

Draft - Daniel Study Method Applied

Topic	Scripture Verse	Event/Description	Notes/Comments
Purpose			
		<p>This worksheet is an attempt by the author to apply the approach to understanding prophecy defined in the treatise "Study Book of Daniel" based upon the author's understanding of history. This document is to give an example of how to apply the approach described in "Study Book of Daniel". The author is not a historian, nor does he believe that every relationship stated is correct.</p> <p>This is a first attempt, by no means final or perfect. There is much room for improvement in phraseology, terms that may simplify the meaning or greater enhance the meaning.</p> <p>The purpose is that God's people be of one accord in understanding the prophecies in the book of Daniel.</p>	<p>The purpose of this study, treatise is to give an understanding of the book of Daniel to the people. An understanding and approach so simple that a child can understand it.</p> <p>This document is an open rebuke to the current establishment whom have bound heavy burdens and grievous to be borne burdened upon the people, and cloked the understanding of the prophecy with intellectual jargon, and have taken away the key of knowledge from the people.</p> <p>"If God spare my life, ere many years I will cause a boy who drives a plough to know more of the scriptures than you do." — William Tyndale</p> <p>It might make more sense to list the verses in reverse order, for example Daniel 11:36, then the verses Daniel 7:8, 25, Dan 8:9-11, 23-25, etc. Or to setup as an actual timeline and listed beneath the applicable verses for each time period.</p>
Definitions			
	Dan 7:8	Horns (H7162)	
	Dan 7:17	Four Beasts (H2423) are four (H703), four (H703), Kings (H4430)	See also Zech 1:18-21
	Dan 7:20	Stout (H7229) Strong, Great	
	Dan 7:24	Horns (H7162)	
	Dan 7:24	kingdom (H4437)	
	Dan 7:24	Kings (H4430)	
	Dan 8:23	Their kingdom (H4438)	
	Dan 8:23	King (H4428)	
	Dan 8:24	Practice (6213) means accomplish, do, make	
	Dan 8:13	Vision (H2377) from 'chazah' (2372); a sight (mentally), i.e. a dream, revelation, or oracle:--vision	
	Dan 8:16	Vision (H4758) from 'ra'ah' (7200); a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision:--X apparently, appearance(-reth), X as soon as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look(-eth), pattern, to see, seem, sight, visage, vision.	

H7112	a primitive root; to chop off (literally or figuratively):--cut (asunder, in pieces, in sunder, off), X utmost.	
H7093	contracted from 'qatsats' (7112); an extremity; adverbially (with prepositional prefix) after:--+ after, (utmost) border, end, (in-)finite, X process.	
H2852	a primitive root; properly, to cut off, i.e. (figuratively) to decree:--determine.	
H319	from "achar' (310); the last or end, hence, the future; also posterity:--(last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward.	
H310	from "achar' (309); properly, the hind part; generally used as an adverb or conjunction, after (in various senses):--after (that, -ward), again, at, away from, back (from, -side), behind, beside, by, follow (after, -ing), forasmuch, from, hereafter, hinder end, + out (over) live, + persecute, posterity, pursuing, remnant, seeing, since, thence(-forth), when, with.	
	ESCHATOLOGY	1 a : a study or science dealing with the ultimate destiny or purpose of mankind and the world *a theological student with a dominant interest in eschatology*; also : central concern for such an ultimate destiny or purpose *it was a big step in the movement away from eschatology when Luther formulated his doctrine of baptism without reference to the last things— J.R.Coates* b : a doctrine or theory or conclusion concerning the ultimate destiny or purpose of mankind and the world *the horrible eschatology which hypnotized even the greatest among medieval philosophers and theologians— G.G.Coulton* *it presupposes an eschatology or set of assumptions concerning the end events of history— O.J.Baab*; especially : Christian doctrine or theory or a particular Christian doctrine or theory of this kind *one or other of the Protestant eschatologies— Notes & Queries*
	ESCHATOLOGY	2 : ultimate destiny or purpose especially according to Christian doctrine *man's increasing indifference to eschatology, his crass mistaking of means for ends— W.H.Gardner* *in the apocalyptic writings the eschatology of the individual comes to the front, although at first associated with an eternal kingdom on earth— L.E.Fuller* 3 : a science that deals with or a doctrine or theory about things of final importance to mankind *the Marxian economic eschatology— B.B. Seligman

	Trope	<p>1 : the use of a word or expression in a different sense from that which properly belongs to it for giving life or emphasis to an idea; also : an instance of such use : FIGURE OF SPEECH</p> <p>2 a (1) : any one of certain melodic decorations gradually developed in Gregorian music and employed at the close of psalms and responses (2) : a phrase or verse added as an embellishment or interpolation to the sung parts of the mass (as introit or kyrie) especially during the medieval period b : any of the 44 groups or arrangements of the twelve-tone scales into two 6-note chords as developed by Josef Hauer and used by him as a basis of musical composition</p>
	hermeneutical from hermeneutics; hermeneutic from Greek herm*neutikos, from (assumed) herm*neutos (verbal of herm*neuein to interpret, translate, from herm*neus interpreter, probably of non-Indo-European origin) + -ikos -ic; hermeneutical from Greek herm*neutikos + English -al	: the study of the methodological principles of interpretation and explanation; specifically : the study of the general principles of biblical interpretation *hermeneutics became a weapon in ecclesiastical controversies— J.H.Summers*
	ESV	The English Standard Version is an English translation of the Bible. It was published in 2001 by Crossway, having been "created by a team of more than 100 leading evangelical scholars and pastors." The ESV is derived from the 1971 edition of the Revised Standard Version text.
	targum	an Aramaic translation or paraphrase of a portion of the Old Testament
	Bosporus	The Bosporus (/ˈbɒspərəs/) or Bosphorus (/-pər-, -fər-/[1] Ancient Greek: Βόσπορος Bosporos [bós.po.ros]), also known as the Strait of Istanbul (Turkish: İstanbul Boğazi, colloquially Boğaz), is a narrow, natural strait and an internationally significant waterway located in northwestern Turkey. It forms part of the continental boundary between Europe and Asia, and divides Turkey by separating Anatolia from Thrace. It is the world's narrowest strait used for international navigation. The Bosporus connects the Black Sea with the Sea of Marmara, and, by extension via the Dardanelles, the Aegean and Mediterranean seas, and by the Kerch Strait, the sea of Azov.
Understanding Hebrew/The seven major inflected forms and their basic meaning.		
	1 Qal (Kal)	1 Qal (Kal), the most common and basic of all the forms It denotes simple action or a state of being. There is no causation or specification implied.
	kal (Qal) future	<p>the most common and basic of all the forms. It denotes simple action or a state of being. There is no causation or specification implied. The different inflections are Kal Preterite, Kal Infinitive, Kal Imperative, Kal Future, Kal Participle, Kal Participle Poel, Kal Participle Paul. (http://www.freebiblecommentary.org/HTML_Common/hebrew_verb_forms.html)</p> <p>to keep, forms the kal future, first , singular, common, as I shall, will , keep. This taken from "The Elements from Hebrew" by Enoch S Price.</p>

	2 Niphal	2 Niphal, the second most common form. It is usually PASSIVE, but this form also functions as reciprocal and reflexive. It also has no causation or specification implied.
	3 Piel	3 Piel, this form is active and expresses the bringing about of an action into a state of being. The basic meaning of the Qal stem is developed or extended into a state of being.
	Piel future	Piel, this form is active and expresses the bringing about of an action into a state of being. The basic meaning of the Qal stem is developed or extended into a state of being. The different inflections are Piel Preterite, Piel Infinitive, Piel Imperative, Piel Future, Piel Participle. (http://www.freebiblecommentary.org/HTML_Common/hebrew_verb_forms.html)
	4 Pual	4 Pual, this is the PASSIVE counterpart to the Piel. It is often expressed by a PARTICIPLE.
	5 Hithpael	5 Hithpael, which is the reflexive or reciprocal stem. It expresses iterative or durative action to the Piel stem. The rare PASSIVE form is called Hothpael. Hithpael, which is the reflexive or reciprocal stem. It expresses iterative or durative action to the Piel stem. The rare PASSIVE form is called Hothpael. The different inflections are Hithpael Preterite, Hithpael Infinitive, Hithpael Imperative, Hithpael Future, Hithpael Participle, Hithpael Imperative, Hithpael Future. (http://www.freebiblecommentary.org/HTML_Common/hebrew_verb_forms.html)
	6 Hiphil	6 Hiphil, the active form of the causative stem in contrast to Piel. It can have a permissive aspect, but usually refers to the cause of an event Ernst Jenni, a German Hebrew grammarian, believed that the Piel denoted something coming into a state of being, while Hiphil showed how it happened. Check: https://uhg.readthedocs.io/en/latest/stem_hiphil.html
	7 Hophal	7 Hophal, the PASSIVE counterpart to the Hiphil. These last two stems are the least used of the seven stems.
	Aphel	In Biblical Aramaic (Chaldean), the Aphel is a causative conjugation like the Hebrew Hiphil, but with the letter Aleph substituted for the initial He. Other changes in spelling also occur, but otherwise the verb functions similarly to the Hebrew Hiphil, expressing causative action. See Hiphil

	Causative Action	<p>Causative verbs express an action which is caused to happen. In other words, when I have something done for me I cause it to happen. In other words, I do not actually do anything, but ask someone else to do it for me.</p> <p>English grammar – Causative</p> <p>They had their car repaired. (they arranged for someone to repair it) They repaired their car. (they did it themselves) I had my hair cut yesterday. (I went to the hairdresser) I cut my hair yesterday. (I cut it myself)</p>
	preterite	<p>of, relating to, or constituting a verb tense that indicates action in the past without implication as to duration, continuance, or repetition.</p> <p>The Preterite Tense (also spelled "preterit") is one of two ways to talk about events that happened in the past in Spanish. The preterite tense is used to indicate a single, completed action that took place at a specific point in time. For example: Armando me llamó a las nueve.</p>
	inflection	<p>the variation or change of form that words undergo to mark distinctions of case, gender, number, tense, person, mood, voice, comparison b : a form, suffix, or element involved in such variation c : ACCIDENCE</p>
	Preformative	<p>prefix sense 1 —used especially in Semitic grammar —contrasted with affirmative; to fix or appoint beforehand; to form or shape beforehand</p>
	afformative	<p>characterized by the use of suffixes *the affirmative conjugation* : being an affirmative *an affirmative element*. Chiefly in Semitic languages: a syllable, particle, etc., suffixed as a formative element.</p>
	Reflexive	<p>3: relating to, characterized by, or being a relation that exists between an entity and itself *the relation is equal to is reflexive but the relation is the father of is not*</p> <p>4 : of, relating to, or constituting an action (as in *the witness perjured himself* or *I bethought myself*) that is directed back upon the agent or the grammatical subject from Webster's Unabridged</p>
	Intransitive	<p>b (1) : not passing over directly to an object *an intransitive action* (2) : expressing an action or state as limited to the agent or subject or as ending in itself : not taking a direct object — used of a verb form *the verbs in *the bird flies* and *he runs* are intransitive* — compare 1ABSOLUTE 4d (3) : being a construction containing an intransitive verb form c : characterizing a logical relationship between the three statements x, y, and z that occurs when x is related to y as y but not x is related to z</p>
	Imperative	<p>which is based on the volition of the speaker and potential action by the hearer.</p>

	volition	<p>1 : the act of willing or choosing : the act of deciding (as on a course of action or an end to be striven for) : the exercise of the will *followed my father of my own volition— C.H.Marshall* *our children do not seek school of their own volition nor do they remain there willingly— C.H.Grandgent* *without my volition T I have become involved in something malignant— C.B.Kelland*</p> <p>2 : the termination of an act or exercise of choosing or willing : a state of decision or choice</p> <p>3 : the power of willing or determining : WILL *she marshaled her volition, all her self-control and strength, to shout— Arnold Bennett* *the exercise of their volition we construe as revolt— George Meredith* *orders his people not as automatons, but as characters moved by their own volition--P.E. More</p>
	sufformatives	(plural sufformatives) (grammar) In Biblical Hebrew, an inflectional ending or suffix.
	Binyan	<p>The Hebrew verb פועל po-al is used as the English verb, but is constructed differently. Hebrew verbs have internal structure of three- or four-consonant root שורש sho-resh that are constructed into one of seven constructions (Binyanim בניינים). Most roots can be constructed in more than one construction (binyan) and usually with related meaning.</p> <p>Binyan Paal bin-yan pa-al בניין פֿעַל Binyan pa-al - בניין פֿעַל: ya-shav ישב (sat), ba-na בנה (built). Binyan pa-al is the most common. Verbs are transitive, intransitive and in the active voice.</p> <p>Binyan Nifal (aka niphali?) bin-yan nif-al בניין נִפְעַל Binyan nif-al - בניין נִפְעַל: niv-na נבנה (was built), nih-tav נכתב (was written). Verbs are always intransitive and are the passive of binyan pa-al.</p> <p>Binyan Piel bin-yan pi-el בניין פֿעַל Binyan pi-el - בניין פֿעַל: yi-shev יישב (settled), bik-er ביקר (visited). Verbs are transitive, intransitive and in the active voice.</p>

	Binyan	<p>Binyan Pual bin-yan pu-al בִּנְיָן פְּעֵל</p> <p>Binyan pu-al - פִּעַל - בניין: yoo-shav יושב (was settled), boo-kar בוקר (was visited). Verbs are in the passive voice, and do not have gerunds, imperatives, or infinitives.</p> <p>Binyan Hifil bin-yan hif-il בִּנְיָן הִפְעִיל</p> <p>Binyan hif-il - הפעיל - בניין: ho-shiv הושיב (set someone down), hih-tiv הכתיב (dictated). Verbs are in the active voice, and causative counterparts of verbs in other binyanim.</p> <p>Binyan Hufal bin-yan hoof-al בִּנְיָן הִפְעֵל</p> <p>Binyan huf-al - הפעל - בניין: hoo-shav הושב (was seated), hoo-tav הוכתב (was dictated) Verbs are in the passive voice, and do not have gerunds, imperatives, or infinitives.</p>
	Binyan	<p>Binyan Hitpaal bin-yan hit-pa-el בִּנְיָן הִתְפַּעֵל</p> <p>Binyan hit-pa-el - התפעל - בניין: hit-ya-shev התיישב (sat), hit-ka-tev התכתב (corresponded). Verbs are in the active voice, intransitive, and most have a reflexive sense and are reciprocal.</p> <p>http://www.hebrewlessonsonline.com/pedia/hpbinyanim.html</p>
	Infintive	<p>an infinite verb form normally identical in English with the first person singular that performs certain functions of a noun and at the same time displays certain characteristics (as association with objects and adverbial modifiers) of a verb and is used with to (as in *to err is human*; *I asked him to go*) except with auxiliary and certain other verbs (as in *he can see*; *let me go*; *no one saw him leave*)</p>
Ten Kingdoms after Fall of Rome		
	Vandals	<p>What country is Vandals today?</p> <p>With their rule firmly established in what is now northern Tunisia and northeastern Algeria, the Vandals eventually annexed Sardinia, Corsica, and Sicily, and their pirate fleets controlled much of the western Mediterranean. Under Gaiseric, the Vandals even invaded Italy and captured Rome in June 455. Vandals were a Germanic people who first inhabited what is now southern Poland. They established Vandal kingdoms on the Iberian Peninsula, Mediterranean islands, and North Africa in the 5th century</p>

	Ostrogoths	<p>Ostrogoths were one of several peoples referred to more generally as Goths. The Goths appear in Roman records starting in the third century, in the regions north of the Lower Danube and Black Sea.[1] They competed for influence and Roman subsidies with peoples who had lived longer in the area, such as the Carpi, and various Sarmatians, and they contributed men to the Roman military.[2] Based on their Germanic language and material culture it is believed that their Gothic culture derived from cultures originally from the direction of the Vistula river, in the north, and now in Poland.[3] By the third century, the Goths were already in sub-groups with their own names, because the Tervingi, who bordered on the Roman Empire and the Carpathian mountains, were mentioned separately on at least one occasion. Where are the Goths today?</p> <p>The Ostrogoths, or eastern Goths, lived in the area near the Black Sea (modern-day Romania, Ukraine and Russia)</p>
	Suevi	<p>Suevi, The Germanic tribes seem to have originated in a homeland in southern Scandinavia (Sweden and Norway, with the Jutland area of northern Denmark, along with a very narrow strip of Baltic coastline). They had been settled here for over two thousand years following the Indo-European migrations. The Germanic ethnic group began as a division of the western edge of late proto-Indo-European dialects around 3300 BC, splitting away from a general westwards migration to head towards the southern coastline of the Baltic Sea. By the time the Germanic tribes were becoming key players in the politics of Western Europe in the last two centuries BC, the previously dominant Celts were on the verge of being conquered and dominated by Rome. They had already been pushed out of northern and Central Europe by a mass of Germanic tribes which were steadily carving out a new homeland.</p>
	Lombards	<p>Lombards The Kingdom of the Lombards (Latin: Regnum Langobardorum; Italian: Regno dei Longobardi; Lombard: Regn dei Lombards) also known as the Lombard Kingdom; later the Kingdom of (all) Italy (Latin: Regnum totius Italiae), was an early medieval state established by the Lombards, a Germanic people, on the Italian Peninsula in the latter part of the 6th century. The king was traditionally elected by the highest-ranking aristocrats, the dukes, as several attempts to establish a hereditary dynasty failed. The kingdom was subdivided into a varying number of duchies, ruled by semi-autonomous dukes, which were in turn subdivided into gastaldates at the municipal level. The capital of the kingdom and the center of its political life was Pavia in the modern northern Italian region of Lombardy. Initially the Lombards were Arian Christians or pagans, which put them at odds with the Roman population as well as the Byzantine Empire and the Pope. However, by the end of the 7th century, their conversion to Catholicism was all but complete.</p>

	Franks	<p>The Franks (Latin: Franci or gens Francorum) were a group of Germanic peoples^[1] whose name was first mentioned in 3rd-century Roman sources, and associated with tribes between the Lower Rhine and the Ems River, on the edge of the Roman Empire.^[2] Later the term was associated with Romanized Germanic dynasties within the collapsing Western Roman Empire, who eventually commanded the whole region between the rivers Loire and Rhine. They imposed power over many other post-Roman kingdoms and Germanic peoples. Still later, Frankish rulers were given recognition by the Catholic Church as successors to the old rulers of the Western Roman Empire. Frank, member of a Germanic-speaking people who invaded the Western Roman Empire in the 5th century. Dominating present-day northern France, Belgium, and western Germany, the Franks established the most powerful Christian kingdom of early medieval western Europe. The name France (Francia) is derived from their name.</p>
	Saxons	<p>The Saxons were a Germanic tribe that originally occupied the region which today is the North Sea coast of the Netherlands, Germany, and Denmark. In contrast, the British "Saxons", today referred to in English as Anglo-Saxons, became a single nation bringing together Germanic peoples (Frisian, Jutish, Angle) with the Romanized Britons, establishing long-lasting post-Roman kingdoms equivalent to those formed by the Franks on the continent. Their earliest weapons and clothing south of the Thames were based on late Roman military fashions, but later immigrants north of the Thames showed a stronger North German influence.^[5]^[6] The term "Anglo-Saxon", combining the names of the Angles and the Saxons, came into use by the 8th century (for example Paul the Deacon) to distinguish the Germanic inhabitants of Britain from continental Saxons (referred to in the Anglo-Saxon Chronicle as Ealdseaxe, 'old Saxons'), but both the Saxons of Britain and those of Old Saxony (Northern Germany) continued to be referred to as 'Saxons' in an indiscriminate manner, especially in the languages of Britain and Ireland.</p>

Huns		<p>The Huns were a nomadic people who lived in Central Asia, the Caucasus, and Eastern Europe between the 4th and 6th century AD. According to European tradition, they were first reported living east of the Volga River, in an area that was part of Scythia at the time; the Huns' arrival is associated with the migration westward of an Iranian people, the Alans.[1] By 370 AD, the Huns had arrived on the Volga, and by 430 the Huns had established a vast, if short-lived, dominion in Europe, conquering the Goths and many other Germanic peoples living outside of Roman borders, and causing many others to flee into Roman territory. The Huns, especially under their King Attila, made frequent and devastating raids into the Eastern Roman Empire. In 451, the Huns invaded the Western Roman province of Gaul, where they fought a combined army of Romans and Visigoths at the Battle of the Catalaunian Fields, and in 452 they invaded Italy. After Attila's death in 453, the Huns ceased to be a major threat to Rome and lost much of their empire following the Battle of Nedao (454?).</p>
Visigoths		<p>The Visigoths (/ˈvɪzɪɡoʊθs/; Latin: Visigothi, Wisigothi, Vesi, Visi, Wesi, Wisi) were an early Germanic people who, along with the Ostrogoths, constituted the two major political entities of the Goths within the Roman Empire in Late Antiquity, or what is known as the Migration Period. The Visigoths emerged from earlier Gothic groups, including a large group of Thervingi, who had moved into the Roman Empire beginning in 376 and had played a major role in defeating the Romans at the Battle of Adrianople in 378.[1] Relations between the Romans and the Visigoths were variable, alternately warring with one another and making treaties when convenient.[2] Under their first leader, Alaric I, they invaded Italy and sacked Rome in August 410. Afterwards, they began settling down, first in southern Gaul and eventually in Hispania, where they founded the Visigothic Kingdom and maintained a presence from the 5th to the 8th centuries AD.[3]</p>
		<p>The Visigoths first settled in southern Gaul as foederati to the Romans, a relationship that was established in 418. However, they soon fell out with their Roman hosts (for reasons that are now obscure) and established their own kingdom with its capital at Toulouse. They next extended their authority into Hispania at the expense of the Suebi and Vandals. In 507, however, their rule in Gaul was ended by the Franks under Clovis I, who defeated them in the Battle of Vouillé. After that, the Visigoth kingdom was limited to Hispania, and they never again held territory north of the Pyrenees other than Septimania. An elite group of Visigoths came to dominate the governance of that region at the expense of those who had previously ruled there, particularly in the Byzantine province of Spania and the Kingdom of the Suebi.</p>

		In or around 589, the Visigoths under Reccared I converted from Arianism to Nicene Christianity, gradually adopting the culture of their Hispano-Roman subjects.[4] Their legal code, the Visigothic Code (completed in 654) abolished the longstanding practice of applying different laws for Romans and Visigoths. Once legal distinctions were no longer being made between Romani and Gothi, they became known collectively as Hispani. In the century that followed, the region was dominated by the Councils of Toledo and the episcopacy. Little else is known about the Visigoths' history during the 7th century, since records are relatively sparse. In 711, an invading force of Arabs and Berbers defeated the Visigoths in the Battle of Guadalete. Their king, Roderic, and many members of their governing elite were killed, and their kingdom rapidly collapsed.[5] This was followed by the subsequent formation of the Kingdom of Asturias in northern Spain and the beginning of the Reconquista by Christian troops under Pelagius.[6]
		During their governance of Hispania, the Visigoths built several churches that survived. They also left many artefacts which have been discovered in increasing numbers by archaeologists in recent years. The Treasure of Guarrazar of votive crowns and crosses are the most spectacular. They founded the only new cities in western Europe from the fall of the Western half of the Roman Empire until the rise of the Carolingian dynasty. Many Visigothic names are still in use in modern Spanish and Portuguese languages. Their most notable legacy, however, was the Visigothic Code, which served, among other things, as the basis for court procedure in most of Christian Iberia until the Late Middle Ages, centuries after the demise of the kingdom. https://en.wikipedia.org/wiki/Visigoths
The Phrases End, Time of the End, End of Time, Time appointed		
		Understanding the phrases "Time of the End", "time, times and the dividing of time", "even for a time", "yet for a time appointed", "yet the time shall be at a time appointed" are essential to understanding the prophecy of Daniel. Below is a brief study of the phrases
Time of the End		
Dan 8:17	Dan 8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end (H7093) shall be the vision. Septuagint: And he came and stood next to my position. And in his coming I was distraught, and I fell on my face. And he said to me, Take notice, O son of man! [4is still 1for 5for 7time 6end 2the 3vision].	Here in Dan 8:17, the Hebrew words translated as the time of the end are: H6256 from 'ad' (5703); time, especially (adverb with preposition) now, when, etc.:--+ after, (al-)ways, X certain, + continually, + evening, long, (due) season, so (long) as, (even-, evening-, noon-)tide, ((meal-)), what) time, when. H7093 contracted from 'qatsats' (7112); an extremity; adverbially (with prepositional prefix) after:--+ after, (utmost) border, end, (in-)finite, X process. The Septuagint time is G2540 of uncertain affinity; an occasion, i.e. set or proper time:--X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare cronoV - chronos 5550. End is G4009 from the same as peran - peran 4008; an extremity:--end, ut-(ter-)most participle

Dan 11:35	<p>Dan 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.</p> <p>YLT And some of the teachers do stumble for refining by them, and for purifying, and for making white -- till the end of the time, for `it is' yet for a time appointed.</p> <p>Septuagint: And of the ones perceiving shall weaken, to purify them by fire, and to choose, and to be uncovered until the time of the end, For it is still for a time.</p>	<p>Here again are H6256 and H7093 Hebrew words translated from. Time appointed is from H4150 or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from 'ya`ad' (3259); properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synagogue, (set) time (appointed).</p> <p>The Septuagint is the same as above, G2540, G4009. However the end of the verse in the Greek is still for a time which is translated G2089 and 2540 G2089 perhaps akin to etoV - etos 2094; "yet," still (of time or degree):--after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.</p>
Dan 11:40	<p>Dan 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.</p> <p>YLT `And at the time of the end, push himself forward with him doth a king of the south, and storm against him doth a king of the north, with chariot, and with horsemen, and with many ships; and he hath come in to the lands, and hath overflowed, and passed over,</p>	<p>Here again are H6256 and H7093 Hebrew words translated from. The Septuagint Greek again is G2540 and G4009</p>
Dan 12:4	<p>Dan 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.</p> <p>Septuagint: And you Daniel obstruct the words, and set a seal upon the scroll until the time of completion! until [2should be taught 1many] and [3be multiplied 1the 2knowledge].</p>	<p>Here again are H6256 and H7093 Hebrew words translated from. However, the Septuagint is different, the reference is time of completion. Greek is G2540 and G4930; G4930 from suntelew - sunteleo 4931; entire completion, i.e. consummation (of a dispensation):--end.</p>
Dan 12:9	<p>Dan 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.</p>	<p>Here again are H6256 and H7093 Hebrew words translated from. The Septuagint Greek again is G2540 and G4009</p>

<p>Dan 12:6</p>	<p>And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?</p> <p>YLT and he saith to the one clothed in linen, who `is' upon the waters of the flood, `Till when `is' the end of these wonders?'</p> <p>Septuagint And they said to the man being clothed with the linen clothes, who was upon the water of the river, Unitl (G2193) when (G4219) will be the (G3588) end (4009) of which (G3739) you have spoken (G2046) of the (G3588) wonders (G2297)?</p>	<p>There are two keys understanding Dan Chpt 11, one; how a person's defines the king of the north and king of the south, second; how a person defines the time of the end. These two verses give a clear definition of the phrase used in the five references "time of the end".</p> <p>Daniel 12:6 asks the question "How long shall it be to the end of these wonders?"</p>
<p>Dan 12:7</p>	<p>And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.</p> <p>Septuagint: And I heard the man, of the one being clothed with the linen clothes, who was upon the water of the river. And he raised up high his right hand, and his left unto the heaven. And he swore an oath to the one living into the eon, that for a time and times and half a time, in the completing (G4931) the dispensing hand (G5495) of people (G2992) having been sanctified (G37), they shall know (G1097) all (G3956) these things (3778).</p>	<p>Dan 12:7 response answers the question. The response is not a specific time, but a range of time; time, times, and an half; which we know is the 1260 years.</p> <p>G4931 from which G4930 is derived means from sun - sun 4862 and telew - teleo 5055; to complete entirely; generally, to execute (literally or figuratively):--end, finish, fulfil, make.</p>
<p>Time Appointed</p>		<p>The phrase time appointed appears three times in Daniel; 8:19 11:27, 11:29</p>

<p>Dan 8:19</p>	<p>And he said, Behold, I will make thee know what shall be in the last end (H319) of the indignation (H2195): for at the time appointed (H4150) the end (H7093) [shall be].</p> <p>YLT: and saith: Lo, I -- I am causing thee to know that which is in the latter end of the indignation; for, at the appointed time 'is' the end.</p> <p>Septuagint: And he said, Behold I make known (G1107) to you (G1473) the things (G3588) being (G0) at (G1909) the last (G2078) of the (G3588) wrath (G3709) for it is yet (G2089) for (G1519) [2of time (G2540) 1end (G4009)].</p>	<p>H319 from 'achar' (310); the last or end, hence, the future; also posterity:--(last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward.</p> <p>H2195 from 'za`am' (2194); strictly froth at the mouth, i.e. (figuratively) fury (especially of God's displeasure with sin):--angry, indignation, rage.</p> <p>H4150 or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from 'ya`ad' (3259); properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):--appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn(-ity), synogogue, (set) time (appointed).</p>
<p>Dan 11:27</p>	<p>And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.</p> <p>YLT: `And both of the kings' hearts `are' to do evil, and at one table they speak lies, and it doth not prosper, for yet the end `is' at a time appointed.</p> <p>Septuagint: And both the kings (G935) - their hearts (G2588) are for wickedness (G4189), and at [2table (G5132) 1one (G1520) 4lies (G5571) 3shall they speak (G2980)], and it shall not (G3756) straighten out (G2720), for (G3754) the end (G4009) is for (G1519) a time (G2540)</p>	<p>End (H7093), Appointed (H4150)</p> <p>H7093 contracted from 'qatsats' (7112); an extremity; adverbially (with prepositional prefix) after:--+ after, (utmost) border, end, (in-)finite, X process.</p>
<p>Dan 11:29</p>	<p>At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter (H314).</p> <p>YLT: At the appointed time he turneth back, and hath come against the south, and it is not as the former, and as the latter.</p> <p>Septuagint: In (G2519) the (G3588) time (G2540) he shall return (G1994), and he shall come in (G1272) the (G3588) south (3558), and (G2532) it will not be (G3756) as the first (G4413) and the (G3588) last (G2078).</p>	<p>Appointed (H4150)</p> <p>H314 or (shortened) ;acharon {akh-ar-one'}; from 'achar' (309); hinder; generally, late or last; specifically (as facing the east) western:--after (-ward), to come, following, hind(-er, -ermost, -most), last, latter, rereward, ut(ter)most.</p> <p>G2078 a superlative probably from ecw - echo 2192 (in the sense of contiguity); farthest, final (of place or time):--ends of, last, latter end, lowest, uttermost.</p>
<p>Defintions of the King of the North and King of the South</p>		

	<p>How to define the king of the north and the king of the south.</p> <p>The importance of these definitions in understanding the book of Daniel.</p>	<p>Daniel 11:5 is the first mention of the phrase king of the south. The phrase, king of the south, or some similar wording is mentioned 6 times in Daniel chpt 11. This is the first mention of the king of the south (notice mentioned first).</p> <p>The king of the North is first mentioned in Dan 11:6, and is mentioned 7 times in Daniel Chpt 11. However, six of the references are between Daniel 11:6 and 11:15, only one reference is after Dan 11:15, which is in Dan 11:40. The king of the south is referenced in Dan 11:25 and Dan 11:40.</p> <p>The territorial definitions are set from note in verse Daniel 8:8 and the beginning of Daniel Chpt 11. Are there other Bible references that may help define the king of the north and south? See the word document "Study Book of Daniel" for further biblical references.</p>
		<p>The key to the book of Daniel is not only identifying the king of the north and king of the south, but that one's definition and one's application of the definition be consistent and uniform throughout the book of Daniel. God is a God of order, not confusion. God does not change. God gave mankind the book of Daniel to be understood by the common man. One does not need an advanced worldly doctrine, such as a doctorate or master degree in theology to understand Daniel.</p> <p>With that said, God be with you in your study.</p>

Biblical References to King of the North and King of the South

Genesis 25:1	And these are the years of the life of Ishmael, an hundred and thirty and seven years	
2 Kings 17:4	And the king of Assyria found conspiracy in Hoshea	
2 Kings 23:2	In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates	
Isaiah 7:8	For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people 9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son If ye will not believe, surely ye shall not be established...17 The Lord shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; even the king of Assyria 18 And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.	

Isaiah 11:10	And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek	
Isaiah 11:16	And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.	
Isaiah 19:23	In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians 24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land	
Isaiah 20:1	In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it; 2 At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot And he did so, walking naked and barefoot 3 And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia; 4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt 5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.	
Isaiah 27: 12	And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel 13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.	
Jeremiah 2:	And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?	
Hosea 7:11	Ephraim also is like a silly dove without heart	
Hosea 9:3	They shall not dwell in the Lord's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.	
Hosea 11:11	They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.	

Zechariah 10	I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them 11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up	

Supporting Scriptures

Zech 1:18	Then lifted I up mine eyes, and saw, and behold four horns.	
Zech 1:19	And I said unto the angel that talked with me, What [be] these? And he answered me, These [are] the horns which have scattered Judah, Israel, and Jerusalem.	
Zech 1:20	And the LORD shewed me four carpenters.	
Zech 1:21	Then said I, What come these to do? And he spake, saying, These [are] the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up [their] horn over the land of Judah to scatter it.	
Hab 1:6-11	Representation of first kingdom, Babylon	
Ezek 21:25	And thou, profane wicked prince of Israel, whose day is come, when iniquity [shall have] an end, 26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this [shall] not [be] the same: exalt [him that is] low, and abase [him that is] high. 27 I will overturn, overturn, overturn, it: and it shall be no [more], until he come whose right it is; and I will give it [him].	
Hos 9:16-17	Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay [even] the beloved [fruit] of their womb. 17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.	
Psalms 44:2	Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.	Consider in light of the 1260 years and Dan 12:6-10.

Beginning of Vision/Prophecy

The Beginning	The name "Daniel" means "God is my judge." book of Daniel tells about God's work of judgment for His people.	
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Dan 2:29	As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.	This is the theme, reason for the entire prophecy of Daniel.
Dan 2:30	But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.	
Dan 2:31	Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.	
Babylon		
Dan 2:32	Head of fine gold	
Dan 2:37-	Babylon head of Gold	
Dan 7:4	The first was like a lion, and had eagle's wings:	Notice the book of Jeremiah 50:43-44 references Babylon as a lion: The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. 44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? Further wings are used to describe Babylon by Ezekiel in Chpt 17
Dan 7:4	I beheld till the wings thereof were plucked, and it was lifted up from the earth,	Notice Jeremiah 50:17-18 also concurs with Daniel: Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. 18 Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. Also consider Ezekiel 23:23-25
Dan 7:4	and made stand upon the feet as a man,	
Dan 7:4	and a man's heart was given to it.	
Medo/Persia		
Dan 2:32	Arms of Silver	
Dan 2:39	After Babylon another Kingdom inferior to Babylon	
Dan 7:5	And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.	Isaiah Chpt 13:17-19, concurs with Daniel

Dan 8:3	Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.	
Dan 8:4	I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.	
Dan 8:6	And he (he goat) came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.	
Dan 8:7	And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.	
Dan 8:20	The ram which thou sawest having two horns are the kings of Media and Persia.	
Dan 11:1	Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.	
Dan 11:2	And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia;	
Dan 11:2	and the fourth shall be far richer than they all:	
Dan 11:2	and by his strength through his riches he shall stir up all against the realm of Grecia.	
Greece		
Dan 2:32	Belly Brass	Bible references to Greece. Zechariah 9:13 When I have bent Judah for me, filled the bow with Ephraim, and raised up your sons, O Zion, against your sons, O Greece, and made you as the sword of a mighty man. Joel 3:6 The children also of Judah and the children of Jerusalem have you sold unto the sons of the Grecians, that you might remove them far from their border. [margin]
Dan 2:39	Third Kingdom, which shall bear rule over all earth	
Dan 7:6	After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.	Manly wisdom, knowledge fortold also aligns with Isaiah 47:10 and Ezekiel Chpt 28, yes this does represent Babylon (and indirectly Satan), but this reference is seen in the progression of the Babylonian (gentile, chaldean) period, which extends beyond the Babylon specific time period reference, and is fully developed in Greece

Dan 8:5	And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.	
Dan 8:21	And the rough goat is the king of Grecia:	
Dan 8:21	and the great horn that is between his eyes is the first king.	
Dan 11:3	And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.	
Dan 8:6	And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.	
Dan 11:2	and by his strength through his riches he shall stir up all against the realm of Grecia.	
Dan 8:7	And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.	
Dan 8:8	Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.	4 generals, it was settled that Ptolemy should hold Egypt; Seleucus should take Syria and the east; Lysimachus had Thrace and Asia Minor, and Cassander was located in Greece. Greece, which was under the rule of Cassander, was taken by Lysimachus, thus uniting the western and northern divisions. In 281 b. c., after intrigues too numerous to mention, Seleucus met Lysimachus and slew him in battle. This reduced the four divisions to two, the rulers of which were afterward distinguished as kings of the north and the south. Seleucus, the king of the north, now held territory which had formerly belonged to three generals, while Ptolemy retained the southern division. Asia Minor It includes the whole or part of the modern day countries of Italy, Greece, Albania, Macedonia, Bulgaria, Turkey, Egypt, Libya, Israel and Lebanon. The map shows the ancient Kingdoms of Asia Minor, many of which were Greek colonies or heavily influenced by Ancient Greek culture. Today Anatolia, Turkish Anadolu, also called Asia Minor, the peninsula of land that today constitutes the Asian portion of Turkey. The significant point to notice is that Syria was the eastern division of Alexander's empire. Why then does the Bible call it the "king of the north"? It was called the king of the north because it lay to the north in respect to Jerusalem. Egypt, beingsouth of Palestine, was called the king of the south. So it must be understood that "north" and "south" were terms indicating directional relationship to God's people.

		<p>Thrace is a geographical and historical region in Southeast Europe, now split among Bulgaria, Greece, and Turkey, which is bounded by the Balkan Mountains to the north, the Aegean Sea to the south, and the Black Sea to the east. It comprises southeastern Bulgaria (Northern Thrace), northeastern Greece (Western Thrace), and the European part of Turkey (East Thrace). The region's boundaries are based on that of the Roman Province of Thrace; the lands inhabited by the ancient Thracians extended in the north to modern-day Northern Bulgaria and Romania and to the west into the region of Macedonia.</p>
		<p>Ezekiel 21:27 I will overturn, overturn, overturn, it: and it shall be no [more], until he come whose right it is; and I will give it [him]. This verse mentions three overturnings starting from the time of Babylon. The account of the three overturnings begins in Daniel Chapter 8. The first is described as a ram (Medio Persia) with two horns pushing in every direction, and none could deliver out of its hand. This is Medio Persia overtaking Babylon, the first overturn.</p> <p>Next, we see a goat with a notable horn (Greece) in Daniel, and then in Dan 8:7 the goat casts the ram (Medio Persia) down to the ground. This represents the second overturn. However, the description continues that the notable horn was broken. However, the prophetic account does not state how or by what means the little horn is broken. There is no external power, entity mentioned in the description/details. All that is stated is that in the place of the notable horn come up four notable ones. The narrative continues in Daniel 8:9 that out of one of the four notable horns arises a little horn. So far, there is no language that matches or similar in description to the previous two overturnings.</p>
		<p>Asia Minor:In Turkey, it is commonly referred to as Rumeli, Land of the Romans, owing to this region being the last part of the Eastern Roman Empire that was conquered by the Ottoman Empire.</p>

		<p>Verse 19, Gabriel provides further details regarding the vision Daniel saw in Daniel 8:2-14. Verse 21 informs us that the rough goat is the kingdom of Greece, and the noteable horn is the first king (H4428, we know from history is Alexander the Great). Once again, verse 22, Gabriel states that the noteable horn will be broken, but does not provide or give the means how the noteable horn is broken. Gabriel does state that four kingdoms (H4438) shall stand up out of the nation (original), but not in its (Alexander's) power (H3581 power, strength, ability). Once again there is no external power, entity mentioned in the description/details. The four noteable horns are a mere continuation, explanation of the kingdom of Greece. There is no language that matches or is similar in description to the previous two overturnings.</p> <p>Verse 23 states that in the latter end of their kingdom (H4438, the four kingdoms in verse 22) a king (H4428) of fierce countenance and understanding dark sentences shall stand up. H5975, Strong's definition "shall stand up" defines in a broad application, but includes establish, ordain, confirm, remain, stand firm, stand up, stand fast. The Septuagint translates the phrase "shall stand up" as G450 which Strong's defines: to stand up (literally or figuratively, transitively or intransitively). The language, description here in verse 23, matches the language used in the first and second overturning. This is the third overturning, when the papacy Rome is sacked in 476, paganism is ended, then the papacy is established. In verse 23 is the first reference to the "latter end" of the Kingdom of Greece."</p>
		<p>This event associated with the criteria defined above is the reign of the papacy. Therefore we must conclude that the reign of the papacy is the third overturning. Further the reign of the papacy is consistent with Daniel 2, the image of the legs of iron and the feet with toes mixed with iron and clay. The history of civil governments up this point are described as metallic. There is a change in the latter description of the image, the description includes metal mixed with clay, which is consistent with the reign of the papacy.</p> <p>This description of Daniel 8, does not contradict the details of Daniel Chapter 11, which gives further details of the four kingdoms, the means which the four become two; the king of the North and the King of the South. Daniel 11 will be perfectly consistent showing the king of the north and the king of the south will have their end fulfillment when pagan Rome is destroyed in 476AD and the papacy is established after. The first overturns are by military conquest. The third overturning is by a transformation, metamorphosis, amalgamation, arising out of the original Greece.</p>

Dan 11:4	<p>And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled for his kingdom shall be plucked up, even for others beside those.</p> <p>YLT: and according to his standing is his kingdom broken, and divided to the four winds of the heavens, and not to his posterity, nor according to his dominion that he ruled, for his kingdom is plucked up -- and for others apart from these.</p> <p>Septuagint: And when ever [2should stand 1his kingdom], it shall be broken, and shall be divided into the four winds of the heaven; and not unto his latter end, nor according to his dominion which he lorded over. For [3was plucked up 2 kingdom 1his], and to others outside of these it shall be given.</p>	
Dan 8:22	Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.	
Dan 11:5	And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.	This is the first mention of the phrase king of the south. The phrase, king of the south, or some similar wording is mentioned 7 times in Daniel chpt 11
Dan 11:6	And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.	The king of the North is mentioned 7 times. The territorial definitions are set from note in verse Daniel 8:8, are there other Bible references that may help define the king of the north and south?
Dan 11:7	But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.
Dan 11:8	And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.
Dan 11:9	So the king of the south shall come into his kingdom, and shall return into his own land.	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.
Dan 11:10	But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.

Dan 11:11	And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.
Dan 11:12	And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.
Dan 11:13	For the king (h4428) of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation. Riches (H7399) same word used in Dan 11:13, Dan 11:24, Dan 11:28
Dan 11:14	And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation. This is where Rome is introduced. Greece as a kingdom overall all the earth has finished. The fourth kingdom, Rome begins. The account of Rome, from the beginning of Daniel Chapter 2, has two legs of iron, hence even the history of Rome will be prophetically described, accounted from the perspective of the king of the North and king of the South. Notice, later that Rome never becomes or assumes the identity of the King of the North. Also, in the narrative, the "robbers of thy people" become the main character, focus. The phrase "to establish the vision" means to confirm, validate in the sense that until this point only three of the four kingdoms have existed, been a reality. Now with Rome coming into being as a kingdom, the vision is established.
Dan 8:23	And in the latter time (H319, latter time) of their kingdom, when the transgressors are come to the full, a king (H4428) of fierce countenance, and understanding dark sentences, shall stand up. YLT: `And in the latter end of their kingdom, about the perfecting of the transgressors, stand up doth a king, fierce of face, and understanding hidden things; Septuagint: And (G2532) at (G1909) the last (G2078) of their kingdom (G932), being full (G4137) of the (3588) sins (G266), shall rise up (G450) a king (G935) with an imprudent (G0) face (G4383), and perceiving (G4920) riddles (G0).	Notice, in the latter time of their kingdom, the 4, which details are given in Chpt 11 become two, but the two continue even when they become Rome, until the destruction of Rome in 476AD. This is fulfilled in Dan 11:26
Dan 8:9	And out of one of them came forth a little horn,	Notice the phrase little horn is the same as in Daniel 7:8
Dan 7:23	Thus he said, The fourth beast shall be the fourth kingdom upon earth,	

Rome

Dan 7:7	<p>After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.</p> <p>Septuagint: After (G3694) this (G3778) I viewed (G2334), and behold (G2400), [wild beast (G2342) 1a fourth (G5067)], fearful (G5398) and utterly astonishing (G1569), and [great (G2478) 1extremely (G4057)], and its teeth (G3588 3599) iron (G4093), strong (G3173), eating (G2068), and making fine (G0), and the (G3588) rest (G1954) with (G3588) its feet (G4228) it trampled (G0). And it was (G1473) [diverse (G1313) 1extremely (G4057)] from (G3844) all (G3956) the (G3588) wild beasts (G2342), the ones (G3588) before (G1715) it (G1473). And [horns (G2768) 1ten (G1176)] were to it (G1473).</p>	Daniel Chpt 7 introduces Rome, and adds more detail. The little horn is introduced, separate from the other ten horns, which plucks up three of the 10 horns, eyes of a man, speaking great blasphemes, made war with the saints.
Dan 7:23	which shall be diverse from all kingdoms,	What makes the fourth kingdom diverse from the other kingdoms? First, we can see that in Daniel 7, all the previous kingdoms are represented by predatory animals. The previous kingdoms came into existence by military conquering, by force. The fourth kingdom, while described as dreadful and terrible, yet it is not portrayed as a predatory animal.
Dan 7:23	and shall devour the whole earth, and shall tread it down, and break it in pieces.	
Dan 2:40	And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.	
Dan 2:41	And whereas thou sawest the feet and toes, part of potters' clay, and part of iron,	
Dan 2:41	the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.	
Dan 2:42	And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.	
Dan 2:43	And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.	mingle with the seed of men; Leviticus 20:2 Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that gives any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. 3 And I will set my face against that man, and will cut him off from among his people; because he has given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

Dan 2:33	the legs of iron,	Next thing to notice is that within the kingdom, there is always a division. In the beginning the division is the two legs of iron, then there is a change/transition from the legs, which are iron, to the feet and toes, where the toes are a mixture, iron mixed with clay.
Dan 2:33	feet part of iron, and part of clay	The division during the time represented as the legs of iron are represented in Daniel Chpt 11 as the king of the North and the King of the South. The division in the period represented by the feet and the clay is the state/civil represented by the iron (the whole vision of Daniel is Civil Gov't), and the church represented by the clay (Jeremiah 18:6, Isaiah 64:8, 29:16, 45:9, Romans 9:20-21). Note Egypt is spoken of as the iron furnace Deut 4:20, 1 Kings 8:51, Jeremiah 11:4, this is just a note
Dan 11:14	<p>And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.</p> <p>YLT: and in those times many do stand up against the king of the south, and sons of the destroyers of thy people do lift themselves up to establish the vision -- and they have stumbled.</p> <p>Septuagint: And in those times many shall arise up against the king of the south. And the sons of the pestilent ones of your people shall be lifted up to establish the vision; and they shall be weakened.</p>	Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation. This is where Rome is introduced. Greece as a kingdom overall all the earth has finished. The fourth kingdom, Rome begins. The account of Rome, from the beginning of Daniel Chapter 2, has two legs of iron, hence even the history of Rome will be prophetically described, accounted from the perspective of the king of the North and king of the South.
Dan 11:15	<p>So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.</p> <p>YLT: 'And the king of the north cometh in, and poureth out a mount, and hath captured fenced cities; and the arms of the south do not stand, nor the people of his choice, yea, there is no power to stand.</p>	<p>Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.</p> <p>The tuition of the young king of Egypt was entrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus.</p> <p>To this end he despatched Scopas, a famous general of Aetolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in Lesser Asia), and reduced all Judea into subjection to the authority of Egypt.</p>

Dan 11:15	<p>Septuagint: And (G2532) [4shall enter (G1525) 1the king (G935) 2of the (G3588) 3north (G1005)], and shall discharge (G1632) a mound (G0), and shall seize (G4815) [2cities (G4172) 1fortified (G0)]. And the arms (G1023) of the (G3588) king (G935) of the (G3588) south (G3558) shall not (G3756) stand (G2476), and [2shall arise up (G450) 1his chosen ones (G3588 G1588)], and there will not (G3756) be strength (G2479) to stand (G2476).</p>	<p>Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen, namely, Scopas and his AEtolian forces.</p>
Dan 11:16	<p>But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.</p> <p>YLT: And he who is coming unto him doth according to his will, and there is none standing before him; and he standeth in the desirable land, and `it is' wholly in his hand.</p> <p>Septuagint: And [2Shall do 1the one 2entering] to him according to his will, and thereis not one standing against his face. And he shall stand in the land of glory, and it shall be finished off entirely by his hand.</p>	<p>Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.</p> <p>Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman empire, when Pompey, B. C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.</p> <p>The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, B. C. 161, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B. C. 63; and then in the following manner.</p>

		<p>On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission, and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.</p>
Dan 11:16		<p>Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices. Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to hold the "glorious land" in its iron grasp till it had utterly consumed it.</p>

<p>Dan 11:17</p>	<p>He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.</p> <p>YLT: And he setteth his face to go in with the strength of his whole kingdom, and upright ones with him; and he hath wrought, and the daughter of women he giveth to him, to corrupt her; and she doth not stand, nor is for him.</p> <p>Septuagint: And he shall arrange (G5021) his face (G4383) to enter (G1525) in (G1722) the strength (G2479) of all (G3956) his kingdom (G3588 G932), and (G2532) [2upright (G2117) 1all (G3956)] with (G3326) him (G1473); thus shall he do (G4160). And (G2532) the daughter (G2364) of women (3588 1135) he will give (G1325) to him (G1473) to corrupt (G1311) her (G1473). But (G2532) in no way (G0) shall she remain (G3887), and (G2532) [2not (G3756) 4to him (G1473) 1she will 3be (G0)].</p>	<p>Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.</p> <p>Bishop Newton furnishes another reading for this verse, which seems more clearly to express the sense, as follows: "He shall also set his face to enter by force the whole kingdom." Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the "whole kingdom" of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.</p> <p>Ptolemy Auletes died B. C. 51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy and Cleopatra. It was provided in his will that they should marry together, and reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge, and appointed Pompey as guardian of the young heirs of Egypt.</p>
<p>Dan 11:17</p>		<p>A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals, Pompey, being defeated, fled into Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from intestine disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.</p>

Dan 11:17		<p>In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father Auletes, who had put his children under the guardianship of the senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.</p> <p>The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Appolodorus, her Sicilian servant, wrapped it up in a cloth; tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Caesar, and deposited the burden at his feet. When Caesar had unbound this animated bundle, lo! the beautiful Cleopatra stood before him. He was far from being displeased with the stratagem, and being of a character described in 2 Peter 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.</p>
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Dan 11:17		<p>Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of state, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achillas, at the head of 20,000 men, advanced to drive Caesar from Alexandria. Skilfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.</p> <p>The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater the Idumean joined him, with 3000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this co-operation on their part, the whole plan must have failed. The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into and absorbed the whole of the original kingdom of Alexander.</p>
Dan 11:17		<p>By the “upright ones” of the text are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B. C. 47.</p> <p>“The daughter of women, corrupting her.” The passion which Caesar had conceived for Cleopatra, by whom he had one son, is assigned by the historian as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen. “But,” said the prophet, “she shall not stand on his side, neither be for him.” Cleopatra afterward joined herself to Antony, the enemy of Augustus Caesar, and exerted her whole power against Rome.</p>

<p>Dan 11:18</p>	<p>After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.</p> <p>YLT: 'And he turneth back his face to the isles, and hath captured many; and a prince hath caused his reproach of himself to cease; without his reproach he turneth `it' back to him.</p> <p>Septuagint: And he shall turn (G1994) his face (G4383) unto (G1519) the (G3588) islands (G3520), and shall seize (G4815) many (G4183). And he will cause [2to cease (G2664) 1 rulers (G758)] their scorning (G3680), only (G4133) his scorning (G3588 G3680) shall return (G1994) to him (G1473).</p>	<p>Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.</p> <p>War with Pharnaces, king of the Cimmerian Bosphorus, at length drew him away from Egypt. "On his arrival where the enemy was," says Prideaux, "he, without giving any respite either to himself or them, immediately fell on, and gained an absolute victory over them; an account whereof he wrote to a friend of his in these three words: Veni, vidi, vici; I came, I saw, I conquered." The latter part of this verse is involved in some obscurity, and there is difference of opinion in regard to its application. Some apply it further back in Caesar's life, and think they find a fulfillment in his quarrel with Pompey. But preceding and subsequent events clearly defined in the prophecy, compel us to look for the fulfillment of this part of the prediction between the victory over Pharnaces, and Caesar's death at Rome, as brought to view in the following verse. A more full history of this period might bring to light events which would render the application of this passage unembarrassed.</p> <p>Pharnaces II of Pontus (Greek: Φαρνάκης; about 97–47 BC) was the king of the Bosporan Kingdom and Kingdom of Pontus until his death. He was a monarch of Persian and Greek ancestry. He was the youngest child born to King Mithridates VI of Pontus from his first wife, his sister Queen Laodice.[1] He was born and raised in the Kingdom of Pontus and was the namesake of his late double great grandfather Pharnaces I of Pontus. After his father was defeated by the Romans in the Third Mithridatic War (73–63 BC) and died in 63 BC, the Romans annexed the western part of Pontus, merged it with the former Kingdom of Bithynia and formed the Roman province of Bithynia and Pontus. The eastern part of Pontus remained under the rule of Pharnaces as a client kingdom until his death. (wikipedia)</p>
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Dan 11:19	<p>Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.</p> <p>YLT: And he turneth back his face to the strongholds of his land, and hath stumbled and fallen, and is not found.</p> <p>Septuagint: And he shall turn (G1994) his face (G4383) unto (G1519) the (G3588) strength (G2479) of his land (G1093). And he shall weaken (G770), and shall fall (G4098), and shall not (G3756) be found (G2147).</p>	<p>Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.</p> <p>After this conquest, Caesar defeated the last remaining fragments of Pompey's party, Cato and Scipio in Africa, and Labienus and Varus in Spain. Returning to Rome, the "fort of his own land," he was made perpetual dictator; and such other powers and honors were granted him as rendered him in fact absolute sovereign of the whole empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. And so this man, who had fought and won five hundred battles, taken one thousand cities, and slain one million one hundred and ninety-two thousand men, fell, not in the din of battle and the hour of strife, but when he thought his pathway was smooth and strewn with flowers, and when danger was supposed to be far away; for, taking his seat in the senate chamber, upon his throne of gold, to receive at the hands of that body the title of king, the dagger of treachery suddenly struck him to the heart. Cassius, Brutus, and other conspirators rushed upon him, and he fell, pierced with twenty-three wounds. Thus he suddenly stumbled and fell, and was not found, B. C. 44.</p>
Dan 11:20	<p>Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.</p> <p>YLT: 'And stood up on his station hath `one' causing an exactor to pass over the honour of the kingdom, and in a few days he is destroyed, and not in anger, nor in battle.</p> <p>Septuagint: And shall rise up (G450) from out of (G1537) his root (G4491) a plant (G0) of a kingdom (G932), unto (G1909) his preparation (G2091), casting aside (G0), exacting (G4238) glory (G1391) of the kingdom (G932). And in (G1722) those days (G2250) he shall be broken (G4937), and not (G3756) in (G1722) faces (G4383), nor (G3761) in (G1722) war (G4171).</p>	<p>Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.</p> <p>Augustus Caesar succeeded his uncle, Julius, by whom he had been adopted as his successor. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lepidus to avenge the death of Caesar, they formed what is called the triumvirate form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, and the other members of the Triumvirate being now dead, he became supreme ruler.</p> <p>He was emphatically a raiser of taxes. Luke, in speaking of the events that transpired at the time when Christ was born, says: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Luke 2:1. That taxing which embraced all the world was an event worthy of notice; and the person who enforced it has certainly a claim to the title of "a raiser of taxes," above every other competitor.</p>

Dan 11:20		<p>The St. Louis Globe Democrat, as quoted in Current Literature for July, 1895, says: "Augustus Caesar was not the public benefactor he is represented. He was the most exacting tax collector the Roman world had up to that time ever seen."</p> <p>And he stood up "in the glory of the kingdom." Rome reached in his days the pinnacle of its greatness and power. The "Augustan Age" is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. In his reign, the temple of Janus was for the third time shut since the foundation of Rome, signifying that all the world was at peace; and at this auspicious hour our Lord was born in Bethlehem of Judea. In a little less than eighteen years after the taxing brought to view, seeming but a "few days" to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola, whither he had gone to seek repose and health, A. D. 14, in the seventy-sixth year of his age.</p>
Dan 11:21	<p>And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.</p> <p>YLT: 'And stood up on his station hath a despicable one, and they have not given unto him the honour of the kingdom, and he hath come in quietly, and hath strengthened the kingdom by flatteries.</p> <p>Septuagint: One shall stand (G2476) upon (G1909) his preparation (G3588 G2091), who was treated with contempt (G1847), and they did not (G3756) give (G1325) unto (G1909) him (G1473) glory (G1391) of the kingdom (G932). And he shall come (G2240) in (G1722) prosperity (G0), and he shall prevail over (G2729) a kingdom (G932) by (G1722) slip (G0).</p>	<p>Read Uriah Smith's Account from the 1897 Publication of Daniel and Revelation.</p> <p>Tiberius Caesar next appeared after Augustus Caesar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile to wear the purple of Rome and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate, as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom," due to an upright and faithful sovereign.</p> <p>How clear a fulfillment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably, and obtain the kingdom by flatteries. A paragraph from the Encyclopedia Americana shows how this was fulfilled: —</p>

Dan 11:21		<p>“During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire; which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate.”</p> <p>Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition — such were the circumstances attending his accession to the throne, and such were the circumstances for which the prophecy called.</p> <p>The person brought to view in the text is called “a vile person.” Was such the character sustained by Tiberius? Let another paragraph from the Encyclopedia answer: —</p>
Dan 11:21		<p>“Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A. D. 26, to the isle of Capreae, in the bay of Naples, never to return to Rome. On the death of Livia, A. D. 29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extending his views to the empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest.</p>

Dan 11:21		<p>Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'"</p> <p>"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life."</p> <p>Tyranny, hypocrisy, debauchery, and uninterrupted intoxication — if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection.</p>
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Crucifixion of Jesus/Destruction of Jerusalem

Dan 9:24	<p>Seventy weeks are determined (H2852) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.</p> <p>YLT: `Seventy weeks are determined for thy people, and for thy holy city, to shut up the transgression, and to seal up sins, and to cover iniquity, and to bring in righteousness age-during, and to seal up vision and prophet, and to anoint the holy of holies.</p> <p>Seventy (G1440) periods of seven (G0) were rendered concise (G4932) upon (G1909) your people (G3588 G2992), and upon (G1909) the (G3588) [2city (G4172) 1holy (G3588 G39)], to finish off (G3588 G4931) sin (G246), and to set a seal upon (G3588 G4972) sins (G266), and to wipe out (G0) the (G3588) lawless deeds (G458), and to atone ((G3588 G0) for iniquities (G93), and to bring (G3588 G71) [2righteousness (G1343) 1eternal (G166), and to set a seal upon (G3588 G4972) vision (G3706) and prophecy (G4394), and to anoint (G3588 G5548) the holy (G39) of holies (G39).</p>	<p>Notice the beginning of the explanation of Gabriel, particularly to the phrase "thy people and upon the holy city". Jewish people had 490 years to finish, execute the plan of salvation outlined in sanctuary service. As one studies chpts 10-12, one might find, consider, look for the fulfillment of these verses. Further the verses Dan 9:24-27, divide the 2300 days mentioned in Dan 8:14, into two parts, 490 years and 1810 years. This variable will need to be considered when analyzing verses in Daniel Chpts 10-12. Currently, author believes the end of the 490 years is found in Dan 11:22.</p> <p>This verse is one of the keys to understanding the book of Daniel. Here the Holy Spirit has divided the 2300 days into to parts, the 490 years and the 1810 years. This division will be employed in Daniel Chapters 10-12.</p>
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Dan 9:25	<p>Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.</p> <p>YLT: And thou dost know, and dost consider wisely, from the going forth of the word to restore and to build Jerusalem till Messiah the Leader `is' seven weeks, and sixty and two weeks: the broad place hath been built again, and the rampart, even in the distress of the times.</p> <p>And you shall know (G1097) and perceive (4920), from (G575) the delivery (G1841) of the word (G3056) to respond (G3588 G611) and to build (G3588 G3618) Jerusalem (G0) until (G2093) the anointed one (G5547) leading (G2233)- [2periods G(0) of 1seven (G2033)], and [2periods (G0) of seven 1sixty-two (G0)]. Again [4shall be built (G3618) 1square (G4113) 2and 3wall (G5038)] in (G1722) straits (G4730) of the (G3588) times (G5550).</p>	
Dan 9:26	<p>And after threescore and two weeks shall Messiah be cut off, but not for himself:</p> <p>YLT: And after the sixty and two weeks, cut off is Messiah, and the city and the holy place are not his, the Leader who hath come doth destroy the people; and its end `is' with a flood, and till the end `is' war, determined `are' desolations.</p> <p>Septuagint: And after (G3326) the (G3588) [2periods of seven (G0) 1sixty two (G0)], [2shall be utterly destroyed (G1842) 1the anointing (G5545)], and judgment (G2917) is no longer (G3756) in (G1722) it (G1473). And the (G3588) city and the (G3588) holy place (G39) he shall corrupt (G1311) with (G4862) the one (G3588) taking the lead (G2233), the one (G3588) coming (G2064), and they shall be cut off (G1581) as (G5613) in (G1722) a flood (G2627), and [3until (G2193) 4the end (G5056) 5of war (G4171) 5being terminated (G4932) 1he shall order (G5010) 2in extinctions (G854)].</p>	

Dan 9:26	and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.	This is a reference to the destruction of Jerusalem in 70AD, Isaiah 43:26 Put me in remembrance:D90 let us plead together: declare thou, that thou mayest be justified. 27 Thy first father hath sinned, and thy teachers have transgressed against me. 28 Therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.
Dan 9:27	And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. And he shall strengthen (G1412) covenant (G1242) with many (G4183) [2periods G(0) of 1sevens One (G1520)]; and in (G1722) the (G3588) half (G2255) of the (G3588) period of seven (G0) shall be lifted away (G142) sacrifice (G2378) and libation offering (G0), and upon the (G3588) temple (G2413) an abomination (G946) of the (G3588) desolations (G2050) will be (G0); and until the (G3588) completion (G4930) of time (G2540), completion (G4930) shall be given (G1325) unto (G1909) the (G3588) desolation (G2050).	The desolate condition of Jerusalem shall remain until the end of earth's history. YLT: and that which is determined is poured on the desolate one.' the phrase "that determined" which shall be poured upon the desolator (margin) is not necessarily limited to one specific time, but "that determined" could refer to many times during a time period that could stretch out to the end.
Dan 11:22	And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. YLT:And the arms of the flood are overflowed from before him, and are broken; and also the leader of the covenant. Septuagint: And the arms (G1023) of the one inundating (G3588) shall be flooded (G2626) from (G575) his face (G4383), and they shall be broken (G4937); even (G2532) the one taking the head (G2233) of the covenant (G1242).	This appears to be a reference to the destruction of Jerusalem by Romans, and the crucifixion of Jesus. This is part of the prophecy of Dan 9:26-27.

Begins the Transformation, Metamorphis from Pagan Rome to Papal Rome, the verses will be details that will be explained in Daniel 11

Dan 2:33	feet part of iron and part of clay	
Dan 2:41	And whereas thou sawest the feet and toes, part of potters' clay, and part of iron,	
Dan 2:41	the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.	
Dan 2:42	And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.	

Dan 7:7	and it had ten horns (H7162).	<p>What country is heruli today?</p> <p>The invading Huns subjugate the Ostrogoths and Heruli in the vast territory they occupy in what is now Ukraine and areas of southern Russia, creating a vast kingdom of their own which survives until the death of Attila in 453. The Heruli (or Herules) were an early Germanic people. Possibly originating in Scandinavia, the Heruli are first mentioned by Roman authors as one of several "Scythian" groups raiding Roman provinces in the Balkans and Aegean, attacking by land, and notably also by sea. During this time they reportedly lived near the Sea of Azov.</p> <p>From the late 4th century AD the Heruli were one of the peoples dominated by the empire of Attila the Hun. By 454, after the death of Attila, they established their own kingdom on the Middle Danube, and Heruli also participated in successive conquests of Italy by Odoacer, Theoderic the Great, Narses and probably also the Lombards. Their independent kingdom was however destroyed by the Lombards in the early 6th century AD. A part of this population subsequently became established inside the Roman empire near Belgrade, and continued contributing fighting men to the Eastern Roman empire, and participating in Balkan and Italian conflicts.</p>
Dan 7:19	Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;	<p>These are very important verses in understanding Daniel. Notice the question(s) asked by Daniel regarding the 4th kingdom, which a majority of the questions were centered around the 10 horns, but particularly the one little horn in verses 20, 21. Then notice the response was addressing Daniel's questions, which was mostly concerning the prophecy/details concerning the one horn. Gabriel's answers in verses 23-25 describe the little horn, nothing else. Daniel did not have any questions concerning the first three beasts.</p> <p>This does not mean that Daniel will not provide account of "pagan rome", however up to this point there is very little detail given. The greater detail of "pagan rome" will begin Dan 9:24-27, and further details given in Dan 11:14-28</p>
Dan 7:20	And of the ten horns (H7162) that were in his head,	
Dan 7:8	I considered the horns (H7162), and, behold, there came up among them another little horn,	Nahum 1:11 There is [one] come out of thee, that imagineth evil against the LORD, a wicked counsellor.
Dan 7:8	before whom there were three of the first horns plucked up by the roots:	
Dan 7:20	and of the other which came up, and before whom three fell;	
Dan 7:24	And the ten horns (H7162) out of this kingdom (H4437) are ten kings (H4430) that shall arise:	
Dan 7:24	and another shall rise after them; and he shall be diverse from the first,	This verse states that the little horn would come up after the other 10 horns
Dan 7:24	and he shall subdue three kings (H4430).	
Dan 8:9	And out of one of them came forth a little horn (H7161),	Notice the phrase little horn is the same as in Daniel 7:8, this can only be the establishment of the papacy, which according to Dan 7:24 does not come up until after the 10 horns/kings are established

Dan 8:9	which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.	
Dan 8:23	<p>And in the latter time (H319, latter time) of their kingdom, when the transgressors (H6586) are come to the full, a king (H4428) of fierce countenance, and understanding dark sentences, shall stand up.</p> <p>YLT: `And in the latter end of their kingdom, about the perfecting of the transgressors, stand up doth a king, fierce of face, and understanding hidden things;</p> <p>Septuagint: And (G2532) at (G1909) the last (G2078) of their kingdom (G932), being full (G4137) of the (3588) sins (G266), shall rise up (G450) a king (G935) with an imprudent (G0) face (G4383), and perceiving (G4920) riddles (G0).</p>	
Dan 8:23	a king of fierce countenance,	
Dan 8:24	And his power shall be mighty, but not by his own power:	
Dan 8:24	and he shall destroy wonderfully, and shall prosper, and practise,	
Dan 9:27	and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.	
Dan 11:23	<p>And after the league (H2266) made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.</p> <p>YLT: And after they join themselves unto him, he worketh deceit, and hath increased, and hath been strong by a few of the nation.</p> <p>H2266 a primitive root; to join (literally or figuratively); specifically (by means of spells) to fascinate:--charm(-er), be compact, couple (together), have fellowship with, heap up, join (self, together), league.</p> <p>The Septuagint translates league as interminglings, with no strong's number reference.</p>	<p>At Jesus's death, there is a change. The verses before Dan 11:22 provided details that would identify the event of Jesus' crucifixion. Now this event has passed, the subject matter, the aim of the prophecy has changed. The question is who is the he and the him whom he makes a league with? On the answer to this question, hangs the whole correct interpretation of Daniel. This is why our approach is critical to how one arrives at the answer to this question.</p> <p>In our case, the source of the list of options which one may choose from is limited to the previous verses in Daniel, particularly, Chpt 2, 7, 8 and 9. From this rule, the choice is obvious, Chpt 2:43 states: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."</p> <p>Further, Daniel 7:19-22 questions asked by Daniel and the response further highlight; the subject matter from this point to the end of the chapter is concerning the little horn, the papal phase of the the fourth kingdom. This is emphasized in Dan 7:23-25, and Chpt 8 concerning the fourth kingdom. Further Chapter 9:24-27 references that after the Messiah is cut off (crucified), desolations are determined on the one desolated and the desolator (the one who desolates).</p>

		<p>The question posed in Dan 11:23 then is who made the league with him? In the strong's reference to H2266, there is a footnote 99, which references as a Hithpael Infinitive. There can be no doubt that the subject matter from Dan 11:14 to the end of the chapter is Rome. The Narrative is concerning Rome. Hence, any unidentified pronoun references such as he or him can only refer to Rome and no one or nothing else. In verse 11:23 the he and the him both refer to Rome.</p> <p>The next question then is who is the league made with? Per our approach, the options are the king of the North, the king of the south, and God's people (Dan 10:14), and any other entity you might have identified from Daniel Chpt 2, 7, 8, 9, 10 and 11:1-22. Remember also, that the time frame in which this league is to be considered is from or after the time of Jesus' crucifixion and the sacking of Jerusalem from verse Dan 11:22. This is the prophetic criteria from which we will be looking historically to match the fulfillment of.</p>
Dan 11:23		<p>When we look at the prior scriptures we see in the toes iron and clay. These are the only two entities mentioned, where the iron represents the civil authority or Rome Pagan, and the clay is the church. But, what or who is the church in this time period? Since the time is after Jesus' death, the church is the new testament church, the time period shortly after Jesus' death. This would seem to be the league made with Constantine. Notice the word deceitfully (H4820) is the same word translated craft (H4820) in Dan 8:25</p> <p>Finally, the interpretation of Daniel is not necessarily to be done verse by verse, but many verses together make up the prophetic narrative. This said, one might want to consider Dan 11:23 as the first verse of many describing the next event(s) in prophecy, which verse Dan 11:24 forward may further describe, add additional details, the results of this league.</p>

Dan 11:23		<p>Daniel 8:23 states: And in the latter time of their kingdom, when the transgressors (H6586) are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.</p> <p>H6586: a primitive root (identical with 'pasa' (6585) through the idea of expansion); to break away (from just authority), i.e. trespass, apostatize, quarrel:--offend, rebel, revolt, transgress(-ion, -or).</p> <p>The word end in Dan 8:23 is the same as used in Dan 9:24 to make an end to sins.</p> <p>From the evidence presented above, the author has no doubt that the league made is with Rome and the church, the question now is what league, as their are many leagues made, for example Constantine, Clovis, Justinian, etc. One may also consider the league made with Pilot and the Jews at Jesus' crucifixion, but because of the destruction of Jerusalem, and Jesus' statement in Matt 23:38 ("Your house is left unto desolate"), I have eliminated this option.</p>
Dan 11:23		<p>Here also, we should call our attention to the phrase "for he shall come up, and shall become strong with a small people."</p> <p>Many of the pioneers, such as A. T. Jones identify this league as the one Constantine made with the church. This is the direction, that the author is leaning toward.</p> <p>Also, verse 22 speaks of the complete destruction of Jerusalem. Jesus said in Matthew 23:38 KJV — Behold, your house is left unto you desolate (Luke 13:35). When the narration of the 1810 years begins, there is a shift from geographical, because Jerusalem technically no longer exists in the prophecy. Also since we are dealing with the papacy, the shift is from civil to religious. So the king of the south will be defined by the religion in the territory mentioned. The treasures are religious, not temporal, etc.</p> <p>D'Aubigne states: "Nevertheless, the supremacy of the Roman bishop was at this time limited to oversight of the churches within the territory civilly subject to the prefect of Rome.[5] But the rank which this city of the Emperors held in the world, presented to the ambition of its first pastor a larger destiny." (from Vol. 1, Chpt 1, EBook of History of the Reformation in the Sixteenth Century).</p>

Dan 11:24	<p>He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time (H6256).</p> <p>YLT: Peaceably even into the fertile places of the province He cometh, and he hath done that which his fathers did not, nor his fathers' fathers; prey, and spoil, and substance, to them he scattereth, and against fenced places he deviseth his devices, even for a time.</p>	<p>Dan 11:23, in our approach we identified a beginning point for the next narrative, event. Daniel 11:24 now is going to add to what was begun in Dan 11:23. This verse clearly expounds on Dan 11:23, further describing how he shall become strong.</p> <p>Further, we notice that the verse ends with the phrase "even for a time." The question will naturally need to be asked and answered, what time is mentioned and the time period of the mentioned time. The author would like to propose that phrase references to either the end of the 1260 years, 2300 years, or until the destruction of Rome in 476 AD. The first two being the likely candidates. Further, that these verses further describe or enhance Dan 8:23-26. Also consider Dan 8:19 (the last end of the indignation).</p> <p>Moreover, that verses Dan 11:23, 24 are a preview summary of what is going to transpire for the rest of Daniel Chapter 11. This is a brief summary of a further explanation, repeat and enlarge of Dan 7:19-25, Dan 8:9-12, 8:23-25.</p>
Dan 11:24	<p>Septuagint: And (G2532) in (G1722) prosperity (G0) and (G2532) in (G1722) plentiful places (G5561) he shall come (G2240); and (G2532) he shall do (G4160) what (G3739) [2did not do (G3756) 1his fathers (G3588 G3962)], and (G2532) the (G3588) fathers (G3962) of the fathers (G3588 G3962). Plunder (G0), and (G2532) spoils (G4661), and (G2532) substance (G5223), [2to them (G1473) 1he will disperse (G1287)]. And (G2532) against (G1909) Egypt (G0) he will devise (G3049) his devices (G3053) for a time (G2540).</p>	<p>This is where the civil seat of the government is moved from Rome to Constantinople. This speaks of Constantine uniting Rome. Could be fulfillment with Dan 8:9. This is where the Roman Empire is divided into what will be two divisions, Eastern (Byzantine) and Western Rome. Egypt is now under the Eastern division. Here also, even before Constantine, no Roman Emperor resides in the City of Rome itself, but in other cities such as Ravina, Milan, Nicomedia, Constantinople. They traveled much, and rarely were in Rome.</p> <p>Diocletian established his capital at Nicomedia, and Maximian his at Milan, A. D. 304; and with the exception of Maxentius and Constantine, during brief periods, never afterward was there an emperor who made Rome his capital: and even while Constantine did so, instead of detracting from the dignity of the bishop of Rome, it added to it; for as we have seen, the bishop of Rome bore a leading part in the formation of the union of Church and State, and the moment that that union was consummated, "the bishop of Rome rises at once to the rank of a great accredited functionary. . . . So long as Constantine was in Rome, the bishop of Rome, the head of the emperor's religion, became in public estimation, . . . in authority and influence, immeasurably the superior, to all of sacerdotal rank . . . As long as Rome is the imperial residence, an appeal to the emperor is an appeal to the bishop of Rome." -- Milman.1 from Two Republics by A T Jones</p>
Dan 11:24		<p>"Strong holds" is H4013, same word translated "fenced" in Dan 11:15.</p> <p>Riches (H7399) same word used in Dan 11:13, Dan 11:24, Dan 11:28</p> <p>This is a summary of what, would become the papacy would do.</p>

		<p>If Rome is queen of the cities of the world, why should not its pastor be the king of bishops? Why should not the Roman Church be the mother of Christendom? Why should not the nations be her children, and her authority their sovereign law? It was easy for the ambitious heart of man to reason in this way. Ambitious Rome did so.</p> <p>Thus Pagan Rome, when she fell, sent the proud titles which her invincible sword had conquered from the nations of the earth to the humble minister of the God of peace seated amidst her ruins.</p> <p>The bishops in the different quarters of the empire, led away by the charm which Rome had for ages exercised over all nations, followed the example of the Campagna di Roma, and lent a hand to this work of usurpation. They took pleasure in paying to the Bishop of Rome somewhat of the honour which belonged to the Queen city of the world. At first there was no dependence implied in this honour. They treated the Roman pastor as equal does equal;^[8] but usurped powers grow like avalanches. What was at first mere brotherly advice soon became, in the mouth of the Pontiff, obligatory command. In his eyes a first place among equals was a throne. from D'Aubigne, Vol.1 Chpt 2</p>
Dan 11:25	<p>And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.</p> <p>YLT And he stirreth up his power and his heart against the king of the south with a great force, and the king of the south stirreth himself up to battle with a very great and mighty force, and standeth not, for they devise devices against him,</p> <p>Septuagint: And (G2532) [shall he awaken (G1825) 1his strength and his heart (g2588) against the king (G935) of the south (G3558) with [2force (G1411) 1a great (G3173)]; and the king of the south (G3588) shall join together in (G0) war (G4171), and in [2power 1a great], even in strength exceedingly. And he shall not stand, for they shall devise (G3049) [2against (G1909) 3him (G1473) 1devices (3053)].</p>	<p>Note to consider: In 380 under Theodosius, Egypt fell under the jurisdiction of Constantinople. Also the Catholic religion became the religion of the empire. https://en.wikipedia.org/wiki/Theodosius_I In October 379 the Council of Antioch was convened.^[7] On 27 February 380 Theodosius issued the Edict of Thessalonica, making Nicene Christianity the state church of the Roman Empire.^[7] The Edict of Thessalonica (also known as Cunctos populos), issued on 27 February AD 380 by three reigning Roman Emperors, made Nicene Christianity the state religion of the Roman Empire.^[1] It condemned other Christian creeds such as Arianism as heresies of madmen, and authorized their persecution. This is the civil war between the areas of Rome that adhered to the Catholic faith (Athanasius of Alexandria.) and those areas of Rome which held the Arian Faith (Arius). The blood shed.</p> <p>What countries did the Byzantine Empire include? Greece, Asia Minor, Syria, Palestine and Egypt made up the Byzantine Empire. They were tied together by business. They traded with these countries and well as Africa, India, and China. Also, what parts of the world were once part of the Byzantine Empire</p> <p>Since this prophecy is told from the perspective of religion, this specifically references Arianism.</p>

		<p>Notice the end of the verse "he shall not stand" and "for they shall forcast devices against him." Oncde again we have several pronouns that need to be identified. The Septuagint Greek gives a more detailed description.</p> <p>However, there is a major, major distinction to notice, that is the reference to they shall forcast devices against him. Before this point, all the pronoun references are singular, not plural. With this observation, the reference "they" can not refer to the king of the south or king of the North. With that said the references "he" and "him" must refer to Rome by rule of the subject narrative in Daniel 11:14- end of the chapter being Rome (the fourth kingdom).</p> <p>The question is who is the "they". Verse 26 continues with "yea they". So to find this answer, we must continue reading in verse 26.</p>
		<p>Under the Emperor Theodosius (d. AD 395), Christianity was declared to be the official religion of Egypt. The Roman empire was transformed and Egypt became a part of the eastern Rome or Byzantine Empire. 'Paganism' was suppressed. Ancient monuments were systematically destroyed, tombs were ravished and walls were plastered to hide the reliefs of the ancient gods.</p> <p>http://www.ancient-egypt.info/2013/08/roman-egypt-30-bc-ad-395.html</p>
		<p>The patriarchal constitution also contributed to the rise of the Roman Papacy. So early as the three first centuries, the churches of metropolitan towns had enjoyed particular respect. The Council of Nice, in its Sixth Canon, singled out three cities, whose churches had, according to it, an ancient authority over those of the surrounding provinces; these were Alexandria, Rome, and Antioch. The political origin of this distinction is betrayed by the very name which was at first given to the bishop of these cities. He was called Exarch, in the same way as the civil governor.[12] At a later period, the more ecclesiastical name of Patriarch was given to him. This name occurs for the first time in the Council of Constantinople, but in a different sense from that which it received at a later period; for it was only a short time before the Council of Chalcedon, that it was applied exclusively to the great metropolitans. The second ecumenical Council created a new patriarchate, that of Constantinople itself, the new Rome, the second capital of the empire. The Church of Byzantium, so long in obscurity, enjoyed the same privileges, and was put by the Council of Chalcedon in the same rank as the Church of Rome. Rome then shared the patriarchate with these three churches; but when the invasion of Mahomet annihilated the sees of Alexandria and Antioch--when the see of Constantinople decayed, and later, even separated from the west, Rome remained alone, and circumstances rallied all around her see, which from that time remained without a rival. D'Aubigne, Vol 1, Chpt 2</p>

Dan 11:26	<p>Yea, they that feed of the portion of his meat shall destroy him, Yea, they that feed of the portion of his meat shall destroy him,</p> <p>YLT and those eating his portion of food destroy him, and his force overfloweth, and fallen have many wounded.</p> <p>Septuagint And they shall eat the things necessary of his, and they shall break him, and forces shall break up, and [3shall fall (G4098) slain (no stong's number) 1many (G4183)</p>	<p>Who are "they that feed of the portion of his meat whom shall destroy him?"</p> <p>This verse is a continuation of verse 25. Egypt and the bordering territories of Rome were Arian, they were also the principle source of graineries for Rome and Constantinople.</p> <p>This is the fall of Rome, the attach of Genseric, Attila, Aleric, Vandals and the Ostrogoths which held the arian faith, part of Rome, will be the ones that will destroy Roman Empire. Keep in mind Dan 9:27, that determined shall be poured upon the desolator. This is going to be a characteristic of many of the events until Jesus comes.</p>
Dan 11:27	<p>And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.</p> <p>YLT: `And both of the kings' hearts `are' to do evil, and at one table they speak lies, and it doth not prosper, for yet the end `is' at a time appointed.</p> <p>Septuagint And both the kings (G935) - their hearts (G2588) are for wickedness (G4189), and at [2table (G5132) 1one (G1520) 4lies (G5571) 3shall they speak (G2980)], and it shall not (G3756) straighten out (G2720), for (G3754) the end (G4009) is for (G1519) a time (G2540)</p>	<p>This is a reference to the religious wars between the catholics and arians. Eventually, as we shall see, arianism is finally "engulfed" by Belisarius under Justinian.</p> <p>Constantinople until Justin/Justinian was arian. This is also seen in the games in the Hippodrome in Constantinople and in Rome , they were divided between blue and green, catholic and arian.</p>
1290 years and 1260 years begin		
Dan 7:8	before whom there were three of the first horns plucked up by the roots:	
Dan 7:20	and of the other which came up, and before whom three fell;	
Dan 7:24	and he shall subdue three kings (H4430).	

<p>Dan 11:28</p>	<p>Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.</p> <p>YLT: And he turneth back `to' his land with great substance, and his heart `is' against the holy covenant, and he hath wrought, and turned back to his land.</p> <p>Septuagint And he shall return unto his land with [2substance 1much], and his heart (g2588) against (G1909) [2covenant (G1242) 1holy (G39)]. And he shall act (G4160) , and he shall return (G1994) unto his (G0) land(G1093).</p>	<p>Against the Holy convenat is a reference to alliances with Clovis and Justinian. Great Riches are a reference to the fall of the three horns, Heruli, Osgtrogoths, Vandals. Also, "he shall do exploits", exploits is supplied. It might be rendered, "He shall do:", then the following verses are a list of what he (papacy) shall do. This begins the time period of the 1290 years referenced in Dan 12:11.</p> <p>The borders of the Empire evolved significantly over its existence, as it went through several cycles of decline and recovery. During the reign of Justinian I (r. 527–565), the Empire reached its greatest extent after reconquering much of the historically Roman western Mediterranean coast, including north Africa, Italy, and Rome itself, which it held for two more centuries. During the reign of Maurice (r. 582–602), the Empire's eastern frontier was expanded and the north stabilised.</p> <p>This is clearly the plucking up of the three arian horns by Belisarius.</p>
		<p>Riches (H7399) same word used in Dan 11:13, Dan 11:24, Dan 11:28</p>
<p>Dan 11:29</p>	<p>At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.</p> <p>YLT: At the appointed time he turneth back, and hath come against the south, and it is not as the former, and as the latter.</p> <p>Septuagint: In (G2519) the (G3588) time (G2540) he shall return (G1994), and he shall come in (G1272) the (G3588) south (3558), and (G2532) it will not be (G3756) as the first (G4413) and the (G3588) last (G2078).</p>	<p>This is the fall of Egypt from Rome to the Mohammed, Saracens. Battle of Masts 654.</p> <p>Conquest of Egypt: 639–642 Main article: Muslim conquest of Egypt The Byzantine Empire after the Arabs conquered the provinces of Syria and Egypt c. 650</p> <p>The Byzantine province of Egypt held strategic importance for its grain production, naval yards, and as a base for further conquests in Africa.[45] The Muslim general 'Amr ibn al-'As began the conquest of the province on his own initiative in 639.[53] The majority of the Roman forces in Egypt were locally-raised Coptic forces, intended to serve more as a police force; since the vast majority of Egyptians lived in the Nile river valley, surrounded on both the eastern and western sides by desert, Egypt was felt to be a relatively secure province.[54] In December 639, al-'As entered the Sinai with a large force and took Pelusium, on the edge of the Nile river valley, and then defeated a Roman counter-attack at Bibays.[55] Contrary to expectations, the Arabs did not head for Alexandria, the capital of Egypt, but instead for a major fortress known as Babylon located at what is now Cairo.[54] Al-'As was planning to divide the Nile river valley in two.[55] The Arab forces won a major victory at the Battle of Heliopolis (640), but they found it difficult to advance further because major cities in the Nile Delta were protected by water and because al-'As lacked the machinery to break down city fortifications.[56]</p>

Dan 11:29		The Arabs laid siege to Babylon, and its starving garrison surrendered on 9 April 641.[55] Nevertheless, the province was scarcely urbanized and the defenders lost hope of receiving reinforcements from Constantinople when the emperor Heraclius died in 641.[57] Afterwards, the Arabs turned north into the Nile delta and laid siege to Alexandria.[55] The last major center to fall into Arab hands was Alexandria, which capitulated in September 642.[58] According to Hugh Kennedy, "Of all the early Muslim conquests, that of Egypt was the swiftest and most complete. [...] Seldom in history can so massive a political change have happened so swiftly and been so long lasting." [59] In 644, the Arabs suffered a major defeat by the Caspian Sea when an invading Muslim army was almost wiped out by the cavalry of the Khazar Khanate, and, seeing a chance to take back Egypt, the Romans launched an amphibious attack which took back Alexandria for a short period of time.[55]
Dan 11:30	<p>For the ships of Chittim shall come against him:</p> <p>YLT: And ships of Chittim have come in against him,</p> <p>Septuagint: And they shall enter (G1525) in (G1722) it (G1473), even (G2532) the ones (G3588) coming forth (G1607), the Chittim (G0). (Greek Kittoi)</p> <p>Septuagint Num 24:24: And (G2532) one shall come forth (G1831) from out of (G1537) the hands (G5495) of the Chittim (G0), and they shall afflict (G2559) Assyria (G0), and they shall afflict (G2559) Hebrews (G0), and they (G1473) with one accord (G3661) shall perish (G622).</p>	<p>Isaiah 23:1 -6, news of destruction of Tyre by Nebuchadnezzar, ships fled to Carthage, Kitto gives same locality to Chittim, coastal islands of Mediterranean, specifically Carthage, Daniel and Revelation by Uriah Smith 1897 p252 or 253. This verse continues the fall of Egypt to Mohammed, Saracens. Ships (H6716) Numbers 24:24 And ships [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. Ezekiel 30:9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh. Isaiah 33:21 But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. Hebrew word for ships in Dan 11:40 is H591, why different This could also reference the 10 kings (actually 7), such as the Lombards. Also could be considered the Fatimid Navy, very powerful during the 10th to 12th centuries.</p>
Dan 11:30	<p>therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.</p> <p>YLT: and he hath been pained, and hath turned back, and hath been insolent toward the holy covenant, and hath wrought, and turned back, and he understandeth concerning those forsaking the holy covenant.</p> <p>Septuagint: And he shall be humbled (G5013), and he shall return (G1994), and he shall be enraged (G2373) against (G1909) the covenant [2covenant G1242 1holy (G39)]; and he shall act (G4160), and he shall return (G1994), and he shall perceive (G4920) with (G1909) the ones (G3588) forsaking (G2641) [2covenant G1242 1holy (G39)].</p>	<p>Chittim in the encyclopedia is defined port cities along Mediterranean especially into Spain, Portugal, Western North Africa; most likely Cyprus is the center or potentially a reference to Carthage.</p> <p>Strong's definition or Kittiyiy {kit-tee-ee'}; patrial from an unused name denoting Cyprus (only in the plural); a Kittite or Cypriote; hence, an islander in general, i.e. the Greeks or Romans on the shores opposite Palestine:--Chittim, Kittim.</p> <p>The next two verses speak about the papacy uniting with the kings of the earth that forsake the covenant, and the various religious decrees issued by the papacy.</p> <p>G5495 perhaps from the base of ceimwn - cheimon 5494 in the sense of its congener the base of casma - chasma 5490 (through the idea of hollowness for grasping); the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument):--hand.</p>

Dan 11:30		<p>The War at Sea from https://en.wikipedia.org/wiki/Early_Muslim_conquests#The_War_at_Sea</p> <p>The Roman empire had traditionally dominated the Mediterranean and the Black Sea with major naval bases at Constantinople, Acre, Alexandria and Carthage.[55] In 652, the Arabs won their first victory at sea off Alexandria, which was followed by the temporary Muslim conquest of Cyprus.[55] As Yemen had been a center of maritime trade, Yemeni sailors were brought to Alexandria to start building an Islamic fleet for the Mediterranean.[60] The Muslim fleet was based in Alexandria and used Acre, Tyre and Beirut as its forward bases.[60] The core of the fleet's sailors were Yemeni, but the shipwrights who built the ships were Iranian and Iraqi.[60] In the "Battle of the Masts" off Cape Chelidonia in Anatolia in 655, the Muslims defeated the Roman fleet in a series of boarding actions.[60] As a result, the Romans began a major expansion of their navy, which was matched by the Arabs, leading to a naval arms race.[60] From the early 8th century onward, the Muslim fleet would launch annual raids on the coastline on the Roman empire in Anatolia and Greece.[60]</p>
Dan 11:30		<p>As part of the arms race, both sides sought new technology to improve their warships. The Muslim warships had a larger forecastle, which was used to mount a stone-throwing engine.[60] The Romans invented "Greek fire", an incendiary weapon that led the Muslims to cover their ships with water-soaked cotton.[61] A major problem for the Muslim fleet was the shortage of timber, which led the Muslims to seek qualitative instead of quantitative superiority by building bigger warships.[61] To save money, the Muslim shipwrights switched from the hull-first method of building ships to the frame-first method.[61]</p>
Dan 11:30	Battle of Masts, https://en.wikipedia.org/wiki/Battle_of_the_Masts	<p>The Battle of the Masts (Arabic: معركة ذات الصواري, romanized: Ma'rakat Dhāt al-Ṣawārī) or Battle of Phoenix was a crucial naval battle fought in 654 (A.H. 34) between the Muslim Arabs led by Abu al-A'war and the Byzantine fleet under the personal command of Emperor Constans II.[1][2][3] The battle is considered to be "the first decisive conflict of Islam on the deep"[4] as well as part of the earliest campaign by Muawiyah to conquer Constantinople.[1]</p>

Dan 11:30	Battle of Masts	<p>Background</p> <p>In the 650s the Arab Caliphate finished off the Sasanian Empire and continued its successful expansion into the Byzantine Empire's territories. In 645, Abdallah ibn Sa'd was made Governor of Egypt by his foster brother Rashidun Caliph Uthman, replacing the semi-independent 'Amr ibn al-'As. Uthman permitted Muawiyah to raid the island of Cyprus in 649 and the success of that campaign set the stage for the undertaking of naval activities by the Government of Egypt. Abdallah ibn Sa'd built a strong navy and proved to be a skilled naval commander. Under him the Muslim navy won a number of naval victories including repulsing a Byzantine counter-attack on Alexandria in 646.[6]</p> <p>In 654, Muawiyah undertook an expedition in Cappadocia while his fleet, under the command of Abu'l-Awar, advanced along the southern coast of Anatolia. Emperor Constans embarked against it with a large fleet.[1]</p>
Dan 11:30	Battle of Masts	<p>Battle</p> <p>The two forces met off the coast of Mount Phoenix in Lycia,[7] near the harbour of Phoenix (modern Finike). According to the 9th century chronicler Theophanes the Confessor, as the Emperor was preparing for battle, on the previous night he dreamed that he was in Thessalonica; awaking he related the dream to an interpreter of dreams who said: Emperor, would that you had not slept nor seen that dream for your presence in Thessalonica – according to the interpreter, victory inclined to the Emperor's foes.[5][8] The interpreter interpreted the dream this way because Θεσσαλονίκη ("Thessaloniki") sounds similar to the words 'θές ἄλλω νίκη' (thes allo nike), which mean 'give victory to another'.[9]</p> <p>Due to the rough seas, Tabari describes the Byzantine and Arab ships being arranged in lines and lashed together, to allow for melee combat. The Arabs were victorious in battle, although losses were heavy for both sides, and Constans barely escaped to Constantinople.[10] According to Theophanes, he managed to make his escape by exchanging uniforms with one of his officers.[5]</p>

Dan 11:30	Battle of Masts	<p>Siege of Constantinople of 654</p> <p>Following their defeat, the respite the Byzantines were granted is typically ascribed to the Arab fleet retreating after its victory and conflict over the authority of Uthman among the crew, the first stirrings of a civil war among the Muslims.[10][3] No further naval attacks on this expedition are recorded in traditional Arabic sources.</p> <p>However the Armenian historian Sebeos records that the Arab fleet continued on beyond the battle at Phoenix to attempt a siege of Constantinople. The siege was unsuccessful, however, due to a fierce storm that sunk the ships with war machines aboard, an event the Byzantines attributed to divine intervention. The land force led by Muawiyah in Chalcedon, having lost their artillery and siege engines, returned to Syria thereafter.[11][2]</p> <p>Muslim sources do not mention this event but it corresponds to notices in other Christian histories of the eastern Mediterranean, such as the chronicle of Theophanes. It suggests the early 650s invasions of Rhodes, Cyprus, and Asia Minor were preparatory to a full-scale assault on the walls of Byzantium. Also it provides a strategic explanation for the Arab fleet's retreat following the victory in the Battle of the Masts, since the First Fitna would not break out until a year later, perhaps influenced by setbacks against the Byzantines and in the Caucasus.[11][1]</p>
Dan 11:30	Battle of Masts	<p>Aftermath</p> <p>Both the Rashidun and Roman fleets endured major casualties. And although the Caliphate emerged victorious, they retreated to recoup their losses. Nonetheless, the victory was a significant event in the naval history of the Mediterranean Sea. From long being considered a 'Roman lake', the Mediterranean became a contending point between the naval might of the rising Caliphate and the Eastern Roman Empire.</p> <p>This conflict would continue over the subsequent decades, with Muslims using their supremacy at Mediterranean to go as far as Sicily and establish strongholds in Western Europe. The victory also paved the path for uncontested Muslim expansion along the coastline of North Africa.</p>

	The Hebrew word for ships is H6716	Strong's definition:from 'tsavah' (6680); a ship (as a fixture)--ship. The definition for H6680 is messenger. The Hebrew word H6716 is only 3 other times in Isa. 33:21, Num. 24:24, and Eze. 30:9. All other references to the word "ship" are translated from H590. Why the difference? If we were follow H6716 root, as the definition, that is messenger, and combine it form a religious perspective, then we woud look for a "religious message" that should grieve him (the papacy). Further if we combine with Dan. 11:18 which references the isles, chittim being an island, and Dan. 11:18 being the Bosphorous, where Constantinople is, then we would find the history of the Iconoclasm. Catholicism had adopted the heathen practice of images/image worship. The Eastern Orthodox church. the Iconoclasts were totally against image worship. They warred against the Catholic Church.
Dan 7:8	and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.	Consider phrase "eyes like the eyes of man", in conjunction with Dan 7:4, "a man's heart was given it"
Dan 7:11	I beheld then because of the voice of the great words which the horn (H7162) spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.	further decribed in Dan 11:31-32
Dan 7:20	even of that horn that had eyes, and a mouth that spake very great things,	further decribed in Dan 11:31-32
Dan 7:25	And he shall speak great words against the most High,	further decribed in Dan 11:31-32
Dan 8:11	Yea, he magnified himself even to the prince of the host,	further decribed in Dan 11:31-32
Dan 8:12	And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth (H571) to the ground; and it practised (H6213), and prospered (H6743). And [2was given (G1325) 3for (G1909) 4the (G3588) 5sacrifice (G2378) 1a sin offering (G266)], and [2was tossed (G4495) 3into the ground (G5476) 1righteousness (G3588 1343)]; and he performed (G4160) and was prospered (G2137).	further decribed in Dan 11:31-32 H6743 is also used in Dan 8:24, 8:25, 11:27, 11:36
Dan 8:25	and he shall magnify himself in his heart,	further decribed in Dan 11:31-32
Dan 8:25	he shall also stand up against the Prince of princes;	further decribed in Dan 11:31-32
Dan 7:25	and think to change times and laws:	further decribed in Dan 11:31-32
Dan 8:25	And through his policy also he shall cause craft to prosper in his hand;	further decribed in Dan 11:31-32
Dan 8:24	and shall destroy the mighty and the holy people.	further decribed in Dan 11:31-32
Dan 8:25	and by peace shall destroy many:	further decribed in Dan 11:31-32
Dan 8:11	and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down.	further decribed in Dan 11:31-32

Dan 11:31	<p>And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.</p> <p>YLT And strong ones out of him stand up, and have polluted the sanctuary, the stronghold, and have turned aside the continual [sacrifice], and appointed the desolating abomination.</p> <p>Septuagint: And [arms (G1023) from (G1537) him (G1473)] shall arise up (G450), and shall profane (G953) the sanctuary of might. And they shall change over (G3179) the perpetual sacrifice, and shall offer [abomination (g946) an obliterating (G853)].</p>	<p>The next two verses speak about the papacy uniting with the kings of the earth that forsake the covenant, and the various religious decrees issued by the papacy. The papacy sets itself in the place of Jesus' ministration, issuing religious dogmas, decrees, bulls, etc. Very important wording to notice here: "THEY shall pollute...", Young's literal states "strong ones", as in plural.</p>
Dan 11:32	<p>And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.</p> <p>YLT And those acting wickedly [against] the covenant, he defileth by flatteries; and the people knowing their God are strong, and have wrought.</p> <p>Septuagint: And the ones (G3588) acting lawlessly (G) [2a covenant (G1242) I shall bring upon (G1863)] by (G1722) a slip (G0). And a people (G2992) knowing (G1097) his God (G2316) shall grow strong (G2729), and shall act (G4160).</p>	<p>This represents the those that apostate, and take up the cause of the papacy. Also, This represents people such as the Waldensees, who stand on the principles of God. This will be enhanced in Daniel 11:38-39.</p>
Dan 8:10	<p>and it cast down some of the host and of the stars to the ground, and stamped upon them.</p>	
Dan 7:21	<p>Same Horn (H7162) made war with the saints and prevailed against them.</p>	
Dan 7:25	<p>and shall wear out the saints of the most High,</p>	
Dan 7:25	<p>and they shall be given into his hand until a time and times and the dividing of time.</p>	

Dan 11:33	<p>And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.</p> <p>YLT: And the teachers of the people give understanding to many; and they have stumbled by sword, and by flame, by captivity, and by spoil -- days.</p> <p>Septuagint: And the (G3588) discerning (G4908) of the (G3588) people (G2992) shall perceive (G4920) in (G1519) many things (G4183), and they shall be weak (G770) by (1722) the broadsword (G4501), and by (G1722) flame (G5395), and by (G1722) captivity (G161), and by (G1722) ravaging (G0) of days (G2250).</p>	<p>The people that stand for the truth are persecuted.</p> <p>The hebrew word spoil (H967) is the same word translated prey in Dan 11:24.</p>
Dan 12:10	<p>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.</p>	<p>Combine this thought with the verse, with the comments made in Dan 12:6-7. This verse also describes, supports, further describes, reference to verses Dan 11:33-35, 7:21, 25, Dan 8:10, 24</p>
Dan 11:34	<p>Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.</p> <p>YLT: And in their stumbling, they are helped -- a little help, and joined to them have been many with flatteries.</p> <p>Septuagint: And in (G1722) the (G3588) weakening (G997) of them (G1473) they shall be helped (G997) [2help (G996) 1with a little (G3397)], and [2shall be added (G4389) 3unto (G1909) 4them (G1473) 1many (G4183)] by (G1722) a slip (G0).</p>	<p>This is the reformation. Spoken of Jesus in Matt Chpt 24</p>
Dan 11:35	<p>Dan 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.</p> <p>YLT And some of the teachers do stumble for refining by them, and for purifying, and for making white -- till the end of the time, for 'it is' yet for a time appointed.</p> <p>Septuagint: And of the ones perceiving shall weaken, to purify them by fire, and to choose, and to be uncovered until the time of the end, For it is still for a time.</p>	<p>Once again there shall be a repeat of apostacy from the principles of the reformation and persecution of those that stand for the truth. Notice that there is stated a reference to an ending of time period, so might look at this verse as an end of a thought, and the next verse as a beginning of a new thought. The time period definitions are found in Daniel 12:10</p> <p>However, currently author does not believe this is the case. The reference "to the time of the end: because it is yet for a time appointed" is a reference to the length or how long this condition, events will continue.</p>
Further Description of the Papacy		

Dan 2:43	And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.	
Dan 7:25	And he shall speak great words against the most High,	further decribed in Dan 11:31-32
Dan 8:11	Yea, he magnified himself even to the prince of the host,	further decribed in Dan 11:31-32
Dan 8:12	And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth (H571) to the ground; and it practised (H6213), and prospered (H6743). And [2was given (G1325) 3for (G1909) 4the (G3588) 5sacrifice (G2378) 1a sin offering (G266)], and [2was tossed (G4495) 3into the ground (G5476) 1righteousness (G3588 1343)]; and he performed (G4160) and was prospered (G2137).	further decribed in Dan 11:31-32 H6743 is also used in Dan 8:24, 8:25, 11:27, 11:36
Dan 8:25	and he shall magnify himself in his heart,	further decribed in Dan 11:31-32
Dan 8:25	he shall also stand up against the Prince of princes;	further decribed in Dan 11:31-32
Dan 7:25	and think to change times and laws:	further decribed in Dan 11:31-32
Dan 8:25	And through his policy also he shall cause craft to prosper in his hand;	further decribed in Dan 11:31-32
Dan 8:24	and shall destroy the mighty and the holy people.	further decribed in Dan 11:31-32
Dan 8:25	and by peace shall destroy many:	further decribed in Dan 11:31-32
Dan 7:20	whose look was more stout than his fellows.	
Dan 8:10	And it waxed great, even to the host of heaven;	
Dan 11:36	And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. YLT: And the king hath done according to his will, and exalteth himself, and magnifieth himself against every god, and against the God of gods he speaketh wonderful things, and hath prospered till the indignation hath been completed, for that which is determined hath been done.	This starts a new block of verses which we group together as Dan 11:36-39. These add to the description which began back to verse Dan 11:28, adding more detail, from 538AD, adds the detail of the iron and the clay mixing, as part of the 1260 years. The subject matter considered for these verses can only be found in the previous verses of Daniel, Chpt 2, 7, 8, 9, 10, 11:1-35, no where else. This includes the narrative and definitions of symbols, similitudes, etc. This is a rule of interpretation, which does not limit ones conclusions, but the manner in which arrives at his/her conclusion.

Dan 11:36	<p>Septuagint: And he shall do (G4160) according to (G2596) his will (G3588 2307), and the(G3588) king (G935) shall be exalted (G5312), and magnified (G3170), over (G1909) every (G3956)god (G2316), and over (G1909)the (G3588) God (G2316) of gods (G3588 2316). And he shall speak (G2980) pompous words (G5246), and shall prosper (G2720) until (G3360) of which time (G3739) [3should be completed (G4931) 1the (G3588) 2wrath (G3709)]. For unto (G1519) completion (G4930) itis coming to pass (G1096).</p>	<p>The word magnify himself (H1431) is the same word used in Dan 8:11 "magnified himself." Also the word "exalt himself" (H7311) is translated from the same word "was taken away" (H7311) in Daniel 8:11.</p> <p>Indignation is H2195, which is the same word in Daniel 8:19.</p> <p>This is clearly the papacy.</p>
Dan 11:37	<p>Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.</p> <p>YLT: And unto the God of his fathers he doth not attend, nor to the desire of women, yea, to any god he doth not attend, for against all he magnifieth himself.</p> <p>Septuagint: And unto (G1909) all gods (G2316) of the fathers (G3588 3962) he will not take no tice (G3756), nor (G2532) the desire (G1939) of women (G1135), and concerning (G1909) every (G3956) god (G2316) he will not (G3956) take notice (G4920), for (G3754) above (G1909) all (G3956) he will be magnified (G3170).</p>	<p>This is the papacy claiming himself the Vicar of Christ, in place of the Holy Spirit.</p> <p>Regard (H995) same as Understanding in Daniel 8:23, and intelligence in Daniel 11:30</p> <p>"God of his fathers": The first such reference is Gen 48:15, in which Jacob blesses Joseph. The phrase occurs in Ex 3:15, 16; 4:5; Acts 7:32, identifying God as Yahweh when the time for covenant deliverance (Gen 15:13) has come.</p> <p>Celebacy: Papal requirement that all bishops priests, moks, etc be not married.</p> <p>Ecclesiastical Empire p.260. 264-68</p>
Dan 11:38	<p>But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.</p> <p>YLT: And to the god of strongholds, on his station, he giveth honour; yea, to a god whom his fathers knew not he giveth honour, with gold, and with silver, and with precious stone, and with desirable things.</p> <p>Septuagint: And [2a god (G2316) 3of fortress (G0) 4at (G1909) 5his place (G5117) 1he will glorify (G1932)]. And a god (G2316) whom (G3739) [2knew not (G3756) 1his fathers (G3962)] he will glorify (G1392) with (G1722) gold (G1553), and silver (G694), and [2stone (G3037) 1precious (G5093)], and with (G1722) desirable things (G0).</p>	<p>This is the beginning of the Holy Roman Empire, the crowning of Charlemagne.</p>

Dan 11:39	<p>Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge [and] increase with glory: and he shall cause them to rule over many,</p> <p>YLT: And he hath dealt in the fortresses of the strongholds with a strange god whom he hath acknowledged; he multiplieth honour, and hath caused them to rule over many, and the ground he apportioneth at a price.</p> <p>Septuagint: And he shall act (G4160) in the (G3588) fortress (G3794) of refuge (G0) with (G3326) a strange god (G2316), of which (G3739) ever (G1437) he should recognize (G1921). And he shall multiply (G4129) glory (G1391), and shall submit (G5293) to them (G1473) many (G4183), and the land (G1093) shall he divide (G1244) by (G1722) gifts (G1435).</p>	<p>This is the papacy assuming rule over the civil gov't by divine right to appoint Kings, etc. For Example On February 22, 896 Formosus led the king into the church of St. Peter, anointed and crowned him as emperor, and saluted him as Augustus.[42] https://en.wikipedia.org/wiki/Arnulf_of_Carinthia Charles V was crowned Holy Roman Emperor by Pope Clement VII in the San Petronio Basilica in Bologna on the 24th of February 1530. He was the last Holy Roman Emperor to be crowned by a pope. https://en.wikipedia.org/wiki/Coronation_of_Charles_V</p> <p>"Strong (H4581) holds (H4013)" is H4013, is same in Daniel 11:24. Is also same word trranslated "fenced" in Dan 11:15.</p>
Dan 11:39	and shall divide the land for gain.	This part is also fulfilled in the crusades, which are referenced in Dan 11:40-43
Dan 11:40	<p>And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.</p> <p>YLT: `And at the time of the end, push himself forward with him doth a king of the south, and storm against him doth a king of the north, with chariot, and with horsemen, and with many ships; and he hath come in to the lands, and hath overflowed, and passed over,</p>	<p>The verses Dan 11:40-45 begin another thought, event. These verses need to be considered as a whole as well as individually. please first read all verses Dan 11:40-45.</p> <p>What time of the end is the a reference to?? What time of the ends are defined in the previous chpts 2, 7, 8, 9? This is where we must first search for our answer, remembering we are at the timeline around the time of 538AD. The answer is found in Dan 8:17, 19, 23, Dan 10:14, specifically Dan 8:17, 19, 23 speak of the time of establishment of the little horn. what other national power comes up at the time of the papacy and is the papacy's rival? Mohammedism, Saracens, Muslims. The papacy's response is the crusades.</p>
Dan 11:40	<p>Septuagint: And in (1722) [2time (G2540) 1end (G4009)] he will mix horns (G0) with (G3326) the (G3588) king (G935) of the south (G3558), and [4shall be gathered 1together (G4863) 5unto (G1909) 6him (G1473) 1the (G3588) king (G935) 2of the (G3588) 3north (G1005)] with (G1722) chariots (G716), and with (G1722) horseman (G2460), and with (G1722) [2ships (G3491) 1many (G4183)]. And he shall enter (G1525) into (G1519) the (G3588) land (G1093), and he shall break (G4937) and go by (G1722).</p>	<p>The phrases "King of the North" and "King of the South" appear after a great while. How do you now define them? Remember that you must be consistent here, as you were in the previous verses in Chpt 11. In this case Mamluks, Mohammedans or Ottoman Empire are the civil rulers of Egypt during the 1260 years.</p> <p>The 1260 years begins with the king of the south pushing at Rome, this event being an explanation/account/fulfillment of Rome losing the territories of Egypt, Northern Africa, etc to the Arabs/Saracens. Rome (the papacy with the 7 kingdoms (10 -3 plucked up) retaliating in the crusades. Next the Arabs retaliating in the Ottoman Empire. Finally Rome (the papacy and the 7 kings) gaining the finally victory over the king of the south with the fall of the Ottoman Empire on August 11, 1840.</p>

Dan 11:40		<p>Also, need to consider these verses in light of Dan 9:26-27, desolations determined on the desolated and the desolator.</p> <p>The "he" response to the king of the north And the king of the south pushing at him; is specifically references to the crusades, the first crusade. Remember that this a reference to a time period. Once again Strong's has a footnote reference 101 to the verbs H5055 (push or gore) and H8175 (whirlwind), which is Hithpael Future.</p> <p>Daniel 11:23-35 documents in general the setting up of the papacy, Daniel 11:36-37 talks about the "speaking great things", Daniel 11:38-39 speaks of how the papacy would become strong, but not by his power. One may consider Daniel 11:30-35 as an enhancement of Dan 8:9-13 and Dan 11:36-39 as an enhancement on the verses Dan 8:23-25. Now verses Dan 11:40-45 will give further historic details of these combined elements/parts/influences working together as one, the papacy during the 1260 years.</p>
Dan 11:40		<p>"overflow" H7857 is the same word used in Dan 11:26 and Dan 11:10</p> <p>Notice again the Hebrew Verb tense footnotes by Strong. H5055 (Push) and H8175 (Whirlwind) are described as Hithpael Future, meaning iterative or durative action. H7857 (Overflown) and H5674 (pass over) are described as Kal Preterite.</p> <p>Part of the king of the south pushing at him (the papacy). consider the Fatimid Navy as a fulfillment of this. Also consider Mamluks, Seljiks</p> <p>the king of the north, is the Ottoman Empire/Turks.</p> <p>Many people associate the "king of the north" as the papacy. However, in the verses before, this change is not shown or documented. Hence we must conclude in this verse, there are three separate entities: the king of the south, the king of the north, and him (the papacy), all defined as civil powers governed/controlled by religious motives.</p>

<p>Dan 11:41</p>	<p>He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.</p> <p>YLT: and hath come into the desirable land, and many do stumble, and these escape from his hand: Edom, and Moab, and the chief of the sons of Ammon.</p> <p>Septuagint: And he shall enter (G1525) into (G1519) the (G3588) land (G1093) of glory (G3588 0), and many (G4183) shall be weakened (G770). And these (G3778) shall be delivered (G1295) from out of (G1537) his hand (G5495) - Edom (G0) and Moab (G0) , and the sovereignty (G746) of the sons (G5207) of Ammon (G0).</p>	<p>This is the first crusade., and the next two verses are the history of the crusades, Again remember Daniel Chpt 9:27 "And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Jerusalem will always be desolate. Rome will always be under attack, and the iron and the clay will not mix, and the little horn will wear out the saints during the 1260 years</p> <p>This is the after the first crusade, the areas of Syria do escape, and are recaptured by the Saracens/Arabs.</p> <p>Historical area to study called "Levant", which in narrow definition is Cyprus, Israel, Jordan, Lebanon, Palestine, Syria, Turkey. Broader definitions have included Egypt, Greece, Iraq, Lybia, Turkey</p> <p>The fourth crusade, Constantinople was sacked (not planned, happened by aravice of crusaders). Rome regained civil control over the eastern empire.</p>
<p>Dan 11:42</p>	<p>He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.</p> <p>YLT: `And he sendeth forth his hand upon the lands, and the land of Egypt is not for an escape;</p> <p>Septuagint: And he shall stretch out (G1614) his hand (G3588 5495) upon (G1909) the (G3588) land (G1093), and the land (G1093) of Egypt (G0) will not be (G3956) for (G1519) deliverance (G4991).</p>	<p>Further, one must remember the geographical boundary which exist today to define Egypt, but must define from prophecy itself, Egypt's borders at Daniel's Time, or Egypt's borders around 6th century.</p> <p>Egypt does not escape the first crusade for around 10+ years, you look at this verse as a whole, this is a reference to Northern Africa, the Maghrib, which are under control of the crusaders, until around 1289 when Tripoli is recaptured by the Arabs.</p> <p>This is the ninth and final crusade.</p> <p>The first crusade was led by Peter the Hermit.</p> <p>The third crusade by Richard the Lionheart, aka Richard I; Saladin was Muslim foe.</p>
<p>Dan 11:43</p>	<p>But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians [shall be] at his steps.</p> <p>YLT: and he hath ruled over treasures of gold and of silver, and over all the desirable things of Egypt, and Lubim and Cushim `are' at his steps.</p> <p>Septuagint: And he shall dominate (G2961) by (G1722) the (G3588) concealed things (G614) of gold (G5553) and of silver (G694), and in (G1722) all (G3956) desireable things (G0) of Egypt (G0), and of the Libyans (G0), and Ethiopians (G0), in (G1722) their fortresses (G3794).</p>	<p>This is religious/spiritual reference. The papacy should have control of the religion of the Arians, specifically the Lombards, Goths (France, Germany and England) which would become the Holy Roman Empire.</p> <p>The Hebrew word H4703 translated "steps" means: from 'tsa`ad' (6805); a step; figuratively, companionship:--going, step. From this, we would conclude that the Egyptians, Libyans, and Ethiopians would be major supporters, companions, with the papacy.</p> <p>Verses 11:41-43 must considered in light of Dan 11:40, the events prophesized are over the entire 1260 year period.</p>

<p>Dan 11:44</p>	<p>But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.</p> <p>YLT: 'And reports trouble him out of the east and out of the north, and he hath gone forth in great fury to destroy, and to devote many to destruction;</p> <p>Septuagint: And hearing (G189) shall disturb (G5015) him (G1473) from out of (G1537) the east (G395), and the north (G1005). And he shall come (G2240) in (G1722) rage (G2372) with many (G4183) to obliterate (G3588 853), and to devote (G3588 332) [2to consumption (G332) 1many (G4183)].</p>	<p>The tidings out of the east is the sacking of Constantinople by the ottoman empire in 1453. The tidings out of the north is the reformation, spoken of by Jesus in Matt 24:22 and an expansion of Dan 11:34.</p> <p>Tidings out of the north could also reference the Ottoman Empire. However, when you combine this verse with verse 45, it better fits to be the reformation that came about, was a result, of the sacking of Constantinople. The Greek culture was unlocked, release out of Constantinople, along with the Textus Receptus, which the King James was translated from.</p> <p>This would also correspond with the history of the reformation, and Rome's counter, where Rome punished heresy was really invoked.</p> <p>Osman is the founder of the Ottoman Empire, began 1299</p>
<p>Dan 7:11</p>	<p>I beheld then because of the voice of the great words which the horn (H7162) spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.</p> <p>YLT: `I was seeing, then, because of the voice of the great words that the horn is speaking, I was seeing till that the beast is slain, and his body hath been destroyed, and given to the burning fire;</p> <p>Septuagint: I viewed then because of a voice (G5456) of the [2words 1great] which that horn spoke, until (G2193) [3was done away with 1the 2wild beast], and destroyed (G622), and its body (G4983) was given (G1325) unto burning (G2740) fire (G4442)</p>	

Dan 7:26	<p>But the judgment shall sit (H3488), and they shall take away (H5709) his dominion, to consume (H8046) and to destroy (H7) it unto the end (H5491).</p> <p>YLT: `And the Judge is seated, and its dominion they cause to pass away, to cut off, and to destroy -- unto the end;</p> <p>Septuagint: And (G2532) the (G3588) judgment seat (G2922) he shall set (G2523), and (G2532) the (G3588) rule (G746) shall change over (G3179) to remove it from view (G853), and (G2532) to destroy it (G3588 622) until (G2193) the end (G5056).</p>	<p>H5491 is only used in Daniel 7:26 and 7:28. Strong's Definition: corresponding to 'cowph' (5490):--end</p> <p>Strong's H5490: from 'cuwph' (5486); a termination:--conclusion, end, hinder participle. Interesting is used in Eccl 12:13 (translated conclusion), also in 2 Chr 20:16, Eccl 3:11, Eccl 7:2. H5486 is also interesting, one can look up this on their own.</p> <p>What is interesting is the Hebrew Verb footnotes for each of the verbs in this verse. Shall Sit (H5709) has a footnote P'al Preterite. The other verbs are in the Aphel. See definitions above for further comments/definitions.</p> <p>Pual, this is the PASSIVE counterpart to the Piel. It is often expressed by a PARTICIPLE. Preterite: of, relating to, or constituting a verb tense that indicates action in the past without implication as to duration, continuance, or repetition.</p>
Dan 11:45	<p>And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.</p> <p>YLT: and he planteth the tents of his palace between the seas and the holy desirable mountain, and hath come unto his end, and there is no helper to him.</p> <p>Septuagint: And he shall pitch (G4078) his tent (G3588 4633) of a royal pavilion (G0) between (G0) the (G3588) seas (G2281), in (G1519) [2mountain (G3735) 3of glory (G0) 1the holy (G39)]. And he shall come (G2240) into (G2193) his parts (G3313), and there shall be (G3756) the one (G3588) rescuing (G4506) him (G1473).</p>	<p>The glorious holy mountain can only refer to heaven, particularly the ministry of Jesus. The seas representing waters are people (Psalm 65:7, Isaiah 17:12, Ezek 27:25-27, 33-34, 28:2). The papacy dogmas, ministrations (such as forgiving sins, indulgences, etc) hide the truth from man, hence the papacy plants himself between man and Jesus.</p> <p>However, Protestantism was never fully realized until Roger Williams. The reformers of the Reformation, such as Martin Luther, only recognized the principle of freedom of conscience for themselves, their freedom to worship God, but did not extend that principle to others. The reformers believed they had the correct gospel doctrine, and carried the papal dogma that it was their Christian duty to uphold the true gospel, which meant forcing their beliefs on others. Hence, out of the papacy sprang, daughters, other church systems based upon papal principles. Hence the papal system expanded, multiplied, grew.</p> <p>This corresponds with Jesus' second coming, referenced in the next verse Dan 12:1</p> <p>This verse is further explanation of Dan 7:11 and Dan 7:26.</p>
Dan 11:45		<p>This is where one needs to understand the Hebrew. In the Strong's KJV Hebrew, the footnote Kal Participle Poel is with the verb "help" (H5826).</p>
Dan 11:45		<p>When one arrives at this point, one should review, check that the verses from Dan 11:25-45 are in perfect harmony, collaborate, fulfill the events summarized in Dan 11:23-24.</p>

Dan 12:7	And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.	Notice this period is the same as the 1260 years in Daniel 7:25. The verses above fulfill this description.
Dan 7:22	Until Ancient of Days came	

Fifth Kingdom: Cleansing of Sanctuary/Understanding/God's People

Dan 8:13	Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?	
Dan 8:14	And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.	
Dan 9:24	<p>Seventy weeks are determined (H2852) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.</p> <p>YLT: `Seventy weeks are determined for thy people, and for thy holy city, to shut up the transgression, and to seal up sins, and to cover iniquity, and to bring in righteousness age-during, and to seal up vision and prophet, and to anoint the holy of holies.</p> <p>Seventy (G1440) periods of seven (G0) were rendered concise (G4932) upon (G1909) your people (G3588 G2992), and upon (G1909) the (G3588) [2city (G4172) 1holy (G3588 G39)], to finish off (G3588 G4931) sin (G246), and to set a seal upon (G3588 G4972) sins (G266), and to wipe out (G0) the (G3588) lawless deeds (G458), and to atone ((G3588 G0) for iniquities (G93), and to bring (G3588 G71) [2righteousness (G1343) 1eternal (G166), and to set a seal upon (G3588 G4972) vision (G3706) and prophecy (G4394), and to anoint (G3588 G5548) the holy (G39) of holies (G39).</p>	<p>Notice the beginning of the explanation of Gabriel, particularly to the phrase "thy people and upon the holy city". Jewish people had 490 years to finish, execute the plan of salvation outlined in sanctuary service. As one studies chpts 10-12, one might find, consider, look for the fulfillment of these verses. Further the verses Dan 9:24-27, divide the 2300 days mentioned in Dan 8:14, into two parts, 490 years and 1810 years. This variable will need to be considered when analyzing verses in Daniel Chpts 10-12. Currently, author believes the end of the 490 years in further expounded in Dan 11:22.</p>

Dan 9:25	Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.	

Fifth Kingdom:Judgment

Dan 7:9	I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.	
Dan 7:10	A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.	
Dan 7:11	I beheld then because of the voice of the great words which the horn (H7162) spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.	
Dan 7:13	I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.	
Dan 7:14	And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.	
Dan 7:22	Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.	
Dan 7:26	But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.	

Fifth Kingdom:Beast Destroyed

Dan 2:34	34Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.	
Dan 2:35	35Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors;	
Dan 7:11	I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.	

Dan 8:25	but he shall be broken without hand.	
Dan 9:27	and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.	

Fifth Kingdom: Jesus' second coming

Dan 2:34	34Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.	
Dan 2:35	Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.	
Dan 2:44	And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.	
Dan 2:45	Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.	
Dan 7:27	And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.	
Dan 8:19	And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.	

Vision/Questions by Daniel/Nebuchadnezzar

Dan 7:19	Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;	These are very important verses in understanding Daniel. Notice the question(s) asked by Daniel regarding the 4th kingdom, which a majority of the questions were center around the 10 horns, but particularly the one horn. Then notice the response was addressing Daniel's questions, which was mostly concerning the prophecy/details concerning the one horn. Daniel did not have any questions concerning the first three beasts.
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Dan 7:20	And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.	
Dan 7:21	I beheld, and the same horn made war with the saints, and prevailed against them;	
Dan 7:22	Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.	
Dan 8:19	And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.	
Dan 8:26	<p>And the vision (H4758) of the evening (H6153) and the morning (H1242) which was told (H559) is true (H571): wherefore shut thou up (H5640) the vision (H2377); for it shall be for many (H7227) days (H3117).</p> <p>YLT: And the appearance of the evening and of the morning, that is told, is true; and thou, hide thou the vision, for 'it is' after many days.'</p> <p>Septuagint: And the (G3588) vision (G3706) of the evening (G2073) and the morning (G4405) of the thing (G3588) being spoken (G2046)-- it is true (G227). And you (G1473) set a seal upon (G4972) the (G3588) vision (G3706) for it is (G3754) for (G1519) many days (G2250)!!</p>	
Dan 9:22	And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.	
Dan 9:23	At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.	
Dan 10:11	And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.	
Dan 10:12	Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.	

Dan 10:13	But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.	
Dan 10:14	Now I am come to make thee understand what shall befall thy people in the latter (H319) days (H3117): for yet the vision is for many days.	This is a key to understanding the rest of the book of Daniel. Many Bible scholars correctly state that Dan Chpts 10-12 are one vision/prophecy. The key words in this verse "what shall befall THY PEOPLE in the latter days. The question, who are considered "thy people" referenced in this verse? especially considering the Jews had 490 years until the end of the 2300 days, and beyond? Jesus specifically stated that the Jews house was left desolate in Matt 23:37-39
Dan 10:15	And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.	
Dan 10:16	And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.	What Daniel understood at this point caused him much sorrow.
Dan 10:17	For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.	
Dan 10:18	Then there came again and touched me one like the appearance of a man, and he strengthened me,	
Dan 10:19	And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.	
Unassigned Verses		
Dan 8:17	So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end (H7093) shall be the vision.	
Dan 8:19	And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.	YLT and saith: Lo, I -- I am causing thee to know that which is in the latter end of the indignation; for, at the appointed time [is] the end.
Dan 10:20	Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.	
Dan 10:21	But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.	

Dan 12:1	And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.	Chapter 12 begins the conclusion of the book of Daniel. This describes the judgment, Jesus going to receive the kingdom. Judgment given to the people of God. Jesus coming back to earth to deliver his people from the time of trouble such a never has been. This ends the period of the 2300 days.
Dan 12:2	And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. YLT: 'And the multitude of those sleeping in the dust of the ground do awake, some to life age-during, and some to reproaches -- to abhorrence age-during. Septuagint: And many (G4183) of the ones (G3588) sleeping (G2518) in (G1722) [2of earth (G1093) 1an embarkment (G0)] shall awoken (G1825), these (G3778) unto (G1519) [2life (G2222) 1eternal (G166)], and these others (G3778) unto (G1519) scorning (G3680), and for (G1519) [2shame (G152) 1eternal (G166)].	This is the first resurrection of the righteous spoken of by Jesus in John 5:29 when Jesus comes again. This first part of the clause is a continuation of the end of verse 12:1, those whose names are written in the Lamb's book of life. Jesus stated in John 5:29, that there would be a separate resurrection of the unrighteous dead which does not occur until Jesus comes back to earth after the 1000 years, these are the only two resurrections ever accounted by Jesus. These are the only two resurrections detailed in Revelation Chpt 20. Further there are only two judgments, the one spoken of in Dan 7:13-14, a probationary hearing of the professed followers of Jesus, which occurs before Jesus comes the second time. Revelation 11:2 specifically states that the those not in the temple are not judged during this judgement. The people mentioned in Rev 11:2, not measured, are the unrighteous dead who did not profess Jesus as their Saviour. These will be judged during the 1000 years by the saints after Jesus comes the second time. The judgement in Rev 20:12-13 of the unrighteous dead is a sentence, punishment for their sins, the time they will be burning, before they are burned out of existence. The reason for this is that they loved not the truth (2 Thes 2:10) and because they counted the blood of the covenant an unholy thing (Heb 10:29). The sanctuary service itself identifies no other resurrections.
Dan 12:3	And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.	This is a further reiteration of the events foretold in Dan 11:32_35.
Dan 12:4	But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.	
Dan 12:5	Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.	

Dan 12:6	And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?	This is a key verse in understanding the book of Daniel, notice the question, "How long shall it be to the end of these things?" The response is a reference to the 1260 years of the papacy. Also in the response is the purpose of the 1260 years, particularly the phrase "he shall accomplish to scatter the power of thy holy people" all these things shall be finished. This is also foretold in Psalm 44:22 "Yea, for thy sake are we killed all the day long; we accounted as sheep for the slaughter." Notice the emphasis on "For thy sake." God has a purpose in trials that our brethren passed through during the 1260 years. Notice there is a grammatical difference between the phrase "time of the end" referenced here, the 1260 years, and the phrase "end of time." These two phrases are not the same, the end of time denotes the end of a period of time such as the 1798 in reference to the 1260 years, the time of the end phrase is a reference to the 1260 years.
Dan 12:7	And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.	Notice this period is the same as the 1260 years in Daniel 7:25
Dan 12:8	And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?	
Dan 12:9	And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.	This unsealing is foretold in Rev Chpt 10:2-9
Dan 12:10	Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.	Combine this thought with the verse, with the comments made in Dan 12:6-7.
Dan 12:11	And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.	Notice the time period associated with the phrase "abomination that maketh desolate set up", 1290 years

Dan 12:12	Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.	<p>Notice the blessing that is pronounced is the last one mentioned, and the time period linked to, associated with this blessing is 1335 years (which we will see ends the 2300 days, and is October 22, 1844. Therefore the prophetic details of the book of Daniel does not extend beyond October 22, 1844. True, the book of Daniel does reference the events: the judgment sitting, two resurrections (righteous and unrighteous, an none other), the destruction of the image (worldly governments), the establishment of Jesus' kingdom, etc., but no further details are given. The prphecy ends with the foretelling of Daniel standing in his lot during the judgment, translation Jesus will confess Daniel's name before the Father and the Holy Angels, Rev 3:5, and sit on the throne with Jesus in Jesus' kingdom Rev 3:21</p> <p>The book of Daniel describes the beginning of the judgment, Jesus going to receive his kingdom, makes reference to the kingdom given to the saints, the two resurrections. However, the details of the culmination of these events are not described in the book of Daniel, only references to them.</p>
		<p>Many people may conclude that the book of Daniel further describes these events, even Jesus' second coming. However, this verse pronounces a blessing upon a people, which event ends at 1844, when the sanctuary is to be cleansed. The book is sealed unto this date, when the sealed book is referenced in Revelation Chpt 10. If Daniel's prophecies includes details of Jesus' actual return (his second coming), then the Revelation 10:9-10 references "and eat it up; and it shall make thy belly bitter", would be the reaction to Jesus' actual coming to earth, bitter in thy belly!!! Impossible.</p> <p>What is consistent with history, is the reference to the 2300 days, the end of the 1335 years, when God's people thought Jesus was coming to earth in 1844. Thus everything described in this treatise is consistent and conformity with history.</p>
Dan 12:13	But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.	Isaiah 57:1-2