he (Rome) shall stir up his (Rome's) power and his (Rome) courage against the king of the south (Egypt. Julius Caesar, in 48 B.C., subdued Egypt, but did not reduce it to a provincial status. Verses 25–28 now discuss the war between Octavius and Mark Anthony, which resulted in the conquest of Egypt) with a great army and the king of the south (Cleopatra of Egypt was the ruling figure behind the real power, Mark Anthony who strived to make Alexandria the Capital of the Roman world and Caesario, Caesar's child by Cleopatra, the reigning emperor; this was considered treason and the Roman Senate adroitly declared war against Mark Anthony and not Cleopatra, hoping to drive a wedge between them, while invading Egypt, the territory of the king of the south) shall be stirred up to battle with a very great and mighty army; but he (Egypt and Mark Anthony) shall not stand: for they (the enemies of Mark Anthony) shall forecast devices against him (Mark Anthony and Egypt. Cleopatra tried to ingratiate herself with Octavius after she betrayed Anthony, but he spurned her overtures).

26. Yea, they (Cleopatra and Mark Anthony's intimate friends) that feed of the portion of his (Mark Anthony's) meat shall destroy him (Mark Anthony committed suicide after Cleopatra and his friends deserted him), and his (Octavius's) army shall overflow: and many shall fall down slain (Octavius defeated Mark Anthony at the great sea and land battle at Actium, 31 B.C.).

27. And both these kings' hearts (Octavius's and Mark Anthony's) shall be to do mischief, and they (Octavius and Mark Anthony) shall speak lies at one table (Mark Anthony and Octavius declared war against Caesar's assassins and divided the world between them, cementing the relationship with Anthony's marriage to Octavia, Octavius's sister); but it shall not prosper: for yet the end shall be at the appointed time (Although Octavius' outmaneuvered Mark Anthony and became sole ruler of the Eastern empire, the south would play a part in the demise of the western empire, hence the reference to the appointed time, the end of the 360-year reign of the city of Rome: from 31 B.C. to 330 A.D.).

Extended Note: After a series of rebellions by Egypt and its Asia Minor provinces, which necessitated Emperors Aurelian in 272, and Diocletian in 284, 298 and 302 invading Egypt, Constantine abandoned the city of Rome in 330 and moved the capital of the empire towards the south, hoping to make it more defensible against Egypt and the barbarians streaming from the east and south; Constantine first selected Troy near the border of the Asia Minor territories of the former kings of the south, then settled on Constantinople after being prompted by a divine being in a dream. This move inevitably ended the City of Rome's rule as providentially predicted in verse 24).

28. Then shall he (Octavius) return into his (Octavius's) land (Rome, Italy) with great riches (from Egypt); and his (Rome's) heart shall be against the holy covenant (the gospel of Grace and God's plan of Redemption through the Messiah. Under Rome, Christ was crucified; Rome also attacked God's people: it destroyed Jerusalem and its temple in A.D. 70 and persecuted the Christians until 313 A.D.); and he (the emperors of Rome) shall do exploits (in the hundred years following the reign of Octavius, the Roman Empire reached its farthest expansion and strength), and return to his (Roman emperors') own land.

29. At the time appointed (verses 24 and 25 had set the time for Rome's domination and demise: 360 years which commenced in 31 B.C. and ended 330 A.D.) he (the emperors of Rome) shall return, and come toward the south (Egypt and the Asia Minor territories of Egypt. Between 284 and 302, Diocletian fought a series of wars to regain

and retain Egypt as a Roman province; this eventually prompted Constantine to transfer the capital of the Empire towards the south from where the disturbances came); but it shall not be as the former (a reference back to verses 17-28 that depicted Julius Caesar's and Octavius's victories over Egypt, the KOS in B.C. 48/47 and 31 respectfully), or as the latter (this phrase, "or as the later" portends a clash at the time of the end, 1798, between Egypt the king of the south and Rome, now divided and ruled by the barbarian tribes;

Extended Note: This is a very important verse for determining how the terms KON and KOS are to be used in verse 40. By referring back to Rome's clashes with the KOS in the past and comparing it to Rome's future clashes with the king of the south at the "time of the end," Christ, who gave the prophecy is clearly stating that the latter confrontation will literally be between divided Rome and Egypt).

30. For the ships of Chittim (Barbarian invaders of the fourth century) shall come against him (Rome): therefore he (the Roman emperors) shall be grieved, and return, and have indignation against the holy covenant (Rome generally, but specifically Emperors Probus and Diocletian, who persecuted the Christians on the pretext that the barbarian invasions were thought to have occurred because the Christians offended the gods of Rome): so shall he (Rome) do; he (Rome generally, specifically Constantine) shall return, and have intelligence with them (the bishop of Rome and prelates who formed a compact with Constantine in 311 A.D.) that forsake the holy covenant (Alexandrian and Roman Christianity fell away from the pure faith before it linked arms with the pagan Roman world).

31. And arms (the military support of the emperors) shall stand on his (the bishops of Rome) part, (However, this pronoun has a dual application: Constantine benefitted by Christians coming into his army, and the bishops of Rome benefitted from the military support of the emperors) and they (Constantine and the bishops of Rome) shall pollute the sanctuary of strength (the church, the heavenly sanctuary, and truth in general), and shall take away the daily sacrifice (Sacrifice is a supplied word. The daily refers to the pure worship of God and the truth of the gospel. Another dual application: The union of church and state by Constantine and the bishops of Rome had to first remove the pagan daily worship as the basis of Roman law, culture, and administration before they could exalt the apostate daily worship of paganized Christianity which then had the effect of obscuring the pure gospel relating to the ministry of Christ in the heavenly sanctuary), and shall place the abomination that makes desolate (the union of state and church, called here an "abomination," further helped to degrade an apostate Christianity and open the way for the rise of the papal little horn).

Extended Note: It was not only the arms of Constantine and Justinian which exalted the papacy and obscured the pure daily worship of God; the arms of Clovis, king of the Franks worked hand in glove with Justinian's efforts to make Catholicism the religion of the empire in the east and the divided empire in the west.

32. And such (apostate Christians) as do wickedly against the covenant shall he (bishops of Rome) corrupt by flatteries: but the people (faithful Christians) that do know their God shall be strong and do exploits (the courageous stand of the saints for the truth, despite intense persecution, as well as their incisive preaching against the rising tide of evil in the church).

33. And they (faithful Christians through the ages) that understand among the people (the Christians of Europe) shall instruct many: yet they (faithful Christians) shall fall by the sword, and by flame, by captivity, and by spoil, many days (the bishops of Rome persecuted the faithful Christians for 1,260 years, the same period of time as the little horn of Daniel 7:25).

34. Now when they (faithful Christians) shall fall, they (faithful Christians) shall be helped with a little help (the Alpine wilderness, the Great Reformation, and the New World of America provided a refuge for the saints. This portion of Daniel is parallel to Revelation 12:13-16): but many (the scholars of the Renaissance and fickle Christians) shall cleave to them (faithful Christians) with flatteries (prominent Christians, like Erasmus, were offered emoluments to defect from the truth).

35. And some of them (the Reformers and faithful Christians) shall fall, to try them (faithful Christians), and to purge, and to make them white, even to the time of the end (1798. Daniel 12:4-9 correlates the "time of the end" with the time, times, and half a time" appointed for the papal supremacy): because it is yet for a time appointed

(The length of papal reign was predetermined to be a “time, times and half a time” or 1,260 years, after which it would be punished; see Daniel 7:25. The time frame of this verse ends February 1798 when French Revolutionary forces took Pope Pius VI captive and supposedly “abolished” the papacy.).

36. And the king (Uriah Smith was correct in stating that this “king” is neopagan Revolutionary France, representing the civil arm in the former union of state and church. Verse 35 brought us to the demise of the papacy at the time of the end. Temporarily the papacy had no king with Pope Sextus in exile.

Extended Note A: This whole passage, Daniel 11:31-35 and 36-39 runs parallel to Revelation 11:2-6 and 7-14. In Daniel 11:31-35 the persecuting career of the papacy is parallel to the reign of the papacy in Revelation 11:2-6. Revelation 11:7-13 reveals the atheistic power, neopagan divided Rome, led by France, which overthrows the papacy, just as Daniel 11:36-39 reveals the neo-pagan Roma power, led by France who overthrows the papacy.

Extended Note B: Some have remarked that the godless activities of the king in Dan 11:36-39 “resembles” the behavior of the papacy. The answer to this is simple. There is not a dime’s worth of difference between the Vatican and atheistic Socialism. They are both oppressive dictatorships under the control of human elites usurping the place of God)

shall do according to his will (Revolutionary France’s). The phrase “he shall do according to his will” always introduces a new figure. Verse 35 alluded to the end of the papacy in God’s appointed time. Verse 36 now introduces the power that brought the papacy to its end. The time frame of verse 35 is 1798, and so is the time frame of verse 36. In 1798 the papacy was “abolished” and was not able to “do according to its own will”); and he (Revolutionary France) shall exalt himself (the neopaganism of Revolutionary France exalted itself above God), and magnify himself (Revolutionary France) above every god, and shall speak marvelous things against the God of gods, and shall prosper until the indignation be accomplished (neopagan Revolutionary France prospered until the indignation against the papacy was accomplished in 1798. After this date, Napoleon overthrew neopaganism and reintroduced religion into the French government): for that that is determined shall be done (God had determined the length of papal supremacy, and at the end of that period the papacy fell. But God used godless France to do his bidding against the papacy, and after that was accomplished, France fell).

Extended Note: This passage showcases the third world revolution in worship. The first was at the tower of Babel when the sons of Ham overthrew the worship of the creator and introduced the worship of the forces of nature and the sun, moon, and stars as manifestations of the pantheistic world-soul. The second world revolution in worship sprung from the concordat of Constantine and the bishops of Rome which overthrew the raw paganism of the tower of Babel and replaced it with the paganized Christianity of Catholicism. Daniel 12:11 had stated that the pagan daily worship would be overthrown only for 1,290 days. This period began in 508 and ended in 1798 when neo-paganism replaced Catholicism with the raw paganism and Socialism of Plato. The Renaissance and the French Enlightenment, both aided and encouraged by atheistic Jewish financiers and intellectuals, were the driving forces in restoring the ancient paganism.

37. Neither shall he (neopagan Revolutionary France) regard the God of his fathers (Revolutionary France turned away from European Christianity), nor the desire of women (easy divorce was introduced by France, and the family was undermined), nor regard any god: for he (neopagan Revolutionary France) shall magnify himself (Humanism and the worship of human reason was the god of neopagan Revolutionary France) above all (Although the French throne and the papacy were to first targets of neo-paganism. Revelation 11:7-12 reveals that its vendetta was against the God of Christianity).

38. But in his (Revolutionary France’s) estate (realm) shall he (neopagan Revolutionary France) honor the God of forces (evolutionary atheism, the basis of the Socialism and Communism of today, was exalted into a state religion by Revolutionary France; men now worshiped the forces of Nature and not the God of Nature): and a god whom his fathers knew not (for 1,260 years men worshiped the true God, the Creator, although this worship was tainted of course by the paganism incipient in paganized Christianity) shall he (Revolutionary France) honor with gold, and silver, and with precious stones, and pleasant things.

39. Thus shall he (Revolutionary France) do in the most strong holds with a strange god (Revolutionary France exported its neopaganism to Europe by sword and intellectual influence), whom he (Revolutionary France) shall acknowledge and increase with glory; and he (Revolutionary France) shall cause them to rule over many (with the overthrow of the papacy, France's atheistic Socialism dominates the culture and policy of the modern world), and shall divide the land for gain (Socialism and Communism operate on the basis of greed and covetousness, taking the land and wealth of the business class through progressive taxation to give it to the peasants and those who do not wish to support themselves. In this way, the elite secure their votes, while impoverishing everyone).

40. (**Preliminary Note:** Uriah Smith is correct that this is a three-way war, but his analysis of this war was flawed, and when his predictions of its outcome did not occur, it led to the questioning, then the gradual abandonment, of Historicism which was replaced by 1949 with variations of Origen's allegorism through the efforts of McCreery Price, Louis Were and Raymond Cottrell. This was a disaster. The precedent that should have been followed was the response to Miller's analysis of Daniel 8:13, 14 in 1844 that the "sanctuary" was the earth and its cleansing the Second Coming. At that time the error was corrected by prayer and divine revelation and Historicism was not abandoned; the same thing should have been done with Smith's erroneous analysis of the results of this three-way-war in Daniel 11:40.).

And at the time of the end (May 1798. In Daniel 11:35 and 12:7-9, the phrase "the time of the end" is equated with the end of the "time, times, and half a time." The time frame of verse 35 was February 1798 when the papacy was put down by the armed forces of Revolutionary France. The time frame of verse 40 is May 1798 as borne out by the events depicted.)

shall the king of the south (Egypt. Gabriel provides no hit that Christ changed the meaning of the title "king of the south" that was given to Egypt in Daniel 11:5-16. Rather Christ hinted in verse 29 the same terminology should be used when he stated that Rome's conflict against the south (Egypt and its Asia Minor territories) at the "time appointed" for the fall of the City of Rome in 330, would not be as "the former" "or the latter." This implies that neither the definitions of the parties, the KOS and Rome, or their geographic locations, would change. We are compelled to use the same meanings for these powers or engage in some form of allegorism and invent the history we wish the prophecy to predict),

push at him: (Uriah Smith is correct that the "him" in this phrase is Revolutionary France, representing the divided Western Roman Empire. The pronoun "him" carries over smoothly from the subject of verses 36 to 39, atheistic and Socialistic Revolutionary France which put down the papacy in verse 35 in February 1798.

Extended Note A: Atheistic France declared war on Christianity and the God of Christianity and introduced the worship of the old pagan gods. The humanism of ancient paganism was revived as neo-paganism in the Renaissance and the French Enlightenment. The worship of human reason leads to the invention new gods out of the evolutionary forces of nature which continue to this day. In this respect atheistic Socialism differs only in the slightest degree from the dictatorship the papacy – only the ruling elite is different.

Extended Note B: Egypt precipitated a war with France in 1798 when it attacked France's merchant shipping as it, and the Barbary pirates of the north coast of Africa had been doing for 200 years. They would take European citizens captive for ransom. In response, Napoleon was sent in May 1798 to conquer Egypt, the king of the south, identified as such in Daniel 11:5-15. The raid of European and American shipping in the Mediterranean did not cease until Congress authorized Thomas Jefferson in 1801 to eliminate the Barbary Pirates.)

and the king of the north (as was stated in the analysis of the term "king of the south" above, Christ gives no indication that he changed the meaning of the term "king of the north" in verse 40; rather a plain reading of the text reveals that it retains the meaning Christ gave it in verses 5-16 – the power north of the holy land.

Extended Note: In 1055 the Ottoman Turks had settled in Syria, the territory of the king of the north and soon extended its empire to cover the vast territories in the Middle East previously ruled by the Seleucids; the capital of this empire was changed to Constantinople after 1453 when the Ottomans captured that city and extinguished the Eastern Roman Empire. Again it is worth repeating that Rome did not become "king of the

north” when it subjugated the Seleucid “kings of the north” and absorbed the western part of its territories by 63 B.C., no more so than it became the “king of the south” when it subjugated Egypt in 48 and permanently conquered it in 31 B.C.

shall come against him (Divided Rome now shorn of papal control and led by Revolutionary France. Expecting an attack by the Ottomans, Napoleon declared war on the Ottomans in September 1798 and invaded their territory of Palestine, thus extended the war from a two-way-war with Egypt to a three-way-war which now included the Ottoman empire. Turkey declared war on France in 1798)

like a whirlwind, with chariots, and with horsemen, and with many ships (Lord Nelson’s fleet of ships supported the Ottoman Turks in its war with France); and he (Divided Rome led by Revolutionary France) shall enter into the countries, and shall overflow and pass over (It is at this point that Uriah Smith and some of our pioneers made a colossal error. They conjectured that the Ottomans, the king of the north, won this war when Napoleon retreated from Palestine in May 1799. The war in verse 40 then became, in verses 41-43, a two-way war between the Ottomans and Egypt.

Extended Note A: Smith et al then projected this war through verses 44 to 45 and predicted that the Ottoman Empire would time establish its headquarters in Jerusalem, the glorious holy land. When the Ottoman Empire collapsed after WWI the historical method of interpreting verses 40-45 was called into question.

Extended Note B: After his retreat from Acre in May 1799, Napoleon executed a crushing victory against the Ottoman Turks and its allies at the battle of Abukir in Egypt on July 25, 1799. He was not able to follow up this victor or execute his designs to revive the Eastern Roman Empire, for he was recalled by France to protect its borders against its European enemies. Thus, it was incorrect for Smith et al., to consider this a victory for the KON. Instead, Napoleon’s attack on the Muslim world (both the KON and KOS were Muslim countries), showed Europe that the Ottomans could be defeated. His actions commenced the dismemberment of the KON and the colonization of the Muslim world as shown below.

Extended Note C: It is at this point in the narration that Christ follows Napoleon’s forces in the last clause of verse 40 back to France and describes his spectacular and providential victories in Europe, establishing and maintaining an empire in Europe until 1814. Rather than following the Ottoman king of the north into Egypt to reclaim that country from France, Christ keeps the spotlight upon Napoleon and France for several significant reasons.

1. Daniel 11:40-43 would become a parallel prophecy in explaining the collapse of the Ottoman Empire as revealed in Revelation 9. For four hundred years the Europeans had stood in dread of the Turks, but Napoleon revealed that their empire was moribund and could be overthrown. Napoleon’s foray into Egypt and Palestine was the forerunner of the dismemberment and colonization of the Ottoman Empire. France and England and Holland and other countries commenced to carve up the Ottoman world so that by 1840 it was in no shape to resist the Egyptians, thus fulfilling the prediction in Revelation 9:11-19 that it would capitulate to the European powers on August 11, 1840.

2. The dismemberment of the Ottoman Empire (later called the “sick man of Europe” by Bismarck), is the true Eastern Question. Verses 41-43 would go on to describe this dismemberment of the KON, not its victories. After these verses the term is dropped from the prophecy for there is no power among the fragments of the Ottoman Empire that can claim to be the KON, hence Christ switches his terminology in verse 44 to refer to tidings (plural) coming from the artificially created nations north of Palestine that now export Terrorism to Israel and the West.

3. Christ also kept the spotlight on Napoleon because he would fulfill a prophecy he would later give in Luke 21:20-24, that the banishment of the Jews from Jerusalem and Palestine and their captivity in Europe would not be “forever” but “until” - implying for a limited term only. The expiration of the “times of the Gentiles is explained in Revelation 11:2 to mean the end of the 1,260 years of papal Rome’s supremacy. Therefore, in Luke 21:24, Christ looked not just at the pagan Gentile Rome initial conquest of Jerusalem and the banishment of the Jews, but with prophetic eye include the vast period of the papal reign that would perpetuate the banishment,

persecution, and Ghettoization of the Jews. Napoleon fulfilled this prophecy by decreeing the Jews could return to Palestine on April 20, 1799, while fighting at Acre. When Napoleon returned to Europe he fulfilled yet another aspect of Christ's prophecy of Luke 21:24 when he broke down the walls of the Ghettos wherever he led his victorious troops in the establishment of his vast empire in Europe.

4. Napoleon's Concordat with the Pope Pius VII in 1801, solidified the disarrayed Roman Catholic Church. The Concordat commenced a process that essentially explains the parallel prophecies of Revelation 13:3; 13:11-18; and 17:10-17 that the deadly wound received by the papacy in February 1798 would be healed. This healing would take a long time, but was essentially commenced by Napoleon's Concordat in 1801).

41. He (The divided Roman empire in Europe, now led by England) shall enter also into the glorious land (Palestine. The unfolding history now takes us to WWI. England took Palestine and Jerusalem from the Ottoman KON in 1917, re-creating a homeland for the Jews under the Balfour Declaration sent to Lord Rothschilds on November 2, 1917. The United Nations would formally re-establish the state of Israel in 1948 after the British terminated its Mandate under Muslim pressure), and many countries shall be overthrown (Europe conquered and colonized almost all the territories of the KON and extended Muslim world from the Middle East to Africa and Indonesia at this time): but these shall escape out of his hand (Europe led by England), even Edom and Moab and the chief children of Ammon (all of these countries are part of Jordan and were initially part of the British Mandate to create a homeland for the Jews).

Extended note: The kingdom of Jordan was created by England during WWI by carving off the top portion of Saudi Arabia; hence, it was never conquered by the Allies).

42. He (Europe, the divided Roman Empire of the West) shall stretch forth his (Europe's) hand also upon the countries: and the land of Egypt shall not escape (Europe dominated the world, including Egypt and Africa, long before and after WW; but by WWII the Europeans commenced to grant independence to the formerly Muslim states).

43. But he (Divided Europe) shall have power over the treasures of gold and of silver, and over the precious things of Egypt: (Europe dominated the oil of the Middle East) and the Libyans and the Ethiopians (the African nations) shall be at his steps (that is, "under his power."

Extended Note: Between 1800 and 1950 all of Africa was colonized by Europe. It is known in history as the Scramble for Africa).

44. But tidings (news) out of the east (of Palestine/Jerusalem) and out of the north (of Palestine/ Jerusalem. There is no hint that Christ changed his cardinal reference points in describing the nations north and south of Palestine in Daniel 11:5-16, so we are not at liberty to assume any other reference point. It is interesting that Christ stopped referring to the KON and now used the terms out of the "east" and "north." The apparent reason is that by this time the territory of the Ottoman KON was dismembered and many independent nations, all Muslims bearing hatred for Israel, were created out of the fragments of the KON. None of these fragments could assert the title king of the north.

Extended Note A: Some say that the Republic of Turkey, which was established in 1923, has acquired the title KON. But this is a gross error for modern Turkey does not include the heartland of the territory of the old KON: Syria, Armenia, Iraq, Persia and Afghanistan and parts of Pakistan.

Extended Note B: The only question in these ominous words in verse 44 is to how far east and north do the tidings emanate – are they restricted to the former territories of the KON now Muslim nation-states or do the tidings extend to Russia, Pakistan, China, and North Korea who are allies of the Muslim states north and east of Palestine. Does this portend a regional crisis only or a world war involving Europe and America in a war with Russia and China, the chief arms suppliers of the Muslims?)

shall trouble him: (Europe, the divided Roman Empire of the west, including the offspring of Europe, America, and the Commonwealth nations) therefore he (Europe, led by America; Daniel 2 states that Rome shall exist,

though divided, until Christ returns. We live today in the divided Roman Empire) shall go forth with great fury to destroy, and utterly to make away many (the West defeats the Muslims [and possibly China and North Korea in the east, and Russia in the north] who may take the side of Islam against Christianity).

Extended Note: Since 1948 the frequent Muslim invasions of Israel could be construed as tidings from the east and north. The exportation of Terrorism to Israel and the West has created regional crises compelling the West to annihilate many Muslim nation-states and the militant Muslims they sponsor. These conflicts are in harmony with the parallel prophecy of Revelation 9 which describes the Muslim incursions into the West as “woes.” Even though the Muslim nations are not ruled by the KON any more, they still exist as splintered and embittered nation states.).

45. And he (a revived papal power; see the parallel prophecies of Revelation 13:11–18 and Revelation 17:12–18: America and Europe revive the papacy) shall plant the tabernacle (a religious institution) of his (a revived papacy that tries to establish peace in the Middle East) palace (the papacy moves its headquarters or creates a presence in Jerusalem) between the seas in the glorious holy mountain (Jerusalem; see Daniel 9:16); yet he (the papacy) shall come to his (the papacy’s) end, and none shall help him (the papacy).

Extended Note: All the outline prophecies of Daniel end with the destruction of the papal power; see Daniel 7:26, 27 and Daniel 8:25. This view of Daniel 11:40-45 retains the parallelism between Daniel’s prophecies, unlike Uriah’s opinion which had the Ottomans coming to its end at the Second Coming.).

Chapter 12:

1. And at that time (When the papacy is revived and is promulgating its Sunday laws to the world and otherwise persecuting the people of God) shall Michael (Christ; see Jude) stand up (Christ puts on His royal robes and reigns; He leaves the heavenly sanctuary and travels to earth to deliver His saints. See Daniel 7: 13, 14 and Revelation 11:15-18), the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time (see Revelation 16; the seven last plagues and the destruction of the world at the Second Coming): and at that time your people (all of the saints, not just the Jews) shall be delivered, everyone that shall be found written in the book of heaven).

2. And many of them (The saints. There is a special resurrection from among the saints perhaps from Adam, included Daniel as hinted in Daniel 12:13, to all who have died giving the messages of Revelation 14, to see Christ come in the clouds) that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (at the Second Coming of Christ, the righteous and a certain number of the wicked are resurrected to see Christ come in the clouds; see Revelation 1:7. There is no provision for a secret Rapture in the events outlined in these verses).

3. And they that be wise (They that teach others the truth, especially the truth of these prophecies that are designed to turn many to the God of truth in the closing hours of earth’s history) shall shine as the brightness of the firmament; and they that turn many to righteousness (this phrase is a repletion in different words of the earlier promise of reward to God’s faithful people) as the stars forever and ever (while all earthly possessions and treasures and even our mortal bodies turn to dross, the righteous are promised eternal life and glory).

4. But thou, O Daniel, shut up the words, and seal the book, (This command to shut up the word of this prophecy reflects a similar command in Dan 8:26 and confirms that Daniel 10-12 are expositions in plain speech, the last symbolic vision of chapter 8. It is the scroll or parchment relating to this vision of chapter 8 and its explanation in chapters 10-12 that are to be sealed. The sealing is not an arbitrary act of God, but reflects a self-evident truth, the lack of interest in spiritual things coupled with the evil intentions of false teachers to obscure the light of prophecy lest their deeds be exposed and their power over men be reduced), even to the time of the end (this period of time we have seen in Daniel 11: 35 coincides with the fall of the papacy - but this relationship is more clearly defined in the verses to follow): many shall run to and fro, and knowledge shall be increased (it is not surprising that the increase of knowledge in all spheres, but especially spiritual and prophetic knowledge, is linked to the overthrow of the papacy which for centuries shut away the

light of truth from men in order to perpetuate its dictatorship over the minds and souls of men. Lack of knowledge and ubiquitous superstition characterized the Dark Ages of papal supremacy).

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 (the river referred to appears to be the same river Hiddekel referred to in Daniel 10: 4 and the two divine beings, Christ and Gabriel who were introduced in chapter 10).

6. And one (Gabriel, who had strengthened Daniel in 10;10) said to the man clothed in linen (Christ. The description of this divine Being in 10:5,6 resembles John's description of Christ in Revelation 1), which was upon the waters of the river, How long shall it be to the end of these wonders? (When this question was raised in Daniel 8:13 the answer was given in terms of the commencement of the investigative judgment in heaven at the end of 2,300 prophetic years. In chapter 12 the answer is given in verse 7, in terms of the commencement of the judgment of the papacy at the end of 1,260 prophetic years).

7. And I heard the man clothed in linen (Christ), which was upon the waters of the river, when he held up his rights hand and his left hand unto heaven, and swore by him that lives forever (Compare the vision of Christ in Revelation 10, unsealing the book of Daniel), that it shall be for a time, times, and an half (the persecution of the saints by the papacy was ended with the judgment of the papacy in 1798); and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished (This statement is an enlargement of all prior references to the reign and judgment of the papacy. It looks into the future when the deadly wound received by the papacy in 1798, and it would again scatter (persecute) the people of God. In this respect this statement is parallel to Revelation 11:3, 4 wherein it is stated that the deadly wound was healed and all the world wondered after the beast. It is also parallel to Revelation 13:11-18 and Revelation 17 which depict the healing of the wound of the papacy by the apostate Lamb-like beast and the ten horns of Europe, respectfully).

Extended Note: Most importantly for this study in Daniel 11, the "scattering of the saints" by a revived papacy is an enlargement of Daniel 11:45 and in particular 35-45. The papacy received its deadly wound in Daniel 11:35 and was absent from the religious and political scenes described in verses 36-44. Apparently, the devastating wars showcased in 11:44 between militant Islam and a resurgent Christian West, results in the papacy, once more being called on for guidance by the powers of secular divided Rome. The papacy takes advantage of this resurgent influence over the nations by moving its palaces to Jerusalem, the glorious holy mountain, in an attempt to bring about world peace. But the outcome in 11:45 is the same as in 12:7: "all these things shall be "finished." Those words once wrested from the parched lips of Christ on Calvary's hill, now ring out in a blaze of glory as Christ brings human history to a close with an executive judgment upon the papacy. See also Revelation 11: 15-18).

8. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? (Once again Daniel fails to comprehend the breadth and depth of the papal persecutions of the people of God and the long period of times involved).

9. And he said, Go your way, Daniel: for the words are closed up and sealed till the time of the end (In answer to Gabriel's question which he placed on Daniel's behalf in verse 7 was that the persecutions would end at the close of the time, times and half a time (1,260 prophetic years); now in verse 9, when Daniel repeated the question, the answer is repeated in terms of the beginning of the "time of the end. In other words, the "time of the end" would commence at the overthrow of the papacy, thereby bring the persecutions to a close. This enables us to locate the "time of the end" as a period in earth's history that commences at the close of the 1,260 prophetic period. Moreover, it has a specific temporal location in human history – the year 1798).

10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand (This statement is a repeat and enlargement of the history of the persecuted saints in Daniel 11: 33).

11. And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up (The word sacrifice is supplied. The reference is to the taking away of the “daily” a term that can refer to the continual worship of God or Lucifer. In order to set up the false worship of paganized Christianity, Constantine and the bishops had to first remove the “daily” worship of paganism that undergirded the entire Roman government. Extended note: While this was accomplished in part in the years 311-324 and confirmed after Justinian overthrew Arianism in the West, Justinian’s victories were made possible by the actions of Clovis who had defeated a coalition of Arian Barbarians in 507 and was an ally of Justinian in the Vandal and Ostrogothic wars three decades later), there shall be a thousand two hundred and ninety days (Christ underscores the importance of Clovis’ support of Catholicism by marking the end of pagan worship commence in 508.

Extended Note: Notice, however, that paganism would not be overthrown forever, but only for a specific period of time, 1,290 prophetic years. The inference is that the revival of the pagan worship would result in the overthrow of the apostate system of Christianity which displaced it in the laws and policies and worship of ancient Rome. This passage, therefore, runs parallel to Daniel 11:36-39 and Revelation 11:7-13. It is not by coincidence that these chapters in Daniel and Revelation which throw light on each other, were given the same numeral identity).

12. Blessed is he that waits and comes to the thousand three hundred and five and thirty days. (With 508 as the starting point of the prophecy, the end of this period would bring us to 1843. Interestingly that is the first year that the time prophecy of Daniel 8:14 was fully interpreted and understood – except for the error of assuming that the earth was the sanctuary being discussed).

13. But go your way till the end be: for you shall rest, and stand in your lot at the end of the days (This statement to Daniel that he would “stand in his slot at the end of the days” is both a promise that his prophetic message exposing the papal tyranny would be vindicated and fully understood at the end of history, and a promise that the message will have its impact in the days leading up to the Second Coming (Daniel 12:1,2).

Extended Note A: Thus, Daniel 12:13; Daniel 11:44, 45; Revelation 13:11-18; Revelation 14:9-12; Revelation 17:10-17 and Revelation 18 are parallel and complementary passages. A full exposition of the eleventh chapter of Daniel is thus assigned a significant role in the promulgation of the final warning to mankind. This fact underscores the significance of this Conference on Daniel 11. The prophetic message to the world must be simple, historically factual and must have power to convict hearts and minds so that he that runs can read it and repeat it.

Extended Note B: The allegorization of Daniel 11: 40-45, which has since extended to the whole of chapter 11 and portends to invade all prior prophecies of Daniel, is so subjective that it can never have the moral convicting power that the plain words of the prophet were designed to accomplish and did accomplish in the first two centuries of this era. So much so that the Jewish pagan philosopher Porphyry vowed to diffuse the moral power of the prophecies of Daniel by allegorizing them. His efforts were so successful that they were followed by Origen and Augustine who saw no relationship between prophecy and history. This doctrine put out the eyes of the church just when the Antichrist was climbing on to the stage of history. Today, when the Antichrist is once again ascending the stage of history, can we risk re-embracing the allegorizing doctrines of Porphyry, Origen, and Augustine?