

Living In The Last Days

DANIEL 11

THE INTERTESTAMENT PERIOD To The Consummation Of National Israel In A.D. 70

It is very encouraging to witness God's work throughout history with the nation of Israel. To begin our understanding of this work, we must remember that the purpose of God, in the 586 B.C. Babylonian captivity of Israel, was to allow the Jews to have a great deal of time in captivity to think over how and why they ended up there. They needed time to consider the fact that as a consequence of their apostasy from God, they had given up forever their right as an independent nation in Palestine. During the time of their captivity, they certainly remembered all that God had promised them as a chosen nation at the foot of Mount Sinai. But in the promises, came warnings. Unfortunately, they ignored the warnings. Everything that God had warned them at Mount Sinai had come to pass, and thus, they found themselves in the captivity of a foreign nation. Therefore, in remembering the fact that they had turned from God and ran after gods they imagined in their minds, it was a time for repentance.

One of the saddest consequences of their apostasy was that they would indeed return and rebuild the temple, but the land of Palestine would forever be under the possession and control of foreign powers. Their independence as a free nation within the borders of Palestine was forever gone.

Most people today who know little about these matters do not understand this historical business of God in His call of a nation out of captivity in order to bring the Savior into the world. Too many people have allowed themselves to believe that the independence of a secular nation of Israel in 1948 was in the fulfillment of prophecy. But these folks have missed, by a little over 2,000 years, the real fulfillment of God's promise. And in reference to Israel returning to the freedom of their own homeland, they have completely missed the point. The Israelites' release from Babylonian captivity, and subsequent return to the land of Palestine, was to restore national identity, not to take ownership again of the land of Palestine as their national inheritance. The land of Palestine as an inheritance had long since been cancelled by God when they were taken into Babylonian captivity in 586 B.C. because of their apostasy.

• **Hope of return:** After a thousand years in the land of promise after Sinai, and then into captivity, first by the Assyrians in 722/21 B.C., and then by the Babylonians in 586 B.C., God had cancelled His land promise that He had established with the nation at the foot of Sinai. He would only restore the Israelites to the land upon their repentance in captivity, which He did because they did. Nevertheless, their seventy years of

captivity was now coming to a close during the days of Daniel. As Jeremiah had prophesied, they were now on the brink of being delivered from captivity and returning to Palestine. However, the land would continue to be under the control of foreign powers throughout history (See Jr 25).

In the following years after the Daniel 11 prophecy was made, Israel was reminded that the land of Palestine would continue to be under the control of a foreign power, that is, and at first, by the Medo-Persian Empire. At the time Daniel prophesied, the fulfillment of the prophecy of Isaiah 44:28 was upon them. It was now time for Daniel to be brought forward in order to reveal that the returnees had some troubling history before them, even though they would return to the land of promise.

- **Troubled times ahead:** When the Jews returned, their settlement in the land of promise would not be as they might have imagined. Throughout the centuries to come after their return, the control of Palestine would go from one empire to another. In 536 B.C., the Jews returned while the land was under the control of the Medo-Persian Empire. However, God, through visions, revealed to both Daniel and King Nebuchadnezzar of Babylon that the land of Palestine would go from the Babylonian Empire, and then to the Medo-Persian Empire, the Greek Empire, and finally rest in the control of the Roman Empire (See Dn 2 & 7). The descendants of the initial returnees were destined to endure through all this international conflict until they would eventually find peace of mind in the coming of the Messiah.

From the time the captives were released from the Medo-Persian Empire by Cyrus, to the “fullness of time” in the Roman Empire (Gl 4:4), there would be constant turmoil in Palestine. So in order to prepare the posterity of Israel mentally for this turmoil, God revealed to the Jews who would inhabit the land, the prophetic statements of Daniel 11.

The reason Daniel laid out four centuries of events beforehand as to what would historically transpire in the land before the arrival of the Messiah, was that God wanted His people to know that no matter what may happen in the unstable world of international conflicts, He had everything under control. Therefore, the Jewish returnees must never consider at any time that anything was out of the control of God, though each generation of Jews had to endure great turmoil. In the midst of their turmoil, they must continually read the document of Daniel over and over again for encouragement. In so doing they would be grateful to God for giving them, through Daniel, a political road map to the time the Messiah would show up with eternal peace.

- **Avoid prophecy theft:** We must not steal this prophecy of hope in Daniel 11 away from the posterity of God’s people who had to endure the historical turmoil of Palestine for four hundred years until the coming of the Messiah. Therefore, we must not apply the events that were prophesied specifically in Daniel 11 to the returnees to our own circumstances today. To do so would be prophecy theft. But we are not “prophecy thieves” who would rob a profound prophecy of hope from those to whom it originally referred during their four centu-

ries of national turmoil until the Messiah showed up on the scene. As Christians, we have our own message of hope in the New Testament concerning the coming again of the Son of God.

We do not have to steal a prophetic message of hope from those who had to endure horrendous struggles in Palestine for four hundred years before the incarnation of the Son of God. Those saints of God of Israel struggled in order that the gospel be revealed. But for ourselves, by living with the revealed gospel in our past, we enjoy encouragement by reading about their faithfulness while they survived through international struggles. And now we know why God called Daniel to reveal these encouraging prophecies to Israel, and had them written in a book for our benefit.

Prophetic Accuracy

The prophetic details of the history of Daniel 11 are so historically accurate that some have speculated that this record of Daniel's revelation was actually a recording of history, not a prophecy of future events. However, because the prophecy was from the Holy Spirit, we must argue that the historical events of the prophecy were a meticulous outline of historical events that would transpire until the Old Testament dispensation came to a close as a new dispensation of God's people was about to open. It was a prophecy of the consummation of national Israel in order to make way for the "Israel" of Christ (the church) in whom there is neither Jew nor Gentile (See Rm 9:6; Gl 3:26-29).

By knowing the international turmoil Israel would face after the captivity, the faithful Jews could be reassured that God had all things under control, and thus was working His plan to fulfill the purpose for which He called Abraham, and subsequently, built a great nation from his seed (See Gn 12:1-4). The returned Jews must understand that no conflict among the nations would detour this work of God to use the nation of Israel to carry out His eternal plan to bring the Redeemer into the world. National Israel would be consummated only when God had accomplished His purpose by sending His Son into the world. National Israel was only a social vehicle that would usher into the world the One whom God would use to usher people of faith, as Abraham, out of this world. The existence of the nation of Israel, their captivity to inspire repentance, their return to the land, and finally, the coming of the redemption of the Christ, was only one link in the fulfillment of the promise that was made in Genesis 3:15. The nation of Israel was only a special preservation of people in order to divert another world apostasy as that which was identified in Genesis 6:5.

Divisions Of The Chapter

In the context of Daniel 11, there is a general division of thought between verses 2-35 and verse 36 onward. Our secular historical records of the events follow the first section of prophecy, but from verse 36, and especially from verse 40 onward, it is difficult to follow the exact course of history of this prophetic picture. As the Jews lived through these events, they understood what was prophesied as they connect the dots between Dan-

iel's prophecy and the fulfillment of every event.

The first section (Dn 11:2-35) takes us to the middle of the second century B.C., in particular to the year of the desecration of the temple in 165 B.C. The second section (Dn 11:36 and onward) is a prophetic picture of events that surround the kingdom of God until the consummation of the ages in the coming of the Messiah and the eventual destruction of Jerusalem in A.D. 70 (See Rv 13).

The historical details of Daniel's prophecy are given in order to reassure God's people in the interbiblical period that He is not unmindful of the particular struggles they had to endure. The struggles they endured are also for the benefit of the saints in any generation who also live through international struggles. We conclude that God is also working in our world today as He worked in the world of the Jewish saints in order to bring the Messiah and Savior into the world. Though Daniel 11 was specifically written for the Jews who had to live through the interbiblical turmoil of international struggles between nations, we, too, often find ourselves in the midst of similar circumstances.

The prophesied details of Jewish history throughout the next four centuries after the return of the captives would eventually lead to the end of national Israel. At the time Daniel prophesied, Israel already had a thousand years of history, and thus, the Jews must understand that in their future, nationhood was not a permanent social structure for them as a nation. Their existence as a nation was only transitory until their purpose was con-

summed through the incarnation of the Son of God into this world. God, through Daniel, therefore, reassured the Israelites that something better was coming. In fact, their struggles through the next four centuries were an encouraging hope that God had sometime better for them than a small struggling nation of people trapped in a small parcel of land called Palestine.

Purpose Of The Daniel 11 Prophecy

In former prophecies of the Old Testament there was always a need to give specific details in the prophecies simply because such details were relevant to the purpose for which the prophecies were given. People would not understand the fulfillment if there were no historical details by which they could identify the fulfillment of the prophecies. But with the prophecy of Daniel 11, God's purpose was somewhat different. He wanted His people to identify the specific fulfillments of particular aspects of the prophecy in order that they might have a "prophetic countdown" to the coming of the Messiah.

As God took His people to the consummation of their very existence as a nation, the Jews needed to understand what was actually happening in their history as they neared the last days of national Israel. As the Jews transitioned through the ministry of Jesus, and neared the cross event, we would assume that Satan would unleash all that he had to prevent his crushing at the cross (See Gn 3:15). But the crushing came, and then faithful Israelites had only to wait for the finality of national Israel that was also prophesied by the Messiah in Matthew 24.

Though Satan had no idea of the mystery that was to be revealed at the cross, he knew that something was up because of the nature of Daniel's prophecies – he, too, could read the Bible. He thus sought ways to destroy the identity of Israel in order to confuse the world concerning the fulfillment of the promises that were made to the Jewish fathers. If no identifiable nation of Jews existed at the time of the fulfillment of all the prophecies that were made to the Jews, then the world would mock everyone for believing such “prophetic fantasies.” We would assume, therefore, that the historical details of Daniel's prophetic message were written specifically for the encouragement of the Jews who would live through these events. The fulfillment of each detail of Daniel would teach the world that God diligently works in the affairs of this world in order to accomplish the salvational destiny of His people.

A Faith Building Prophecy

We gain faith from fulfilled prophecies because we see how God faithfully worked for His people in the past. We thus assume that He is still doing the same among His people now. However, if Daniel 11 were a prophecy of things yet to come in the history of this world, **then the entire chapter would build no faith in our lives.** Our faith is strengthened when we see in Daniel 11 the futile efforts of evil that were launched on earth to detour the eternal plan of God. These efforts were against God's plan to use national Israel to bring the eternal redemptive plan of God into reality. From what we discover in the prophecies of Daniel, we can be certain that there are similar sufferings that the saints must

endure today in order for God to also bring His people into eternal glory (See Rm 8:18). Therefore, we can look back to the fulfilled prophecies of Daniel 11 and again grow in hope that God will once more bring about His promises to us.

Syria And Egypt In Conflict

The historical events of Daniel 11:2-35 occurred primarily between Syria and Egypt. Rome enters the picture only at the end of the conflicts between these two nations. It is then that the Roman Empire became a force of evil against the saints of God (See Rv 13).

The historical literary picture of Daniel 11 begins with Cyrus of the Medo-Persian Empire. The literary picture continues in history to the time after the breakup of the Greek Empire that was dissolved when Alexander the Great died in 323 B.C.

Throughout its existence as an empire, twelve kings ruled over the Medo-Persian Empire. However, only three are noted here before the fourth who rose to great wealth. The first of the four was Cambyses who began to reign in 529 B.C. Pseudo-Smerdis began to reign in 522 B.C. Darius Hystaspis began to reign in 521 B.C. The fourth is believed to be Xerxes I (or Ahasuerus of Esther 1:1), who began his reign in 485 B.C.

Xerxes I stirred up his people against the Greeks. It is believed that he took more than four years to muster an army of over two and a half million men in order to march against the Greeks. But his forces were turned

back by the bravery of the Greeks at the battles of Thermopylae and Salamis. The Persians' defeat in these two battles broke the back of the Empire, which was eventually overthrown during the reign of Darius III.

Alexander the Great was the mighty king who stood up to embolden the Greek Empire, and subsequently trample down the Medo-Persian Empire. Though he would briefly reign with great power and conquer many peoples, his untimely death in 323 B.C. led to the breakup of the Greek Empire into four regions. The four regions were governed by his four generals (See Dn 8:5-8).

One of these regions was given to Ptolemy Soter (*"the king of the south"*), who was Alexander's general who took control of Egypt. A struggle for territory followed the breakup of the Greek Empire, particularly a struggle between the Ptolemies of Egypt and the Seleucidae (*"the kings of the north"*) who ruled the area of Asia Minor, Syria and the former territories of Babylonia and the Medo-Persian Empire territories to the east.

For about 125 years there was a struggle between the Ptolemies and the Seleucidae, which struggle involved the Jews in the land of Palestine. The Ptolemies of Egypt initially had control of Palestine and Phoenicia. However, when a Seleucidae king, Antiochus II, married the daughter of Ptolemy Philadelphus, Berenice, a political alliance was made. But when Ptolemy Philadelphus died two years after the marriage, Antiochus forsook his Egyptian wife and took back his previous wife, Laodiceia. In order to have her revenge for being forsaken by Antiochus, Berenice had Antiochus murdered.

Daniel wrote: “*Out of a branch of her [Berenice] roots will one stand up*” (Dn 11:7). The struggle between the Ptolemies and the Seleucidae intensified when Berenice and her son were also eventually murdered. This led to a bloody revenge conflict that was led by her brother (Dn11:7-9).

After Ptolemy Philadelphus came Ptolemy III, or Euergetes. In the context of Daniel 11, he was the one who came up in the place of Ptolemy Philadelphus. He made great inroads into the domain of the Syrians. During his period of reign, Egyptian power increased and Syrian power waned. Ptolemy Philadelphus sacked temples and plundered them for their idols of precious metals. He brought so much wealth back to Egypt after his campaigns that he was given the title, “Euergetes,” which means “benefactor.” Historians have reported that he brought back to Egypt as much as 40,000 talents of silver and as many as 2,500 idols of precious metals.

Daniel continued, “*One will come against the realm of the king of the south*” (Dn 11:9). This would be the Syrian King Seleucus Callinicus who reigned from 247 to 226 B.C. He conducted a campaign into Egypt, but was unsuccessful. Daniel added: “*His sons will be stirred up*” (Dn 11:10). The sons of Seleucus, Seleucus III and Antiochus III, sought to continue their father’s efforts, but had little success. So Daniel added in prophecy: “*And one will certainly come and overflow*” (Dn 11:10). Seleucus III came to an untimely death, and Antiochus III became the sole king of Syria in 198 B.C., and thus continued the efforts of the father against Egypt.

Antiochus III made many great and rapid campaigns against Egypt. He conquered the Egyptian forces at Sidon, swept through Palestine, and eventually attacked the Egyptian fortress at Gaza. Unfortunately, Ptolemy Philopator of Egypt was quite indifferent to his own security and international affairs at this time, and subsequently he offered little resistance to the expansion campaigns of Antiochus. But this changed when Egypt was directly threatened. When the nation was eventually threatened by the Syrians, Ptolemy Philopator stirred the Egyptian forces against the “*king of the north*” (Antiochus). He gathered an army of 73,000 men and 73 elephants to launch a defensive attack against Antiochus who had an army of 72,000 men, 6,000 horses and 102 elephants.

Daniel prophesied the result of this conflict: “*The multitude was given into his hand*” (Dn 11:11). Though Antiochus had an advantage over the Egyptians, he eventually succumbed to the Egyptian nationalists to protect their homeland. Unfortunately, Ptolemy returned to his former life of luxury in Egypt, and thus did not take advantage of his victory over the Syrians by pursuing them into Syria. This was a fatal military mistake.

Daniel revealed what would be the consequences of not following through with his initial victory, “*Then the king of the north will return*” (Dn 11:13). Antiochus III was not discouraged by his initial setback with the Egyptians. Ptolemy died and the Egyptian forces were subsequently in disarray and dissension. There were various uprisings in Egypt that weakened the power of

the country. The uprisings in Egypt then stirred similar uprisings among the Jews in Palestine who were led by Tobias. However, the Jewish uprisings failed in that their rebellious actions brought on them successful efforts by outside forces that led to their continued subjugation in the years to come.

Daniel revealed, *“The king of the north will come and cast up a mount”* (Dn 11:15). Antiochus of Syria came and captured the well-fortified city of Sidon in northern Palestine. The recent uprising of the Jews stirred Antiochus to venture even further into Palestine. Daniel revealed that the Jews would be subjugated to the Syrians. When Antiochus took control of Palestine, he exempted Jerusalem of all taxes for three years, and then came back later to impose on them one third of their former tax responsibilities. Out of the tax money, he even sent money for the service of the temple.

Daniel prophesied, *“He will also set his face to enter with the strength of his whole kingdom”* (Dn 11:17). Verse 17 speaks of some intentions of Antiochus that he would do in reference to Palestine. The mention of these intentions reminds us that God even knows the thoughts of the hearts of men who seek to lead kingdoms on earth. No thought is hidden from His omniscience.

Daniel prophesied, *“He will give him the daughter”* (Dn 11:17). Antiochus did give his daughter Cleopatra in marriage to Ptolemy Epiphanes, thinking that the daughter would be loyal to her father. But he was mistaken, for Cleopatra did not betray her husband, but rather, she betrayed her father.

Daniel continued that Antiochus would “*turn his face to the coastlands*” (Dn 11:18). Antiochus was successful in taking the coastal cities of the Mediterranean, as well as the islands. He gained control of Asia Minor. He even took control of Thrace, which conquest was resented by the Romans. Antiochus’ exploits finally came to an end in 190 B.C. when the Roman general, Lucius Scipio, delivered a defeat to the Syrian forces at a battle near Magnesia. The Romans were now on the rise in the historical theater that would later involve national Israel in Palestine.

Daniel continued that Antiochus “*will turn his face toward the fortresses of his own land*” (Dn 11:19). After suffering a defeat at the hands of the Roman army, Antiochus went home. After Antiochus III, came the “*raiser of taxes*” who would exact tribute from controlled nations in order to satisfy Rome. This Syrian king is not identified, other than the fact that Syria owed a great amount of tribute to Rome. How this affected the Jews was that a tax collector by the name of Heliodorus exacted a great amount of taxes from the Jews.

Antiochus IV Epiphanes, a “*vile person,*” became the ruler of Syria. When he became the ruler of Syria, he assumed the title, “Epiphanes” (Dn 11:21). Through deceitful means he claimed the throne of Syria, and seized control of the Seleucidae kingdom in 175 B.C.

Antiochus Epiphanes, as Daniel stated, was a vile king (Dn 11:21-35). Through cunning and deceit he expanded his autocratic kingdom (Dn 11:21-24). In order to expand his kingdom, he launched attacks against Ptolemy

VI Philometor of Egypt (Dn 11:25-28). In launching these attacks against Egypt, the people of God in Palestine were caught in the middle of this international struggle (Dn 11:29-35).

Antiochus Epiphanes poured out his indignation against the Jews, terminating the daily sacrifices in Jerusalem and desecrating the temple. He placed the image of a pagan god in the temple. He stopped the practice of Jewish ceremonial laws, murdered mothers, and crucified men who practiced circumcision. Though many Jews were subjugated during this era, and thus subjected to compromise their faith, there were those who resisted, specifically a strong-hearted Jew by the name Mattathias.

The Jewish Wars

Mattathias began a rebellion against the Syrians. When Mattathias died, his son, Judas, continued the desires of his father by leading the rebellion against Antiochus. Judas adopted the military strategy of attack and withdraw, a guerrilla type of warfare that earned him the title, “the hammer” (or, Maccabee).

It took Judas and his men only three years to eventually defeat the Syrian forces of Antiochus in Palestine, and thus restore the temple ceremonies. Specifically, in restoring the temple ceremonies, he cleansed the altar on December 25, 165 B.C. This “cleansing” continues to be celebrated by the Jews today as the Feast of Dedication, or Hanukkah.

From this time, the descendants of the Maccabees, who were subsequently called the Hasmoneans, were established as the leaders of the Jews until the time the Romans took possession of Palestine in 63 B.C. Daniel prophesied what would result from the testing of the Jews throughout this period of national conflict with outside powers. It was throughout this period of history that those who trusted in God remain strong. The faithful leaders during this struggle became the heroes of Jewish culture. Their examples of strength in times of conflict and uncertainty ushered the small community of God's people to the end of Israel in Christ (See Gl 3:26-29). Though this small group of Israelites never took possession of the land of Palestine, at least they restored in a small way, through the restoration of the temple, a sense of freedom of faith (See Ez & Ne).

Eventually, when the faithful were transferred unto their final leader, King Jesus (Cl 1:13), it was time to terminate the national aspirations of the Jews that brought them out of captivity and to the feet of King Jesus. For this reason, God knew that radical Jews needed a visual demonstration that He had accomplished with purpose through national Israel. This demonstration took place in A.D. 70 with the destruction of Jerusalem and national Israel by the Romans, just as was prophesied by prophets as Daniel, and then by Jesus (See Mt 24).

Daniel spoke of the coming of the Messiah, "*It is yet for an appointed time*" (Dn 11:35). In this historical context, God determined the time of the rise and fall of kingdoms. He determined the time when He would bring the Messiah into the world. Through the turmoil

that transpired in these last days of national Israel, God was upholding national Israel through which He would bring the Messiah into the world. This meant, however, that the Messiah would come in the last days of national Israel, and subsequently fulfill the purpose for which Israel was called into existence (See Gn 12:1-4; At 2:16,17). The revelation of the Messiah would come only when the fullness of times was completed, which times came when a babe was born in Bethlehem within two years before the death of King Herod the Great in 4 B.C. (See Gl 4:4).

Preceding the coming of the Messiah, there was one who came in the wilderness of Judea who connected all the dots between prophecy and fulfillment, and thus proclaimed, *“Repent, for the kingdom of God is at hand”* (Mt 3:2). And then another after him, the Messiah, came preaching, *“The time is fulfilled and the kingdom of God is at hand. Repent and believe the gospel”* (Mk 1:15). Millennia of God’s work was coming together and being consummated.

Rise Of The Roman Empire

In the context of Daniel 11:36-45, Daniel wrote, *“Prosper until the indignation is accomplished”* (Dn 11:36). The end of the tyranny of Antiochus Epiphanes came with the rise of the Roman Empire. What begins to arise in the historical background during these days would be the fourth kingdom of the prophecy of Daniel 2 (See Dn 2:44). This was the rise of the beast that was “dreadful and terrible” of Daniel’s vision of Daniel 7 (See Dn 7:11-18). This would be the Roman Empire, during

which Empire the beginning of the kingdom reign of the Messiah would be announced by Peter on the A.D. 30 Pentecost of Acts 2. The rise of the Roman Empire, the beast that was “dreadful and terrible,” would be the occasion for the consummation of national Israel. So if one were a faith-driven Jew, it was good news. But if one were a nationalistic Jew, it was bad news.

The Roman Empire would eventually be an empire that would set Roman state government and religion against the work of God. This Empire would become antichrist (against Christ), and subsequently be described as such in the book of Revelation (See Rv 13). This would be the Empire of sin that would exalt itself through autocratic Caesars who claimed to be deity (See 2 Th 2:3,4).

Nevertheless, the Roman Empire continued to expand regardless of the narcissistic desires of some of its Caesars. As history marched the Empire into the coming years after Christ, the majority of the citizens became “Christian.” By the fourth century, the Christian influence in the Empire became so strong that Caesar Constantine brought relief to the Christian citizenship of the Empire with the signing of the edicts of Toleration (A.D. 311) and Milan (A.D. 313).

Of the Roman Empire, Daniel prophesied that it would be the “*god of fortresses*” (Dn 11:38). Rome was an empire that initially trusted in its great military strength to go forth and conquer. The arrogant military leaders of the Empire were not intimidated by the strongest armies. Daniel spoke of them as a “*strange god.*” The

beast of Revelation 13:11 was Roman state religion that eventually brought the Roman state into conflict with the saints of God, for the saints would not bow down and call Caesar lord (See Rv 13:11-18).

Then Daniel prophesied concerning *“the time of the end”* (Dn 11:40). In the context of the history of this prophecy, **this statement must refer to the consummation of the Jewish dispensation.** Peter stood up in the time of the end of national Israel, in the last days of the Jewish state, and announced for the first time in history that there was a new King who was reigning from heaven with all authority (See At 2:16-38). God’s unique national Sinai covenant with Israel was terminated with the nailing of the Sinai law to the cross with His Son (See Rm 7:1-4). The Jewish state, as Jesus prophesied, would subsequently be physically terminated in A.D. 70 (Mt 24).

As many people today, many Jews at the time of the fulfillment of Daniel 11, as well as with other Old Testament prophecies concerning their fulfillment, did not fully appreciate the prophecies concerning the consummation of national Israel. At least they could not accept this fact that had been prophesied by Daniel several centuries before the end that came in A.D. 70 (See Dn 2 & 7). However, when the end came, everyone at the time needed to know that the fall had been prophesied by the prophets, and thus, in the plan of God. The consummation of national Israel was so traumatic, the first century Jews found it quite hard to comprehend. It was for this reason that Peter, James, John and Andrew came to Jesus after He mentioned the event, and

asked, *“Tell us when these things will be? And what will be the sign when all these things will be fulfilled?”* (Mk 13:4).

In preparation for this traumatic change, Daniel prophesied over four hundred years before,, *“Plant the tabernacles of his palace”* (Dn 11:45). The symbolism is of setting up, as Antiochus Epiphanes, symbols of religion in the temple at Jerusalem that was located between the Mediterranean Sea and the Great Sea (the Dead Sea). These would be attempts of antichrist Roman Caesars in an effort to impose pagan religious beliefs on God’s people. This happened with Antiochus Epiphanes, as well as with the Roman Caesars during their oppression of the Jews and Christianity. After A.D. 70, the faith of Christians, that the Romans often associated with Judaism, was challenged when Caesars who deified themselves imposed Roman religion on all citizens of the Roman Empire. But this, too, would come to an end. The Roman Empire itself would eventually be consummated.

In reference to any self-exalting Caesar, Daniel prophesied, *“He will come to his end”* (Dn 11:45). The purpose of the prophecies of Daniel was to bring comfort to the persecuted people of God. In order to accomplish this purpose, God’s people needed to know that there would always be an end to those who would persecute them or impose pagan religious beliefs and practices on them. It is for this reason that we affirm that Daniel 11 is fulfilled prophecy. We are comforted in the fact that God delivered on His promises to the faithful Jews that “pagan oppressors” would be brought to an end.

The “*time, times and half a time*” (Dn 7:25), the half week (Dn 9:27), and the “*time, times and half a time*” mentioned in this context (Dn 12:7), all reveal an end of those who would be antichrist in reference to God’s work through His people. The final end of any antichrist will be the lake that burns with fire and brimstone (Rv 19:20; see Zc 14:3,4). The final end of ungodly persecutors was revealed in order that the early Christians know the end of all persecutors. When the Messiah eventually came in time, the end of national Israel and the destruction of Jerusalem in A.D. 70 was the consummation of national Israel. The destruction revealed that God is now working toward the end of time, which time will be announced by the sound of a the trumpet (See Mt 24).

ABBREVIATIONS

OLD TESTAMENT

Genesis - **Gn**, Exodus - **Ex**, Leviticus - **Lv**, Numbers - **Nm**, Deuteronomy - **Dt**, Joshua - **Ja**, Judges - **Jg**, Ruth - **Rt**, 1 Samuel - **1 Sm**, 2 Samuel - **2 Sm**, 1 Kings - **1 Kg**, 2 Kings - **2 Kg**, 1 Chronicles - **1 Ch**, 2 Chronicles - **2 Ch**, Ezra - **Er**, Nehemiah - **Ne**, Esther - **Et**, Job - **Jb**, Psalms - **Ps**, Proverbs - **Pv**, Ecclesiastes - **Ec**, Song of Solomon - **Ss**, Isaiah - **Is**, Jeremiah - **Jr**, Lamentations - **Lm**, Ezekiel - **Ez**, Daniel - **Dn**, Hosea - **Hs**, Joel - **Jl**, Amos - **Am**, Obadiah - **Ob**, Jonah - **Jh**, Micah - **Mc**, Nahum - **Nh**, Habakkuk - **Hk**, Zephaniah - **Zp**, Haggai - **Hg**, Zechariah - **Zc**, Malachi - **Ml**

NEW TESTAMENT

Matthew - **Mt**, Mark - **Mk**, Luke - **Lk**, John - **Jn**, Acts - **At**, Romans - **Rm**, 1 Corinthians - **1 Co**, 2 Corinthians - **2 Co**, Galatians - **Gl**, Ephesians - **Ep**, Philippians - **Ph**, Colossians - **Cl**, 1 Thessalonians - **1 Th**, 2 Thessalonians - **2 Th**, 1 Timothy - **1 Tm**, 2 Timothy - **2 Tm**, Titus - **Ti**, Philemon - **Pl**, Hebrews - **Hb**, James - **Js**, 1 Peter - **1 Pt**, 2 Peter - **2 Pt**, 1 John - **1 Jn**, 2 John - **2 Jn**, 3 John - **3 Jn**, Jude - **Jd**, Revelation - **Rv**

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