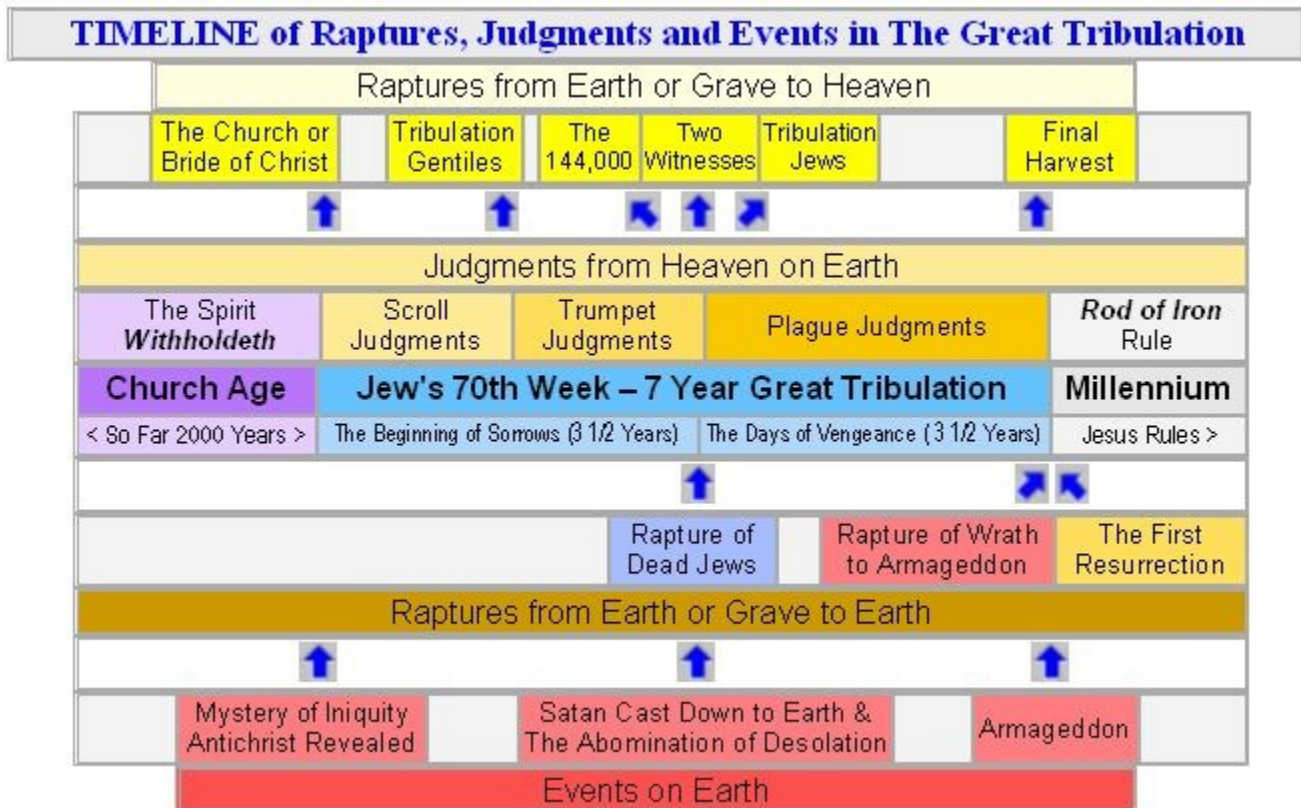


SECTION 7 God, Satan and the Antichrist in The Great Tribulation



God in The Great Tribulation

Responsibility for The Great Tribulation falls predominantly on The Father, Son and Holy Spirit. Clearly, all the judgments from Heaven are administered by Jesus and the angels from before The Father's Throne inside The Temple in Heaven. Besides these judgments, we **know** that They is responsible for all of the other horrible events because They creates all things and allows all things that come to pass. And these are intentional singular verb 'errors' on my part because they read just like the Hebrew. For example, in [Genesis 1](#), **Elohim** is translated there as **God** and it's a plural noun meaning 'more than two'. But **bara**, translated there as **created**, is a singular verb. Plural **Elohim** is used in this way--with singular verbs or adjectives--over 2000 times in the Old Testament. And in the New Testament our Triune God is seen jointly presiding at Jesus' baptism by John the Baptist ([Mat 3:16-17](#)). The point is that they does all things, and that in all things, They acts as **one God**. This is God's original presentation of Himself to us.

Now I'm not pretending to have solved the ages-old mystery of The Trinity here. I'm simply accepting it when God says,

...my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts [Isa 55:8-9](#).

His presentation of Himself must be connected to this. And I expect He must put things in terms I can **understand**, I mean at least eventually, but that these are things that are actually nowhere near that simple. I also **understand** at the same time that **the LORD** is not trying to distance Himself from us, because His title used here (**Yahweh**) is His more personable one, implying always His endeavors to maintain a relationship with His people. Indeed in this passage **the LORD** is all but pleading for His people to get to **know** Him better. Still, we must always acknowledge that there will be supernatural limits to this.

Jesus also gives us another angle of God's presentation of Himself by acknowledging His own limitations, though obviously on a whole other level from us. He admits,

...my Father is greater than I [John 14:28](#).

This brings us to one of the central themes of this **study**, and certainly to this section. It's that Jesus implies that He is part of some kind of 'hierarchy' of Three, known as The Holy Trinity. And this will help us **understand** its counterfeit. The imposters to the real Trinity are Satan in the place of The Father, the Antichrist in the place of Jesus, and the False Prophet in the place of The Spirit of God. Yeah, these pretenders will think that they are all that. But imitation is the highest form of flattery, and in this case it's more likely full-blown jealousy. After all, we should all **know** that Satan's stated goal is to be...

...like the most High [Isa 14:12-14](#).

We'll deal more specifically with the False Prophet in the next section. In this one we'll concentrate more on this would-be 'Father and Son'.

It will also help us at this point not to overlook some of the more unpleasant implications of the fact that God...

...created all things [Rev 4:11](#).

The Father, as Jesus calls Him, admits as much through the Prophet Isaiah, saying,

I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things [Isa 45:7](#).

So really God gets all the credit for the **evil** of The Great Tribulation, and there is no competition, double meaning intended. And we can **understand** that '**He**' (as commonly translated) creates and allows agents that play some big parts in disseminating **evil**, the worst being this phony threesome, also commonly known as 'the Unholy Trinity'. It is God who empowers them to do their **evil**, including in The Days of Vengeance, when they will instigate on

God's behalf some unimaginable **evil**. This God-empowered triple counterfeit will presume to usurp, nonsensically, the dominion of The Real One. But the whole World will believe them. And we **know** that this is also God's doing. Between John and Paul we **know** that Satan will be able to 'deceive' **the whole world** [Rev 12:9](#) because **God shall send them strong delusion, that they should believe a lie...** [2 Thes 2:11](#). And we should **understand** that God has good reason for not only being involved but also for taking responsibility for the **evil** that takes place in The Great Tribulation. When we remember that all along He has been hiding things from us for our own good, and Satan's frustration, we should **understand** that He not only deceives Satan, but he **promises** to deceive and punish anyone who will not use His Word His way, and all other types of evildoers, only the blood of Jesus withstanding. Those who misuse his Word He specifically **promises** that they will **fall backward, and be broken, and snared, and taken** [Isa 28:13](#). This is and will be God's doing whatever witting or unwitting agents He may employ in the process.

And it's my perspective that too many evangelicals really don't **understand** how wimpy Satan's contribution is compared to God's. Oh, they say they do. But what I mean is that there is a pervasive lack of perspective about the awesome power of God as opposed to Satan's. Humanity's contribution is also similarly erroneously elevated, especially when it comes to The Great Tribulation. This brings us to another central theme of this **study**—that though we must accept that there are limitations to our ability to see how awesome God really is, too many evangelicals seem to strive in the opposite direction. They try to make a man out of God. They seem to depend on human struggle and capability to account for the horrible events of The Great Tribulation. Human struggles play a minor role. But these games are not in God's league. I hope you will have a much bigger picture of Him before we're through. He is awesome. He is mind-blowing. And if this is not your picture of His involvement in The Great Tribulation, you don't **know** Him yet as well as you could. This is also the central theme of my next **study**, [The Ages of Creation](#). But an awesome introduction to this aspect of our God who is both The Destroyer of Mankind and The Protector of His People can be seen in this **study** too.

Revelation 12 and 13 give us the Apostle John's second-half summary accounts of Satan's deadly and self-destructive but ultimately futile endeavors. Chapter 13 also outlines this period's scope of the thrashing about of the Antichrist, and could very well be the source of the old saying, misery loves company. Chapters 13, 17 and 18 further stoke up the **vengeance** exposing The Ministry of the False Prophet. And it's there we'll see the details of probably the most glaring difference between the true and false trinities. When it comes to the Unholy Trinity, they clearly don't get their acts together, plural verbs matching plural pronouns, contraction, and variation on the cliché all intended. This will be made plain enough in this section and reinforced in later ones. And as usual we'll stay in touch with Jesus' mountain-top end-times outline to help us keep things in order, and check in with the Prophet Daniel, as Jesus suggests, to get additional help in sorting out all the details.

God's Word being so 'preceptually interconnected', it's unavoidable that we have covered many of the particulars of the events surrounding Satan's

midtribulation tumble from Heaven already in previous sections. Such is the stuff we are working with. Still, there's a significant number of precepts to add, misconceptions to subtract, divisions to define, and understandings to multiply together in order to derive further clarity in the total model.

But I don't want to mislead you. You had better not call Satan 'wimpy' unless, speaking for God, you can properly explain what you mean. And I mean James' brother Jude, Michael the Archangel and I are in perfect agreement on this point. Jude writes,

...Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee [Jude 1:9](#).

So ***the devil*** is not a subject or entity to be messed with, especially by the spiritually immature. You'd better be speaking for God when you speak about him. And you should consider whether you're ready for this or not. So before we mess with Satan or the Antichrist any further, here is a solemn warning to test your readiness...

Again and again, ever unavoidably, necessarily, and preferably we have covered some the following ground on Satan and the Antichrist already. If the repetition bothers you, check again if you're bothered by a ***teaching*** of the Apostle Paul where he identifies the...

...dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil [Heb 5:11-14](#).

Paul goes on to define these ***first principles*** in the next chapter. They are 'the basics' of Christianity—whether you agree they are or not. But he implores the mature and immature alike to leave them behind. The point is that they are by definition ***milk***, and anyone who knows little more than these ***first principles...is a babe***. The question is, are you sure at this point that Paul wouldn't call you lazy and ignorant when it comes to God's Word too? Someone oblivious to being in such a condition should not mess with Satan.

By-the-way, ***error*** doesn't count for anything. So if a clear ***understanding*** on how to handle the 'preceptually interconnected' Word of God is new to you, not to mention God's 'dark side', you are riddled with erroneous ideas about God's Word, and Paul has to be talking to you to some extent. 'Familiarity' with The Word of God may give you a head start over others who don't have that, and you may have stumbled onto lots of correct connections, but if 'precept interconnectivity' is not the main focus of your plan of growth in The Word of God, you're still a big cause of, or at least little overall help with, the struggles of the Church of Jesus Christ. Insulted? That

would be good. Many of us need to start right there—acknowledging our comfort level with our ignorance. But if you really don't **know** what I am talking about you should probably stop here and reread from the beginning a time or two. What? Does that sound like that would take the **patience** of Job? But that would be a good thing, right?

The thing is, that it's more likely that you're far from the place in your 'spiritual walk' where you can boast that you have Job's **patience** or **understanding**. But I'm talking about a starting point of **understanding** that could be new to you, or maybe that has finally just come into focus. What if someone who's had this focus for decades, saying that he was speaking for God, told you that the best thing to do in your situation would be to suffer what you may perceive to be too much useless repetition until, somewhere along the way, (it's just one book after all), you begin to see how it's **use** takes you to an **understanding** of God that's otherwise unreachable, and that this seemingly tedious process is actually accompanied by the **rest** and **refreshing** Isaiah is talking about. It's also the escape from spiritual infancy Paul is talking about. It's the **precept upon precept...line upon line...here a little, and there a little** scriptural **exercise** that leads to gained **knowledge, wisdom** and the ability to **discern both good and evil** so that you won't **fall backward, and be broken, and snared, and taken**.

And hey, if you're already fully on board with all of this, you shouldn't mind hearing it all again. But doesn't it come into better focus every time you do—whatever your resistance level? This is what a gifted **teacher** should somehow do for you. But if all of this just insults you, (I can't expect everyone to **hear** me), God may still have other means to help you get to this place of **understanding**. I mean He doesn't need me. But I also mean that He's a God that gives lots of chances to get to **know** Him better. Sure, I'm trying to scare you. I'm also trying to get you **Blessed**. Do you remember [Psalms 1](#)? Who really meditates in The Word of God **day and night**? I think I do, but one thing is sure. All you have to do to be **ungodly** is make a habit of refusing opportunities to **grow** in **the knowledge of God**, the blood of Jesus always withstanding.

And I'm saying that there is, including to some degree in you and me, a pervasive immaturity in the Church of Jesus Christ. This includes regular Bible readers and meeting goers because too little attention is given in any of this activity to precept interconnectivity. And if you attend regular meetings, one of the words you have probably heard, but surely experienced, is 'compartmentalization'. This is the opposite of precept interconnectivity. It's a kind of amnesia about most of the rest of The Word of God while you're looking at any particular verse. I see Satan using this technique quite effectively to divide us with **error**. And some of this division is created by misinterpreted **prophecy**. So this **study** is an attempt to unite the Church by exposing some of these **errors**. But exposing deeply entrenched **error** is a necessarily unpleasant business. And one of the major impediments to this hope and faith of mine is that **prophecy** itself seems to indicate that ignorance of The Word of God must increase for **prophecy** to be fulfilled. And from the time 'the daystar dawned in my heart' I have feared that this is true. But I proceed in the faith and hope that all these **revelations** cannot be just for me. And I am encouraged in that He has **prepared** me [2 Tim 2:21](#) and **thoroughly furnished** me ([2 Tim 3:17](#); [Heb 13:20](#)) to expose these

errors. So I keep the **faith** and **hope** to **continue** this **good fight of faith** ([1 Tim 6:12](#); [2 Tim 4:7](#)) that I might see a revival of this unity before the end of this **age**, because if it comes in the next one, it must be under much more humbling circumstances.

One of the most fundamental problems we are dealing with is that though most **teachers** already **know** about compartmentalization, they too often proceed as if 'ignorant of this devise' when meatier matters are on the table. And with this resulting pervasive immaturity comes an unhealthy dependency on poorly equipped teachers—the blind leading the blind you might say. And I say me too, because I've only been growing in percept interconnectivity for a couple decades now, and I don't see any **elders** with vision as clear as needed, who can sufficiently **equip** others to be able to **understand** how to **grow** independently before they start to slip away into complacency or worse, The Spirit of God always withstanding.

And I see plenty of **elders** offering dependency well enough, and this keeps many, thank God. But there's way too little help available for **babes** to reach an **approved** independence in The Word of God. And I see most continuing under a not-completely-trustworthy leadership and, at best, a coddled ignorance in their **perilous** struggles for eternal life ([2 Tim 3:1-7](#)). And I mean I see plenty of **teachers** who **teach** through The Bible, but everywhere I look the compartmentalization that leads to **error** is excruciating. And this is a sign of the general immaturity of the Church. Certainly we all need fellowship, but we also all eventually need to **understand** how the **continuing** proper **use** of The Word of God is essential for making our **senses exercised to discern both good and evil** [Heb 5:11-6:3](#). And this **study** is a call for such a reformation to anyone in the Church who can hear me. And yes, unavoidably, and in this **day** and **age**, I speak this to our **shame** [1 Cor 15:34](#).

But no matter what I think, you shouldn't take my word for what I **teach** without expecting to eventually make it your own and handle it for yourself. The reality is that Christians that depend on others for what they believe are in a dangerous spiritual condition. There's just too much **error** out there. Paul warns mature Christians to...

...Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee [1 Tim 4:16](#).

Listening? You must **study** and **work** if you are to be **sure** that you will **save thyself** and others that hear you according to Paul and Peter, not to mention James. And new **babes in Christ** don't have this 'skill'. But early on, God willing, you should at least be able to **hear** someone who—in this context—is able to help **save** you. And God will not leave you unanswered if you **ask**, **seek** and **knock** for Him, even if He has to answer you directly Himself. This is my **experience**.

No, I'm not so smart, except that I have personally experienced **the truth** that **the testimony of the LORD is sure, making wise the simple** [or ignorant] [Psalms 19:7](#). And except that I can **trust** that my **calling and election** are **sure** because I **do these things** [2 Pet 1:10](#). And what we—the **LORD** and I—are asking you to **do** is not so hard either, except for the required **patience and faith**. And God can really do this stuff Peter, Paul,

Isaiah and the psalmist are talking about. The fact is that any idiot starting with just a little **patience and faith** can be made **wise** by God. Of course most idiots aren't very **patient**. But it doesn't take much to start. And as you **continue** He **promises** it will **grow** and **grow**. Again, as Jesus puts it,

If ye continue [patiently] in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free [and sure] [John 8:31-32](#).

Having **continued** His way for decades now, well, like I said, any idiot can eventually qualify as having been made **wise** by God. I also share Paul's...

...desire that every one of you do shew the same diligence to the full assurance of hope unto the end [Heb 6:11](#).

And again Peter's, that you...

...give diligence to make your calling and election sure: for if ye do these things, ye shall never fall [2 Pet 1:10](#).

In this **study** we don't really fully address the scriptural **exercise** of spiritual stability or even more controversial topics. Here I'm mostly **teaching** how to handle The Word of God through the **study** of end times **prophecy**. But there's no other way to correctly identify the Antichrist Kingdom than by handling God's Word God's way. And I expect by its proper **use** we can identify this kingdom beyond the realm of speculation and, as all topics of **scripture**, as a growing **revelation** of God. Peter speaks of the legitimate end to this kind of **study**, besides the new **light** it brings, which we will finally see in the conclusion to this **study**. But have **patience** if you don't already **know**. Wait for it.

Remember the 'wild goose chase'? Certainly extrapolating too far with too little **scripture** can be more than just erroneous; it can be dangerous. And just one false precept along with no matter how many good ones can be just as dangerous. And it doesn't matter so much if it's simply a misunderstanding or a planned deception of the enemy. Whatever the case, in **the good fight of faith**, and in the following subsections, we'll need to 'wrestle' with all kinds of **error**. The Apostle Paul speaks of this danger repeatedly, warning, **a little leaven leaveneth the whole lump** ([Gal 5:9](#); [1 Cor 5:6](#)). And Jesus also uses this same image comparing 'a little yeast in the dough' to 'The Kingdom of Heaven', where His is a simile about the proliferation of The Kingdom of God. A little of The Spirit of God brings **the truth and life and godliness**, but a little **error** or deception can bring **death, destruction, damnation and perdition**.

The point is, that if you think you're invulnerable to being **cut off** [Rom 11:22](#) or **castaway** [1 Cor 9:27](#) or just 'left behind' where you will more than likely **fall** ([2 Pet 1:10](#); [3:17](#)) or **fall away** [Luke 8:11-15](#); [Heb 6:4-6](#) you could be in for a big surprise. And not a good one. And even the Apostle Paul didn't think himself invulnerable to this possibility. And remember Peter was talking to Christians when he said,

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom [you must] resist stedfast in the faith... [1 Pet 5:8-9](#).

And just what do you think happens to ‘believers’ who do not ***resist stedfast in the faith*** and are ‘devoured’? Read the passages—whole chapters even better—around ***cut off*** and ***castaway*** and notice how easy it must be to ***lose*** your salvation, and ***hear*** what you’re reading! Paul even speaks of his desire to ***cut off*** those who lead believers into gross error ([Gal 5:12](#)). But by now you should ***know*** that one good way to ***resist*** this ***roaring lion*** is with the ***knowledge, understanding*** and ***wisdom*** of God acquired through ***patience and faith*** His way. I mean, if you really want to ***make your calling and election sure*** and have ***the full assurance*** that you won’t ***fall away*** and ***burn*** in ***the lake of fire*** forever, this is what you have to ***learn*** to do.

By-the-way, in light of Romans 11, and when it comes to interpreting ***prophecy, teachers*** who believe anything like what is commonly called Replacement Theology—that the Church has taken the place of Israel in ***prophecy***—are ‘prophetically lost’ and ‘blind’ at least concerning the ***understanding of prophecy***. The ***daystar*** has not risen in those who believe in such ‘name it—claim it’ or ‘take-over-the-World-for-Jesus’ doctrines. And God surely won’t need anyone’s help to take over the World. But God will save many of these ‘blind-led-by-the-blind’ by the blood of Jesus. Though I’d say it’s a little more ‘iffy’ for those who ***teach*** such things. And several parts of this ***study*** standing alone offer sufficient ***proof*** of all this.

And in case you haven’t noticed, I’m not too concerned if you think I’m getting a little too preachy here. If it’s possible that this is the first time that you’ve ever considered really scrutinizing Satan and the Antichrist, and you’re thinking you’re to some degree offended, I’d rather you quit now. Please. I’ll be handing some fire, and you’ll be forced, if you come along, to handle it too. This is no trick of mine to get you to read further. Jesus says,

For unto whomsoever much is given, of him shall be much required.

But to get the fuller context, and closer to the point you need to see, we should also notice that just before speaking of these ‘requirements’, He explains the levels of ‘consequences’ saying,

But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes [Luke 12:48](#).

This means it would be better for some to remain ***ignorant*** than gain ***knowledge*** which will only result in their greater responsibility and therefore greater negative eternal consequences. And this is not so much about the saved, but the lost, because the blood of Jesus removes the necessity of any punishment for those who are redeemed by it. But that’s all it does. So what Jesus is getting at here is that you might as well be lazy and ignorant if you’re going to lose your soul anyway, because that way you’ll be less responsible and get a lighter punishment in The Lake of Fire. Of course this is not what I would call a good deal either way, just the lesser and greater of two evils.

But this is part of God's mercy. And this is part of why it takes **diligence**, **patience** and **faith** to get to **know the truth**. With **the truth** comes responsibility. Thank God for some this means **great reward**. And **reward** is beyond the blood of Jesus. It's part of the **things that accompany salvation** [Heb 6:9](#). And when Jesus has **come** again He will **give** [to] **every man according as his work shall be** [Rev 22:12](#). And He also plainly says,

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works [Mat 16:27](#).

And Paul outlines the whole deal for the Corinthians when he says,

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire [1 Cor 3:10-15](#).

So if all you **build upon** your **foundation** is **wood, hay, and stubble...it shall be revealed by fire**. And I mean it shall be **revealed** that you have **no reward**, but only that you yourself are **saved**. Sounds kind of embarrassing, huh? And do you think this will be uncommon among the ranks of the redeemed? Do a KJV concordance search of **reward** for yourself, and find all the verses you can that confirm and clarify all of this.

So it's undeniable, and cannot rightly be considered an option. Unless you now see the importance to **make every effort** and **give all diligence** to not only remain **exercised** but to **abound** and **grow in the knowledge of The Lord Jesus Christ** from now on, you will remain in a constant and ever-increasing spiritually **perilous** situation—forget the physical dangers—if you **continue** reading on from here.

And after all, what do you think Satan will be able to do to you if you can hardly tell **good** from **evil**, **right** from **wrong**, or **the truth** from **a lie** beyond the ability of a **babe** not yet **weaned from the milk, and drawn from the breasts**? If you **sin** and don't **know** you have and don't **repent** and are **lost**, the best comfort I have for you is the fact that you'll get a lighter punishment. The blood of Jesus, nonetheless, can **cleanse you from all unrighteousness** even in your ignorance. It is sufficient to keep you **saved; yet so as by fire**. But if you're not really 'building on your foundation', I highly recommend that you at least regularly visit one of King David's prayers. He prays,

Who can understand his errors? cleanse thou me from secret faults [Psalms 19:12](#).

So if you aren't serious about ***continuing***, you need to make sure you add this one to your prayers frequently. But even so, it will be a ***shame*** if David's prayer and the blood of Christ is all you are able to apply to keep yourself ***safe***. And still this is no guarantee. And it's no wonder Paul tells you to ***work out your own salvation with fear and trembling [Phil 2:12](#)***. Sure, he's trying to scare you too. This journey is appropriately seen as a terrifying adventure, unless perhaps you still have no more than an innocent child's perspective of ***scripture***. And Peter's, Paul's and Isaiah's warnings about these things are not idle threats. They are ***promises*** of doom as ***sure*** as the ***promises*** of growth to maturity, the ability to discern truth, and abounding ***rest*** and ***refreshing***. Peter calls the spiritually immature ***blind, and cannot see afar off [2 Pet 1:9](#)***, literally pleading with them that they ***give diligence*** in order to overcome their condition. Jesus' ***counsel*** to a 'milk-sucking', '***unskilful***', '***babe***' is to, figuratively,

....buy of me gold tried in the fire [see also [Psalms 12:6](#)]... [and] anoint thine eyes with eyesalve, that thou mayest see [Rev 3:18](#).

Of course, I'm only talking to you if this applies to you. And those that already ***know*** these things should not be offended, but cheering—maybe a few of you have gotten up and are dancing around your chairs right now. You certainly don't often—if ever—see this many 'admonishing' ***scriptures*** so close together.

And to those who acknowledge their spiritual immaturity, I say everything is fine now, and you are ***safe***. I mean if you ***understand*** that without ***diligence*** you will remain ***a babe*** and in spiritual ***danger*** which will bring '***sure***' consequence to both you and those around you, and you are now willing to ***continue*** as Jesus means it, you'll be just fine. You're safe as long as you keep growing. ***He promises it***. And none of this has to be scary anymore. It only need be if you have no intention to ***continue***. And all these consequences are part of God's necessary motivation to keep the ***godly***—who meditate in His Word—***godly***. It is thrice repeated in ***scripture*** that...

The fear of the LORD is the beginning of wisdom [Psa 111:10](#); [Pro 1:7](#); [9:10](#)

And in each of these verses God adds something to the effect that ***the knowledge of the holy*** [One] ***is understanding***. So God wants you to let this appropriate ***fear*** become motivation until ***perfect love casteth out fear [1 John 4:18](#)***. And don't be afraid to let ***fear*** be your motivation that gets and keeps you going His way.

And there are ways to gauge the progress. One way is as King Solomon puts it. He says,

For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow [Ecc 1:18](#).

Can this be motivation? Yes, because ignorance is bliss while it lasts, but it only gets you minimum punishment at best depending on whether David's prayer does the trick for you or not. But 'increased' **sorrow** must mean you see the **danger** all around you and are better able to avoid it and to help others to do the same. The good news implied here is that some will be saved that hear you. The bad news more directly stated here is that few apparently do. But in the end you will **rejoice** together with those that hear you. And when you give **diligence** to **grow**, God **promises** that you are **safe**. The **sorrow** then cannot be so much for yourself but for all those you see around you. But if you really want to hang back with the pack, God can still save you, but you shouldn't **continue** with this **study**. It's for those who have **vehement desire** [2 Cor 7:8-12](#) to mature in The Word of God. And God will only **surely...bless** and **keep** those who remain sincerely **diligent** to **know him** better and better, the **light affliction** of this physical life **which is but for a moment** notwithstanding ([2 Cor 4:17](#)).

Of course, there is also **the rest** for **the weary** from this relatively **light affliction** that is **promised** to 'continuers' so that you can have **faith** that you will not be drained or depleted. And what do you expect from what you're now doing otherwise? Isaiah makes plain the **delight** awaiting 'continuers', saying,

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness
[Isa 55:1-2](#).

Of course, he's not talking about food and drink, but about The Word of God, which is the best way to really get 'fat and happy'. And remember that Peter, besides his intent on constantly **...putting you in remembrance of these things**, and besides 'assuring' us that **...if ye do these things, ye shall never fall...**, also encourages us further, adding,

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Talk about your grand entrance. But expecting such **an entrance** if you don't **do these things** is an **error** and a **shame** waiting to happen, which in no way necessarily hinders your salvation by grace. Lots who hang back with the pack will nonetheless experience this **shame**. They will not get their **crown**, or at least the one they were hoping for, but instead, much like the thief on the cross, they will get in only by the grace of God and by the blood of Jesus having done little or nothing else to be rewarded for.

And you can believe Jesus' **promises** of **rest** and a **burden** that's **light** compared to being otherwise **heavy laden**, but only **if ye do these things**. So by all means, take a load off and put a crown on. And **do** that concordance search of **crown** in the KJV (at [BlueLetterBible.org](#) for example) to see several examples of how you can try one on for size. And when you

get time, **do** concordance searches of all the KJV **bold italics** reference we just covered. Use a modern translation too if it helps you. And start with just New Testament verses to make it easier where appropriate. This kind of **use** of **the word of God** will help you **grow** in your **understanding** of all these things.

Again, we're talking mostly about **prophecy** in this **study**. But these precepts apply to **all scripture** [2 Tim 3:14-17](#), and **all things** [1 Tim 4:8](#). These admonitions and encouragements have helped me identify the Antichrist and his kingdom, and it's the same process that you will be able to use to identify all kinds of **good** or **evil**, **truth** or **lies** and **right** or **wrong** with **scripture**. Sorry for the crash course, but we really are in **the time of the end**, and time is running out for you to get busy.

And by-the-way, I did say there were tests involved. Since you're still reading, you passed this test and can go on.

Satan in The Great Tribulation

CHART of the Symbolism of the 7 Empires of Satan and the Antichrist					
Symbolism of 7 Empires	Daniel 2	Daniel 7	Daniel 8	Revelation 13	Revelation 17
Egypt	none	none	none	1 st head of the beast	1 st head of the beast
Assyria	none	none	none	2 nd head	2 nd head
Babylon	gold head	lion	none	3 rd head – mouth like a lion	3 rd head
Medo-Persia	silver chest & arms	bear	2-horned ram	4 th head -- feet like a bear	4 th head
Greece	bronze belly & thighs	leopard	1 & 4-horned goat	5 th head – body like a leopard	5 th head
Rome	iron legs...	terrible beast with iron teeth...	V	6 th head	6 th head
Antichrist	with iron & clay feet & 10 toes	with 10 horns & 11 th little horn	great horn from 1 of 4 of the goat	7 th head with 10 horns	7 th head & resurrected 8 th

The above [CHART of the Symbolism of the 7 Empires of Satan and the Antichrist](#) is easily enough deciphered. God makes plain that one of the ways to identify Satan and the Antichrist in the future is to identify Satan's empires of the past. And John makes plain in his day that, during the Roman Empire, **five are fallen, and one is, and the other is not yet come**. So with Moses, Daniel, Paul and John's help we can really get a full **understanding** of the nature of this **beast**.

In Revelation 12, **Satan** is called **the dragon** or...

...the red dragon, having seven heads and ten horns, and seven crowns upon his heads... [Rev 12:3](#)

or...

...the great dragon [that] was cast out, that old serpent, called the Devil, [and Lucifer] and [among other infamous titles] Satan, which deceiveth the whole world [Rev 12:9](#).

These descriptions especially apply after he is barred from Heaven and is given literally free reign over the Earth during the second half of The Great Tribulation. But a lot of Christians believe that Satan was thrown out of Heaven a long time ago. This is a misconception we will **continue** to sort out. The **truth** is that he still regularly goes both up to Heaven and down to Earth, but may rarely if ever go to **hell**. I mean I don't **know** of any reliable

evidence that he's even ever gone down there yet.

His allegorical descriptions here are nearly identical to that of the Antichrist's in the next chapter, except instead of a **dragon**, the subordinate Antichrist is designated simply as a **beast**. But they both symbolize, at this future time, the literal seventh 'world-ruling' kingdom, the one John tells us **is not yet come**, commonly called the Antichrist Kingdom or Empire. And they also both emphasize, in the way they are symbolized, that this seventh kingdom originates from real 'cultural endowments' of the previous six. And as the Antichrist appears to be only directly involved with the formation of this last kingdom, we will save most of the comparisons and discussion of him and his kingdom, including his **crowns** and **horns**, for the following subsection about him. And I mean we will attempt as much as possible to work from this pinnacle of evil downward. But it will be necessary in this section to identify the Antichrist so we can distinguish him from and not confuse him with Satan.

Let's start with some of the more likely misconceptions relating to Satan in the middle of The Great Tribulation. And I say misconceptions because it's **error** to maintain a position you cannot **prove**—especially if an opposing position has more **scripture** to support it. One popular but unproven position is that Satan will possess the Antichrist in The Days of Vengeance. One reason for this position, besides Satan being recently confined to the Earth, is that John tells us that **the dragon gave him** [the Antichrist] **his power, and his seat, and great authority**. Possession could certainly accomplish this. Of course this could just as well imply that they will remain separate entities. Another reason for this position is that the Antichrist will die, right at the midpoint, obviously just before The Abomination of Desolation. And that he apparently will need reviving.

But not to worry, his resurrection from the dead is timely. It wins **him** the authority to go into The Temple in Jerusalem and identify himself as someone...

...Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God [2 Thes 2:4](#)

In other words,

...there was given unto him a mouth speaking great things and blasphemies...against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven [Rev 13:5-6](#).

And how can this character get away with all of this? Is it the **power** of Satan in him that does it? Yes, but does Satan remain a separate entity? Whoever he really is, he brings with him the clout that comes with being the leader for the last 3 ½ years of his own world-dominating kingdom, the build-up of which we will be see in the next subsection. But again, the real reason he is able to pull it off, the clincher, is **revealed** to us by John when he...

...saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast...and they worshipped the beast, saying, Who is like

unto the beast? who is able to make war with him? ...whose deadly wound was healed... [because he] ...had the wound by a sword, and did live [Rev 13:3,14](#).

So the reason that he can pull off The Abomination of Desolation is that he rises from the dead as if he's Jesus Christ. No wonder. But again, is it Satan that possesses him at this point?

Remembering the general rule that some erroneously count as hard and fast, that **...it is appointed unto men once to die, but after this the judgment [Heb 9:27](#)**, it is assumed by some that another spirit must reoccupy his body in order to revive him. Since Satan and his angels, some of whom are identified as **princes**, are in the business of possessing people, at least temporarily anyway, and since we'll see that Satan is newly available for the job—committed to the Earth if you will—it's believed by some that his availability and this 'once-to die' rule constrain him to occupy the Antichrist's body.

But we have already found a multitude of exceptions to the **'once to die'** rule, which simply leaves the fact that he's available and he's a liar so that it would be like him to pull off a false resurrection like this. All things considered, I find this to be a weak case. It makes more sense to me that he will want to keep his 'unholy trinity' in tact as long as he can because of his jealousy of God and his own pride. So I am more for the argument, and will make the case stronger as we go, that Satan will not replace the Antichrist, nor will any other 'replacement spirit'. Instead, I believe that the Antichrist's dead body will be revived with the same spirit of the Antichrist that leaves his body, the same one he's born with.

But there's also talk of this **prince of Persia [Dan 10:20](#)**. So I should say at this point that just as people see The Rapture of the Church virtually everywhere in **scripture** there is an apparent rapture of souls, no matter what clues exist to identify it as a different group and time, so some see exclusively Satan or the Antichrist anywhere they see the description or **allegory** of an evil entity at work, though there are obviously many other major purveyors of **evil** than these two, however subordinate.

This **prince of Persia** is one case in point. Some think he is or becomes the Antichrist because another **one of the chief princes...Michael the archangel ([Dan 10:13, 20](#); [Jude 1:9](#))** has a struggle with him. But in this struggle I see no more of a case for **the prince of Persia** 'becoming' the Antichrist than for the case that could be made for a number of other spiritual **princes of this world** taking his place including **the prince of Grecia**, or the princes of Egypt, Assyria, Babylon or Rome. And the reason is that Chief Prince Michael's conflict with the Prince of Persia happened when the Medo-Persian Empire ruled the World and when Daniel the Prophet walked the Earth. That struggle was the result of the fact that **the prince of Persia** was Satan's appointed subordinate spiritual ruler over that empire at that time—separate from the many human kings 'influenced' by such spiritual **princes** over these empires. And Satan has surely appointed one of these spiritual **princes** over each of his world-ruling empires so far.

Michael further indicates that the struggle with **the prince of Persia** ends as the Medo-Persian Empire falls, giving rise to not only the Greek Empire, but to a new struggle 'influenced' by **the prince of Grecia**, etc. ([Dan 10:20](#)). But there's more talk of this **prince of Persia** we'll get to

later. For now we should **understand** that there are other spiritual beings, who are **princes** beneath Satan, himself being the supreme **prince of the power of the air** [Eph 2:2](#), who all have, among other duties, ruled under Satan as the 'real heads' of each of the so-called 'world-ruling' kingdoms. And of course, there are spiritual **princes** who serve under God as well, such as **Michael** and **Gabriel**. But whether serving under God or Satan, a spiritual **prince**—sometimes called an **archangel**—and their subordinate **angels** operate for the most part from the spiritual realm. But there are obviously also human kings or princes such as the Antichrist, **the prince that shall come** [Dan 9:26](#), obviously operating, at least predominantly, from the physical realm.

Naturally it's important not to confuse these human and spiritual beings as some do, because it's the spiritual ones that we really have to contend with. This, as Paul famously teaches, should not be news. He says,

...we [in the physical realm] **wrestle not against flesh and blood** [or with ourselves], **but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places** [including the spiritual **princes** in the spiritual realm] [Eph 6:12](#).

So this is the general rule that more likely applies when trying to decide what spirit revives the dead body of the Antichrist. Spiritual **princes** include **Satan, the angel** [or **king**] **of the bottomless pit, the prince of Persia, the prince of Grecia**, etc. Again, these generally do their work from the spiritual realm which we don't see. However I do expect many more exceptions to this rule in The Great Tribulation and especially in The Days of Vengeance than are happening in this age.

Some spiritual entities are fully able to manifest themselves in pretty much any form they like in the physical world, and will surely do so without restriction in The Days of Vengeance. These masquerades are likely to include, for example, 'superior alien beings' from other planets complete with spaceships and apparently superior 'technology'. And these 'super-evolved spiritually ascended masters', who claim that through millions of years of 'evolution' and/or 'reincarnation' are worthy to be our 'spirit guides', will convince many to believe they are here to help us out. And they may offer to protect us from other spiritual beings playing the role instead of 'bad guys' but nonetheless 'spiritually ascended' and/or 'technologically advanced'. And these false stereotypes did not arise by accident. They are part of a plan to 'deceive the whole World'. And they are becoming more and more popular.

And if these angels can do all this, why would Satan or any angel possess a limited human form—except temporarily when advantageous—when they can appear any way they like otherwise? To answer this it would help to **understand** the confused difference between the relatively limited abilities of **demons**—such as the kind Jesus **cast out**—and the comparatively unlimited power of **angels**. And this begs a demonology **study** far and beyond the reach of this one. I do hope to offer additional **understanding** on this subject beyond what we will see in this **study** in [The Ages of Creation study](#). Still, this **study** will give a good look at this spiritual war we're all involved in that ends at Armageddon. But for now I can only restate our question based on realities that remain to be **proven**. Again and more

specifically, if Satan or any other **angel** can manifest in any form they like without the need of a human body, and if they can also go in and out of 'receptive' people for the purpose of controlling them whenever they desire, then why would they permanently confine themselves in a human body for no good reason. I don't see one. It would be better for them to reside wherever they want since they would still be fully able to manipulate a human spirit from inside or out. And it would allow them to leave when they have something better to do someplace else. And the human could 'mind the store' for them when they're not around. This would seem to be the obvious preference, and this is the reason that it's more likely that a human spirit occupies the body of the Antichrist, both before and after his resurrection, regardless of the number of visitors that could take up temporary residence anytime along the way. And the Antichrist would not likely resist occasional cameo possessions within his body from time to time by any number of spiritual princes, including Satan, if circumstances warranted.

Now the spirit of the Antichrist must originally come from inside the Earth, from the same place the rest of us come from, as King David explains, saying,

I was made in secret, and curiously wrought in the lowest parts of the earth [before being] ***covered*** [or "knit"]...***in my mother's womb*** [Psalms 139:13-15](#).

So when the Antichrist is born, just like you and me, he will come from **the lowest parts of the earth**, and this probably has already happened. But as for the Antichrist's second stay in the Earth, I think that when he is 'revived' from the dead, his spirit will likely return from a three day trip to **the bottomless pit**, also in **the lower parts of the earth**, where he will wait while dead until he is 'resurrected' by Satan. And we will dig deeper into these underground topics in the section after next.

So again, the general rule that I think really applies here is that there are corresponding hierarchies where the spiritual ones manipulate and run the physical ones. And I expect that the Unholy Trinity will remain intact through the death and resurrection of the Antichrist and continue lording over all. But can this general rule of the domination of the spiritual realm over the physical one be broken? It is every time a Christian prays. Surely, **the effectual fervent prayer of a righteous man availeth much** [James 5:16](#). And this would be both in the physical but especially in the spiritual realm, and contrary to the intentions of Satan and his **princes**. But I generally see the three persons of the Unholy Trinity remaining individually distinct, and mostly unhindered in causing a hell of a lot of trouble, except by The Holy Trinity and Their **princes**.

But still there remains the question of what the human spirit of the Antichrist would be doing in the same holding tank that **the angel of the bottomless pit** is in. And I presume that this angel and his creatures must go back there after finishing their rampage in The 5th Trumpet Judgment because I don't I expect them to be able to behave themselves otherwise. This observation seems to push the argument back the other way somewhat, but not convincingly by any means, and we will debate it further in the next subsection. By-the-way, The 6th Trumpet doesn't end until after the Antichrist is already resurrected, so it appears that his spirit, if human, won't have to

share The Bottomless Pit with the 200 million 'lion-headed' **horsemen** of that judgment. They should still be on the Earth while he's in the pit.

And pushing back the other way, I don't see that any of the human **kings** of any of the past 'world monarchies' as permanently possessed—just controlled and manipulated by their spiritual counterparts, though obviously also dealt with by God and his **princes** too. And I do not consider Nebuchadnezzar of Babylon to be an exception in [Daniel 4](#). So I also expect that the human leader of the seventh and final 'world-ruling' empire, the Antichrist, should in this respect be no different.

Another observation is a general impression I get from descriptions of the Antichrist and Satan throughout **scripture**. It's that everywhere I see them, and as far as I can tell, they maintain their own distinct identities, even as Jesus and the Father do. So I expect that Satan—by pride—will position himself to **be like the most High** and above everyone else, including the Antichrist, as much and as long as possible. And there is a reference from Paul that stands out for me. He speaks of the post-resurrection Antichrist...

...whose coming is after the working of Satan with all power and signs and lying wonders [2 Thes 2:9](#).

This indicates to me their continued distinctiveness, that Satan does supply the **power**, but that the Antichrist uses it, however coerced, to do the work. And the both pre- and post-resurrection events described in Revelation 12 and 13 seem to show this 'father and son' as distinct individuals too. Though obviously working together, this **dragon** and **beast** are seen in these two chapters to have distinct agendas and activities requiring them to be in different places at the same time both before and after the resurrection. There is more to say on this subject that pertains more to the Antichrist we will save for the next subsection, but every time these two are considered throughout the rest of this section, you should notice they always appear to be acting separately, both before and after the 'resurrection'.

My conclusion, however, is that the only thing that's wrong to say on a legitimately debatable subject is not so much what you reasonably suppose, but what you **preach** beyond your ability to reasonably substantiate. Again, **truth** is best established in the totality of The Bible. And it should be tried and tested over time to make sure it stands up. That reviewed, what would Satan otherwise be doing confined on Earth during The Days of Vengeance? I expect he will insulate himself to a comfortable extent from the surrounding physical torments by whatever conditions he may fashion in his spiritual reality. I see him, after he is cast out of Heaven, as the prime power broker of The Days of Vengeance, whose best perspective and opportunities are managed from his own spiritual sphere of influence, and whose primary occupation is to produce, account for and cash in on all the worship he can generate for himself, and rally this market to the extent that he makes the biggest 'killing' of all time. And we are talking some bull market here. He gives the Antichrist **his power, and his seat, and great authority**, and everyone knows that **his deadly wound was healed** because **the dragon...gave power unto the beast**. The implication here is that...

...all that dwell upon the earth [both] worshipped the dragon which gave power unto the beast: and they worshipped the beast [Rev 13:2-4](#).

Are the people ***that dwell upon the earth*** thinking here that these two become one and the same? I don't think so. I think they'll believe it's Satan's ***power*** that's behind the Antichrist and that Satan enables him to accomplish all the natural and miraculous exploits that he will apparently perform. Of course, Satan also ***deceiveth the whole world*** to believe that his goal is not to see them all eventually ***destroyed***.

And it's Satan who gives the Antichrist ***power...to continue forty and two months*** [Rev 13:5](#). And he gives him ***a mouth speaking great things and blasphemies*** [Rev 13:6](#). And he gives him ***power to make war with the saints, and to overcome them*** plus ***power*** over the whole World—***over all kindreds, and tongues, and nations*** [Rev 13:7](#). Satan also passes ***power*** down to the False Prophet described as ***another beast*** who...

...exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed [Rev 13:11-12](#).

And does anyone think that Satan possesses the False Prophet too? No, and this should be one of those 'decompartmentalizing moments' for those who thought they were sure that Satan takes up permanent residence in the body of the Antichrist. However I'm sure Satan will at least have some of his spiritual subordinates watch-dogging the human Antichrist—both before or after his 'resurrection'—as well as the human False Prophet too.

So ***power*** is Satan's ultimate venture investment capital for his ultimate return on investment, ***worship***, and so much so that ***all the world...worshipped the dragon which gave power unto the beast: and worshipped the beast...*** And ***all the world*** will be even more 'encouraged' to ***worship*** Satan and the Antichrist because of the ***power*** Satan gives to the ***second beast***, the False Prophet, because ***he*** will be able to...

...cause that as many as would not worship the image of the beast should be killed [Rev 13:3-4,15](#)

But we'll wait to take this sabbatical in the next section.

The bottom line is that these are no rash investments on Satan's part, but all designed to ***prosper*** his spiritual portfolio as we will ***continue*** to see. And I can only think that if God keeps ***the prayers of the saints*** in "golden bowls" and uses them literally as offerings poured out ***upon the golden altar which was before the throne*** ([Rev 5:8](#); [8:3-4](#)), then Satan can probably also derive some spiritually powerful use of his ***worship*** that translates somehow into the physical World, and enough of it that he will deceive even himself to believe that he can ***gain the whole world***. But this hope of Satan's must all come tumbling down after a ***war in heaven*** that he loses, so that when he arrives on Earth he will certainly be in a fighting mood, and will be all about gaining reinforcements, and all the most effective weapons that he can get his hands on, to make his last stand. And I expect

that his 'primary weapon' will be **worship**.

And when Satan is **cast out** of Heaven he will be free like never before to fight 'fang and claw' for the **worship** he will get in The Days of Vengeance. Surely he will deploy his forces with a supernatural strategy beyond human comprehension. And he will be strictly business. There will be a bona fide worldwide run on the market, that is, for those unwittingly in the market for 'lake front property' in hell. Isaiah puts it this way.

Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it [Isa 5:14](#).

And a warning from Jesus is appropriate for this hell-bent **multitude**. He warns,

For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? [Mat 16:26](#); [Mark 8:36-37](#), [Luke 9:25](#)

But Satan will knowingly pay this price to **gain the whole world**, and will deceive **all the world** into following him. To those who follow him Jesus says,

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it [John 8:44](#).

And speaking of the 'father of all liars' brings to mind his first and biggest 'father of all lies'. This is the infamous lie he told Eve that **ye shall be as gods** [Gen 3:5](#). This is his principle lie which he still continues to employ extremely persuasively. And he will convince **all the world** to suffer what must be otherwise unthinkable for the hope that they will ultimately become **as gods** on the other side of it all. And it's not necessary that he's lying about resurrecting the Antichrist, because he fathers plenty of other doozies.

For example, one way or another—and obviously allowed by God—he will enable this **beast that ascends out of the bottomless pit** to kill the Two Witnesses. In the process he will obviously misrepresent them, as well as the 144,000 Jews, as heretical and evil, using them as notorious focal points for the rising widespread anti-Semitism that will be even more eagerly supported by those who already hate the Jews in the first place. He will also repeatedly take undeserved credit for 'getting rid of' Christians and Jews throughout The Great Tribulation including at the raptures of the Church, and of the 144,000 Jews, and even, I suspect, for getting rid of the large number of not yet disposed of dead bodies which disappear in the raptures of the Tribulation Gentiles and Tribulation Jews. Certainly **all the world** will be deceived to believe that those disappearing or being executed are the ones that are too 'fundamental' or 'unevolved' (read Protestant or Jewish) to be 'ready' for what will be mistaken as a pilgrimage of ascent to godhood. Because of these and other lies, survivors, as long as they survive, will jump through any hoop, as trained dogs, believing that those who die, but especially that those who

disappear, are being purged, not redeemed, and for 'the good of all'.

Accidental or otherwise, deaths of non-Protestant or non-Jewish people (including the ones whose bodies don't disappear) will be thought to be souls that need another turn or two around the 'karmic wheel' where they will be born again to try again, or thought to be serving time for their sins in purgatory, or some other such ultimately 'redeeming' process based on one false religion or another, which includes the theory of evolution. But whether dead or alive, those raptured will necessarily be thought of differently, though theories about them will undoubtedly come from a variety of sources too.

Those more 'scientifically-minded' will likely view those who disappear as those who 'couldn't make the cut' in the next evolutionary step of "punctuated equilibrium", where "punctuated" means a quick evolutionary change—in this case evidenced by the disappearance of the 'unevolved' and the gloating of the 'survivors'—followed by "equilibrium" or the new higher evolved level of stability of the species—in this case, a presumed step toward godhood. And don't laugh, this is 'real evolutionary science' thought-up, well, really stolen and popularized by a 'well-respected' Harvard professor who is now likely **tormented in...hell**—unless he was converted on his death bed. I'll talk more about him and his usurped theory in [The Ages of Creation study](#). The point for now is that those left behind on the Earth with this perspective will flatter themselves to believe they have experienced a sudden 'step up' in evolution, and that they have experienced a spontaneous change of species from man to god, while those who disappear will be believed to have not been sufficiently 'fit to survive'.

And just as it's said that the reason dinosaurs 'disappear' in the fossil record is because they could not adapt to survive, so will it be said of those who disappear in The Great Tribulation. Another more recent and related **so called** scientific theory also likely to be used to 'explain' this phenomenon would be "rapid evolutionary diversification", where it's now 'admitted'—at least in some high school text books—that there was a sudden explosive diversification of 'higher-evolved life' in the lowest level of the "geological column". The 'creation science' magazine, **Impact**, offers an explanation of this new theory, reporting,

This sudden appearance in the geological record of most of the major animal groups is exactly contrary to what Darwin predicts [namely, 'the tree of life']. **Impact**, August 2005, p.5

And this "Cambrian Explosion" of fossils in the lowest level of the "fossil record" will surely be offered as evidence of a precursor to man's leap to godhood. And stop laughing; this is serious **science**, however **falsely so called** [1 Tim 6:20](#).

And by-the-way, some 'creation scientist' argue that '**science**' in this **scripture** really means 'philosophy' and that it doesn't therefore apply to science. Excuse me, but in the case of 'evolutionary science', what's the significant difference between calling it a 'false science' and a 'false philosophy'? And for a lot more along these lines see [The Ages of Creation study](#).

Then there are those inclined to think more 'outside the box', who will prefer to believe that 'higher life forms' are running the show. They will be deceived to think that the angels who take the form of (read masquerade as)

'superior aliens' and land in 'real spaceships' are really 'super-evolved, extraterrestrial life-forms'. And these angels have been practicing this kind of masquerade for some time now. But in The Great Tribulation I'm expecting that such 'extraterrestrial activity' will pick up quite a bit. And many such likeminded, who are rooting for the creation of a 'united federation of planets', especially the millions of sci-fi junkies who listen to the likes of Art Bell, George Noory and Whitley Strieber, etc., will naturally think that raptures are mass abductions by 'superior alien beings' to keep 'inferior life forms' from ruining the World for the rest. But others will expect a 'war of the worlds' and fear such things as the harvesting of DNA by aliens to bolster and repair their failing gene pool. Yeah, these are more prime topics for [The Ages of Creation study](#) too. And, by-the-way, I've been tuning in to the Coast to Coast AM radio broadcasts since 1991. It's one of the ways I **watch** the end coming.

And still there's the largest group, the more 'religious-minded', who will simply give all the credit to Satan through the Antichrist. They'll think the 'disappeared' have been removed to some oblivion or another, and also that this 'father and son' can resist or pacify any alien force, and that they are even ascended above natural law. And I imagine that Satan must ultimately provide some kind of unifying explanation that will somehow consolidate his power and authority. But whatever one's perspective, it will surely be thought by all those deceived by Satan that those who disappear do so for the good of the World. And survivors will 'soldier on' encouraged by Satan's lies that those who persevere will ultimately become **as gods**. And by this means Satan will succeed in condemning to **eternal damnation**, generally speaking, **all the world**.

And remember that Paul confirms that the World's fate involves cooperation with Satan and the Antichrist. Specifically, he says this cooperation is with the Antichrist...

...whose coming [including his resurrection] is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved [2 Thes 2:9-10](#).

More plainly, the people of the World share the blame that they **perish** because of their own **deceivableness of unrighteousness in them...** [and] **because they received not the love of the truth, that they might be saved**. It's a cooperation of guilt where apparently **the god of this world hath blinded the minds of them which believe not [2 Cor 4:4](#)** because they allow him to. And I guess it shouldn't be too hard to **understand** that 'unrighteous people' who are 'not really interested in the truth' are easily enough deceived by Satan, especially since God supports it all by sending **strong delusion [2 Thes 2:11](#)**.

But I'm also guessing that there should be some new Christians on Earth at this time. And there should be even more 'resaved, former backsliders'—the ones that are left behind and immediately get what's going on. And surely any that **find** and **keep** an unshakable faith will not be part of **them that perish**, and they will be immune to this delusion and deception. And this is that '**great gulf**' between the **deceived** and any particular **new babe**

in Christ.

So we have considered to some extent the ***power of the working of Satan***. He raises the Antichrist from the dead and he empowers the Antichrist and the False Prophet to do their ***working***. And we have seen some of his lies, and how he will spin ***the truth*** to take credit and exalt himself simply by misrepresentation and by taking credit for God's power on display. But Satan must exhibit his own ***signs and lying wonders*** beyond resurrecting the Antichrist. And Satan's ***signs*** are certainly different than God's that Jesus outlines on the Mount of Olives. At the end of Jesus' list of God's judgments in The Beginning of Sorrows, He speaks of ***great signs...from heaven*** [Luke 21:11](#). And we will attempt to explain these further in [SECTION 9](#). But I will not attempt to peer through the 'dark glass' into the spiritual World to attempt to discern Satan's activities in that realm any further here. What we can examine more clearly though are the ***signs*** he administers through the Antichrist and the False Prophet.

So what are ***signs and lying wonders***? Plainly enough, they are real miracles—no slight-of-hand would do—performed with the ***power*** of Satan by the Antichrist and the False Prophet, or by any of their ministers, that lead those who witness them or hear of them to believe lies. As such, and as far as I can tell, it might be difficult to distinguish ***signs*** from ***lying wonders***. Their definitions in many cases may be interchangeable. For example, the resurrection of the Antichrist would seem to qualify for either even without a 'change of entities' in the process, because either way it could mislead Jews and new Christians to believe that the Antichrist is the 'real Messiah'. But being dead and then resurrected 'on the third day' is certainly one of the more classic ***signs***. So says even Jesus. The killing of the Two Witnesses also seems to qualify for either because it will take supernatural power to accomplish it, and be sold to the World as a miraculous emancipation from a scourge of evil, but also as a sign that the World is as a result 'blessed' with the 'right' leader for the job, and also the 'right' ***god of this world***.

From observations like these we could conclude that the difference is that ***signs*** help establish a new lie, while ***lying wonders*** simply help to perpetuate existing ones, so that all new ***signs*** by the ***power*** of Satan are also ***lying wonders***, but not all ***lying wonders*** are necessarily new ***signs***. But it's not safe to limit these terms to just this definition. Because I expect that just when you think you have Satan's ***devices*** figured out is when he will be able to deceive you by other unexpected uses of them. And I expect that there is no limit to his ability to deceive us. And more than anything else, I expect nothing from Satan but foul play in this regard, and to be continually shocked and appalled at how far and unfairly he is willing to cheat trying to win this game. Talk about being a bad sport, Satan's use of ***all power and signs and lying wonders*** will become the new standard of really fighting dirty. And only some of the ***few*** will get it.

And what I mean by "some of the ***few***" is that according to Jesus only a ***few*** will find salvation altogether. So at the middle of The Great Tribulation when Satan has empowered the Antichrist and False Prophet, and they're performing all kinds of ***signs and lying wonders***, and when those taken in The Rapture of the Church are already gone, and when a lot of the 'resaved, former backsliders' are already gone in The Rapture of the Tribulation Gentiles, only a faction of the ***few*** will be left to redeem.

I also mean that these ***signs and lying wonders*** are miracles—true

supernatural events that people will naturally believe point to 'the truth'. Therein lies the treachery of the **power** of Satan. He can make any fantasy materialize as real to the touch. So who has a chance against an enemy like this? And who could resist such **power**? That would be the One who stood at the door of your heart knocking until you finally let Him in, thank God. Anyway, I don't expect we'll even scratch the surface of revealing all the **power and signs and lying wonders** used in this ambush of humanity known The Great Tribulation where only some of the **few** can be saved, and God will otherwise **make a man more precious than fine gold**.

But to give you an idea anyway, I have been reading **DISCOVER**, a science digest, cover to cover for the last few years. It's one of the ways I **watch** the end coming. In October 2008 they build their issue around the theme, "REINVENTING THE WORLD", subtitled, "A Better Future Is Waiting. We Just Have To Make It Happen". The collection of articles is mostly about our energy future, but along the way they report on cutting edge science going on right now that should shortly lead to **Star Trek** style 'replicator' devices and other technologies that can 'manufacture matter' in many forms on demand, both inorganic and organic, including applications for 'teleportation'. My point is that if humans are that close to being able to do what angels can do, then imagine how incredible—but believable—the manifested **power** of Satan will be. And by-the-way, the military applications are potentially horrifying. So is just about every other possible application. But like the Tower of Babel, this implies that it can't be that much longer before God will have to intercede before things get out of control. Though I think He will wait till things get a lot more out of control than they are now. And that from this perspective we can see that there's still some time left.

Of course, **signs and lying wonders** have always been the basis for the existence and propagation of many false religions. And they have always been connected to their origins or major transformations throughout the **ages**. The only difference in The Great Tribulation, and especially in The Days of Vengeance, is that the **rulers of the darkness of this world...** [and the] **spiritual wickedness in high places** [Eph 6:12](#)—all led by Satan—will be allowed by God to step things up like never before. In this present age we see occasional key 'disciples' being supernaturally misled to advance one particular false religious or another with the opportunity for slow, steady enlistment over much more available time. Such false religions also grow with the occasional help from real healings that hoodwink followers here, or a life threatening curse that bamboozles conformity there, or possessions with or without the subsequent exorcisms here and there, and other sparsely scattered miracles that deceive. But in The Days of Vengeance I expect these kinds of **lying wonders** will become much more powerful, widespread and common in order to most effectively deceive **all the world** rather quickly. And you should now be noticing many ways that the World is already being prepared to accept such **signs and lying wonders**.

But besides other reasons we will get to in due course, I think we need another generation or two to pass before The Rapture will be ready to take place. A big reason is that too many people now alive would think, 'OMG, I missed The Rapture!'. And I'm guessing that this still too popular awareness needs to diminish another generation or so. And Satan must still need more time to prepare the false religious system that he'll need to use in The Great Tribulation. And **scripture** will identify this institution for us as we go. But

we should expect from the start that there will be much less 'competition' among false religions in The Great Tribulation, but especially in The Days of Vengeance, because then Satan and the Antichrist **worship** will reign supreme, whichever system winds up getting the job of supporting him through his False Prophet.

And Chapter 11 of The Book of Daniel, which we will break down in the next subsection, and Revelation 17 and 18, which we'll handle some in this section but more in the next, make clear that Satan still has some division in his ranks to deal with, and that this will be the case throughout The Days of Vengeance. And God's omnipotent and miraculous power must show a major resurgence. Because without The Spirit in play, it will be the 'world-renowned, awesome, earthshaking, destructive and supremely-respect-building' spectacles of God that will help bring this fraction of the **few** to **the saving knowledge of The Lord Jesus Christ** in The Great Tribulation. And as we go, we'll improve our perspective of these incredible displays of God's **power**. But surely all God's displays of **power**, not to mention some of Satan's, will be used to deceive the World and convinced them that these spectacular displays are the work of 'the forces of evil', unless Satan and the Antichrist can spin them to take credit for them themselves.

But let's not forget to give credit where credit is due. Satan will only be able to accomplish all that he accomplishes because God creates, empowers, and lets him, but also because God makes him and **all the world** do what they do. God is the cause that **...the great dragon was cast out, that old serpent, called the Devil, and Satan...** [that really by God's empowering] **deceiveth the whole world...** [and not without the help of Satan's] **angels** [who] **were cast out with him** [Rev 12:9](#). So without question it's God who forces Satan and his angels to be contained on the Earth, and instigates the following...

...Woe to the inhabitants of the earth and of the sea! for the devil is [forcibly] come down unto you, having great wrath, because he knoweth that he hath but a short time [given to him by God] [Rev 12:12](#).

And remember that more startling than this, God will send something that will be the cause of many to be lost. The problem is that **the inhabitants of the earth**, as Paul explains, will not receive...

...the love of the truth, that they might be saved [and]...for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness [2 Thes 2:10-12](#).

So God sends both **Satan** and **strong delusion** so that **the inhabitants of the earth** will want to **believe** his lies. And I'm expecting there will be some whoppers beyond what can possibly be fully predetermined by any **study**. Still, some of these fish stories, such as 'punctuated equilibrium evolution' or 'superior alien mass abduction', we'll be able to reel in and land in [The Ages of Creation study](#).

By-the-way, I said there are 9 recorded raptures for The Great Tribulation. But you could just as easily say there are 10. And if you count the **harvest**

at the end of The Millennium, 11. And since this postmillennial rapture is really a split harvest, you could also say there are 12. But this 10th one—actually occurring probably 4th—lacks one qualification that the others have. It doesn't involve a group; it's just for one person, the Antichrist. This rapture—or resurrection which I also consider a rapture—also leads to no possibility of redemption, but so do other raptures in these 12, including one that is technically neither for redemption or damnation in and of itself. So when I speak of only 9 raptures I mean that there are 9 recorded group raptures in and around The Great Tribulation, 10 if you count the solo, and 12 if you add and itemize the postmillennial rapture. And these are just the raptures of record. Like **Phillip Acts 8:39**, I guess there could be others that aren't prerecorded.

In the next subsection you can count on **learning** things about the Antichrist and his kingdom you've never heard before. This is because, among other reasons, that a certain **prophecy** that was **closed up and sealed till the time of the end** is no longer. And I mean that it's my **understanding** that only part of the **prophecy** in Daniel 10-12 has been 'open' until now. And this should mean that **the time of the end** could not have fully come until now. Indeed we will confirm that the whole **prophecy**, all of Daniel 10-12, must be fully opened before **the time of the end** can be considered fully here. And I **know** God finished opening it for me on May 6, 2007. So prepare to see that we can now **prove** that **the time of the end** has now finally and just fully come, so help me God, and so God has helped me.

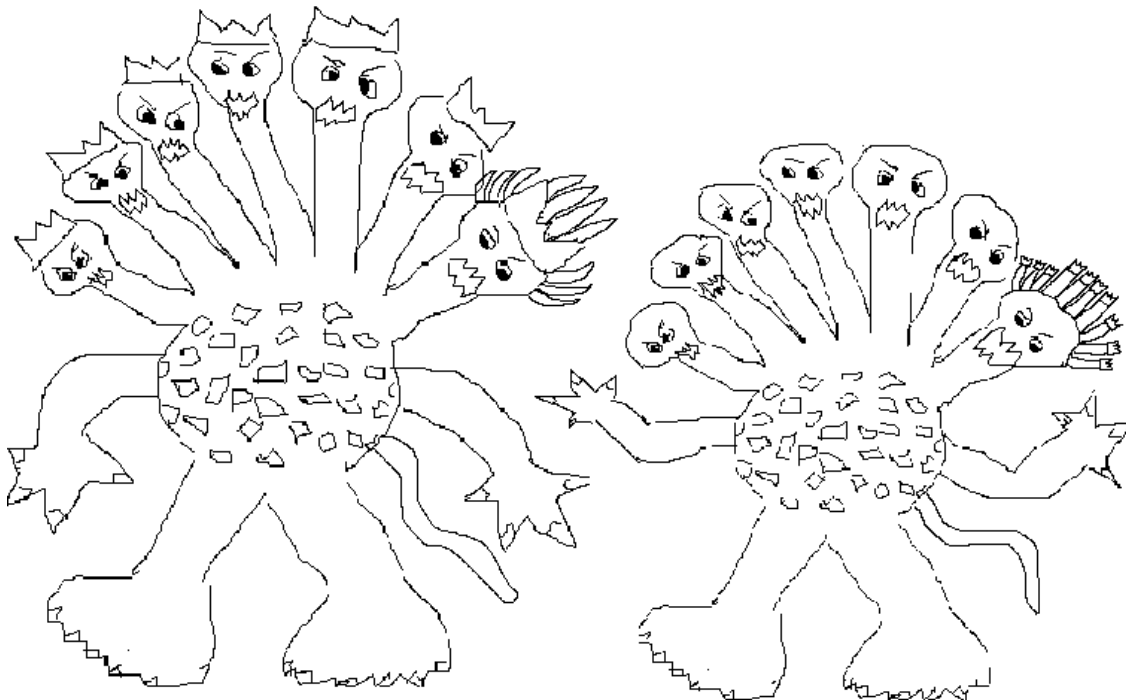
The Antichrist in The Great Tribulation

CHART of 45 Attributes of The Antichrist and His Kingdom

Attributes of the Antichrist	2 Th 2:	Dan 2:	Dan 7:	Dan 8:	Dan 11:	Dan 12:	Rev 13:	Rev 17:	other
Brings Apostasy	3								
From Alexander's Empire				9					
An Assyrian from Nineveh									Is 14:25 ; Mic 5:5-8 ; Nah 1:11
Revealed by a 7 year covenant	6-8				21-3				Dan 9:27
Peacemaker				25	21-4				Dan 9:27
Flatterer					21				
Overthrows Three Kings			8, 20		22				Dan 7:24
Ruthless		41-3	7, 19	23-5	21	10-11		3-7	Dan 7:23
Rules 10 Kingdoms or Horns		41-3	7, 20				1	3	Dan 7:24 ; Rev 17:12-13
Over Disunified Confederation		41-3							
Lives Richly in His Empire					24				
Death Camps & Oppression					24				Luke 21:22-24
Starts Egyptian Civil War					25				
Conspirator				25	21-8				
Deceiver	9-10			12, 25	21-8				
Negotiator				25	21-8				
Strong & Charismatic			20	23	23,28				Dan 7:8-9
Not Attracted to Woman					37				
Backs Down from U.S.					29-30				
Hates Jews, Protestants & Muslims			21, 25		24-32		7		
Divides Israel				11-12	31-2			14	
Expands Toward Israel				9					
Conquers Islamic World					40-3				
Goes to Israel at Midtribulation					41				
Likely Killed by 2 Witnesses								8, 11	Rev 11:3-5
Resurrected from the Dead							3, 12	8, 11	Rev 13:14
Comes from Bottomless Pit								8	Rev 11:7
Empowered by Satan	9			10,24			3-7	8, 11	
Kills 2 Witnesses									Rev 11:7
Adored by the World							3-4, 8	8	Rev 11:10
Abomination of Desolation	4		8, 25	11, 25	31,36	11	5-6		Dan 9:27
Boastful, Blasphemous god	4		8, 11	11, 25	36-7	11	1, 5-6	3	Dan 7:20, 25
Destroys Jerusalem Temple				11					Dan 9:26
Pope Shares His Rule & Power							11-18		Rev 17 ; Rev 18
Can't Touch Jordan / Petra					41				

Protestant & Jewish Genocide			21, 25		33-5	1, 7	7	14	Dan 9:26, 12:10-11
Overthrows Many Nations					40-4	1, 7	7		Dan 12::10-11
Attributes of the Antichrist (cont.)	2 Th 2:	Dan 2:	Dan 7:	Dan 8:	Dan 11:	Dan 12:	Rev 13:	Rev 17:	other
Sets Up Palace in Jerusalem					45				
Prosper				12, 24	24,28				Dan 11:36,43
His Supporters Prosper					36-9			12-13	Rev 17:16-17
World Economic Controller					36-9		4-5		Rev 13:16-17
World Religious Controller					36-9		4, 8		Rev 13:14
Becomes Unorthodox			23-25	23	24			16-17	Dan 11:36-9
Subjugates Catholic Church					36-9			15-18	(Rev 17; Rev 18)
Defeated at Armageddon	8	34-5	9-11	25	36,45	7		14	Dan 9:26-7; 11:44-5
Damned to The Lake of Fire			11, 26		36			8, 11	Dan 9:27; Rev 19:19-20

The [CHART of the 45 Attributes of The Antichrist and His Kingdom](#) is also easily enough deciphered. We will cover most of these references in this subsection. And there is very likely more here than you've ever seen before, but it can by no means be considered exhaustive. All the chapters that reference the Antichrist are found on the top bar and the verses in the descending columns (with [links to BlueLetterBible.org](#) if on CD), except some **other** chapter and verse references are found in the far right column too. And really there are 46 'attributes' on the chart. But you'll see even more of them than this the more you **study** them.



In Revelation 13 the Antichrist and his kingdom go by an allegorical description similar to the one used for Satan, **the dragon**, except that the Antichrist is symbolized as simply **the beast**, or...

...the beast having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy
[Rev 13:1](#).

And we should notice there are some other important differences. In the previous chapter we see that Satan, the...

...great red dragon, [is instead shown] having seven heads and ten horns, and seven crowns [not ten] upon his heads [not upon his horns] [Rev 12:3](#)

So the difference in the numbers of **crowns** and where they're worn in these two allegorical monsters represents the main differences between Satan and the Antichrist. See my artistically challenged depictions of these monsters on the previous page. I'm trying to show in these 'composite representations' most of the characteristics mentioned in Daniel 7, Revelation 13 and 17 as I imagine them. And please, it's not the art; it's the symbolism that's important. But you can laugh if you want to.

CHART of the Symbolism of the 7 Empires of Satan and the Antichrist					
Symbolism of	Daniel	Daniel	Daniel	Revelation	Revelation
7 Empires	2	7	8	13	17
Egypt	none	none	none	1 st head of the beast	1 st head of the beast
Assyria	none	none	none	2 nd head	2 nd head
Babylon	gold head	lion	none	3 rd head – mouth like a lion	3 rd head
Medo-Persia	silver chest & arms	bear	2-horned ram	4 th head -- feet like a bear	4 th head
Greece	bronze belly & thighs	leopard	1 & 4-horned goat	5 th head – body like a leopard	5 th head
Rome	iron legs...	terrible beast with iron teeth...	V	6 th head	6 th head
Antichrist	with iron & clay feet & 10 toes	with 10 horns & 11 th little horn	great horn from 1 of 4 of the goat	7 th head with 10 horns	7 th head & resurrected 8 th

And take another look at [CHART of the Symbolism of the 7 Empires of Satan and the Antichrist](#). It collects all the characteristics and symbolism that went into the above 'drawings' of the monsters representing these seven

kingdoms, as we will see.

Satan's authority is represented by **seven crowns** on each of the **seven heads** of what should be appropriately imagined as the most detestable monster ever. (Sorry if the drawing doesn't help much with that aspect). The **crowns** on these **seven heads** confirm him to be the supreme king of history's seven 'world-ruling' kingdoms that follow after Nimrod's dominion was lost at the Tower of Babel recorded in Genesis 11. Later in Genesis, Moses records the rise of the first of the seven 'world-ruling' kingdoms in Egypt, which grew to dominance with the help of Joseph, son of Jacob. In Exodus he records God's annihilation of this first empire and the rise of the Assyrian Empire that followed. So the first two heads of these monsters are, 1) **Egypt** and 2) **Assyria**. The change of power between these two is complicated by the Pharaoh of Egypt's refusal at the repeated request of the Prophet Moses to 'let God's people go'. But as you **know** he finally does, but only after it causes Egypt's downfall and Assyria's rise. And a panoramic picture of God's handiwork in this transition will be portrayed in [The Ages of Creation study](#).

And it's primarily the Prophet Daniel that partly allegorizes, partly interprets and partly literally depicts the last five of these seven kingdoms, though from his perspective he sees them instead as just four kingdoms. He includes a lot of information about their both human **kings** and spiritual **princes** and also about their general characteristics. Daniel lives in the time of the 'world-ruling' Babylonian and Medo-Persian Empires. He is taken captive by the Babylonian Empire's greatest king, **Nebuchadnezzar**, and not long after Assyria falls under Babylon's control. So this **Babylon**, and there are others, is the third of these seven empires, and Medo-Persia is fourth. And we will find some historians to more or less agree with us about all of this a little later on.

So Daniel clearly identifies **Nebuchadnezzar** of **Babylon**, as recorded in [Daniel 2](#), as the **king** of his 'world-ruling' empire, and to the degree that Daniel tells him that...

...whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he [God] given into thine hand, and hath made thee ruler over them all [Dan 2:38](#).

This allegorical dream given to **Nebuchadnezzar king of Babylon** by God that Daniel interprets here also represents Nebuchadnezzar as a **head of gold** [Dan 2:37](#) on a body whose remaining parts represent the remaining future 'world-dominating' monarchies.

Daniel distinguishes the next two kingdoms in Nebuchadnezzar's dream, explaining,

And after thee [the head of gold] shall arise another kingdom [with breast and his arms of silver] inferior to thee, and another third kingdom [with a belly and his thighs] of brass, which shall bear rule over all the earth ([Dan 2:32](#), [39](#)).

So Daniel gives us a clue here that these 'world-ruling' kingdoms must be more of the heads on John's monsters, and that they will arise one after

another fitting their descriptions, and contrary if necessary to the quibblings and ignorance of some secular historians. And whoever these kingdoms are, there can obviously only be one of them that can **bear rule over all the earth** at a time.

Daniel next distinguishes...

...the fourth kingdom [His legs of iron...his feet part of iron and part of clay...as one that] shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things (Dan 2:32-33, 36-44).

But contrary to what could be **understood** by Daniel, this allegorical **image** that distinguishes 'four parts' of a man actually shows 'five parts' and really represent the last five of the seven 'world monarchies'—corresponding to the last five of the seven heads of John's monsters.

So God shows Daniel the symbolism and identities of these **kingdoms** as follows: 3) a **head of gold—Babylon**, 4) **his breast and his arms of silver—the Medes and the Persians**, 5) **his belly and his thighs of brass—Grecia**, and 6) **His legs of iron**, [with] **his feet part of iron and part of clay**—a future kingdom unidentified to Daniel. Again, though Daniel clearly sees these body parts as symbolic of only four kingdoms, three of which are specifically identified to him as Babylon, Medo-Persia and Greece, in New Testament hindsight we can now see they correspond to five kingdoms. This is because we can now see two kingdoms in 6) **His legs of iron** and 7) **his feet [and toes Verse 41] part of iron and part of clay**, and that they represent both the Roman and Antichrist Empires. So hang on, because there's a lot more to go before we fully **prove** this. And as usual, the best **proof** of any topic covered in this **study** is in the totality of the **study**. But on this topic, minimum **proof** won't be complete until we reach the end of this section. And it's a long one. So hold off on a 'yea or nay' until then, OK?

Another place we can see 5 kingdoms from 4 in Daniel's **interpretation** of the Nebuchadnezzar's dream is where he takes us all the way to the end of the story, to Armageddon, where we can plainly begin to see the growth of Jesus' eternal kingdom in The Millennium. Daniel interprets the conclusion of Nebuchadnezzar's dream, **prophesying**,

Thou sawest till that a stone was cut out without hands, which smote the image [of the man] upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth Dan 2:34-35.

Obviously Jesus is this **stone** that **smote** or hit **the image upon his feet** and destroys the last of these 'world-ruling' kingdoms. And this last kingdom must represent the seventh head of John's two monsters—not the sixth. The fact that **the stone** hits the **feet** instead of the **legs** is a hidden clue that these are really two distinguishable parts representing two different 'world-ruling' kingdoms. And this must also mean that the destruction of the whole

image must come at the end of the seventh 'world-ruling' kingdom.

And the whole **image** of the man together—as well as each of John's whole monsters—gives the idea that all the social, political, economic and cultural 'endowments' of each kingdom are to some extent adopted by each following kingdom, and finally by the most powerful last kingdom that **breaketh in pieces and subdueth all things**. But we can see that they will altogether, however **terrible**, come too nothing.

Daniel also shows what **a great mountain** Christ's eternal kingdom will be by comparison. He confirms this in his **interpretation** of the dream, saying,

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 [at Armageddon], and it shall stand for ever [Dan 2:44](#).

Now here Daniel says this destructive event, which by deduction can be none other than Jesus' second coming to **Armageddon**, happens **in the days of these kings**. And since by definition these **kings** empire's can **bear rule over all the earth** only one at a time, they must all be gone but the last one when this takes place. This is clearly why the **stone** strikes **the feet**, as opposed to any other part of the body.

Of course, this **interpretation** by Daniel that there are **four kingdoms** instead of five is not his fault. It's because of the fact that these last two kingdoms were indeed **hid in God** as one. They were hidden as one because The Mystery Church Age of Grace can now be seen to fit between these two kingdoms that Daniel was only allowed to see merged together as one. The kingdom of the **legs of iron**, the Roman Empire, is past. The Church Age of Grace is ongoing. And the kingdom of the **feet and toes...part of iron and part of clay**, the Antichrist Kingdom, has **not yet come**. This coming kingdom will be the seventh head on each of John's monstrous representations, with the Roman Empire represented by the sixth. And the entire seven-headed **dragon** is the consolidated representation of Satan's control over all the seven 'world ruling' **kingdoms**, while the entire seven-headed **beast** is the Antichrist's completed consolidation of all of these **kingdoms** in the form of the seventh and last 'world ruling' **kingdom** that he controls under Satan in The Great Tribulation.

And the reason why we can only derive five kingdoms from Daniel's **image** of a man instead of seven is because Moses in his lifetime records for us the first two kingdoms which transpire before Daniels lifetime. So God only needs to show Daniel the last five kingdoms during and following his lifetime, though he could understandably then only see four. But of course God knows that John will later make clear that there are really seven altogether and that Jesus will point us to Daniel so that with the help of The Spirit we can eventually figure it all out, and that Satan wouldn't until it was too late.

And Daniel plainly reveals the identity of some of these 'world-ruling' **kingdoms**. So when we add his clear identifications to Moses' record before his, and John's record thereafter, and enough history in between, we can now indisputably identify all seven of the 'world-ruling' empires. They are 1)

Egypt, 2) Assyria, 3) Babylon, 4) Medo-Persia, 5) Greece, 6) Rome and 7) The Antichrist Empire that is **not yet come**. And each of these kingdoms unmistakably represents one of the seven heads of each of John's monsters. And now that **the time of the end** has finally fully come, we can now also see greater detail in Daniel's previously only partially interpreted allegorical **prophecies**, because we can now fully **understand** his longest, most puzzling, literal **prophecy** in Chapters 10-12, as we will see before we're through with this section.

So again, hang on for the rest of this ride. There's still a lot more to go. On this adventure we'll confirm that Satan has conformed and will conform all of these empires into his image within the limits God allows. And we'll be able to see that the rise of each of these kingdoms represents him, and that each adds to the increasingly socially decadent, politically dictatorial, economically materialistic and spiritually twisted amalgamation that is the **great red dragon, having seven heads... [and] seven crowns upon his heads**, which will not be fully formed until the rise of the seventh head, the Antichrist Kingdom.

And we haven't really finished establishing the identity of some of these 'world-ruling' empires from Daniel's record. We will shortly. But already you should be able to see the reason why Satan's authority is shown by **a dragon...having...seven crowns upon his [seven] heads**. And if that's not enough, we also have John's **revelation** that...

...there are seven kings: five are fallen, and one is [in John's day], and the other is [still] not yet come [Rev 17:10](#).

And this surely solves the **mystery**. The 'world-ruling' kingdoms of Egypt, Assyria, Babylon, Medo-Persia and Greece are **fallen**. And the **one** from John's lifetime, Rome, is now **fallen** too. But **the other**, the seventh kingdom, already commonly known in advance as the Antichrist Kingdom, is still **not yet come**.

And some questions remain about the symbolism of **the beast**. First and foremost, why is the authority of the Antichrist shown with **ten crowns on ten horns**? We'll be able to answer this when we can deduce exactly where the **horns** grow and exactly where the **crowns** are worn on each of these two monsters. What we'll discover is that all of these **ten horns** must be only on the seventh head of each of these formidable seven-headed monsters. And I say they are both formidable, but as should be expected, **the beast** cannot be as **terrible** as **the dragon**. But the seventh head of this **beast** should stand out from the rest of the **heads** because this last head signifies the most powerful kingdom by far, even if just because it's the most ruthless and deceiving of the seven 'world-ruling' monarchies. And as with the **dragon**, the seventh head of **the beast** is depicted as just part of the collective emblematic picture. So it's the manner of the beast's coronation that implies its different authority. With all its crowns residing on just the seventh head's **ten horns**, this implies that the Antichrist will have power only over the last kingdom, though his origins and backing visibly come from Satan himself, and from all of Satan's kingdoms that went before him. This also implies to me that the Antichrist is just a man with authority only over the last kingdom, while Satan's authority, symbolized with a **crown** on each of the **seven heads**, is over them all.

We can also see that the crowned **ten horns** must only connect to the seventh head when we connect this allegorical vision of John's to the allegorical dream of Nebuchadnezzar in Daniel 2 that describes the **ten toes of the feet** [Dan 2:42](#). In this **prophecy** the **ten toes** [Dan 2:31](#) are obviously attached to the last body segment of **the great image** of a man, **the feet**, which implies that both in Revelation 13 and 17 the **ten horns** are also only attached to the last head of this seven-headed **beast**. In a similar 'beastly' prophetic **allegory** in Daniel 7 we can also see that the 'world-ruling' **four great beasts** [Verse 3](#) and the **ten horns** [Verse 7](#) of **the fourth beast** [Verses 19-23](#) are plainly only attached to the head of **the fourth beast**—which again we can assume really represent two kingdoms that are divided by The Age of Grace that God hides by merging them into one. And I mean these **four great beasts** are really five. And the appropriate resemblances between John's composite monsters and Daniel's **four great beasts** are not too hard to identify, as we will see. And both John and Daniel make perfectly clear that the **ten horns**—and therefore the **ten toes**—represent **ten kings** and that they **receive power as kings...with the beast** ([Dan 7:24](#); [Rev 17:12](#)). Clearly then the seventh head of **the beast** whereon resides the **ten horns**, as well as **the feet and toes** on **the great image** of the man, are both analogies that represent the Antichrist and his kingdom. John, Daniel and, as we will see, the Archangel Gabriel all interpret this to be the case.

Another important reference point we can compare in these allegories is how this last kingdom, along with the collective seven, are destroyed. We've already heard from Daniel about the...

...stone...which smote the image [of the man] **upon his feet...and brake them to pieces...** [the **interpretation** according to Daniel being that]...**the kingdom** [that this **stone** represents becomes **a great mountain** and] **shall...break in pieces and consume all these** [seven] **kingdoms** [by striking the last 'ten-toed' or 'ten-horned' Antichrist Kingdom], **and it** [God's eternal kingdom] **shall stand for ever** [Dan 2](#).

John tells us more simply that...

...the Lamb [Jesus] **shall** [in the end] **overcome them** [including the **ten kings** of the Antichrist Kingdom]: **for he is Lord of lords, and King of kings** [Rev 17:14](#).

Putting them together, as we should, we get that Jesus, obviously at Armageddon, destroys the Antichrist Kingdom, which is the amalgamation of these seven 'world-ruling' empires, and then inaugurates The Eternal Kingdom of God and of Christ that **shall stand for ever**. But these are just some of the reference points within these allegories and interpretations that can be put together. And we will not run short of them as we **continue**.

One of the most prominent connecting reference points within these partially interpreted allegories are the many symbolized characteristics of the Antichrist Kingdom. One of the more detailed characteristics is found in Daniel's **interpretation** of the symbolically mixed content of **the feet and**

toes, part of potters' clay, and part of iron [Dan 2:41](#). Daniel explains that this means...

...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. 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 [or not fully unified]. 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 2:36,41-43](#).

Rifts, divisions, disunification? Are we talking ten Islamic nations with a mix of Shia and Sunni Muslims here, or the result of the cultural differences in, say, ten predominantly Catholic European countries? Some also think that this identifies the eventual social structure now developing in the American 'melting pot', and that we should expect to see The United States divided into 10 districts, with 10 kings, sort of. But even if circumstances like these surface in all of these regions, as it's argued they already have, it will simply mean that two of them are decoys—unfortunate distractions to the real picture. And I would not put this passed Satan. And anyone not checking out all options thoroughly is deceived, even if they by chance pick the right one. Of course putting it in these terms more or less exposes my point of view, but I've really only just started. Let's **continue** our way through Daniel's **revelations** looking for more of these identifying characteristics, and comparing them with what John has to add as we go, and in this process we should expect to find out just who and what in fact Jesus wants us to **watch**, and why. We will at least discover much of what **scripture** has to **reveal** about the nature of the Antichrist and his kingdom. Also, as promised, we will finish identifying the seven 'world-ruling' empires as they embody characteristics of the Antichrist Empire too. And along the way we must keep in mind that in the time following Nimrod's post-flood kingdom ([Gen 11](#)) that there can be only **seven** 'world-ruling' kingdoms—appearing one at a time—and all before the beginning of The Eternal Kingdom of God and of Christ, and that the last of the **seven** must be The Antichrist Kingdom that has **not yet come**. This makes it easier, to some extent, to sort out Daniel and John's allegories and interpretations as long as we keep in mind what was **hid** from Daniel but **revealed** to John. Another deep breath would be in order.

John recounts that the seven-headed...

...beast...was like unto a leopard, and his feet were as feet of a bear, and his mouth as the mouth of a lion... [Rev 13:2](#).

These three beasts, **a leopard, a bear, and a lion**, though embodied within one seven-headed beast, compare to Daniel's **four great beasts** in [Daniel 7](#). These three 'animals' are representations of the 5th, 4th and 3rd kingdoms, respectively, of the **seven** kingdoms **which shall bear rule over all the earth**. Again, Moses makes plain that Egypt and Assyria are the first two. Then Daniel is alive to mark Babylon as the third 'world-ruling' empire in

[Daniel 2](#), and later identifies, in [Daniel 5](#), *the Medes and Persians* as the kingdom that *after... [Babylon] shall arise*. Next, in [Daniel 8](#), he names *the king of Grecia* as the one that will *cast [the kings of Media and Persia] down to the ground*.

By-the-way, I shouldn't ignore that you can see here, in my mixing of *scripture*, a mixing of the description of human *kings* with spiritual *princes* over these empires, because we will see, for example, that there were several human *kings of Media and Persia* who had control *over all the earth*, while there was only one spiritual *prince* over the entire period of this empire. This particular spiritual *prince*, represented also by just one of the seven heads on each of John's monsters, would be *the prince of Persia*. And he's the one, under Satan, who really ruled over the Medo-Persian Empire until he was finally put down by Michael. I haven't troubled you too much yet with keeping track of the distinctions between human *kings* and spiritual *princes*, and have really handled it for you so far. But you must eventually *learn* to sort this out for yourself or it can lead to misinterpretations, just as God planned it would.

Another unavoidable perspective we'll have to handle extremely cautiously is recorded history. I mean it's mostly recorded by men uninspired by God and highly prone to error or worse. Still, if we keep our eyes sharp, and expect to have to sort through some garbage, we'll see its value in helping to confirm the Scriptural record. And of course I believe, in case you haven't already suspected, that the record of *scripture* is not flawed. How could I speak for God otherwise? The point is that though historians may argue the facts of *scripture*, their contributions are easily enough eventually conformed to it, including the accounts in Genesis and Exodus, and the accounts in Daniel and Revelation too. From *scripture* alone we have confirmed so far that six of the seven 'world-ruling' kingdoms are now specifically identified as past *fallen* empires. And now that we have identified these kingdoms by name, we can compare and further identify them by their representations in the various allegorical and literal *prophecies* of John and Daniel, and even *learn* more about them from history as long as it doesn't contradict *scripture*. And before we're through with this section, by this process we will be able to identify the Antichrist Kingdom. It's a matter of deduction and time.

So next, since Daniel tells Nebuchadnezzar that he is the *head of gold*, we should now *understand* that Medo-Persia is symbolized by a *breast and...arms of silver*, and Greece by a *belly and...thighs of brass*. And Daniel's says in his vision of the *four great beasts* that *The first was like a lion*, and the *second, like to a bear*, and the third *like a leopard*. This confirms that Babylon is also symbolized by *a lion*, Medo-Persia by *a bear*, and Greece by *a leopard*. And remember that John uses these same three animals as body parts for *the beast* too.

We then can recognize here that each kingdom is represented by a progressively 'baser' metal, or a lower body part, or a decreasingly formidable animal. I mean I'm guessing a leopard in his prime wouldn't presume to hunt a bear in his prime, and so forth. The logical and fitting conclusion about this is that these *kingdoms* become more and more base or corrupt. In the same way the metals transition down in value, but up in strength. And the body parts of *the image* descend down the body.

And it must be the Roman Empire that is repeatedly symbolized by *iron*

legs and **iron teeth**. But in the **allegory** of **the image** of a man in Daniel 2 we see **iron** that is ultimately somewhat weakened with **clay** in the transition from the **legs** to the **feet**. However it could be argued that the **feet** could be considered best able to deliver the strongest blows. So I see the addition of the weakening **clay** to the mix as representing the change over the centuries caused by the influence of Europe's diverse cultures since the time of the Roman Empire that will result in the coming Antichrist Kingdom. And today, the nations of Europe are still mostly individually autonomous—or weakened by disunity—though they are now in the process of renewing elements of the former strength of **iron** that existed in the more centrally controlled Roman Empire. And surely the government of The E.U. must become further centralized if it is to have enough **iron** in it to satisfy the Antichrist. But I anticipate, as does **scripture**, that other factors will materialize that will further strengthen Europe's unification that we'll get to later on. And anyway you look at it, we can expect that the last two **iron**-based, 'world-ruling' kingdoms will be the strongest as they're the most ruthless and corrupt. And that the weakening **clay** in this last kingdom will be more than compensated for by its leader's apparent divinity, including his astonishingly 'god-like' leadership abilities.

By-the-way, the Sunni and Shia Muslims, from my perspective, and even from theirs, will never satisfactorily resolve their differences. There's just way too much 'clay' and never enough 'iron' for them to get their act together. Neither do they really have any strong connection to the Roman Empire. And this should be sufficient evidence to disqualify them from hosting the Antichrist Kingdom, though there is plenty more scriptural **proof** of this to come. Daniel shows us that the Antichrist and his kingdom will only further divide and ultimately conquer the Muslim World. The U.S. will pull it together though, just not how and why you might expect. We will see that The U.S. stands up to the Antichrist, but not for long.

So again, to see that there are really two kingdoms within **the fourth kingdom** ([Dan 2:40](#); [7:23](#)) we must **understand** that God has purposefully disguised them as one. In Daniel 2 it's now easy for us by The Spirit to see two kingdoms within **the fourth kingdom** because they are represented by the differently composed **legs** and **feet** of **the image** of the man. But in the **allegory** of the **four great beasts** in Chapter 7 we have to look a little closer to see the dual nature of **the fourth kingdom** within the description of the **fourth beast**. Daniel tells us that the...

...fourth beast, dreadful and terrible, and strong exceedingly...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 [Dan 7:3-7](#).

So within this description we should expect to find an evolution from past to future of the beast's symbolically described characteristics, but also an abrupt transition of characteristics on either side of The Church Age of Grace. This is because this age must be missing from the description of this beast's characteristics. From this perspective, we can assume that the final and completing **diverse** characteristics of this **beast** will not fully emerge until after The Rapture of the Church when this **fourth beast** that must originally

lack **ten horns** will finally become a **beast with ten horns**, which will then also be the seventh of John's **seven heads** and **kings**. And this dual-natured **fourth beast** or **fourth kingdom** in Daniel 7 must be the very same **fourth kingdom** symbolized by the **great image** of the man's **iron legs** with **feet part of iron and part of clay** of Daniel 2. And in this symbolism of a man we also have two kingdoms hidden as one, where the final characteristics represented by the 'iron and clay feet with ten toes' will not fully emerge until after The Rapture of the Church at the close of The Age of Grace.

So putting the two **prophecies** together we can separate within the descriptions of this **fourth kingdom** really two kingdoms. We can see a description of the Roman Empire, a **dreadful and terrible** beast that crushes dissenters characteristically with **iron**, whether with **teeth** or **legs**—but also with claws of **brass** [Dan 7:19](#), an attribute obviously originating with Greece. And we can see a description of the Antichrist Empire too, represented by nearly the same symbolism and interpretations except at such a time when it reemerges as a ten-kingdom confederacy that is somewhat less unified but nonetheless ruthlessly and powerfully controlled by **ten kings** under the Antichrist.

But Daniel also plainly interprets these **four beasts** as **four kings**, saying,

These great beasts, which are four, are four kings, which shall arise out of the earth [Dan 7:17](#).

And there is no doubt that these must be the very same **kings** of the four **kingdoms ...which shall bear rule over all the earth** from Daniel 2. But we now **know** by comparing the rest of the **prophecies** in Daniel, and adding the first two kingdoms recognized by Moses, and a little help from Jesus, John, Paul and The Spirit, and also a little history, that these **four kings** cannot be just four individual human kings, but must really represent five of the **seven** 'multiple human-kinged' empires, each empire under one of five of the **seven** spiritual **princes** or **kings**, all under Satan. And we now **know**, according to Daniel, and besides Egypt and Assyria that Moses identifies, that three of these empires are Babylon, Medo-Persia and Greece, because these three of the **seven** Daniel positively identifies and records in his day. And we really don't even have to rely on secular history to identify Rome as the sixth kingdom either. Because John not only makes plain that the sixth is the Roman Empire, he does so in way that gives us a progress report on all **seven** of the 'world-ruling' kingdoms and their **seven** spiritual **princes** or **kings**. He says that in his lifetime that **five are fallen, and one is, and the other is not yet come**. So now we **know** that there are six **fallen** and that it's only the seventh spiritual **prince** or **king** and the Antichrist Kingdom that **is not yet come**.

Again, there is one spiritual **prince** or **king** over each of the **seven** empires, but multiple human **kings** over each one. The exception is that the last of these **seven** kingdoms will instead see only one supreme human **king** over the entire seven year length of the empire, the Antichrist himself, and that he will have a confederation of **ten** human **kings** under him. But as usual I expect the Antichrist Kingdom will have just one spiritual **prince** over it, like **the prince of Persia**, who is under Satan, who is over all—except for God and his **princes**, of course.

Now you should see that lots of confusion can result if you don't keep your '**kings**' straight. So I should reemphasize that these **four kings** that are simply part of the **seven kings** are really five of the **seven** individual spiritual **kings** who evidently all carry out most of their administrations in **spiritual...places Eph 6:12**. This should be assumed because the wording in [Daniel 7:17](#) and [Revelation 17:10](#) speak in terms allowing for only 'one king per kingdom' and therefore must be referring to the individual spiritual **kings** or **princes** over each of these empires as opposed to any of their multiple human kings. In other words, this must then be speaking of spiritual **principalities** and **powers** controlled by spiritual **kings** like **the prince of Persia** and **the prince of Grecia** as opposed to the physical kingdoms controlled by human **kings** like **Nebuchadnezzar**, Alexander the Great and the Antichrist. Again, you have to keep an eye out for this.

And this suggests to me an important reason why Satan and even his final spiritual **prince** over the Antichrist Kingdom should remain for the most part separate from the body occupied by the human spirit of the Antichrist. It's the order of things we see in these **prophecies**. And I mean it's the order of the hierarchy under both The Holy Trinity and The Unholy Trinity. So even though some suppose that Satan or one of his angel-princes will possess the Antichrist when he is resurrected, I instead expect the usual 'middle-man' arrangement—that this seventh angel-prince will be the one to **wrestle** more directly with humanity and will operate between Satan and the human **prince that shall come**, in this case the Antichrist, preserving the same hierarchical order as in all the previous 'world-ruling' empires. And again, this seems more likely to me because Satan can be expected to want and need all the freedom and help he can get to direct global harmony or the lack thereof. But more than anything else, I expect some angel-prince will be installed in this secondary position, like **the prince of Persia** or **the prince of Grecia**, because it will maintain Satan's position above and over all, **like the most high**, at the top of the Unholy Trinity. And of course I don't mean to imply that Satan's subordinate angel-princes lack exceptionally obsessive egos. No, I expect that they will desire control over **principalities ...in high places** too. And that again, Satan will need the help. I mean, I don't see Satan in anywhere near the same league as our **omnipotent** God. But whatever the case, I'm sure he'll get the help of **the whole world** however he sees fit to use it.

We should also recognize that John's prophetic allegories are no longer hiding The Church Age of Grace that was **hid** from Daniel, nor is there seen in them any clumping together at all of the sixth and seventh kingdoms, because **seven kings** are plainly exposed by him. The spiritual **king** or **prince** of Rome that must have '**withstood**' Michael ([Dan 10:13](#)) in John's day obviously no longer has a 'world-ruling' empire to control, though I expect that this spiritual '**fight**' ([Dan 10:20](#)) must in one way or another still be ongoing. And this **other** [spiritual **prince** that] **is not yet come**, who should be controlled by Satan too, has **not yet** taken control of his 'world-ruling' empire, because that empire has **not yet** fully emerged, and will not until after The Rapture of the Church.

And you should **know** by now the reason why that so far it is impossible that it has emerged. Remember that Paul makes clear that the Antichrist,

...the man of sin, the son of perdition [or eternal punishment]; **Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God...** [must] **be revealed in his time...**

And we **know** that The Holy Spirit—evidently along with the help of Michael and his angels' ongoing '**fight**'—now **Withholdeth that he might be revealed in his time**. His time is the seven year Great Tribulation. Because at the time when The Holy Spirit is...

...taken out of the way... then shall that Wicked be revealed, whom [seven years later] **the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming** [at Armageddon]: **Even him, whose coming is after the working of Satan with all power and signs and lying wonders...** [2 Thes 2](#).

And it's impossible that the Antichrist has been **revealed** because of a **promise** to the Church in this Age of Grace. Paul makes clear that the...

...holy Spirit of promise... is the earnest of our inheritance until the redemption of the purchased possession... [Eph 1:13-14](#).

So the Antichrist can't come until The Spirit goes, and when The Spirit goes we'll **know** it because **he** will have to take us with **him**. This is God's **promise**.

One of the modern translations of The Bible tells us here that **earnest** means "deposit guaranteeing". And remember that some people still use this KJV term in the same way today. Some real estate agents still refer to 'putting down a deposit promising to buy property' as 'earnest money'. In the same way God is now promising to buy us. And The Spirit in us is His **earnest** deposit for us. And The Spirit is guaranteed to be with us **until the redemption of the purchased possession**. And the Church, which is also referred to as **the body of Christ**, is that **purchased possession**, purchased by the blood of Jesus. And this **redemption** event is The Rapture of the Church when the Church will be **raised incorruptible to immortality** [1 Cor 15:51-55](#). This is when all danger that you might **fall** ends, when **Death is swallowed up in victory**. But for the rest of the World this is when, with The Spirit **taken out of the way**, the Antichrist will **be revealed...** [finally exposing] **the mystery of iniquity**. Remember? Another characteristic of the Antichrist in Revelation 17 is that of...

...the beast that was, and is not, even he is the eighth, and is of the seven, and goeth [after Armageddon] **into perdition** [Rev 17:11](#).

And we also **know** that both Daniel and John describe the **ten kings** that **receive power with the beast** [Rev 17:12](#). But Verse 11 seems to imply that the human Antichrist himself, after his resurrection and until he is finally

destroyed, will be distinguished as **the eighth** spiritual head or king—a force to be reckoned with beyond that of the **ten kings** and their **kingdoms** combined. At this point he will apparently rise to a new level equal to **the seven** angel-princes. Now sometimes the lines between Satan, His princes, the Antichrist and his kingdom are blurred in both Daniel and John’s allegories. But emphasis on one or another of these players or parts is othertimes clearly distinguishable. In Verse 11, the person of the Antichrist is clearly distinguished because **he is the eighth**. And this seems to mean that the Antichrist becomes elevated enough to be called the **eighth...of the seven** after being empowered by Satan. So I see the Antichrist here separated from his kingdom in order to show his unique new power and authority unlike any previous human king—an empowerment that puts him on the same level as the **seven kings** who are the **seven** spiritual **princes** that ruled before him.

And from this perspective some will understandably expect that when the Antichrist is resurrected—when he becomes **the eighth** head, say, like **the prince of Persia**—that this is when Satan or some other angel-prince will possess the dead body of the Antichrist. And looking at it this way should mean that the seventh spiritual prince would be put out of a job, or at least demoted, at this transition. Because clearly ‘The Antichrist’ is distinguished here from the previous seven spiritual princes, the seventh of which apparently loses his position, or at least some control, when the human Antichrist dies and is revived by some new spiritual prince as opposed to the original human spirit of the Antichrist. These are some of the possibilities anyway if you like the ‘false resurrection’ theory. And we are looking through a rather ‘dark glass’, aren’t we.

But again, I don’t see that past spiritual princes over past ‘world-ruling’ empires as wanting or needing to possess their respective human counterparts, at least permanently, as this would be inefficient, unnecessary and degrading to their egos. I mean if they could otherwise come and go as they pleased from their human counterparts, and in the case of the Antichrist if a human spirit could be restored to his dead body instead—preferably his original human spirit waiting in the Bottomless Pit who already has his head in the game—then they would surely prefer it over tedious permanent confinement or even over sustaining a long term manifestation in the form of his physical body.

So I still see [Revelation 17:11](#) as more likely a convention to appropriately distinguish a spiritually empowered human born spirit from his earthly kingdom and **kings**, and from the **seven** fully spiritual **kings** that are his predecessors, which would allow the seventh spiritual prince to remain fully active over this kingdom too. Also supporting this idea is the implication from John’s record that the Antichrist doesn’t essentially change other than becoming more powerful after he rises from the dead. I mean a distinction clearly takes effect just after he is resurrected and empowered by Satan, but his former ‘unempowered’ self is included in the description, because John tells us that **the beast that was...is** [or becomes] **the eighth**. Again, this doesn’t appear consistent with a theory that would distinguish two different entities occupying—or manifesting—the same body. And I mean that just as the Antichrist is most likely human in The Beginning of Sorrows when he **was**, he will just as likely still be human in The Days of Vengeance when he becomes the satanically empowered **eighth**.

It took me a while bouncing back and forth to settle on this conclusion. Agree to disagree if you will, but be careful, especially if this is the first time you've seen so many sides to this argument. And besides, there's more against the 'false resurrection' theory because I think my above conclusions are supported by other precepts about the Antichrist and his kingdom found elsewhere in Daniel and Revelation.

In Daniel 7 for example, in his **vision** and in the angel's **interpretation** we can now see, sometime since Pentecost, all the jurisdictions and characteristics of the third through seventh 'world-ruling' kingdoms. And the angel interprets that these **beasts** are general representations of **four**—that we now see as five—of the **seven** spiritual **kings** and their **kingdoms** ([Dan 7:17; 23](#)), which we can now see correspond to five of the **seven heads** on John's monsters. The whole picture can be seen in Daniel's **vision** when he says,

I beheld then because of the voice of the great words which the horn spake [the Antichrist at The Abomination of Desolation]: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame [The Lake of Fire after Armageddon]. As concerning the rest of the beasts [the other seven 'world-ruling' angel-princes], they had their dominion taken away: yet their lives were prolonged for a season and time [for a season of 1000 years 'chained' in the Bottomless Pit and for the time when they again are loosed to provoke another worldwide rebellion [Rev 20:1-2,7-8](#) [Dan 7:11](#).

A lot of this we'll deal with later this section and in later sections. What we want to notice now is that the Antichrist is described here both as an additional **horn**—like one of the **ten horns** that are interpreted in this **prophecy** to represent **ten** human **kings** and their **kingdoms** [Dan 7:24](#)—and as one of the **beasts**—like one of the **seven** spiritual **kings** who are all destined to be **bound** and **cast into the bottomless pit...the thousand years**, after which they will be ultimately **devoured** by God and...

...cast into the lake of fire and brimstone, where the beast and the false prophet are, and...tormented day and night for ever and ever [Rev 20:9-10](#).

This distinguishes the Antichrist and **the rest of the beasts** in that the Antichrist, along with the False Prophet, have a special previous engagement with The Lake of Fire a 1000 years earlier.

And at the time when the **ten horns** or **ten kings** of the **fourth beast** appear, when it actually becomes the fifth or really the seventh beast, Daniel reveals the Antichrist as...

...another little horn, before whom there were three of the first [ten] horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things [Dan 7:8](#).

This **little horn** that uproots three of the **ten horns**—an apparent military coup—is said to have **eyes like the eyes of man, and a mouth speaking great things**. And the last part of this description we can plainly recognize as a characteristic of the Antichrist at The Abomination of Desolation which makes it all about him. So he must be this ‘eleventh’ **little horn**. And we will also be able to place this ‘uprooting’ event very close to The Mystery of Iniquity **revelation**—when the Antichrist brokers his 7-year international peace treaty. So this verse is a picture of the Antichrist during The Beginning of Sorrows when he **was** not yet empowered, but it ends with the empowered Antichrist at The Abomination of Desolation.

But remember in Revelation 13 that this **mouth speaking great things** is instead represented by the whole seventh **head**—not just by an extra **horn** on the head. There John...

...saw one of his heads [and there are only seven here] **as it were wounded to death; and his deadly wound was healed... And there was given unto him** [presumably to the last **one of his heads**] **a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven** [Rev 13:1-6](#).

Again, we are familiar with these Days of Vengeance 'ground-breaking' events, yet this description of John's focuses on the **heads** while again referencing The Abomination of Desolation and evidently showing the Antichrist with human characteristics too. So an important difference in these two passages, between Dan 7:8 and Rev 13:1-6, is that one focuses on the Antichrist as a **little horn**, or as human, and the other focuses on him as a **head** or a spiritually empowered entity. And this is one way to see the Antichrist's transformation at his resurrection and empowerment. And not that he becomes any less human, but that he's a human that becomes the most spiritually powerful man ever. So much so that it becomes appropriate—from The Abomination of Desolation on—to no longer refer to him as the eleventh **little horn** but to refer to him as **the eighth** spiritual prince ruling along with the seventh angel-prince under Satan.

And another similarity I see in these two passages is that the focus seems to drift from a more broad composite view of all the aspects of The Antichrist Kingdom—including the human Antichrist all clumped together with his overlording angel-prince, the ten kings, the kingdom itself, and all symbolically depicted under Satan—to a narrower view of the person of the Antichrist—the human eleventh **little horn** or the still human but empowered **eighth** head. Yes, in both these passages all these associations seem to all merge together, except the focuses on the simply human v. the spiritually empowered Antichrist are distinct.

And I mean Daniel shows the Antichrist as merely an additionally grown **little horn** apparently on the ‘seventh head’ while John represents him by the whole ‘seventh head’ with a **deadly wound** that **was healed**. And in a later passage John represents him as an additionally grown **eighth** head. In other words, we can view the metamorphosis of the Antichrist and His kingdom by first zooming in on the seventh head of **the beast** and its eleven

horns and then panning back to widescreen and taking in all eight heads of **the dragon**. In this camera work we see focuses on the different halves of The Great Tribulation. But in all these cases I see that the Antichrist retains his own unique identity, destiny and human characteristics. And though the associations sometimes blur, God still expects us to develop an ability to **understand** His varied perspectives. Remember I told you that I could not make this easy for you. This is part of what I mean. And this is God's doing. He has designed and constructed His Word so that even a subtle misunderstanding of the perspective is enough to misunderstand the **scripture**, and expose a potential slacker—I mean the kind who too easily becomes satisfied that they have nothing more to discover by further reexamination.

By-the way, we should not pass by this 'uprooting' of the **three...horns**. This allegorical summary of a major starting event of The Great Tribulation is presented in respect to the person of the Antichrist and is interpreted by an angel who removes all doubt as to the meaning. The angel—probably Gabriel as in Chapters 8 and 10-12—says,

...the ten horns...are ten kings that shall arise: and another shall rise after them [The Antichrist—**another little horn**]; **and he shall be diverse** [politically, ethnically and religiously?] **from the first** [from who?—the **ten kings**], **and he shall subdue three kings** [of the **ten kings**—by which he will be able to gain control of the rest of this ten-kinged kingdom]. **And he shall** [3 ½ years later] **speak great words against the most High** [at The Abomination of Desolation], **and shall wear out the saints of the most High** [in the following **war with the saints** in The Days of Vengeance], **and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time** [the 3 ½ years or 42 months of The Days of Vengeance] [Dan 7:24-25](#).

The person of the Antichrist is undeniably distinguished here as that 11th **little horn** seen operating near the 'ribbon-cutting ceremonies' of The Beginning of Sorrows where he is involved in a power-grab to **subdue three kings** and thereby gain control of his ten-kinged kingdom.

This leads us to try to further distinguish this **little** [kingdom-establishing] **horn** from **the eighth** [resurrected, empowered and world-controlling] **head**. The implication is that at the start of The Beginning of Sorrows, as the Antichrist gains control of his kingdom, he is just this **little horn, diverse from** [the **ten kings**]. And this indicates several things about the Antichrist. It implies that he comes out of nowhere, and that he is not from the culture or cultures he takes over, or at least, as we'll also see evidenced elsewhere, that he has entirely different values than the cultural norm. He is a strange nobody that becomes a somebody. But from John's perspective, by the middle of The Great Tribulation, when he declares himself to be God, he becomes the **eighth** head—a person who is comparably as powerful in himself as any of the previous 'world-ruling' angel-princes. So apparently we must keep an eye out for the early, 'kingdom-establishing' views of the Antichrist in The Beginning of Sorrows and distinguish these from the later, 'satanically-empowered' views of him in The Days of Vengeance. In these later views we would expect that the Antichrist will be identified as not only

associated with, but greater than or equal to the powerful kingdom that he represents, and also greater than or equal to any of his **seven** angel-prince predecessors, the last and probably all of which may continue to play a leadership role in The Days of Vengeance too. So all this seems to show that the Antichrist starts as a human **little horn** among the **ten** human 'big horns', but ends up a **beast** or kingdom **head** in his own right and comparable to the other **seven heads** or **beasts** or angel-princes in their **power**. But I don't see how you positively confirm different human and spiritual entities exchanging places along the way, unless you exclude or are ignorant of certain **scriptures** that seem to spoil the idea. And it's a bit of a stretch for me. I see the same man in both halves of The Great Tribulation.

But I avoided a debatable issue I should now clear up. When the Antichrist is spoken of as having **a mouth speaking great thing** in both [Daniel 7:8-9](#) and [Revelation 13:1-6](#), this may be referring to two different time periods in The Great Tribulation. Daniel's angel may be referring to the Antichrist's general demeanor throughout The Beginning of Sorrows to The Abomination of Desolation, while John's reference more clearly refers specifically to The Abomination of Desolation event and beyond. This is because Daniel's angel seems to show the Antichrist as having **a mouth speaking great thing** when he is a **little horn** 'uprooting three others', presumably from the start of The Beginning of Sorrows. But instead the angel could be taken to mean that the Antichrist's boastfulness is the last, midtribulational part of a three point summary of The Beginning of Sorrows. But there is no ambiguity in John's reference when the Antichrist is seen to have **a mouth speaking great things and blasphemies...** when **his deadly wound was healed...** and when **he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle** obviously at The Abomination of Desolation. The point is that instead of both these references referring directly to The Abomination of Desolation, Daniel's **vision** might be indicating that the Antichrist is quite a motivational speaker from the start of The Great Tribulation on—his original worldwide forum surely arising through the establishment of the 7-year, international peace treaty. So it may be incorrect to say that everywhere you see the Antichrist **speaking great things** it must always be a strict reference to The Abomination of Desolation. But in Daniel 7 there is at least one clear reference to the Antichrist's boasting at The Abomination of Desolation ([Dan 7:25](#)). So am I being overcautious? Probably. But this additional insight seems to indicate that the Antichrist must be quite a charismatic speaker and leader from the very start of The Great Tribulation, but must be an equally great blasphemer by the midpoint.

And besides this possible reference to the general charismatic character of the Antichrist, we have distinguished another event that must take place in harmony with the revealing of The Mystery of Iniquity at the beginning of The Great Tribulation, which is perpetrated by this **little horn**, and that is this 'uprooting of three kingdoms' in the process of establishing the Antichrist Kingdom. And it should occur to you to consider whether this event takes place just before **he shall confirm the covenant with many for one week**, or just after. I mean the Antichrist, just before he makes this worldwide treaty, must be doing 'something' to prepare to eventually take over the World. Still, the main theme of **the mystery of iniquity** implies he won't be doing anything that could clearly identify him until he is **revealed** in

a particular event at a particular time. And it must be just after we're gone, so we won't be able to witness it—at least directly. And I expect that something as earthshaking as the disappearance of a noticeable number of people—though it certainly won't be as many people as we could hope for—must somehow influence the revealing of this **mystery of iniquity**. A rapture will surely get everyone's attention whether the World is more or less at peace or on the verge of World War III. But either way, a rapture would certainly give some pause for reevaluation, especially with the right man available to lead this 'reevaluation'. A **man of sin** like this, with superior diplomatic skills that would enable him to negotiate an international peace treaty, would just as easily enable him to unexpectedly 'pluck up' authority in three kingdoms. So which comes first? Is pretribulation chaos transformed into peace and then back into chaos with the opening of The First Seal? Or does worldwide peace prevail when the Antichrist brokers his treaty then plunges the World into war? But more importantly for us at this point, this is another **exercise** using a few precepts more than we used last time. I mean we're really just working on one small part of the puzzle here. So for now we'll have to let our new questions stand. And you can expect we'll find many more pieces to fit together making many more perceptual connections about the Antichrist before we'll be able to see how these pieces fit in the whole picture.

For example, some think Paul, who originally provides us the expression **the mystery of iniquity** [2 Thes 2:7](#), assures us that something else must happen before **that Wicked** Antichrist will **be revealed**. He says,

...that day shall not come, except there come a falling away first [2 Thes 2:3](#).

This event is commonly called The Great Apostasy, and is believed by some to be a time just before The Rapture of the Church when many Christians will lose their faith. But Paul's wording here is confusing. So you have to keep your eye on the ball, and ask yourself the question, 'what day?' There is more than one mentioned here and it makes a difference what he means depending on what day he's talking about. We have already confirmed that The Spirit must be taken out of the way first and that this is what now "restrains" the Antichrist from being **revealed**, and that this necessitates The Rapture of the Church first because God promises he won't take out The Spirit without taking out the Church along with it.

One understandable mistake here is thinking that *that day* Paul is talking about is **the coming of our Lord Jesus Christ, and...our gathering together unto him** [2 Thes 2:1](#), as if this is all just one day. But they are not. These are two days separated by seven years on either side of The Great Tribulation. Undoubtedly, **our gathering together unto him** is the pretribulation Rapture of the Church, and it's one of the days he's bringing to mind. But *that day* he is doing more explaining about in this chapter is **the coming of our Lord Jesus Christ** when indeed, before it, there must **come a falling away first**. Primarily, Paul is trying to comfort the Thessalonians that **the day of Christ** is not yet **at hand** [2 Thes 2:2](#). But again, which **day of Christ**? To sort this out and reconcile Paul's statements with the rest of **scripture**, especially with the fact that Jesus will not return to Earth again until the end of The Great Tribulation and thereafter establish his eternal

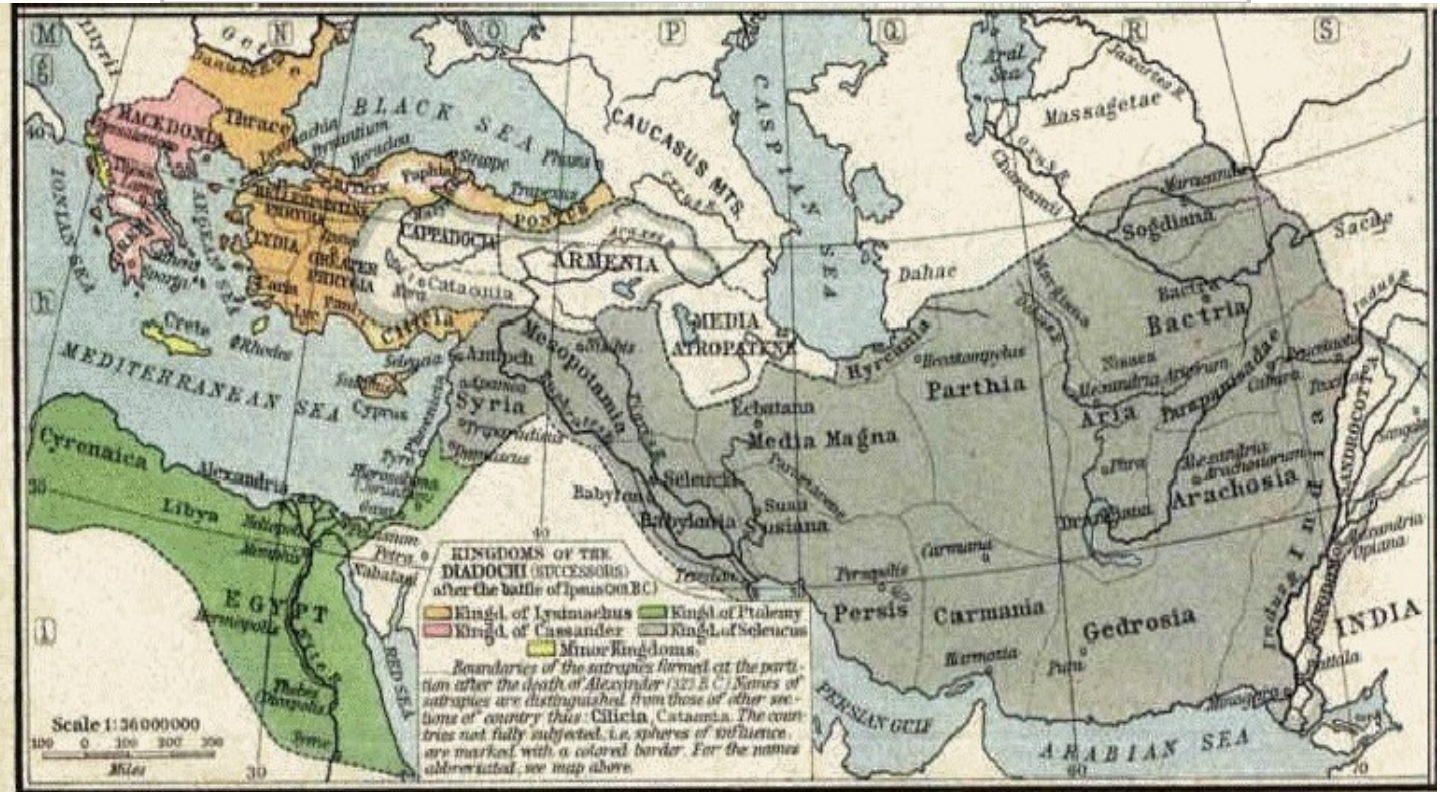
kingdom on Earth beginning in The Millennium, I read here that ***the day of Christ*** is ***the coming of our Lord Jesus Christ***, commonly called The Second Coming of Christ. This is when He will come, first of all, to destroy his enemies on Earth at Armageddon. And Paul confirms here what Jesus will do at His ***coming*** on *that day*. And it's not to meet the Church ***in the air***. Evidently this doesn't count as His ***coming*** because He doesn't come down to Earth then. Instead, Paul explains that what The Lord will do at his second ***coming*** has to do with the Antichrist ***whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming*** [2 Thes 2:8](#). This is a clear reference to Armageddon.

So, *that day*, which is ***the day of Christ***, must be The Second Coming of Christ to Armageddon, and this is therefore at the end of The Great Tribulation. So when Paul tells us that *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition*, he is simply giving a general description of The Great Tribulation along with what starts it all off. When the Church disappears guess what will happen? Yes, this is the time of the greatest apostasy imaginable. This is when all true ***believers***, including the most regular 'Church-going' Christians, will have disappeared, and only 'Church-players' who miss The Rapture will be left, however rededicated a ***few*** of these ***few*** become after the fact. And this apostasy will certainly include a disheartening number of the 'candlestickless', 'mouth-sword-attacked', 'night-thief-robbed', 'tribulation-cast', and 'spewed-out' so-called 'Christians'. And if you don't recognize all these characters, you can read about them all in [Revelation 2-3](#). But what I mean is that with mostly only 'Church-players' remaining after The Rapture, the regular operations of ***the churches*** will fold overnight. But surely some of these former 'Church-players' will get it, because they will more or less ***understand*** what is happening and by that ***revelation*** immediately get right with God again, but just a little too late to make The Rapture of the Church. But this is one of the bigger reasons why God will bring The Great Tribulation in the first place, to wake up those who will eternally benefit from a firm shaking of their World.

And this is what Paul is telling the Thessalonians in this passage. He's saying, 'Hey relax, the Church hasn't collapsed yet, has it?' More specifically, he's telling them that they haven't missed The Rapture because The Great Tribulation includes a great spiritual ***falling away*** due to The Spirit and the Church being ***taken out of*** Satan and the Antichrist's ***way***, adding that this ***falling away*** starts when ***that man of sin is revealed***. And Paul would ***know*** if The Spirit was gone, hence his confidence here to ***comfort*** the Thessalonians.

Sure, The Great Tribulation may begin with two apostasies—one just before The Rapture and one just after. But the undeniably worse of the two will be after The Spirit and true Christians are gone, when ***the mystery of iniquity is revealed***. And this ***falling away*** will last until *that day* when The Lord will ***destroy*** the Antichrist ***with the brightness of his coming***. By-the-way, this is more evidence for a pretribulation rapture. And multiple ***proofs*** on important topics should be expected to be found along the way, like the ***many infallible proofs*** of The Lord's resurrection. And as Paul has done in this case, and as he has previously told the Thessalonians, we should ***prove all things*** and ***hold fast to that which is good*** [1 Thes 5:21](#).

MAP of Alexander the Great's Quartered Greek Empire



So it's time to 'signpost' again. Remember I said methodology is important. But it's more than important, isn't it. It's essential for reaching a mature **understanding of the truth**. And I mean studying God's Word must be done God's way. I also **believe** this means that you should not only **know** where you're coming from, but continually check where you're going, why you're going there, and how you're going to get there, at least as much you can. Up to this point we have distinguished many events and attributes of the Antichrist that must be **revealed** in harmony with the start of The Beginning of Sorrows, and more with the midpoint Abomination of Desolation at the outset of The Days of Vengeance. But most of our discussions of the events that signal the end of The Days of Vengeance, including Armageddon, are coming a few sections later. In the rest of this section, Daniel and John still have many more attributes of the Antichrist—both associated with The Beginning of Sorrows and The Days of Vengeance—that we will attempt to let them **reveal** and **interpret** for us. Others we'll do our best with ourselves—or with The Spirit's help, I should say.

And we **know** that clues to the character and origins of the Antichrist and his kingdom are **revealed** in the descriptions of the now **fallen** six spiritual **kings** and their kingdoms. And that, especially from the end of the Medo-

Persian Empire on, the more recent 'secular historical record' is of some value since the Old Testament record ends before the start of the Greek Empire, while the New Testament is recorded entirely within the period of the Roman Empire. So guided by **prophecy**, we will look into this period between The Old and New Testaments in order to see more clearly what we have to look forward to in the future. We will begin with a look at the [MAP of Alexander the Great's Quartered Greek Empire](#). And we, including Gabriel the Archangel, various secular historians and I, have much to say about the history of this region of the World that takes place between The Testaments. Take another deep breath. Here we go.

According to Daniel's **vision** and the **interpretation** of it given by Gabriel the Archangel in Daniel 8, the Antichrist will come from one of the four parts of the **broken** Greek Empire. This **vision** is also full of scripturally repeated attributes of both the Antichrist and of the Greek Empire's supreme human ruler, Alexander the Great. Daniel is shown that...

...the he goat [Greece] **waxed** [or became] **very great; and when he was strong, the great horn** [Alexander the Great] **was broken; and for it came up four notable ones** [Alexander's successors] **toward the four winds of heaven. And out of one of them came forth a little horn** [the Antichrist], **which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land** [Israel]. **And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them** [as a result of The War in Heaven?]. **Yea, he** [the Antichrist] **magnified himself even to the prince of the host** [Jesus], **and by him the daily sacrifice was taken away, and the place of his** [Jesus'] **sanctuary was cast down** [at The Abomination of Desolation]. **And an host** [an army of 'covenant-breaking' Israelis and other Antichrist supporters] **was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground** [—no lovers of the truth here]; **and it practised, and prospered.** [Dan 8:8-12](#).

This passage describes a period extending beyond the historical record of the Old Testament, where we'll find it helpful to consult the secular historical record to confirm fulfilled **prophecy**, except that the conclusion of it jumps to a time still to come, where our only option is to **rightly** interpret still unfulfilled **prophecy**. This jump in time, as expected, is where The Age of Grace fits. And our task is to further **prove** all this. But again the whole **study** is better **proof** than just the evidence of this section. And it will take the rest of this section and beyond, and lots more precepts, to adequately **prove** all those insertions I put into this **prophecy**. Read the passage one more time slowly to get better acquainted with it and we'll get started.

So with the help of prophetic **interpretation** and both Biblical and secular history we expect to find where a great hidden gap of time would fit in this passage, say about the size of the ongoing Church Age, which should divide past and future periods. But in this case there appears to be more missing than just The Age of Grace. And of course this is no accident. What we will find is that the Roman Empire is also missing, because there's a jump from

Alexander's fifth 'world-ruling' kingdom to the Antichrist's seventh. We can deduce this because Daniel interprets for us that the...

...goat is the king of Grecia: and the great horn that is between his eyes is the first king [Alexander the Great, and that] **being broken** [or killed]...**four kingdoms shall stand up out of the nation, but not in his power** [Dan 8:21-22](#).

It is historically uncontested that the empire that defeated the Persians, becoming one of the greatest empires of all time, was Alexander the Great's Greek Empire, and that after Alexander died (323 BC), his kingdom was eventually, in The Four Diadochi (or Successor) Wars (323-301), divided into **four kingdoms**. This division is shown in the [MAP of Alexander the Great's Quartered Greek Empire](#). And though Daniel **understood none of it** [Dan 8:27](#), he also prophesies about a **mighty** Antichrist, that **not by his own power** [Dan 8:24](#), but by Satan's of course, will arise **out of one of them**, or out of one of Alexander the Great's **four kingdoms**. This **little horn** is identified by overwhelming associations to be the Antichrist. But as usual I suspect that there may be some out-of-order layering of the exploits of the Antichrist in this account, and there must be if God is hiding something according to plan.

As Daniel saw it, the Antichrist **cast down some of the host and of the stars to the ground, and stamped upon them** [Dan 8:10](#). This appears to be an event similar to one described in Revelation 12. This metaphor may be implying that that some of God's angels are going to be counted, at least temporarily, as 'missing in action' in The War in Heaven. And it seems to show that the human Antichrist gets powers that angel-princes have, who likely would be involved in The War in Heaven. But this seems also to indicate that the resurrection and empowering of the Antichrist comes even before The War in Heaven, before Satan is **cast out** of Heaven and **cast down** to Earth. We **know** that before this point Satan is able to 'go' **to and fro** and 'walk' **up and down** on the Earth and also **present** himself directly to God in Heaven before His Throne, all in order to 'accuse the brethren' ([Job 1:6-7](#); [2:1-3](#); [Rev 12:9-10](#)). But after this war he will no longer be able to accuse us before God—not to mention I expect he will lose all kinds of other privileges that come with direct access to God. So does this imply that God allows the resurrection of the Antichrist before he throws Satan out of Heaven? Or are we seeing less a chronological description of an event and more a perspective that is stressing by metaphor that both Satan's activities in Heaven and the Antichrist's on Earth work together to wage The War in Heaven? The latter makes more sense to me, and leaves things in the order of [The Sweet and Sour 16 Midterm Events](#) too. But you should see here how the **interpretation** of one little detail can throw everything out of the order that you thought you had neatly tied up with a bow. But whatever the case, we should notice that this 'rough and tumble' of the Antichrist's with the forces of God is accomplished **not by his own power**, as corroborated by Revelation 13. The idea seems to be that the Antichrist can do almost anything Satan can do having access to Satan's **power**. Then again, a **righteous** human Christian can accomplish **much** along these lines by **faith** and **effectual fervent prayer** too. So we should expect to some extent that this works for both sides, and in both cases with the help of angels as

appropriate, as it's really all God's doing anyway.

And the case for a human Antichrist in both halves of The Great Tribulation seems to get more backing here when we notice that both the Antichrist and the obviously human Alexander the Great are identified in similar terms. They are each referred to as a **horn**. So they are both apparently mortal men. And this seems to hold even when descriptions of the Antichrist suggest his spiritually-empowered activities of The Days of Vengeance where he and his supporters 'practice and prosper'. And we can also reinforce something else about the Antichrist here. Alexander is depicted as **the great horn**, while the Antichrist is shown as **a little horn**. This seems to again indicate that 'out-of-nowhere' perspective of his origins.

Also notice that Daniel sees this four-part Greek Empire directly followed by the Antichrist and his rule. No descriptions that could refer solely to the Roman Empire are seen in this **prophecy**. So we do not see the Antichrist here operating directly connected to and following the Roman Empire as in Chapters 2 and 7, and as we will see again in Chapter 11. Here in Chapter 8 we see instead a direct connection between the Greek and Antichrist Empires. And clearly there is one. The Antichrist is shown in this **vision** operating **in the latter time of their** [four-part Greek] **kingdom** [Dan 8:23](#). This must be precisely to emphasize the clear connection from the Antichrist Kingdom back to the divided Greek Empire. And the link is more specific. It is specifically between **one** of the **four** parts of the original Greek Empire and the Antichrist Kingdom.

But let's be careful, there may or may not be a connection here to the Antichrist's kingdom, but instead just to the Antichrist himself, because Daniel tells us simply that **out of one of them** the Antichrist **came forth**. I mean Hosea **prophesied** that Jesus is **called...out of Egypt**. And indeed He does come **out of Egypt** because He escapes there fleeing from Herod, and later returns after Herod is dead ([Mat 2:15](#); [Hosea 11:1](#)). But His Kingdom is never meant to be established in Egypt. The same may be true of the Antichrist here, or not. But we should keep our eyes and minds open to the possibility that the country that the Antichrist comes **out of** may or may not be where he establishes his kingdom.

And are there any other clues here? We **know**, as Daniel foresaw it, that apparently after The Antichrist came...

...out of one of them... [he] **waxed** [or became] **exceeding great, toward the south, and toward the east, and toward the pleasant land** [Israel] [Dan 8:9](#).

The **pleasant land** in God's perspective and by numerous references is Israel. A KJV concordance search of 'pleasant land' is sufficient **proof**. And from this we can deduce something quite startling. You might need to look at a World map to follow my reasoning here. This verse appears to confirm that whenever and wherever the Antichrist establishes his kingdom, it will expand **exceeding great** southward and eastward, **toward** Israel. This eliminates for me the possibility of The U.S. hosting the Antichrist Kingdom as some believe. Instead, it must be someplace more or less connectable to Israel. Another popular candidate is the general area of ancient Babylon or Persia. But expanding **south** of this general region—or **south** of, say, present day Iran, Iraq and Syria—you would only pick up Saudi Arabia and North Africa

before you hit the Sahara Desert. And expanding **east** I guess of you could grab India, but the Antichrist will certainly not make it all the way to China because we will eventually see that China plays a late role in The Great Tribulation and will remain out of reach and mostly out of sight until then. No, a better direction to go from ancient Babylon or Persia would be north and west into Europe and Russia, wouldn't it? That would be the case if you expected to dominate the World starting from Southwest Asia.

But if you start from Europe—if you assume that the Antichrist gains his foothold in 10 European nations—he would naturally expand **south** and **east**, ultimately arriving in Israel with his armies to attack the Two Witnesses by the midpoint of The Great Tribulation. And this is really the only perspective that fits and makes sense if the intention is to gain control of **all the World**. In this way the Antichrist would pick up Israel in due course, due southeast of Europe that is. And we'll see in [SECTION 9](#) that God pretty much takes care of Russia and the whole Muslim World so that the Antichrist will only have to mop up afterward at the midpoint. And we'll also see later the role The U.S. plays in this drama that keeps them, after a certain point, more or less out of this theatre. But the Antichrist himself may not originally come **out of** Europe, unless he comes from one of the European countries that was also part of the four-part Greek Empire, of which there are a few. But it appears that his original kingdom must begin with 10 European nations, because once he is seen to **subdue** these **ten**, Daniel's **vision** tells us that the Antichrist will most naturally expand his kingdom **toward the south, and toward the east, and toward the pleasant land** of Israel.

But because a few **kings in Persia** are mentioned in Daniel 10 and at the beginning of Chapter 11 too, some jump to the conclusion, with the encouragement of other debatable support we will cover eventually, that it is 'the Seleucid quarter', or **the Persians**, that will host the rise of the Antichrist. But the complete **understanding** of Daniel 10-12 you'll get from this **study** leaves this conclusion still to be accounted for at best. To start with, in Daniel 11 there are several kings of Greece and Rome equally identifiable. And their mention no more indicates that their empires will host the Antichrist Kingdom than the mention of **the Persians** do. Also the only king of the seventh 'world-ruling' empire, the Antichrist, gets most of the attention in this **prophecy**. And what we **learn** about him in this chapter won't really steer us toward seeing Persia as the host for his kingdom either. Also I will be able to satisfactorily **prove** that the Antichrist is **revealed** much earlier in the chapter than is more commonly taught.

So this conclusion that the Antichrist and his kingdom will arise in 'Persia' that is somehow drawn from Daniel 8, 10 and 11—drawn from the fact that the Antichrist must come from **one** of the **four** Greek kingdoms, and drawn from Prince Michael's contention with the spiritual **prince of Persia** in Chapter 10, and drawn from the mention of last four human **kings of Persia** in Chapter 11, or from any other supposed connection to it—we are about to completely dispel. There is no conclusive basis for this assumption, even considering current World affairs, that I can account for. But we will do some accounting. And I expect that this accounting—if you have ever considered these chapters before—has far more 'basis' than you have ever considered before.

And you will then be able to recognize those who are in a fog when interpreting these chapters, who mistakenly think they **understand** a few

details in them and from them try to construct the whole—while often sporting an embarrassing amount of confidence in their conclusions besides—and who come to their conclusions, embarrassingly enough, really only because representatives of the Medo-Persian Empire, both spiritual and human, are identifiable in a passage where they are also able to identify the Antichrist. This is similar to and as embarrassing as how different Christians see by too few details The Rapture of the Church before, or in the middle of, or at the end of The Great Tribulation, or even believe that we are already somehow 2000 years into ‘the middle’ of Jesus’ 1000-year reign. And I have more respect for those that cannot at all identify The Rapture of the Church in **scripture** and believe it’s more likely a myth than I do for those who with too few ‘precepts’ etch doctrine in stone and as if speaking for God.

And I should disclose that I have only recently come to an arguably complete **understanding** of Chapter 11. But if I haven’t really come to the correct one, then I should bring to everyone’s attention the still-standing **instruction** given to Daniel to **shut up the words, and seal the book, even to the time of the end** [Dan 12:4](#). I mean if I’m wrong, as far as I can see this order must still be in effect, because the time of the end, however close, cannot yet fully be here until Daniel 11 is ‘opened’. This is because this verse in Daniel 12 refers directly back to all of Daniel 10-11. So if any part of Daniel 10-12 isn’t open, we’ve not yet fully come **to the time of the end**. But you are about to see why I think we’ve finally arrived.

Nonetheless and whatever the case, this **study** has shown itself to be on a path to **prove** that there is just one Rapture of the Church, and that it can be proven that it will take place before the start of a coming 7-year Tribulation by identifying all the other raptures too, along with many other precepts necessary to fully **prove** it. And there are a lot of them. So this **study** moves beyond the level of maturity, at least in **prophecy**, of those who can’t—or shouldn’t—confidently place The Rapture. These are good qualifications to have when trying to identify the Antichrist or ‘open’ a passage God has heretofore ‘sealed’ **to the time of the end**.

Still, the only credit due me is that by **patience** and **faith** I climbed upon the shoulders of those that went before me and **continued** to look wherever and whenever I was directed by The Spirit. That’s all. And I say this for those who already appreciate the significance of this **revelation**—I mean the **revelation** of seeing Chapter 11 fully opened—because I **know** that men of God have sought it for many generations now. But don’t worry if like some of us you haven’t been puzzling over this your whole life. I have and I will be working to get you ready to **understand** it all as we go, not that some of you won’t need to review the previous sections, and this one too a few times, before you get up to speed with the more regular handlers of The Word. And I mean that the rest of this section will be among the most difficult sections to ‘swallow’ for beginners. And you may have noticed that I am no longer babysitting you anymore with those subsection summaries that simply outline what I’m about to tell you. But we should all be regularly reviewing our **knowledge** in The Word of God in order to **grow** in it, shouldn’t we? We should. And it’s intentional that the style of this **study** may continue to provoke you, because I am just as interested in trying to give you an **experience** that simulates growing in The Word as I am **teaching** it to you. And I mean that beginners won’t get it all without being able to swallow a full course of **patience, faith** and **diligence**, and all with a heavy portion of

‘repetitious continuance’. So **eat** up! And as for you **teachers**, you should **know** that you will not be able to retain it all without these things either. Or maybe this has been a **revelation** to some of you too.

In the rest of this section we will also find that the insights that have helped us situate the raptures we have placed so far will also be helpful in unraveling the identity of the Antichrist and his kingdom and Daniel 11 too. And we will **continue** not only expecting to expose misconceptions about the Antichrist, neither just to find more attributes of his, but also to find attributes few at best have yet recognized are his. This is because misconceptions and oversight have caused these attributes to be supposed to belong to someone else. (However ‘supposed’ is too kind a word in some cases.) There are indeed a lot of misconceptions, misidentifications and misunderstandings to sort out. This will involve a process wherein we must identify the Antichrist by distinguishing him from all of the other characters in this chapter. Yes, I said all. Any less leaves **the book** still at least somewhat **shut up**. And yes, time for another deep breath.

Daniel 10 sets the scene for Daniel 11. We find in Chapter 10 that Daniel’s **revelations** come by an angel that I presume to be Prince Gabriel. **Gabriel** [Dan 8:15-16](#), [9:21](#) is specifically identified two other times to Daniel serving the similar function of the one who shows Daniel prophetic **truth** [Dan 10:21](#). And though he’s referred to in one place as **the man Gabriel**, he is referred to repeatedly by Luke doing the same work as **the angel Gabriel** [Luke 1:19](#), [26](#), and in all circumstances, including when in a **vision**, he is much more likely **the appearance of a man** only. And sorry, he’s not described in any of these appearances as sporting wings. And I **believe** one unidentified description of him—again apparently without wings—is found in [Dan 10:5-6](#). I believe it’s **Gabriel** here because this angel tells Daniel that his only support comes from **Michael your prince** ([Dan 10:12-21](#)) who apparently has freed Gabriel—with the help of Daniel’s 3 weeks of fasting and **‘effectual fervent prayer’**—to deliver this **truth**. This **truth** about the remainder of the ‘world-ruling’ kingdoms starting with the decline of Medo-Persia, though purposefully mysterious in presentation, and though **Satan** and his **princes** really fought hard to keep it from being delivered, is Gabriel’s most abundant in supply, and begins in Chapter 11 and continues through Chapter 12.

The first misconception-misidentification-misunderstanding we need to dispense with concerns **Darius the Mede** [Dan 11:1](#), and it’s a mess. And so much so that a little more than your usual **patience** may be required to unravel it. Secular historians should be considered unable to fully resolve these kinds of issues without Daniel and Gabriel’s **truth** to help them, as secular sources surely are biased, contain misunderstandings and a variety of other kinds or errors—some of which are just as surely part of Satan’s **devices** to mislead us. And Christians are sometimes little better, as I was when I first read this **prophecy** decades ago.

According to Daniel, this king **Darius the Median took the** [Babylonian] **kingdom, being about threescore and two** [62] **years old** [Dan 5:31](#) in order to become the first Medo-Persian ruler. Daniel says he is responsible for killing **king Belshazzar**. And we **know** that the father of **Belshazzar** is **Nebuchadnezzar** [II] [Dan 5:1-2](#). Historians not only generally get this wrong, they argue over their different popular versions of their errors. The most popular identification for ‘Belshazzar’ is the son of Nabonidus and the

second most popular is Nabonidus himself, but both of these are the wrong guys.

By-the-way, if you think that Christians lose their faith by going to 'Bible colleges' that offer the 'study' of psychology or evolution—let alone schools in general—I think you're right. But you may not have considered that Christians can lose their faith by the 'study' of 'popular history' just as easily, because in this discipline The Bible is also commonly portrayed as 'irrelevant', or at least frequently 'erroneous'. But of course it's the other way around with all of man's 'disciplines'. So here's a version of the story that is certainly no more ridiculous than the popular ones which are admittedly full of contradictions and disagreements, except my version conforms to the **truth** as Daniel and Gabriel present it.

It is **Nebuchadnezzar's** father, Nebopolazzar, in an alliance with King Cyaxares of the Medes, an alliance formalized when his daughter Amytis marries **Nebuchadnezzar**, that sacks the great city Nineveh of the Assyrians (612 BC) that effectively ends the already failing Assyrian World domination and marks the beginning of Babylonian domination that would continue only through the lives of Nebopolazzar's son, **Nebuchadnezzar**, and his grandson, **Belshazzar**. After a war with Lydia (present day Turkey), another alliance is formalized when Cyaxares' son **Darius** marries King Croesus of Lydia's sister Aryenis. But because of Cyaxares' earlier death, Nebopolazzar becomes the supreme ruler of this three way alliance, and **Nebuchadnezzar** after him. And this **Darius** of Daniel 5 and 11, son of Cyaxares the Median, married to Aryenis of Lydia, originally an ally of Babylon through his sister Amytis' marriage to **Nebuchadnezzar** (who, by-the-way, is said to have built for Amytis the famous 'hanging gardens'), and referred to in my encyclopedia as Astyages (and several other names in different languages, etc., as most these characters are), yes, this **Darius** ultimately takes control of the empire from Nebuchadnezzar's son **Belshazzar** (560 BC) as described in [Dan 5:30-31](#). Did you get all that? Go through this paragraph as many times as you need to until you do.

My encyclopedia adds that it was Nebuchadnezzar's son-in-law, Neriglissar, who actually kills **Belshazzar** and is given 'governorship' of Babylon, but Daniel's record makes clear that Neriglissar must be, from this point, under **Darius** (or Astyages). And Neriglissar being Nebuchadnezzar's son-in-law probably means that he is a son of **Darius** (or Astyages), making it also likely he is under his father's control at this point.

It can also be calculated and inferred by combining information from my encyclopedia and Daniel's account that **Darius** is about 37 when his rule begins over the Medes when his father Cyaxares dies, because **Daniel** records that **Darius** is 62 when he has **Belshazzar** killed. Now I say his rule over the Medes begins when he is 37, but this would be during the time of Nebuchadnezzar's father's rule, so I presume at this time **Darius** would be made 'the second ruler in the kingdom', and that he still is when Belshazzar's supreme rule begins, at least until **Darius** finally has him killed.

And I would guess that this is why when Daniel interprets 'the hand writing on the wall', that Belshazzar can only show his appreciation to Daniel by offering him the title of **the third ruler in the kingdom** [Dan 5:7](#), because the second position is still being spoken for by **Darius** (or Astyages). But even this may have been a snub to both **Darius** and to Croesus of Lydia because of **Darius'** royal Lydian wife, Aryenis. I mean that Croesus should

have been considered **third ruler** and Daniel no better than fourth. Still, some argue that this title Daniel is given is because of the 'Nabonidus/Belshazzar co-regency', and that the king of Lydia is not a consideration at all. Let's talk next about why this is a non-issue.

So my encyclopedia has it all wrong on the one important character in this story, and probably so does yours, whichever one it is. The historical character that I identify as **Belshazzar**, that fits this story and Daniel and Gabriel's account, is Evil-merodach or Amel-Marduk, the immediate successor of Nebuchadnezzar who rules less than three years, and was said to be killed by Nebuchadnezzar's son-in-law, likely **Darius'** son too, Neriglissar. But our two more popular candidates—both identified as 'Belshazzar'—'ruled' after Neriglissar. This would be in a period when these two 'Belshazzars' are only over 'Babylon' because they are also at this time still under the control of the Medo-Persian Empire. They are the provincial rulers of Babylon during the transition from the initial period of Median dominance under **Darius** (or Astyages) to the following period of Persian dominance under **Cyrus**.

And again yes, there is a disagreement as to which of these two 'Belshazzars' is actually 'the right one', Nabonidus or his son 'Belshazzar'. My encyclopedia identifies the father, Nabonidus, as possibly the Biblical 'Belshazzar', and his son 'Belshazzar' as 'a possibly more likely candidate'. This father and son were admittedly "co-regents" over Babylon at the time they are 'arrested' by **Cyrus the Persian**, and at a time when **Cyrus** had already deposed his grandfather **Darius the Median** (or Astyages) a decade earlier. This 'arrest' of these 'Belshazzar's' is popularly considered the end of the Babylonian Empire. But really it should be considered the conclusion of the decade-long shift of dominance in the Medo-Persian Empire from Median to Persian.

And this historically misplaced Nabonidus and his son are not even necessarily killed when they are caught, as **Cyrus** is famous for not killing the 'kings' he conquers. By-the-way, King Croesus of Lydia by this time, by some accounts, would have still been an advisor to **Cyrus**, or he may have already died by others, as **Cyrus** also earlier defeats Croesus in his war of retribution against **Cyrus** for defeating his brother-in-law **Darius**. So whether or not this is a real case of **Cyrus'** benevolence with Nabonidus and his son, it shows that Croesus remained strongly allied with **Darius** through his sister's marriage to him, and according to Daniel also necessarily subservient to him, as **Cyrus** had been until he deposed **Darius** in 550 BC.

This all goes to show that it must instead have been **Darius the Median** [who] **took the kingdom** of Babylon at age 62 and in 560 BC, and who, with the help of his subservient son or ally Neriglissar, had **Belshazzar** (or Amel-Marduk) **slain** [Dan 5:30-31](#). It's a decade later that **Darius** is deposed by his grandson **Cyrus** (in 550), and another decade after that when most historians would say the other two 'Belshazzars' are removed from power (in 539). So neither Nabonidus nor his son 'Belshazzar' could be Daniel's **Belshazzar**. Daniel's man must be the one historians refer to as Amel-Marduk.

I should clarify that the reason my encyclopedia and historians in general think that either Nabonidus or his son is the Biblical Belshazzar is because they think that they're the last rulers of Babylon, not Amel-Marduk. In a sense they are right because **Cyrus** arrests these "co-regents" ending any further disobedient 'Babylonian rule'. But these disobedient Babylonians are also likely relatives and allies of **Darius**. They ascend to power in a short line

following **Darius'** man or son Neriglissar. So **Cyrus the Persian** may never have had to bring them into line if they had freely allied themselves with him after he deposes **Darius**.

And most convincing of all, Daniel makes clear that it's **Darius the Median** that is responsible for **Belshazzar's** assassination, not **Cyrus the Persian**. Considering all this, **Cyrus** should be seen to be chastening his disobedient Babylon province in 539 B.C.—not conquering Babylon. And he should be seen to be finishing the shifting of the Medo-Persian Empire from Median to Persian control that began when he defeated **Darius** in 550. And **Darius** should be seen as the one who originally establishes the Median-controlled period of this empire when he has **Belshazzar** (or Amel-Marduk) killed in 560. And all this should be interpreted this way because it matches God's perspective of the **truth** recorded by **Daniel**. Draw your own timeline to help you **understand** this chain of events if it will help you.

And it's true that **Belshazzar's** (or Amel-Marduk's) rule over the end of the Babylonian Empire is followed by Neriglissar's rule over the 'Babylonian province' of the new Medo-Persian Empire under **Darius**. And when Neriglissar dies after a 6-year 'rule', and when his son is too young to hold onto this 'sub-kingdom', this son's assassination leads to the provincial reign of Nabonidus. My encyclopedia tells me Nabonidus' origins are unknown, but it does report that he marries Nitocris, who was also the daughter of **Nebuchadnezzar** and the widow of Neriglissar, in order to substantiate his rule. This widow of Neriglissar, I suppose, is chosen by **Darius** for Neriglissar, whoever she is, to strengthen his control over Babylon or over his Medo-Persian Empire in general. Fifth century B.C. historian, Herodotus, however, tells a story of a Babylonian queen named Nitocris who makes a fool of **Darius**. The story goes that she builds her tomb with an inscription on it that provokes **Darius** to open it, wherein he is chastised by an interior inscription about his greed. If this story is true, it's not inconsistent with Daniel's account, but is evidence that Nitocris is obviously not what Darius had hoped for in a wife for Neriglissar. By-the-way, most of these stories I am telling so far are originally derived from Herodotus if not **scripture**, and if not the misunderstandings of more modern, Bible-ignoring historians.

So, Amel-Marduk is the Biblical **Belshazzar**. And Astyages is our **Darius**. Daniel assures us of it. And by-the-way, these are only some of the types of problems that make the 'classic chronology' of history so untrustworthy, especially further back in the Egyptian Empire. And hey, if 'popular history' offers us such horrendous mistakes as these, and mainly because 'historians' won't take the Biblical account seriously—and by-the-way, this too often includes 'historians' at 'Bible Colleges'—you would think that they've made some other major mistakes. And you'd be right. This is why I like the largely unpopular work of a Jew who helped found Hebrew University in Jerusalem, the late Immanuel Velikovsky. His first works revealing some major 'historical reinterpretation' began coming out in about 1950. And this work is part of the background for this **study**. And I hope to incorporate a lot of his work in [The Ages of Creation study](#) too. All he did was treat The Bible as fairly as any other historical record. The point for now is that you might now better appreciate that the dates in this **study** are used for the purposes of discussion. They are useful for sequence and ballpark relativity for the most part. But they come from a popularly agreed upon chronology that is provably increasingly inaccurate the further back you go because the

majority of it's backers ignore or discount The Bible

So again, contrary to some 'facts of history', Daniel establishes that **Belshazzar** (or Amel-Marduk) was **that night...slain** when **Darius the Median** (or Astyages) is **about threescore and two years old** or 62. But there's more we can deduce from this, because there is both further historical evidence in favor of the Biblical case and further contrary 'facts of history' to expose. We can establish that **Cyrus** could not be the one who 'deposes' the Biblical **Belshazzar** because **Cyrus** is born in either 576 or 590 BC—they're not sure which—and since **Cyrus** is said to have 'deposed' Nabonidus and his son in 539. I mean we can calculate that **Cyrus** punishes the disobedient Babylonian province, and removes from power the two 'Belshazzars', either at the age of 37 or 51, not 62.

Again, the reason why historians have made these mistakes is that they do not **know** or accept Daniels' contribution to history who tells us that the **kingdom** that **the most high God gave Nebuchadnezzar** is the **kingdom** that He later decrees by a 'hand writing on the wall' to be **divided, and given to the Medes and Persians**, and that it's **Darius the Median** who is to be the one who takes control of this new 'world-ruling' Medo-Persian Empire at age 62 in about 560 BC by having **Nebuchadnezzar's** son **Belshazzar** (or Amel-Marduk) killed, so that in the 10 years that follow—up to 550 BC—when **Darius** falls to **Cyrus the Persian**, historians also misunderstand, as Daniel assures us, that there has been Median-dominated Medo-Persian control over the World—not Babylonian—until **Cyrus** shifts that domination into the hands of the Persians. And you should **know** by now I'm repeating these details so many times for the **exercise**, and so you'll be ready to handle even more, because there is a lot more to the story than this. So let's do this part of the story one more time another way. And you'll need to prepare yourself to finally have to choose sides too.

Compartmentalization is not allowed in this **study**. Still, it nonetheless happens when conflicting 'compartments' of information from different areas, whether from **scripture** or secular history, are overlooked or forgotten. And sometimes in this **study** it will happen on purpose for your **exercise** and **experience**, and I call this a 'wild goose chase'. But I don't mean to let you off the hook, especially now when you're at a point where you must either discount The Bible as full of errors, or do the same with secular history. I mean either The Bible is so bad it can't even get a king's name, nationality or even his age right when he takes over an empire, or the problem lies with secular history. And you must shrug off my so far relatively fully resolved version of history that requires a little help from The Bible, and you must follow the crowd and the popular version, though admittedly full of contradiction, if you're ever going to trust popular history over **scripture** again. And I mean this is a big step out of the World. Remember I said, "follow me as long as you will"? This should be a turning point for some. My encyclopedia sees the Median and Persian Empires as separate. Daniel speaks of them as one Empire together. The age of **Darius the Median** when he kills **Belshazzar** in Daniel 5 fits the reign of Astyages the Median when he has Amel-Marduk killed, the real last ruler of the Babylonian Empire. And the deposal of Astyages by his Persian grandson, Cyrus II the Great, about ten years later, who continues the Medo-Persian Empire under Persian control, also fits what we find in Daniel 10 and 11. But my encyclopedia insists that the end of the Babylonian Empire occurs even another ten year

later and under one of a couple of other guys who were likely arrested and probably never executed, and their arrests are made by a Persian named **Cyrus** instead of a Mede named **Darius**. So you can't put your faith in popular history anymore if you're going to go any further with me in your **understanding** of God's Word.

Still, by cautious examination we have extracted some useful information from the secular record to help us better **understand** the meaning of **scripture**, and we can have other use for it if we are careful not to let it contradict **scripture**. In other words, we must 'pick and choose' in all sources and disciplines except God's **pure words** [Psa 12:6](#). And **scripture** is indeed helpful for correcting secular history as Immanuel Velikovsky painstakingly proves. Velikovsky also show us—though less wittingly—how history can clarify **scripture**. But again, though we can allow history to clarify **scripture**, we must be very careful never to allow history to correct **scripture**. I'll show you more of what I mean by this a little later.

And by-the-way, **Cyrus** and **Darius'** story is an interesting one in itself. It's kind of like 'Oedipus meets Titus Andronicus'—Oedipus being that king who gains his throne by 'deposing' his father who had originally tried to kill him in his infancy and Titus being that Roman who feeds his enemy his son. But I'll spare you those gory details.

Finally then—and thanks for that extra **patience**—we **know** that **Darius** is Astyages, and we are ready to ask why this **Median** king is mentioned again in [Daniel 11](#), supposedly during the reign of **Cyrus**, and at a time when Daniel is about to tell us about the four last **kings in Persia**. Inattentive Christians, as I used to be, do not notice that **Darius** is only mentioned here by Gabriel because he wants us to **understand** that just as **Darius** had received Gabriel's 'support' from his **first year** [Daniel 11:1](#), so **Cyrus king of Persia** [Dan 10:1](#) receives his support from his first year too, and is still receiving it at the time of this **prophecy**. This simply gives a glimpse through the 'dark glass' at God's side of this ongoing spiritual battle. Gabriel testifies and implies at the beginning of the chapter simply that he will **Also** ['stand to confirm and strengthen' **Cyrus king of Persia** as he with] **Darius the Mede...stood to confirm and to strengthen him**. Still the mention of **Darius** at the beginning of Chapter 11 can be misleading. I mean you will be immediately off course if you think that this **prophecy** is from his reign. And this mistake is easy to make because it's back at the beginning of Chapter 10 where we confirm that this **prophecy** we are about to interpret is given, **In the third year of Cyrus king of Persia**. So please **understand** that **Darius** is only mentioned at the beginning of Chapter 11 because he got the same angelic support that **Cyrus** is also getting at the time of this **prophecy**. And **understand** that it's **Cyrus**, surely Cyrus II the Great, who is ruling at the time of this particularly very hard-fought visitation from Gabriel.

And it's this **Cyrus king of Persia** who finagles domination away from his grandfather, **Darius the Median** or Astyages who is the brother-in-law to both King Croesus of Lydia and **Nebuchadnezzar** of Babylon. And this fits because Gabriel speaks of **Darius** in the past tense here as having **stood...** [with] **...him**, indicating that he was the 'world-ruling' Medo-Persian king that preceded **Cyrus**. So Gabriel's angelic support of **Darius the Median** and later his equal support of **Cyrus king of Persia** show us from God's perspective his treatment of the Medo-Persian Empire as a single 'world-dominating' monarchy.

But we can also **understand** here that we can only **now see** [Gabriel's spiritual World] **though a glass, darkly** [1 Cor 13:12](#). So no wonder 'scholars' who reject The Bible out of hand are completely blind to this perspective. Most historians don't see the 'world-ruling' influence of Babylon and Medo-Persia as portrayed by Daniel. That's their problem. But we're not done with their errors and confusion yet either. Next we'll unravel some confusion and mystery added by Darius I the Great. He's a king of the same name as **Darius the Median**, except Darius I the Great is a different later Persian king that reigned at the height of the Medo-Persian Empire—or as popular historians divide it, the Achaemenid Persian Empire. 'Darius I' is one of the four **kings of Persia** following **Cyrus**, whose dominions we will get to **know** better next.

So moving on in Chapter 11, the first thing Gabriel prophesies to Daniel is that there are **yet** four remaining obviously human **kings of Persia** still to come to power over the Medo-Persian Empire following **Cyrus**. This shouldn't be too startling for **Cyrus** assuming he actually pays any attention to it at all. All he really has to do if he wants his empire to last longer is make sure the information is passed on to future kings **yet** to arise that they may take on **Cyrus'** title of 'Shah of Persia', and they may aspire also to add 'Pharaoh of Egypt', or even the then popular title, 'King of the Countries', but that whatever they do they must not aim to add to those titles, King of Greece. The reason being that this prophet **Daniel**, who with God's help interprets people's dreams even before they tell them to him (Chapter 2), prophesies here that the dominance of the Medo-Persian Empire would officially end when the **fourth** of the **yet** remaining **kings of Persia** was in power, and when...

...by his strength through his riches he shall stir up all against the realm of Grecia [Dan 11:2](#).

In other words, the warning that **Cyrus** should see getting to this **fourth** king of Persia should be, 'whatever you do, don't attack Greece'. But this **fourth** king, evidently Xerxes I the Great—the one portrayed with all his elephants and armies attacking Greece in the movie, **300**—who is the first to have any success at all in attacking mainland Greece, obviously 'doesn't get the memo' or ignores it, because eventually this is exactly what happens—The Medo-Persian Empire ultimately falls because they attack Greece.

And it's historically accurate to say of Xerxes that **by his strength through his riches he** [does] **stir up all against the realm of Grecia**. And that the fall of the Persians begins after **his** initial success in attacking the Greeks. Maybe Xerxes exhaustive and extraordinary preparations for the conquest of Greece indicate that he does **know** of the **prophecy**, or maybe there is some record of his knowledge of it I am unaware of. Whatever the case, the failed efforts of both Darius I and his son Xerxes are said to have encouraged the Greeks to believe that the Persians aren't all that...well, great. And though they are clearly, as portrayed by Daniel, the unrivaled 'world-ruling' kingdom at least up through Xerxes' reign, by the time Alexander comes on the scene, they grow comparatively weak and corrupt.

By-the-way, Xerxes is believed to be **king Ahasuerus**, Esther's husband from The Book of [Esther](#). But **Darius** is also identified as **the son of Ahasuerus** in [Daniel 9:1](#). This is the kind of confusion Velikovsky was good

at sorting out. I mean whether this is just one person or really two people from two different generations. And I'm not sure, but I am sure that Velikovsky proved that popular historians are often pretty lousy at sorting out this kind of confusion. And I'm sure about the identities of all of these, according to Gabriel, last four **kings of Persia**, including about Darius I and his son Xerxes I, as they are undoubtedly the third and **the fourth** of these 'last four kings'.

The reign of **Cyrus**, who reconsolidates Media, Lydia and Babylon under Persia, is followed by the short 6-to-7-year reign of his son Cambyses II, who naturally turns south and conquers Egypt. And besides this claim to fame, Cambyses also has a claim to infamy in that he is said to have lost a 50,000 man army in a desert sandstorm on one of his failed attempts to conquer deeper into Egypt. And on his way back to kill his brother Smerdis (or Bardiya), because he is afraid Smerdis is trying to usurp the throne while he is gone, Cambyses dies, maybe killing himself over his despair over losing his kingdom to his more popular brother, or possibly by accident as also reported. Then again, how could Cambyses who is thought to be a tyrant compete with his brother Smerdis who suspends taxes?

Anyway, Smerdis reigns only 6 or 7 months and is killed by Darius I the Great. This new Darius says, conveniently enough, that the real Smerdis had been killed by Cambyses three years earlier and that the sitting king was an imposter—a magician named Gaumata. However some admit, as with many of these historical 'facts', that this might be a lie on Darius' part in order to usurp power. My vote is that Darius is a liar.

This is to avoid even more confusion about whether we're really one king



short. But the question comes again, who are you going to believe, Darius I or Gabriel? Of course it could be argued, imposter or not, he was still the king for a short time. And after all, Darius I had to marry **Cyrus'** daughter to legitimize his reign as he unquestionably was not **Cyrus'** son, though possibly a nephew.

Darius I pushed further north beyond Lydia into Asia but eventually got lost in present day Ukraine. Then a revolt broke out in Ionia (Eastern Turkey), and the Greeks helped the Ionian insurgents being connected to them from across the [Aegean Sea](#), which led to, after the revolt was put down by Darius I, a punitive attack by him on the Greeks. This first attack was immediately stopped at

Marathon (490 BC), made famous by the long run of the messenger who ran from there to Athens to give them the news. Darius died in the preparation for another campaign against Greece, leaving the job to his son, Xerxes, **the fourth** king since **Cyrus**.

So later, just following the events at Thermopylae—that famous narrow pass in Greece portrayed in the movie **300**—Xerxes continues on to sack a largely deserted Athens. It was empty because when the Athenian Navy is near the same time fighting Persia's at Artemisium, a cape of Greece's

western province of Euboea on the Aegean Sea—an indecisive battle due to bad weather—they got news of the Spartans’ heroic but doomed three day stand against Xerxes’ vastly overwhelming army at Thermopylae, causing the Athenian Navy to retreat around to the Isthmus of Corinth in Greece’s southern Saronic Gulf to assist in the evacuation of Athens and establish a last line of defense with the Spartans.

The next month, on September 29, 480 BC, the Greeks defeated the Persian navy at the Battle of Salamis, a small island in the Saronic Gulf near Athens, and less than a year later they defeated the Persians at Plataea in the province of Boeotia on the Gulf of Corinth, and at Mycale on the eastern shores of present day Turkey across the Aegean Sea, both victories over Xerxes coming on the same day, which Daniel implies marks the beginning of the decline and fall of The Medo-Persian Empire, and the rise of Greece. However it would be almost a century and a half later until the Athenians, who never really thereafter got along with the Spartans, would be able to consolidate **Grecia** and conquer **Persia** under Alexander. And I see this version agreeing with **Gabriel** anyway, and for the most part in this case with my encyclopedia too.

Gabriel follows the description of this **fourth** of the Persian **kings** with a clear description of Alexander the Great’s Greek Empire, with its subsequent four divided kingdoms his ‘generals’ establish after his death, and their subsequent lesser dominions, **prophesying**,

...a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [as similarly described in [Dan 8:21-22](#)]; **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** [Dan 11:3-4](#).

And my encyclopedia, and more importantly Daniel, tell us next that one of these ‘generals’ and his kingdom, for over the next nearly 300 years, dominates this broken Greek Empire until it’s finally totally overrun by Rome. This would be **the king of the south...and the land of Egypt**.

So here’s how I see it. God has designed Verses 5-35 to be the most difficult and disputable passage of prophetic **scripture** to **interpret** of all. But as with the last four **kings of Persia** above, I see my version as the least disputable and likely by far the most complete of any other version you’ve heard before because every verse will be reconciled not only with this studies broad view of all **scripture** but also appropriately connected to a reasonable version of history in the process. And I am talking about the reconciliation of all **scripture**—Genesis to Revelation—though such a thorough treatment will require additional **study** beyond this one.

Nonetheless and however abbreviated, this handing of the remainder of Daniel 11 and 12 will be complete enough to stand as proof of the **interpretation** I shall render here, so God has helped me. My contradiction-free, verse-by-verse-resolved **interpretation**, and the decades of **exercise** that led to it, are the foundations of my confidence that I speak for God. Still and again, whoever **rightly** reconciles the most precepts should have the best, and still growing, version of the **truth**. Yes, this **interpretation** of

mine, because it was given to me by God, will still **grow**, because corrections will still be needed to refine it, and finer insights added as time goes by. In point of fact, part of my **interpretation** is due to recent archeological discovery. But predominantly, this **interpretation** comes from **disciples** who have taught me, whose earlier **interpretation** I have **learned**, making it possible for me to expose some more errors, and making possible the further refined **interpretation** that I am now by God able to present. But since all **scripture** must ultimately be brought into the **understanding** of each **precept**, this is not a task we will quickly complete. This is simply a more advanced **exercise** in point, but nonetheless a complete **interpretation** of Daniel 10-12, and the 'opening', as far as I **know**, of heretofore 'closed' portions of this **prophecy**.

By my reckoning it has taken a little more than a century and a half altogether to completely 'open' this **prophecy**, or about the same amount of time that it took for the transition from the height of the Medo-Persian Empire to the height of the Greek Empire. But Gabriel seems to repeatedly imply that the 150-year transition he speaks of is a rather immediate transition. So I expect that from God's perspective that both of these transitions are really equally 'immediate'. We'll talk more about this now finished transition period to **the time of the end** before we close this section.

Continuing then, **precept upon precept**, we **know** at this point we are talking about 'world-ruling' kingdoms. We skipped that mess where Egypt gives way to Assyria, but I will, God willing, cover it in [The Ages of Creation study](#). But we did overview how Assyria falls to Babylon, Babylon to Medo-Persia, and we just covered in the first few verses of Daniel 11 (and in Chapter 8) how Medo-Persia gives way to Greece. So we should expect to see next in Chapter 11 how Greece gives way to Rome, and then the place where The Age of Grace fits before the Antichrist Kingdom appears.

And we should also expect a different particular focus than in Chapter 8. This focus will no longer be on a connection between the divided Greek and Antichrist Empires, nor even so much that he will come out of one of the four kingdoms of Alexander's generals. We should instead expect new and additional connections, this time probably directly to Rome. In Chapter 11 we will see that the post-Alexander divided Greek Empire initiates an international struggle that continues throughout this empire. And we will also see that after this empire is finally quelled by Rome, and lies dormant throughout most of The Age of Grace, the same struggle resumes again under new management during the Antichrist Empire. This multi-age struggle is described by Gabriel to be a conflict between the kings **of the north** and the kings **of the south**. So any particular **king of the north** from this point on could be Macedonian, Thracian or Lydian (roughly including present day Greece, Macedonia, Bulgaria and Western Turkey), or possibly Persian, but eventually Roman and ultimately clearly the Antichrist himself, while every **king of the south** is, as repeatedly identified in the chapter, of **Egypt**, who will ultimately contend again with our final **king of the north**, the Antichrist. But a lot of you won't fully **understand** this paragraph until your second or third time through this section.

The general story line **revealed** by Gabriel from this point on requires that the kings **of the south** must first subjugate the kings **of the north** until finally the kings **of the north** end up dominating. Again, this is not only what Gabriel tells us, but also what my encyclopedia tells me happens

between the death of Alexander and the rise of the Roman Empire. This period of the divided Greek Empire is commonly referred to as The Hellenistic Period or Civilization. And another look at the [MAP of Alexander the Great's Quartered Greek Empire \(p.218\)](#) would be in order.

Now the specific identities of each '**king**', '**kingdom**', '**dominion**', '**agreement**', '**daughter**', '**army**', '**multitude**', and all the '**sons**', '**forces**', '**captives**', '**robbers**', etc., in [Verses 5-20](#), existing apparently before and up to the beginning of the Roman Empire, are identifications I am now confident enough to make for God. And equipped with all the 'skills' that we've **learned** so far, we are ready to proceed. I see Verses 5 and 6 as a layered summary of the significant kings of the beginning, middle and end of The Hellenistic Period, and Verses 7-12 as layering more detail of this story about the eventful beginning and middle part of this period introduced in Verse 5, while Verses 13-20 show the fall of Hellenistic Civilization and the rise of the Roman Republic and the Roman Empire, adding to Verse 6. And between Verses 20 and 21 fits the remainder of the hidden period of the Roman Empire, part of the hidden ongoing Age of Grace. And Verse 21 begins the descriptions of the Antichrist and his kingdom. But I will be more specific.

Jesus told us to **watch** the end coming. It therefore stands to reason that if we're **diligent** about it we can then begin to trust that we **understand** what we see. This is one of the steps to **interpretation**. I have been using it all along, but I expect we need it more in Daniel 11 than anywhere else. One possible exception is that we will also depend on it greatly to ultimately identify the Antichrist and the False Prophet and their 'kingdom'. And you would think that looking back to identify fulfilled **prophecy** should be easier than looking ahead to the yet unfulfilled, but often this is not the case because of the hidden gaps in The Old Testament, and because of the layering that is so common in **scripture**, but especially because of the scattering of important connecting details all over The Bible, all consistent with God's purpose to hide or disguise 'meatier' **truth** from plain view because of those who would otherwise more readily misuse it. Of course this is another way we can also confirm that there is just **one God** behind it all. You **know**, the **one** who have their act together.

And surely this is part of the reason why Jesus says, **continue in my word...** [in order to]...**know the truth**. And this is why I couldn't help from trying—if you haven't noticed—to discourage the insincere from following me up to this point, using **exercise, precept upon precept, line upon line, here a little, and there a little**, to wear them down because, according to Isaiah, there is no question that in doing so, **they would not hear**, even though, **This is the rest [for] the weary...and the refreshing** [Isa 28:9-13](#). And I can also not help trying to build you up in this same way so that you will be able to **hear**. And so that when we sort through this layering and scattering of precepts we will be able to find the gap if we are also simultaneously ready to receive and connect necessary clarifying **scripture** from all over The Bible, and as long as we keep an eye on the character changes and other transitions. Ready? Deep breath. And by-the way, you're on you own for the deep breaths from now on.

In [Verse 5](#), I **believe** we see The Greek Ptolemaic Dynasty of Egypt that rose after the division of Alexander's kingdom in the beginning of The Hellenistic Period. Here Gabriel tells us,

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 [Dan 11:5](#).

So, following Alexander we should expect that his general who gains control over the southern kingdom of Egypt ***shall be strong***, or become notably the strongest of the four, but further that ***one of his princes*** [likely one of his sons]...***shall be strong above him, and have dominion...***[and that] ***his dominion shall be a great dominion***. Nevertheless, we would not expect this dominion to last beyond the establishment of Rome's. Neither would we expect that it's quite the 'world-ruling' variety, and not just because as promised in Verse 4 that it's ***not...according to*** [Alexander's] ***dominion***, but also because, in and of itself, it should not be counted as one of the seven heads and kingdoms, because it is, however dominant, only part of this four-part 'world-ruling' kingdom.

Still, it is apparently one of the Greek general's sons that is characterized to have this ***great dominion*** while ruling from Egypt. His is not a kingdom so much of Egypt, but simply in Egypt, being the strongest of the ***four*** Greek ***kingdoms*** that arise out of Alexander's Empire. And the other Greek generals of The Diadochi Wars (or 'successor wars'), and their sons, will have their parts in the remaining three lesser Greek kingdoms. So what follows Alexander, and presumably the events of Verse 4, is a period when the Greek Empire is dominated from Alexandria, Egypt in a time when the Great Library of Alexandria is built and Greek culture dominates Egypt. And this culture also dominates in the other three kingdoms and, according to Daniel and Gabriel, the rest of the World. But Daniel is only shown the Greek Empire comprised of ***four kingdoms*** in Chapter 8. In Chapter 11 he is about to show us that the southern king in Egypt—who, again, is 'Greek'—will ultimately dominate the other three, though not quite rule this empire. But we will also see that there are really only two contenders to power out of these ***four kingdoms***. They are repeatedly identified in Daniel 11 as ***the king of the north*** and ***the king of the south***. But there are many of these kings and different kingdoms involved, though all occurring in generally the same geographical areas. Our task is to identify them all. We can also determine that ***the king of the south*** was last subjugated by Rome. And this is when ***the king of the north*** begins to dominate ***the king of the south***. And we will see that the Antichrist cannot 'come forth' from the southern kingdom, as he will ultimately be seen to contend with it. And it now seems unlikely, viewing the current state of affairs, that the future and last ***king of the south*** will still be 'Greek'. But we will be able to see strong clues supporting the current state of affairs late in Chapter 11 and elsewhere in ***scripture***.

It also remains to be determined which of the three eligible 'Greek' kingdoms the Antichrist will come ***out of*** [Dan 8:9](#). And it remains to be determined if this is the same kingdom from which he will ***subdue*** [the first] ***three kings*** of his ten-kinged kingdom [Dan 7:24](#), or if he simply comes ***out of*** one of these 'Greek' kingdoms in order to establish his empire in another region. And hey, if these questions have never occurred to you before, believe me, you're not that close to being able to ***understand*** God's ***truth*** about this subject (see [Dan 9:13](#)). But be ***patient***, we'll get there.

And this brings us to one more important reemphasis. It should not be

considered strange that the Greek Empire is dominated for the most part from Egypt, any more than it will be strange for the Antichrist to repeatedly shift his headquarters during The Great Tribulation, and possibly seize power in a country not of his own origin. Whatever the case, we will see that he 'camps' many **places** to rule from, but will ultimately **plant** himself and his **palace** in Jerusalem.

So this first **king of the south** who 'plants himself' in Egypt would be Alexander's former 'general' Ptolemy, who becomes Ptolemy I Soter (The Savior), Pharaoh of Egypt, self-declared in 304 BC, nearly two decades after Alexander's Death in 323 BC. These two decades contained most of the Four Diadochi Wars that culminate in The Battle of Ipsus in 301 BC. After this battle and the defeat of Antigonos I Monophthalmus (The One-eyed, because he lost an eye), the remaining **diadochi** (or generals) agree to a partition of Alexander's holdings into four kingdoms. This is to include the kingdom of 'general' Cassander of (western) Macedon including present day Greece and Macedonia, and the kingdom of Lysimachus of (eastern) Macedon, Thrace and Lydia including present day Bulgaria and Western Turkey, and the kingdom of Seleucus I Nicator (The Victor) over what becomes known as the Seleucid Kingdom that includes roughly Eastern Turkey, Syria, Iraq, Iran, Afghanistan and Pakistan, and finally the kingdom of Ptolemy I Soter of Egypt.

Ptolemy I and **his prince** would be this former general and his grandson, Ptolemy III Euergetes (The Benefactor), who is the second to succeed him. These two are the ones mentioned by Gabriel in [Verse 5](#) who begin the dominance from Egypt that lasts for the most part of the next nearly 300 years starting after Alexander and continuing to the death of Antony and Cleopatra. Historians would probably quibble over Ptolemy I's dominance. Indeed, he did not so much hold the kingdomwide dominance that he repeatedly gains and loses throughout his reign, but he more sets the stage by establishing a strong, prosperous, and most importantly, stable kingdom, which his son maintains and improves, so his grandson can use it to increase his dominance over the other three. And Ptolemy I often stays out of the ongoing early struggles of the other three kings, allowing them to fight it out, which weakens them, while he grows stronger.

Ptolemy I's son, Ptolemy II Philadelphus (The Loving Brother), who rules next is said to have been no warrior, though he gains control of the entire Eastern Mediterranean region, and then loses some of it, in The First and Second Syrian Wars (in the 270's and 250's). And indeed he is more interested in the improvements he makes to the Great Library in Alexandria his father had founded, and his court is sometimes compared with Versailles during the rule of Louis XIV (the 14th) of France. Ptolemy II is known for strengthening and improving compatibility between the then cohabitating Hellenic and Egyptian cultures during his reign. This would prove an important contribution to the long term strength and stability of the kingdom, but eventually factor into its demise.

But the **great dominion** over the rest of the Greek Empire was reached by his son Ptolemy III Euergetes (The Benefactor). He pressed the coastline of the Greek Macedon Kingdom (present day Greece) to its northern coasts on the Aegean Sea, and similarly pressed the Greek Seleucid Kingdom (formerly Medo-Persia), briefly occupying their seat of power at Antioch and advancing as far inland as Babylon. The evidence that supports that Ptolemy

III's campaign reached as far inland as Nebuchadnezzar's former city comes from the 'newly discovered' archeological evidence I mentioned earlier. According to my encyclopedia, the evidence was relatively recently discovered in some cuneiform writing. And this campaign of Ptolemy III against the then newly in power Seleucus II, and known as The Third Syrian War (or The Laodicean War—246-241 BC), is apparently described by Gabriel in [Daniel 11:7-9](#). And there is no more details given from this point on about Ptolemy I, but Gabriel does give further details of the exploits of **his sons**, but he gets to these details after he finishes summarizing the concluding details of this dominant southern kingdom in Verse 6.

We can see we are jumping ahead in time in [Verse 6](#), though continuing the summary started in Verse 5. It begins with, **And in the end of years....** This seems to be an important marker, but it's not as important as it appears, as we can now **understand** what Gabriel means. But certainly everyone before The Age of Grace and even up to **the time of the end** are sure to be misled—which in Satan's case, because it's part of what causes him to orchestrate the crucifixion of Christ, is a good thing. Being unable to see the missing gap of time due to The Age of Grace which includes most of the period that the Roman Empire will '**bear rule over all the earth**', this **end of years** is easily mistaken as the same or very near the same period as **the time of the end** which is mentioned repeatedly in Daniel 8, 11 and 12. But it is not.

Up until now, we have been tempted here by Gabriel to draw a close connection from these **end of years** to **the time of the end**, and assume that they both speak of a time just before the emergence of the Antichrist Empire and so on. But this we can now see would be a mistake. Even though we've jumped to **the end** of this story of the Greek Empire here, it merely appears to be near **the time of the end** because of what Daniel is allowed to be shown. I mean he cannot be shown very much of the Roman Empire, because not much of it transpires before the start of The Age of Grace. And as he can only see Rome directly connected to the Antichrist Kingdom, **the end of years** of the Greek Empire must appear here to be very close **to the end of time** to him, and to anyone else not seeing this missing gap in time. We indeed must hold to the **understanding** that Gabriel is showing Daniel a future story as if The Age of Grace will not exist if we are to **understand** this **prophecy** at all.

So we should expect to see here, as Daniel does, **the end** of Greek dominance and the rise of Rome as both unavoidably close to **the time of the end**. Without this **understanding** we are no better off than someone who is 'poking around in the dark'. And even this light of **understanding** does not make it easy to find one's way around in this puzzling maze of **scripture**. This is because, besides the hiding of The Age of Grace, Gabriel has so frequently layered the events in this passage—or mixed up the events contained in it—so that sorting them out is even more difficult than finding the gap, but at the same time dependant upon doing just that. These problems are compounded by the fact that God has well hidden from us the bulk of the missing time that the Roman Empire '**shall bear rule over all the earth**', and all the rest of this for that matter, until relatively recently. And unfortunately, this is not the end of the problems. There are also serious 'differences' in the modern translations, some of which can lead you in the wrong direction. But we will sort all of this out. The important thing we need

to **understand** to **continue** is that we can now **know** for sure that Gabriel is really just talking about **the end** of the Greek Empire in Verse 6. We can tell this is the case because those events have now been history for over two millennia. And some have already recognized Antony and Cleopatra in this verse, which is part of the story told in it. However even this is a misidentification as far as I've seen. I mean I see the need for 'dramatic corrections' to the way I have heard this story told. And hopefully you'll at least eventually see how this pun is intended.

So getting back on track with Gabriel, we're about to be shown here the summary of the fall of the Greek Empire, the central figure in this collapse being Cleopatra VII Thea Philopator (The Goddess of Fatherly Love). Other key players evidently identified here are Julius Caesar, Mark Antony, and more indirectly, Octavian, who becomes Caesar Augustus. Gabriel summarizes their future relationships saying,

...in the end of years [of the Greek Empire] 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 [Dan 11:6](#).

Again, I should make clear that I am probably about to interpret this verse differently than you've heard it before. This passage is often said to be talking about 'Antony and Cleopatra', but I see that perspective as out of focus because the **agreement** here, when **they shall join themselves together** [and] **the king's daughter of the south shall come to the king of the north**, is not between Antony and Cleopatra, nor does this **agreement** even indirectly involve Octavian (ultimately Caesar Augustus), but it instead must be between Julius Caesar and Cleopatra if the rest is to tie together.

As Julius Caesar brings the Roman Republic to its height and prepares the way for the start of the Roman Empire as arguably its first Caesar, he chases one of his final adversaries, Pompey Magnus (The Great), a member of the First Triumvirate (meaning the rule of three men), to Egypt where it's rumored that somehow Cleopatra helps him kill Pompey to leverage her control of Egypt. But more popularly, she is said to be in exile at this time over her rivalry for power with her younger brother and his regent—the senior statesman, and usually a relative, that really runs things. And it's this little brother, Ptolemy XIII Theos Philopator (The God of Fatherly Love), with the assistance of his acting regent Pothinus, who get the direct credit for killing arguably the greatest conqueror in Rome ever, Pompey.

But Ptolemy XIII and his regent's intended act of support for Julius is said to only upset Julius and bring him to tears. They present to Julius what he must see as less the decapitated head of an enemy and more the murdered remains of his son-in-law by his only beloved daughter Julia, and an assassinated consul of Rome besides. And however Pompey dies, when Cleopatra thereafter presents herself to Julius by having herself rolled up in a Persian rug that is rolled out for him, nine months later she has a child that she says is his. At this point Julius Caesar defeats Cleopatra's brother's

forces and establishes her as supreme ruler over Egypt (along with her even younger brother), and thereafter she visits Julius in Rome repeatedly, until he is assassinated. Thereafter she allies herself with Mark Antony. Then, Antony and Octavian (later Caesar Augustus) are the two chief rivals of the Second Triumvirate that arise in the struggle for power after Julius Caesar's death.

So in [Verse 6](#) it fits in harmony with Gabriel's account that,

...in the end of years [at the end of The Greek Empire] **they** [Julius Caesar and Cleopatra] **shall join themselves together; for the king's daughter of the south** [Cleopatra] **shall come to the king of the north** [Julius Caesar] **to make an agreement...**

And it also follows that even though this **king's daughter**, Cleopatra, is given control of Egypt by **the king of the north**, Julius Caesar, **she shall not retain the power of the arm**, nor will she **retain** ultimate control. It can be **understood** that she doesn't **retain the power** because Julius Caesar really keeps that, but she surely doesn't when she ultimately loses power after Julius' death, when despite Antony's help, Octavian's forces defeat both Antony's and Cleopatra's. But it also fits concerning Julius that **neither shall he stand, nor his arm** as he is assassinated and Rome reverts again to a republic under a new triumvirate for a short time.

This is followed by a list of those that **shall be given up** in this process starting with Cleopatra herself. Her realization of the lost of support from Antony causes her to kill herself. Connected to this are **they that brought her**, which in this case must be Cleopatra's two constantly attending handmaidens, who famously 'give themselves up'



or commit suicide at the same time she does. Also in agreement is the fact that Cleopatra's reign actually begins, though later interrupted by her little brother, when **he that begat her**, her father Ptolemy XII Auletes (The Flute Player), makes her coregent with him in the last years of his reign. But his support of her ends when he falls sick and dies.

And finally we get to the only possible direct mention of Mark Antony in this verse as **he that strengthened her**. Antony does 'strengthen her' until his defeat by Octavian at The Battle of Actium on the **Ionian Sea**, between Southern Italy and Greece, in 31 BC. She and Antony are then chased to Egypt where he loses all hope when he is misinformed of Cleopatra's death and kills himself, her hope and life surrendered shortly

thereafter. And this pretty much clears the table of Julius Caesar, Mark Antony and Cleopatra. Julius Caesar's assassination leads to a chain of events where the rest are **given up** in Octavian's, or thereafter Caesar Augustus', rise to power. And these same events precipitate the fall of the fourth and last part of Alexander's Greek Empire and the unrivaled dominance of the Roman Empire. But all this is not derived from just the

summary in Verses 5 and 6. Gabriel backtracks in Verses 7-20 to give us much more detail of this story, starting again with Ptolemy III. But first let's consider some more supporting background.

By the 270's BC, the struggles between the three other Greek kingdoms—other than Ptolemy I's—lead to the disappearance of one of the kingdoms. This would be the kingdom of Lysimachus of Macedon, Thrace and Lydia (present day Bulgaria and Western Turkey). His kingdom is split up and comes under the finally stabilized control of the united Macedon Kingdom (present day Greece and Macedonia which picks up Bulgaria) and the Seleucid Kingdom (of Persia, etc. which picks up the remainder of Turkey) leaving, including the southern Ptolemaic Kingdom, only three remaining competing Greek kingdoms.

And the period before 270 BC makes sense of the additional tidbit of Gabriel's generalization in Verse 4 about the disposition of Alexander's Empire, that...

...his kingdom shall be plucked up, even for others beside those [four kings] [Dan 11:4](#).

This may include the marauding Gauls from present day France, but more surely the successes of Pyrrhus, king of Epirus, a kingdom that occupies a small portion of present day western Greece and Albania, and maybe also even some early struggles with Rome herself because she indeed provides regular aggravation, especially with the neighboring Macedon Empire as long as it lasts. These outside antagonists also add to the ongoing intrigue and struggles among the three remaining dynasties of the Hellenistic kingdoms themselves. And it's interesting to note that General Lysimachus and his kingdom, though it failed first, could be considered responsible before it did for insuring that Alexander's kingdom is not reunited under Antigonus I Monophthalmus (The One-Eyed) because Lysimachus is instrumental in Antigonus' defeat in The Battle of Ipsus in 301 BC, and Antigonus' descendents in turn are transplanted to serve as kings (The Antigonid Dynasty) in the Macedon Kingdom for the better part of that empire. Remember, these Hellenistic dynasties are all to some degree interrelated 'Greek-ruled' kingdoms, and there is a good degree of intermarrying by the royal families to make alliances, and 'kingdom-hopping' by royal family members in search of greener pastures especially early on.

In the 240's, Ptolemy III wins the farthest reaching war—all the way to Babylon—of the Hellenistic Period, The Third Syrian War, and the period of the Ptolemaic Kingdom's clear dominance begins.

In 168 BC, the Macedon Kingdom falls to Rome in the Battle of Pydna leaving two Greek kingdoms. But this is also the year Antiochus IV Epiphanes (The Shining One) of the Seleucid Kingdom all but conquers Egypt for a second time in The Sixth Syrian War in 171-168 BC. But the kingdom of Antiochus is the next to go because by 64 BC, at a time when The Seleucid Dynasty is confined to little more than their seat at Antioch, finally Pompey converts the remainder of their holdings to Roman provinces, except for some regions that are allowed to become Roman client nations, like Judea, who continue under local Roman-appointed kings.

It could be said, however, that the decline of the Seleucid Kingdom begins in 168 BC when the Romans 'draw a line in the sand' that Antiochus IV cannot

cross during his second campaign in Egypt. The story goes that when he successfully reinvades and again pushes back Ptolemy VI and his brother all the way to Alexandria, a consul and envoy sent from Rome famously draws a circle around him in the sand and tells him he has to decide whether he will withdraw from Egypt before leaving the circle. Antiochus predictably decides to withdraw. And a few years later he sacrifices a pig in The Jerusalem Temple to insult the Jews and is as a result defeated by them in the beginnings of The Maccabean Revolt. Antiochus dies either on his way to attack and reconquer the Jews, or possibly on a concurrent campaign against the Parthians to the north of the Seleucid Kingdom. Whatever the case, he fails in both endeavors.

And it's also noteworthy that as early as The Fifth Syrian War, 202-198 BC, though in it the Ptolemaic Kingdom loses all its northern holdings, Rome is already then strong enough to 'forbid' both Antiochus III and Philip V of Macedon from conspiring further against Egypt as it is Rome's source of grain. So the fall of the Seleucid Kingdom leaves only the Ptolemaic Kingdom remaining to stand against Rome. Mostly this 'strongest' Greek kingdom in these late stages of The Hellenistic Period outlasts the others by cooperating with, submitting to, and paying off Rome. But they do make a last defiant stand after all the others are already gone. It ends with Cleopatra's death in 30 BC, leaving Rome as the unrivaled hegemonic power for the next several hundred years into The Age of Grace.

This background is meant to help us see that it must be Ptolemy III reappearing in this next more detailed account of the story in Verses 7-9 which will help to illuminate some finer points of his **great dominion** introduced in Verse 5. And He would qualify as **out of a branch of her roots**, if Gabriel in this case means he is an ancestor of Cleopatra VII. And besides, which other **king of the south** accomplishes all this? I mean Gabriel says he...

...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: 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 [Dan 11:7-8](#).

This **king of the south** here is confirmed to be in **Egypt**. So the question restated is, when if ever does any **king of...Egypt** trounce so successfully any **king of the north**? This could only be The Third Syrian War won by Ptolemy III Euergetes, (The Benefactor). Again, Ptolemy III is reported to have penetrated all the way to the City of Babylon while retaining a longstanding foothold in the port of Antioch, Seleucia Pieria, and for the most part successfully sweeping the majority of the coasts of Asia Minor (Turkey) and Greece from the Aegean Sea. And he would surely have brought home with him quite a booty including **their gods** [or the 'statues' thereof], **with their princes** [some of them probably his relatives], and **with their precious vessels of silver and of gold**.

Ptolemy III's attack was the result of competition over ascension to the Seleucid throne after Antiochus II's death that resulted in the murder of Ptolemy III's sister and his nephew—a couple of those 'kingdom-hoppers'—

who are one of the parties competing in the line for the Seleucid throne. The other party, Seleucid II and his mother, get the throne by killing their rivals, and they manage to evade Ptolemy III during his rampage of revenge, and escape deep into the eastern part of his kingdom (beyond Babylon), where Seleucid II dies in 225 BC. Still, Gabriel assures us that Ptolemy III was able to capture other **princes** of the Seleucid Kingdom and bring them home with him, along with the riches still there in a region that once contained the glory of Solomon's Jerusalem, Sennacherib's Nineveh, and Nebuchadnezzar's Babylon, not to mention the considerable confiscations of Seleucid I Nicator who greatly expanded the original Seleucid Kingdom. And Ptolemy III is indeed seen to **continue more years than the king of the north**. He lives about four years longer dying in 221.

[Verse 9](#) is the conclusion of Ptolemy III's story. It makes sense too because after The Third Syrian War, early in his reign, he is said to **return to his own land** and have no more inclination to engage actively in war, nor any need. At this point, the Ptolemaic Kingdom is at its height, and higher than any other Hellenistic kingdom reaches, fulfilling Verses 5 and 7-9.

The next layer of the story in [Verse 10](#) again reverts to another overview that appropriately and generally describes Ptolemy I's **sons** and their exploits in the first four Syrian Wars. In these wars these **sons** are described as being **stirred up** [to] **assemble a multitude of great forces**. But of the six wars between the Ptolemaic and Seleucid Kingdoms—known as The Syrian Wars—this verse particularly characterizes the biggest battle of them all, The Fourth Syrian War (219-217 BC), involving Ptolemy III's son, Ptolemy IV Philopater (The Loving Father) and Seleucus II's grandson, Antiochus III The Great.

Certainly Ptolemy II, victor of The First Syrian War, and Ptolemy III, victor of The Third Syrian or Laodicean War, and Ptolemy IV, victor of The Fourth Syrian War easily fit the description of the **sons** of Ptolemy I who **stirred up** such **great forces** to such great victories. But it's only *one* of these **sons** that...

...shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress... [Dan 11:10](#)

This most fittingly refers to Ptolemy IV. Here's why. Although the Ptolemaic Kingdom is said to begin its decline under Ptolemy IV's reign, and though his overly youthful contributions are considered inconsequential to detrimental, his minister Sosibius recruits for him an army that for the first time includes a large faction of Egyptian natives added to the usual local Greeks. And this army is able to defeat Antiochus III allowing Ptolemy IV to retain most of what his father had won.

Ptolemy IV's victory comes in the epic Battle of Raphia near present day Rafah in the Gaza Strip, also known as The Battle of Gaza. It's the biggest battle since The Battle of Ipsus that creates the four Greek kingdoms almost a century before. In this concluding battle of The Fourth Syrian War, Ptolemy IV has 70,000 infantry, 6,000 cavalry, and 73 probably African war elephants. Antiochus III has 62,000 infantry, 6,000 cavalry, and 103 probably larger Asian elephants. Historians record that it was Ptolemy who was the one to **overflow, and pass through**, largely due to the tens of thousands of Egyptian native soldiers in his service, who in their rectangular 'phalanx'

formation break or **pass through** Antiochus' infantry and win the day. But there later develops an apparent consequence to this 'unconventionally-manned' force. Historians speculate that these same native Egyptians are responsible for The Egyptian Revolt in Egypt that follows The Fourth Syrian War. And Ptolemy IV isn't able to quickly put it down. It takes him decades (until around 185 BC), and obviously at the cost of tens of thousands in Egypt. This is why it is accurate to say that Ptolemy IV first successfully **stirred up** his forces against the Seleucid Kingdom, but **then shall he return, and be stirred up, even to his fortress**.

After this general overview we would again expect more specific details, this time about Ptolemy IV's reign and The Fourth Syrian War, which is exactly what I see in [Verses 11-12](#)...

And the king of the south [now Ptolemy IV] **shall be moved with choler** [angry], **and shall come forth and fight with him, even with the king of the north** [now Antiochus III]: **and he** [Antiochus] **shall set forth a great multitude** [62,000 infantry, 6,000 cavalry and 103 war elephants]; **but the multitude shall be given into his** [Ptolemy's 70,000 infantry, 6,000 cavalry and 73 war elephant fortified] **hand. And when he** [Ptolemy] **hath taken away the multitude** [of Antiochus], **his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.**

Again, this appears to be another round of more detailed elaboration following the overview from Verse 10. We **know** whose multitude **shall be given into** whose hand. It's Antiochus **into** Ptolemy's. And we **know** whose **heart shall be lifted up**—Ptolemy's. And it's even easy to see that after Ptolemy has **taken away** a multitude, and after **he shall cast down many ten thousands**, why he would **not be strengthened by it**. It's because these **many ten thousands** are rebels in his own kingdom that must be **cast down**. And once more my encyclopedia seems to explain and corroborate these events that Gabriel predicts. And historians also verify that it's all down hill from here on for both The Seleucid and Ptolemaic Kingdoms because of the rise of Rome, as we will see Gabriel also makes clear.

By-the-way, Antiochus III outlives Ptolemy IV—distinguishing these two from Ptolemy III who is **prophesied** to outlive Seleucus II and does. And Antiochus III's longevity gives him the time he needs to recover from The Fourth Syrian War. So much so that he ultimately gains the title Antiochus III The Great, because he is able, after the death of Ptolemy IV, to recover most of the original territory of the Seleucid Kingdom held by its original ruler, Seleucus I Nicator, before losing some of it again to the rising Roman Republic, fulfilling the **prophecy** in [Verses 13-15](#).

Next, I admit that I expect to squeeze, however good the fit, the remaining two of The Six Syrian Wars and the rise of Rome into Verses 13-20. In case you haven't noticed, every **king of the north** so far has been from the Greek Seleucid Dynasty of the Greek Seleucid Kingdom. But somewhere in Verses 13-20 I might expect **the king of the north** to become Roman, possibly starting right in Verse 13—which could imply the omission of any description of The Fifth or Sixth Syrian War. But instead I expect that if any **king of the north** is found at all in Verses 16-20, he is Roman, and that

there is no more mention of a Seleucid **king of the north** after Verse 15. In fact there is only one more specific use of the terms **the king of the north** remaining, and that's in Verse 40, which we will confirm, as already popularly believed, is the Antichrist.

And this brings us to one of our translation problems that we'll need to sort out. If it's appropriate to translate, (as only a few modern translations do), this "**he**" in Verse 16 as "the king of the north", then **he** represents a different kingdom in the north, and obviously Rome. But I see this transition of kingdoms as beginning after the description of the Seleucid Kingdom's final campaigns against Egypt including at least the two successful campaigns in The Sixth Syrian War, if not also implying The Fifth Syrian War. But I also expect that these Seleucid Kingdom triumphs are rendered moot because of '**he that cometh against him**', evidently some human Roman **prince**. And this is how we see that **the king of the north** changes kingdoms.

And this means that all the conflicts between any particular **king of the north** with any particular **king of the south** up to Verse 16 are between the Hellenistic Seleucid and Ptolemaic Dynasties, while beyond this point I see a shorter but eventful history of the conflicts between Rome and the Ptolemaic Kingdom that finally expands the original overview of these events from Verse 6, including a brief 'ruler-based' description of the rise of The Roman Empire that is interrupted where The Age of Grace fits, leaving after that—to finish out the chapter—only the descriptions of the final **north - south** conflict during The Great Tribulation between the Antichrist Kingdom somewhere in the north, and a new Egypt-based kingdom in the south—presently mostly under Sunni Muslim influence.

And there's a couple more things before we go on. Keep your eye on the ball. God does. God must always have his eye on his **glorious land** and on his **glorious holy mountains** [Dan 11:16](#), [41](#), [45](#) which are in Israel. And what else in the World would God be focused on during this period of history than the 'world-ruling class tug-of-war' centered over Israel, which are The Six Syrian Wars. So in this **prophecy**, Gabriel is adding to our perspective of the **four kingdoms** of Greece from Chapter 8, that two of these 'sub-kingdoms' are really the center of the battle for the control of this kingdom as a whole. I mean he tells us that the Antichrist comes **out of** one of these **four**, but in Chapter 11 he seems also to be hinting that it's really **out of** just one of these two, and that it cannot be Egypt, because Egypt is clearly destined to fight against the Antichrist's northern kingdom. But there are other questions still standing. Does the Antichrist originate from and take over the same former Greek sub-kingdom, or does he originate from one of them and take over some other kingdom altogether? Before we're done we'll **know** the answers to these questions.

But some of you have been misled about Antiochus IV Epiphanes (The Shining One). And it's OK with me if you imagine him covered with pig grease, because the popular misinterpretation about him is that this **prophecy** predicts his historical role as 'The Temple pig-sacrificer'. And if this is what you think, you should prepare yourself for serious embarrassment. And the worst of this embarrassment will come when you find out who started this rumor and why. But you will also have to come to accept that this Jerusalem Temple defiler has a much more limited role and deserves much less attention in this **prophecy** than he's been getting. And

hopefully you don't have any of those unreasonable attachments to such interpretations, because the verses he's implicated in are by no means about him being a damned Temple pig-sacrificer. And sorry, the pun was unavoidable... OK, OK, I'm not really sorry. We'll find Mr. Grease-ball's place in Verses 13 and 15, but certainly not in Verse 31, etc.

So how do I squeeze The Fifth and Sixth Syrian Wars in Verses 13-15? It's not so hard. Gabriel tells us that Verse 13 takes place a little later in time, **after certain years**. And he tells us that at this time...

...the king of the north shall return with a great army and with much riches [Verse 13](#)

So **after certain years** he **shall return** to retaliate against **the king of the south** because of the outcome of The Fourth Syrian War. The fact that he has **a great army...with much riches** probably speaks to the successes of Antiochus IV's father, Antiochus III The Great, both in the Fifth Syrian War (around 200 BC) when he captures all of Ptolemy V's northern possessions, and to his successful re-expansion of his own kingdom, except near the end when he loses some back to Rome. And opportunities against Egypt become ripe after Ptolemy IV dies, when the child Ptolemy V assumes the throne amid the chaos of the power struggle to control him [Verse 14](#)—which I'll elaborate on some more in a little bit. But Antiochus III dies in the backlash to his late Roman losses when he fails to hold onto the rebelling outer reaches of his kingdom. However one of his sons, Mr. Grease-ball, I mean Antiochus IV, obviously this **king of the north** in Verse 13, sees the opportunities that are possible **with a great army and with much riches** left behind by his father Antiochus III. And he acquires these resources because he is able to usurp control of the kingdom following the death of his older brother, Seleucus IV Philopator, while the rightful heir, Seleucus' son, is being detained in Rome. By-the-way, this nephew of Antiochus IV ultimately escapes from Rome and returns to murder Antiochus IV's son to regain the throne later on—just thought some of you might like to **know** that. I mean it kind of reminds me of why **the LORD** 'laughs' in [Psalm 2](#).

Anyway, Antiochus IV routs Egypt twice so thoroughly in The Sixth Syrian War (171-168 BC) that it would be appropriate to say,

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 [Verse 15](#).

Of course this is when Rome 'draws the line'.

And by-the-way, if you like riddles or especially if you're a big fan of those "Jumbles" puzzles, where all the letters are all mixed-up and you have to simultaneously sort out and solve crossword-style riddles, then use all your solutions to solve the also scrambled 'big picture' riddle, then by now you must be in 'hog heaven'—no reference to Antiochus IV possible this time because he'd be in 'hog hell'—OK, OK, so I can't help poking fun at this pig—but wouldn't that make him a 'pig in a poke'? Anyway, back to the our tangent, you should see by now that God is sometimes quite a puzzle maker when it comes to His Word, and you should **know** some good reasons for this

by now too.

So this last great victory of the Seleucid **king of the north** over the Ptolemaic **king of the south** is the last we'll see of any Seleucid **king** because this victory is immediately rendered meaningless with the next two words at the beginning of [Verse 16](#),

But he...

Or, as I see it, 'But a Roman consul...' In the events that must follow The Sixth Syrian War, these two words cannot be referring anymore to the then Ptolemaic **king of the south**, nor any longer to a Seleucid **king of the north** either. In fact, there's good reason why we don't even see the term **king of the north** again (in the KJV) until it refers to the Antichrist in The Great Tribulation in Verse 40. This is because the burgeoning Roman Republic, when it's rising to dominate both the Seleucid and Ptolemaic Kingdoms of this time, didn't have kings. They had elected 'warlords' called consuls, and other elected officials in other capacities, all more or less regulated by a legislature not too much unlike the 'Western-style' legislatures we have today that we have more or less copied from them. Hence, this **he** here who apparently **cometh against him** who has just sacked Egypt, must be a Roman consul that **cometh against** the Seleucid Kingdom. But I don't think this is referring to Gaius Popillius Laenus—yeah, never hear of him have you, but he's that Roman consul who 'draws the line in the sand' around Antiochus IV turning him back from his campaign against Egypt in The Sixth Syrian War just when Antiochus has Egypt's forces pushed all the way into Alexandria and is about to finish them off. Of course, this story fits the first line of Verse 16, but not the whole verse. What fits better here is another short jump in time to the arguably greatest Roman consul of all time, to the campaigns of Pompey Magnus (The Great), who personally finishes off the Seleucid Kingdom.

Indeed, **he**, Pompey, has Alexander-like power to **do according to his own will** such that **none shall stand before him**. But does Pompey also **stand in the glorious land, which by his hand shall be consumed** [?]. Who is it that 'stands in' and 'consumes' Israel around this time? We will see that the only mighty conqueror around this time who could fit this description is Pompey The Great. And it's a very good fit. As for Julius Caesar, the rising ally of Pompey's exploits, which eventually make him Pompey's rival, his exploits fit very well into this picture too. And from this we will see we have reached the end of any further discussion of a Seleucid **king of the north**, and the end of the Seleucid Kingdom.

We will also see that we have reached the end of the Ptolemaic Kingdom, except that in this case we'll see it even more indirectly, couched in the descriptions of Julius Caesar, who rises above the designation of simply a 'high official' of Rome to "Caesar", who all the way back in [Verse 6](#) is described by Gabriel as a **king of the north**, and who will be seen again (in [Verse 19](#)) as unable to **stand**. And we'll also see Egypt's complete end in their implied subjugation by Caesar Augustus (originally Octavian) through **taxes**, at which point we'll see the Ptolemaic Dynasty of Egypt no more. But finally we'll see that yet another **king of the south**, or really two of them, will rise again in the future to contend with the ultimate **king of the north**, the Antichrist, and his kingdom during The Great Tribulation.

But before we go on, you may have noticed that I passed Verse 14 without giving it the attention it deserves. In it we get more detail about what is going on ***in those times*** late in the Ptolemaic Dynasty. It's similar to circumstances already described in both the Seleucid and Ptolemaic Dynasties, but especially from the time of Ptolemy V on. It's that these two remaining dynasties have become more and more prone to suffer from chaotic transitions of power due very often to older relatives or controlling ministers attempting to usurp authority from sometimes multiple younger 'coregents'. One of these related ***robbers*** over Ptolemy V, his uncle Agathocles, kills one of his rival minister ***robbers***, Sosibius—who besides managing The Fourth Syrian War is responsible for killing several relatives of Ptolemy IV and V. Agathocles is finally famously killed in the streets of Alexandria by a mob for his atrocities. The point is that the Ptolemaic Dynasty, despite these ***robbers*** and the killing off of all 'the peripheral relatives', remains intact, as Gabriel promises in advance, saying,

...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 [Verse 14](#).

And these ***robbers*** are obviously not the only ones ***in those times*** that ***stand up against the king of the south***, because Gabriel tells us here that besides these ***robbers*** there are ***many*** others. Still Gabriel also assures us that ***in those times*** of The Fourth Syrian War on that anyone that ***shall...stand up against the king of the south...shall fall***, be it ***robbers*** or internal native Egyptian rebels or even an alliance of the Macedon and Seleucid Kingdoms. Indeed we see that ***in those times*** that even Philip V of Macedon allied with Antiochus III, and later Antiochus IV, are all turned back from finishing off Egypt by Rome and are each eventually brought down by this rising world-dominating power. And for clarification, besides the fact that Verse 14 follows the description of The Fourth Syrian War, we can also tell that ***those times*** start with Antiochus III's failed attack on Ptolemy IV's kingdom in The Fourth Syrian War because in The Third Syrian War it's backward—then it's a ***king of the south***, Ptolemy III, who 'stands up against' a ***king of the north***, Seleucus II. We also ***know*** this period must finally end when the one that 'falls' is also backward—when the ***king's daughter***, Cleopatra VII, along with her 'strengtheners', Roman Triumvir Mark Antony, ***shall fall***, marking the end of ***those times***. And I don't see any real problems with this story in my encyclopedia either.

So, on to Pompey The Great and Julius Caesar. Let's start again with some history. Pompey has nothing but massively successful military campaigns to the west, south and east of Rome. He is the one that deposes the Seleucid Kingdom in 64-63 BC, including Judea, after a successful siege of Jerusalem in 63 BC. Julius' contemporary but later campaigns are, initially, to the west to Hispania (present day Spain), and also to the north as far as Germania and Britain. Although when Julius leaves Egypt, after the death of Pompey, and after establishing Cleopatra on the throne in 47 BC, he does pass through Syria and defeats Pharnaces II of Pontus (in present day Turkey). This swift victory inspires his famous writing, "I came, I saw, I conquered...", and mocks Pompey's earlier performance in this region. But Julius doesn't necessarily even set foot in Israel as far as I can tell.

Pompey however, in his earlier campaigns in this region, is reported to go, out of curiosity, all the way into "the holy of holies" inside The Jerusalem Temple. And it's reported that Jerusalem is indeed **consumed** around this time as it is really twice sieged—first in Judea's own civil war, and immediately afterward falling again in another siege by Pompey's forces that arrive to take sides in the conflict. Pompey at this time surely does **according to his own will** where **none** [can] **stand before him** on the battlefield, and again, he would be the one who **cometh against** the Seleucid Dynasty and ends it, and he does **stand** in Israel at a time when **by his hand** it is **consumed**. So all this fits as an explanation for [Verse 16](#), and leaves nothing wanting.

But though Pompey has popularity, he never rises to Julius' level of political success. Julius' success is renowned on both the battlefield and also as the popular undisputed dictator of Rome. He even ultimately tracks down Pompey's supporters in Africa, and chases those who escape to Hispania, and finishes them off, returning triumphant to Rome in 45 BC. So it would be appropriate for Gabriel to avoid referring to Pompey, Julius' eventually outmaneuvered rival, as an undisputed 'king of the north'.

And Julius by this reasoning is easily confused with this description of one who does **according to his own will** where **none** [can] **stand before him**. And Octavian could be too for that matter. But Julius has already been honored with the title of **king of the north** by Gabriel in [Verse 6](#), so he must be the one who will again get most of the attention in these later references too. But Pompey is a big part of Julius story and is appropriately included, but we will see how **he** is ultimately outmaneuvered and does not outlast Julius. But within a year of Julius' triumphant return to Rome, he is assassinated by a conspiracy of mostly senators, at least partially motivated by the fact that he is so greatly loved, and therefore so 'unacceptably' greatly empowered by the people. In this way the 'reign' of this first Roman **king of the north** is 'cut short'.

But did I mention Julia, Julius' only child and daughter? Julius gives Julia to Pompey to be his wife to help cement the bond they create to gain the political control over Rome known as the First Triumvirate in 59 BC, after which Julius is elected consul—one of the usually two guys who get elected with limited power to make and run the current wars and their related affairs. By-the-way, the third member of the First Triumvirate I haven't yet mentioned mostly because he just provides the money and is eventually killed trying to establish his own military prowess against those pesky Parthians in Southwest Asia.

So with his daughter married to Pompey Magnus, and after his, by all accounts, 'politically dirty' but customary single-year term of office as consul ends, and with some further political maneuvering again with Pompey's help, he sets out as proconsul (an appointed regional governor) for conquests in his appointed region to the north and advances even beyond Europe's northern coasts on the Atlantic Ocean. Of course we can just as easily suppose Julius' rational for wanting great conquests under his belt—Pompey already has his by this time—as we can his rational for giving Julia to Pompey. Both are steps not just to gain some power, but to gain all the power.

There is a famous story about him, consistent with his reputation, that takes place where he first ruled and achieved his first conquests. It's about the time he sees a statue of Alexander The Great in Hispania. The story goes

that at the statue he laments that he is already older than Alexander but has not yet accomplished as much.

So Julius must have also been somewhat disappointed with Julia, because Julia becomes Pompey's faithful, loving wife. She is said to deliver a child prematurely because she mistakenly thinks her husband has just been killed in a riot in 55 BC. And Pompey is accused of losing his interest in government due to wanting to spend more time with her. So much for any plans Julius likely had for his daughter's use for himself and against Pompey. She is evidently, and famously, just too virtuous for such use. She dies in 54 BC in childbirth with her next child possibly because of the harm caused from the earlier trauma during the riot. This is when Julius has reached the shores of Britain.

So by the time Julius is ready to come home from his indeed great conquests in the north, Pompey is Consul and has changed from ally to someone demanding Julius' submission. Julia's memory is no longer even any good to keep Pompey as his ally. But with a smaller force than available to Pompey, Julius chases him out of Rome. Then, gathering forces, pursues him and, on the second try, defeats him in a sea battle near Greece, where Pompey flees to Egypt and is killed, etc.

This history goes to show that between Verses 15 and 16 that there has been roughly about a century's jump in time. The **he** in **he that cometh against him** has to have jumped to Pompey, and this **him** could obviously no longer be Antiochus IV. Besides it's the Maccabean Jews in Judea and their 'guerrilla warfare', and those pesky Parthians to the north, who successfully 'come against' Antiochus IV. So Gabriel must also have jumped to Antiochus XIII, the one deposed by the great conqueror Pompey in 64 BC. And all this is also because only Pompey The Great sees Israel **by his hand...consumed**.

But in [Verse 17](#)—especially with the several completely different translations of the verse—the first half of the verse could go either way. It could be referring directly to either Pompey or Julius, and indirectly to the other. The second half is clearly Julius though. And I am bent to the **interpretation** that the whole verse is about a decade's jump in time directly referring to Julius but, as expected, in relation to his actions concerning Pompey. I see Julius making up his mind at this point to take over the whole empire, but that he will attempt to do so 'peacefully and fairly', because he is sure that he will at least outlive Pompey if he can't outmaneuver or talk him out of the control of Rome.

A part of their story I left out is when Julius is returning to Rome amid Pompey's new accusations against him of 'insubordination and treason'. During these exchanges Julius repeatedly sends offers to Pompey that he will lay down his arms if Pompey will do the same. But Pompey, at the time more popular with the people of Rome, insists on getting all the authority. As Julius approaches, Pompey obviously loses confidence and famously declares, "Rome cannot be defended," and flees south to Capua, and later to Brundisium to await ships to take him to Greece where he expects to rally support in a region he is still very popular.

In the meantime, Julius takes a side trip to Hispania to wipe out Pompey's support there before returning back to Rome where he just misses catching Pompey at Brundisium. Again, it is noted that on his way back from Hispania Julius is still offering Pompey the same "equitable conditions" or "agreement" or "terms of peace" or "a proposal of peace"—these being all modern Bible

translations—but he will not otherwise back down.

And there is one more little detail to this story that I think pretty much resolves a longstanding small historical disagreement that in the process helps us with the *interpretation* of this verse. When Julius is originally on his way back to Rome from the north, he breaks the law as he crosses into Roman territory. This is because a new law had been passed that forbade any Roman general from crossing into Roman territory with his army—a measure supposedly to protect Rome’s stability. But all these new and arguably unfair restrictions imposed upon Julius by Pompey could be said to have given Julius no choice. And this little detail is that when Julius ‘crosses the Rubicon’ River into Roman territory—a phrase that has become synonymous with the phrase, ‘there’s no turning back now’, Julius is reported to have said, “the die is cast”, which is also synonymous. The minor disagreement is that he is also reported to have said instead, “Let the dice fly high”, implying his confrontation with Pompey was a gamble. But given Gabriel’s account, and if indeed the opening *line* is referring more directly to Julius, does he not in all our reports of him, including in this detail, **set his face to enter with the strength of his whole kingdom** (call it [Verse 17a](#)), despite the risks and conflict with Pompey? He is also seen to **turn his face** and finally again **set his face** toward home. In other words, Julius is repeatedly described by Gabriel to be the kind of resolute character whose mindset is to **set his face** rather than ‘throw the dice’. So surely Julius says, “The die is cast,” as fitting his resolute character to rule Rome. We must then see this opening *line* of Verse 17 as exposing Julius’ grand design to control Rome, which solves this little controversy for me anyway.

And this brings us to one of those unexpected turns I warned you about in the introduction to this *study*. In the middle of Verse 17, or what I’ll call Verse 17b, we find a KJV translation that doesn’t work as well as most of the modern ones. The KJV reads,

...and upright ones with him; thus shall he do... [Verse 17b](#).

Now I grew up *in the Lord* on a KJV/NIV parallel Bible, with some earlier exposure in the RSV. So I’m used to keeping an eye on the translations. And I’m not against going to other translations, especially to help out with the Old English. And I could squeeze the KJV translation here, but I would still be left wondering what or who these **‘upright ones’** are. And this translation does not work like several modern ones, including, “...and he shall bring terms of agreement and perform them...” or “...bringing with him a proposal of peace which he will put into effect...” or “...and with him equitable conditions; and he will perform them...” You must see the difference and **understand** the preference here. Julius makes every effort, likely sincerely, to offer a fair and peaceful resolution to Pompey for their conflict. His sincerity is further evidenced when he is both angry and visibly shaken when he is surprised by Pompey’s decapitated head being handed to him in Egypt. Julius would not give up Rome, but he evidently didn’t want to lose his son-in-law Pompey over it either.

Now the opposite *interpretation* in the first half of the verse, with instead Pompey directly referenced and Julius indirectly referenced could fit here too using the same story, but as it doesn’t fit as well for me, I’ll leave it to you. This brings us to the last parts of Verse 17, which reads,

...and he shall give him the daughter of woman, corrupting her: but she shall not stand on his side, neither be for him [Verse 17c-d](#).

This has to be Julia, where **he** is Julius and the first **him** must be Pompey. And in case there is any historical doubt, Gabriel is making clear here that Julius originally gives Julia to Pompey to use her against him. But Julia proves not to be cut out for the part, and becomes faithful to Pompey until her death.

Like that '**interpretation**' of Verse 17a-d? Sorry, because now I can't go on to Verse 18 and make much sense of it. See how gullible you are. And to think I had just about gotten your trust back since that last 'wild goose chase' I took you on. But I had to go on this little trip myself before I could see it didn't work. So I took you on it too. But this time I will let you handle the preaching—to yourself that is—about how you better be careful, before God Almighty, about what you presume to call true from now on. It's really your call anyway isn't it? But still, all the stories I just told you about Julius and Pompey are true, at least according to my encyclopedia, and even most of the **interpretation** stays more or less in the same ball park, give or take a decade or so. Indeed, it's a chronological problem that will show us how to detect the **error**.

According to [Verse 18](#), I just described the wrong period of time. I should have been focusing the **interpretation** to events occurring just before this Roman civil war, because the end of Verse 18 really tells us about that. And Verse 17 cannot be, because it must be the sequential set-up to the events in Verse 18. Remember I told you we have to keep our eyes open for the transitions? This is one of the easier ones right out in plain sight. So besides missing the transition, there is only really one fatal flaw left in place in the above '**interpretation**' that has led us astray. That's when you thought I decided not to trust the KJV. Oops. Let me show you what I mean.

What we should **understand** here is that none of the translators whose versions you likely have available to you right now really **understood** what they were translating when they translated Daniel 11. How could they? It was still **closed up and sealed till the time of the end**. Nonetheless, some of them, more often than some others, made some assumptions, and some of them obviously made some translation 'choices' or 'adjustments' that were really only based on those assumptions. I get the idea that some of them even made some of their translation 'choices' in view of certain 'facts of history' that had recently become available. But in this way they could have only at best been no more than guessing what applied to the particular verses that they applied them to, all in order to try and make sense of them, when a more direct translation made no sense to them at all. Maybe the translators of these modern translations I quoted above—all newer than the KJV—thought they had more historical insight available to them than earlier translators. Whatever the case, I now see their translations in this verse as flawed. But most of the older translations and even some of the newer ones agree with the KJV anyway.

The moral of this story in advance is that you shouldn't mess with the translation to make it make more sense to you just because you don't **understand** it without these 'adjustments'. And if you will take the time to

compare a dozen or so translations of this verse, (at BlueLetterBible.org, for example), not to mention several other verses in this chapter, you'll begin to see what I mean, and especially when we're all done. By-the way, none of these 'off-base' translations in Verse 17 are from the NIV. But in this case the NIV is 'not even in the ballpark', reading, "...and will make an alliance with the king of the South..." Hey, it's a reasonable guess to try to make some sense of it, but such 'scholars' shouldn't be guessing when it comes to The Word of God, should they. Unfortunately, you will be able to see here how the modern translations are really just frequently erroneous Bible commentaries masquerading as the infallible Word of God. But at least they only remain counterproductive to dangerous when you're not aware of this. Otherwise they can sometimes be as helpful as a Bible commentary.

So on to the salvage work we go, back to Verse 17, and back to the KJV translation that reads,

...and upright ones with him; thus shall he do...

Well, Gabriel must really be talking about ***upright ones*** here, not any kind of "equitable conditions" or "terms" or "agreements". The ***upright ones*** Gabriel has to be talking about here are 'constantly virtuous' Julia who cannot be turned to treachery though still useful to Julius for obtaining Pompey's allegiance while she is still alive, and 'originally loyal' Pompey who comes to Julius' political rescue again and again before their final falling out, and possibly 'generously resourceful' Crassus, that third triumvirate member with all the money who is always ready to bail Julius out of trouble again and again, and probably also 'faithful and noble' Mark Antony, Julius' man in the senate and later faithful right-hand man, a man that ultimately prefers suicide over the loss of his love Cleopatra.

But Pompey and Crassus didn't get along. Julius, nevertheless, sees he will need them both to control Rome and get elected Consul, so he reconciles them so that with their help as The First Triumvirate, he can and does,

...set his face to enter with the strength of his whole kingdom; and [all the while knowing it will never happen without] the upright ones with him... [Verse 17a-b](#)

In other words, Julius uses ***the upright ones with him*** to get elected consul and set in motion his plans to gain control of Rome. So it follows naturally here that Gabriel next explains that a key factor in this grand scheme will be that Julius will expect to rely upon ***his upright...daughter*** Julia to influence Pompey in his favor. Gabriel says,

...and he [Julius] shall give him [Pompey] the daughter of women [Julia], corrupting [or misusing] her: but she shall not stand on his [Julius'] side, neither be for him [Verse 17c-d](#).

So Julia is only a help to Julius in that her faithfulness to Pompey makes him inclined to support Julius. Gabriel makes clear that Julius' intentions are to use Julia against Pompey, but he also makes clear this strategy fails. Still, though Julius doesn't have the kind of 'success' that he had planned upon with Julia, she does win for him Pompey's allegiance when it counts. And he

overwhelmingly succeeds in his following military campaigns to the north, amidst reports of his continual scandalous battlefield atrocities that without Pompey's and the other moral, financial and political support of his **upright ones with him** then at home in Rome, would not have been possible.

And the civil war we previously erroneously set as the context of this verse must necessarily take place instead marked by the transitional phrase, **'After this'**, after Julius sets up his triumvirate and they help him become consul for a year, and after he gets Pompey and the others to help him get his proconsulship to the north—that they also help him renew making two 5-year terms—all of which allows him to establish his military prowess. So this simple sequential indicator at the beginning of Verse 18 will prove that the KJV **interpretation** of Verse 17 is the only one of these last two that really makes sense.

And another insight is helpful here. I believe Julius was indeed sincere about wanting to patch things up with Pompey rather than go to war with him. And I don't think he would have ever killed his 'son-in-law'; he would have just subjugated him. But this kind of 'merciful' behavior was not typical of Julius except with people like Pompey and Julia and, of course, the other **upright ones with him**, which must also have included his niece Atia and her son Octavian—the future Caesar Augustus—who Julius records before his death as his chosen heir to his empire. But surely those outside these close relationships he had no qualms against attacking in the most ruthless fashion if they were found anywhere in his way to obtaining power. When he is elected consul for a year it is said to be, because of him, one of the 'dirtiest' elections in Roman history. And he is said to have hounded the other consul that got elected with him, (remember they were usually elected in pairs), to the point that the poor man cowers in his mansion for most of the term. And Julius is always just one step ahead of scandal, including on the battlefield. The point is that when it comes to his adversaries he does not generally 'bring terms of agreement' or 'a proposal of peace', or even provide 'equitable conditions'. He is certainly not known for that, but the contrary. And this is especially the case given the timeframe we are confined to in Verse 17. His 'generosity' in his dispute with Pompey does not take place during this time, but again, **After this...**

And yes, Verse 18 begins with that undeniable sequential phrase, **After this...** So what we see that Julius has to be doing at this point is heading off to his conquests in the north, necessarily still before his little civil war and before these presumed 'terms of agreement' with Pompey. Gabriel says,

After this shall he turn his face [in a direction I deceptively left out the last time, which is] **unto the isles** [or "the coastlands" including as far as Germania and Britain], **and shall take many** [including killing 3 million and enslaving 1 million in his northern campaigns]: **but a prince** [Pompey] **for his own behalf** [who at this point is still Julius' ally and fellow triumvir] **shall cause the reproach offered by him to cease** [getting him reelected proconsul amidst scandalous controversy]; [then] **without his own reproach** [or with the scandals exonerated or abated] **he** [Julius] **shall cause it** [the help that Pompey gives Julius] **to turn upon him** [upon Pompey] [Verse 18](#).

So the support of Pompey and the other **upright ones with** Julius help him get into his second term as proconsul and therefore get the extensive military victories to the north where Julius gains the power he can use to defeat Pompey. And all this must be already irreversibly set in motion very near the time that Julia dies (in 54 BC—near the beginning of Julius' second term as proconsul) and just before Pompey's support of Julius begins to wane. And we can see that Julius is not described here by Gabriel to bring "a proposal of peace" to Pompey, but instead to **turn upon** him, alluding to when he crosses the Rubicon River starting their one-sided civil war. This is when Julius successfully defeats Pompey chasing him and his forces literally from one end of the Mediterranean Sea to the other and back again. This is all historically accurate according to my encyclopedia, and this must be exactly what Gabriel is foretelling in Verse 18.

Finally Julius, in [Verse 19](#), after mopping up Pompey's scattered rebel forces, **sets his face** toward home, but being blinded by his relatively new popularity with the people, and underestimating the jealousy of his subordinates, is seen to **stumble and fall** in 44 BC, within a year after he returns home to Rome.

It all fits the KJV, and most the others except, again, in places where certain modern 'translators' (read commentators) place "the king of the north" and "the king of the south" into the 'he's and him's' of these verses where they really don't belong, or when they otherwise try too hard to make sense of something that they should not be afraid to admit, through no fault of their own, that they could not possibly **understand** in the first place, still being before the fully revealed **time of the end**. But maybe this evaluation of them is too kind.

Indeed, all the 'he's and him's' packed in Verses 16-20 of the KJV are hard to keep up with as the persons connected to these pronouns are constantly changing, sometimes without notice, sometimes jumping in time, and where the only way to tell what is happening is by the descriptions of the events themselves. But we have established that there is not a **'king of the north'** that is Roman until Julius, because until him and in this general time period no one really had that much control over the Roman Republic. And this includes Julius until just before his death. And there is no **'king of the south'** mentioned or implied in Verses 17-19 either because none of the people or events described in these verses really have anything to do with Egypt, unless we want to try to count Cleopatra as one of the **upright ones with him** in Verse 17, which we shouldn't because Julius would not have even met her yet at that point. He meets her even after the civil war that is only implied in Verse 18. So she can only be implied to begin to 'come into the picture' again—rolling out of that Persian rug after the death of Pompey—between Verses 18 and 19 where she remains at best behind the scenes until she must shortly thereafter disappear even from implication in Verse 20 where we will see that Octavian **shall stand up**.

So though sometimes only the described events are available to indicate that the characters and the time has changed, we can now **understand** why in Verses 16-18 there is no **king of the north** or **south** mentioned. The last implication of a Seleucid **king of the north** is in Verse 16, but this is when Pompey ends the Seleucid Dynasty, when Antiochus IV is already long gone. And the last implication of a **daughter** of a Ptolemaic **king of the south**, Cleopatra, is in Verse 20, but this is when she is already gone too. And the

first Roman **king of the north**, Julius, identified as such in Verse 6, doesn't really reach this position in the later more detailed descriptions of his rise to power until Verse 19, where we also see that he 'stumbles and falls'.

Still, some 'translators' find ways to portray a relationship between 'the kings of the north and south' in these verses, or they make guesses based on what they think is scholarship backed by history that is really just ignorance backed by pride, and worst of all, they don't just put it in a commentary, they presume to offer it as God's **pure words**. I mean, remember that this is the Archangel Gabriel talking here, and at some great cost to himself, **Michael, Daniel** and likely many, many others. So the mess these modern translators have made here has and will continue to cost us all. And surely this reveals some 'translators' as unfit and untrustworthy at **handling the word of God** [2 Cor 4:2](#) or at **rightly dividing the word of truth** [2 Tim 2:15](#). And I can't help but speak this to their **shame**.

But in spite of this mess, and as you probably gathered, I deciphered this confusion with the help of my favorite encyclopedia together with [BlueLetterBible.org](#). This website allows me to compare over a dozen translations simultaneously by verse. I don't read Hebrew or Greek, but I suppose I shouldn't need to when I have, within a dozen translations, the help of dozens of scholars who are probably better at it than I will ever be—in this life anyway—I mean even given how frequently presumptuous some of them obviously are in '**handling**' the task—and especially since I can always take it back to the KJV. And yes, we'll unavoidably see some more of this humiliation before we're done. We've also passed up a lot of it already, some of which you may have already noticed if you're still stuck on your 'modern translation', whichever one it is. But the advantage in continuing to use them is that I get so many perspectives to choose from and compare without the disadvantage of my own bias. The Lord knows I **know** what kinds of problems this causes. You could say that using the original language 'scholarship' of dozens of 'scholars' in this way, with myself the 'blind judge' of the results, makes it a more 'controlled' scientific experiment so to speak. So when there are obviously differences in the versions, like when some of these scholars obviously adjust their translations, for example, to make theirs fit a continued discussion of "the kings of the north and south", even inserting these terms when the majority of earlier translators—again obviously—instead leave the direct translations of unidentified pronouns, then a 'blind judge' can tell.

In fact, by making these presumptuous mistakes they even gave me some clues in the process. I mean the way they steered me from **the truth** by misinterpreting **scripture** helped me navigate back toward **the truth** and to possibly our first look at the 'rightly divided' **interpretation** God intended. And maybe I wouldn't have figured it all out without their 'help'. Yeah, it reminds me of that time Paul speaks of the people who **preach Christ of contention**—not to evangelize but in order to injure, concluding it's all good because that way and in **every way, whether in pretence, or in truth, Christ is preached** [Phil 1:16-19](#), and that in this way and **by all means** [he **might**] **save some** [1 Cor 9:22](#). Of course I wouldn't recommend you make a practice of leading someone to **the truth** though error, especially through a book you're passing off as only containing God's **pure words**. But do you think I've handled this issue seriously enough yet? Bless your hearts you ministers of **compassion** who are passed thinking, yes! And the same to

those of you who God has molded to minister by **fear** and **fire**, who think I should barely be started yet. See [Jude 1:22-23](#) for what I mean.

And still, you should **know** by now that these ‘eventually-to-be-humiliated’ scholars are not the only obstacles to **understanding** this **prophecy**. God and Gabriel admit even more of the responsibility because in another about 20 verses further on he instructs Daniel to...

...shut up the words, and seal the book, even to the time of the end [Dan 12:4](#).

And this makes clear that it’s God who has allowed these mistranslations in order to delay the ‘opening’ or ‘unsealing’ of this **prophecy**. But whatever the case, the reason I’m telling you that this **time of the end** has finally and actually just fully arrived, is because it appears we are now able to overcome all these obstacles. It appears we have just ‘opened’ a section of this **prophecy** that, as far as I **know** and for ‘understandable’ reasons, has not ever been ‘fully’ **understood** before now, making this **prophecy** before now still at least somewhat **shut up**—all qualifications mandatory. And by the time we’re done I expect that we’ll be able to **understand** the entire Book of Daniel and Revelation, (except that ‘**mystery**’ still ‘**hid**’ in Revelation 10), and that this **study** will be ready to be tested, improved, expanded, corrected, etc., by the Church at large, as it should be.

By-the-way, are you over all your resistance to the repetition yet? Don’t you see how we’re basically taking increasingly growing groups of **precepts**, then adding one or two more to get the next **revelation** of **understanding**, and thereby getting into higher and higher levels of **exercise**? Sometimes we even merge groups of precepts. Those are a rush. You may even feel ‘tingles’ with the addition of a single precept to a group you have already worked with repeatedly before. Haven’t you yet? If not, or not something similar, you’re probably not getting it and you should probably start over because the **knowledge** is cumulative in this **study**.

And any of you who see this as boasting, let me tell you how I see it. I seek God. He shows me Himself. He’s awesome. I get tingles. So I seek Him even more. And He shows me even more. And I see that He is even more awesome than before. And I get more tingles. So I seek Him even more... And what is it that I can help you through these steps too if I can only do so because he is assisting me every step of the way. Paul tell us that God gives us varying **gifts** including to some the **gift** of **teaching** [Rom 12:6-7](#). So if I’m ministering my **gift** properly, you should get ‘tingles’ too. And where in this process should I take any credit? Again, only in that I’m smart enough to persist in believing and seeking after him. And I expect every one of His **sons** will eventually get on board this train—it’s a matter of time, but unfortunately for some, also **shame**.

And by-the-way, and as I said, where the KJV is hard to **understand**, modern translations are often a help to me, but I find that this is about all modern translations are good for, because I have found that once I **understand** what the KJV is saying, I can count on it to be right, like here in Daniel 11 for example. Of course when the modern translations disagree with the KJV the **work** can be harder, like how modern translators are arguably responsible for prolonging the ‘opening’ of Daniel 11 by replacing God’s **pure words** with erroneous commentary. And I could tell you about

too many other mistranslations in the modern versions. And regrettably, we won't be able to avoid running into this kind of problem again and again and again. Call me biased, but it wasn't just 'blind faith' that led me to the **understanding** of these verses that you can now **understand** for yourself too. Had I not learned to trust the KJV—that it contained only God's **pure words** in the English language—I mean especially over disagreeing newer translations, I would not have had nearly so many of these 'tingles'. And for me, it's all about the tingles because they are signs that I'm getting to **know** our awesome God better and better.

And I **know** of the KJV's 'minor flaws'. Did you **know** that The Book of James should have been called the Book of Joshua, but King James wanted his name in The Bible? Minor flaw. And I do know of one case where it appears that the wrong pronoun is used by mistake, but this isolated incident, and even if I were to run across a few others, is not worth mentioning by comparison. Instead I should mention Josh Mc Dowell's, **Evidence that Demands a Verdict**, and his **New Evidence that Demands a Verdict**, as well as Barry Burton's, **Let's Weigh the Evidence** as good introductions to further **study**. But then there's, well, not really anything else of any significance I know of but misleading attacks, or other such minor flaws made out to be major. And let's be clear. What these modern translations do with Daniel 11 are examples of major flaws—the kind of flaws that make these versions untrustworthy wherever they disagree with the KJV. And of course I expect attacks against God's Word, and the accompanying minor flaws in translations because of the men responsible for translating and printing it. But again, I have not found flaws in the KJV anything like the flaws we were just dealing with in the modern versions. Oh, and they all keep calling it The Book of James too.

So in the absence of the scholarship necessary to **understand** the original languages that The Bible is written in—and there are further issues in the original languages you can learn about in the sources I just mentioned—trusting the KJV when it disagrees with other, especially newer translations, is the closest thing to God's **pure words**. And I have proven this time and again without fail. Of course I still have a few unanswered questions—what theologians like to call 'apparent contradictions'—that I haven't resolved yet. But I'm reasonably and faithfully waiting on God for those answers. Reasonably, because so many confirming answers resolving suchlike issues have come to me over time that I would be stupid to trust otherwise, and faithfully, because I still have questions that God hasn't answered me on yet. And that's yet. From my **experience** with KJV's newer competitors, there's no contest which one I should trust when there is disagreement on the **line** (PAMD).

And here's the real point. Is God unable to keep His Word '**pure**' just because it's translated into another language? I don't think God has left all of us English-speaking believers to pick and choose. I think we have provable certainty what His Word says and what it does not. And I mean that if you can **understand** the KJV, you can trust it. But as the KJV is Old English, and often hard for many to **understand**, abandoning it for more modern versions is now common practice. So keep your modern translation, but keep a KJV too. I bought a new KJV/NIV parallel, large print for my older eyes recently. But I don't use it much because I'm always using my
KJV/NKJV/NLT/NIV/ESV/RVR/NASV/ RSV/ASV/YNG/DBY/WEB/HNV/VUL/WLC/LXX parallel

Blue Letter Bible online—dangerous versions shown in red and in SMALL CAPS.

And you can try this quick test for a start. Go to BlueLetterBible.org and try the "Available Translations and Versions" for Psalms 12:7. Just type in "ps 12" in a Bible "Search" box and click—not the "Search the BLB" box though because it's a lexicon. Then once in the chapter click the blocked "V" next to Verse 7. Scroll up a little from there and you can also see King David's declaration in [Verse 6](#) that,

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times...

And in [Verse 7](#), the KJV—and a minority of the English translations on BlueLetterBible.org—also promise us that God...

...shalt keep them and preserve them from this generation for ever.

Notice the word ***them*** is used twice. Reliable translations must have them both. Each of these pronouns refers to ***The [pure] words of the LORD***. These translations promise that God will ***keep*** and ***preserve*** His ***pure words...for ever***—though a couple translations that have this promise haven't kept it. And most the others promise instead 'that God will keep "us". And one that is totally lost—and seems to be most often—tries to 'make sense' of it by directing this promise to "the oppressed". And don't overlook the ones that first use "them" then "us", because this is the same as using "us" twice. The point is that these versions do not promise to ***keep*** and ***preserve*** the ***[pure] words of the Lord...for ever***. But I already told you that. So don't you ever ***trust*** a version that does not promise, as God does, to ***keep*** and ***preserve*** His ***pure words...for ever***.

The KJV is translated from the **Textus Receptus**—Latin for "received text" (read the text 'kept' and 'preserved' by God); it's a collection of the copies of the original Greek texts from which the New Testament was translated into the European languages, including the KJV, and from them, many others since then. But most 'Bible studiers' don't ***study*** enough for any of this to make much difference anyway. And I hear the difference between the **Textus Receptus** and any given 20th century modern translation is only about 5%. And you should be aware that the 20th century translators had available to them some manuscripts that were physically older though certainly perverted—surely produced by ancient 'scholars' who evidently did the same kind of things our modern ones are guilty of. And so, using for their guide the work of some misguided ancient 'scholars', the modern translators ganged up on the Textus Receptus—and I mean that evidently both these ancient and modern 'scholars' thought that their superior 'scholarship' and ***understanding*** gave them greater insight into God's Word and greater license with it. And I've showed you the results of some of that ignorance and pride already. So the reasons for this 5% of difference are damnable reasons if you ask me, but God will be the judge of that. And this is also some of the information you'll find in the studies done by Mc Dowell and Burton.

But how could I ever assume God condones the kind of disagreements tolerated just among the modern translations themselves—let alone with the

KJV. So I'm just saying, whenever in doubt, make the effort to figure out what the KJV is saying. It's the most commonly available version that does not fail to **keep** and **preserve** the **pure words** of God **for ever**. And certainly that's a chore. And I believe God is doing this through the **Textus Receptus** not just in English but in most all other languages too. And maybe someone someday will come up with a **pure** modern translation in English one of these days. And maybe someone has that I am unaware of. But sooner or later, if you haven't already, and whether you even **know** it or not, you'll have to choose. And if this never becomes an issue for you, it's because you still really don't **know** what it means to be **diligent** about your Bible **study**. Again, waiting till the next **age** will be a **shame** because this is one of the ways God will separate out one of His **diligent** and **approved...workman** from among the slackers—I mean **the least in the kingdom of heaven** from the **great in the kingdom of heaven** [Mat 5:19](#).

Now the next 16 verses of Daniel 11 are going to be a chore too, but also a new adventure for most of you. But as you have probably noticed I love a good adventure, and I'll try not to include any more of those 'wild goose chases'. And talking about being 'misled', at this point it's time to remind ourselves that Gabriel must be under orders to be careful to hide The Church Age of Grace, because we must be getting close. And it would be expected that he will not repeat the details of the close of the Greek Empire that would make it too easy to connect to the start of the Roman Empire as already given in [Verse 6](#). Remember? There we see first that Julius will not be able to **stand**, and that Cleopatra will not be able to **retain the power**, and that she will **be given up** along with her handmaidens, and her father, and Antony, and that all this transpires **in the end of years** of the Greek Empire. Yes, you can expect that these connections will not jump right out at you. In fact I think, as in other places where the gap is hidden, Gabriel not only has something to hide, he's out to downright mislead us. Again, I think he plans our misunderstanding of **the end of years** because without The Age of Grace this point is very near the beginning of The Great Tribulation.

Still, paying attention as we have, we can tell that we have found ourselves again in these same **years** when Julius, the one that is originally described as not being able to **stand** in Verse 6, is further described to **stumble and fall** in Verse 19. The point is that Gabriel's separation of the descriptions of the close of the Greek Empire (mostly in Greek perspective) and the rise of Rome (in Roman perspective) only helps hide The Church Age even better. It allows Gabriel to continue in Verse 20 with the remaining brief history of the Roman Empire before The Age of Grace providing only the additional clues from Verse 19 that we have arrived there. So please keep in mind that the 'organization' here is not mine, nor any translator's, nor any historian's, nor is it haphazard, but divinely planned, as are the **revealed** details in any **prophecy** of God. The point is that God is the definer of history. And we can only come to a full **understanding** of this **prophecy** by recognizing the real **time of the end** [Dan 12:4](#), but also only if we are willing to **understand** it in His terms, while at the same time **understanding** what He is hiding, and how He is hiding it.

So, after the time Julius is described to **stumble and fall** in [Verse 19](#), the question becomes, who are Antony and Cleopatra then **given up** to, and who gets control of Rome? Or as I also see it, who...

Then shall stand up in his [Julius'] estate [to be] a raiser of taxes in the glory of the [Roman] kingdom [?] [Verse 20a](#).

This would be Julius' designated heir, Octavian, who defeats the other two triumvirs of The Second Triumvirate—including Marc Antony and the other rich guy who again at this point is really not worth mentioning. In this way Octavian becomes Caesar Augustus (The Revered One or The Increaser). Certainly some historians would appropriately refer to Caesar Augustus as ***a raiser of taxes in the glory of the kingdom***. Indeed he is able to subjugate North Africa, most of Europe, and the eastern coastal regions of the Mediterranean Sea. And even though Parthia (roughly present day Iran and Iraq) remains for centuries a nemesis to Rome, the stability Augustus brings to Rome lasts far beyond her conflicts with Parthia. And this period becomes commonly known as **Pax Romana** or **Pax Augusta**—Roman or Augustus' Peace. So Augustus indisputably brings Rome to ***the glory of the kingdom***.

And maybe you remember that part in Luke's 'nativity story' about ***Caesar Augustus***? Luke records,

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](#).

It is argued by some historians that the reason why the Roman Empire enjoyed such a long period of peace and stability is specifically because of the revenue reforms Augustus institutes. These reforms include bringing consistent, direct taxation to Rome from each local province, instead of the previous 'system' of 'exacting' often indirect, varying, arbitrary, and often economically damaging tributes seemingly at random. Augustus' system increases, stabilizes, and makes fairer and more reasonable the taxes collected by Rome, whereas the previous non-system had simply provoked fresh resentments, sometimes accompanied by death and destruction, with each new forced confiscation. And Augustus, having defeated Antony and Cleopatra, is the one to finally fully subjugate Egypt. He is able to establish a system of taxation of Egyptian farmland that is able to finance Rome for centuries to come. And some historians say that Egypt actually benefits economically too, because the organization and infrastructure provided by Rome is an improvement over what previous Greek pharaoh's had ever done. Of course, the 'standing up' of this ***raiser of taxes*** is also a marker that the Ptolemaic Kingdom has become a thing of the past.

Now we ***know*** when this ***decree of Caesar Augustus, that all the world should be taxed***, happens. It happens just before Jesus is born, apparently '***within few days***' of Jesus' birth. So these could very well be the ***few days*** spoken of by Gabriel about ***Caesar Augustus*** in the second half of Verse 20 when he says,

...but within few days he shall be destroyed, neither in anger, nor in battle [Verse 20b](#).

And from this it appears God is leading us to look for a ruler that is **destroyed** near the time Jesus is born. And this is extremely misleading. But however misleading, this must be the case for several reasons.

The first is that we should be expecting God's best hiding of all time right about here. This is the **prophecy** that God said to **seal...to the time of the end** and obviously for good reasons, and for reasons that we're supposed to eventually discover. Second, we have already proven that God is up for some big-time obfuscation—a big word in this case meaning deception. Remember that He has misdirected us about **'the end'** back in Verse 6. And throughout this chapter He moves from summary to details and back again to try to throw us off course. He also often doesn't identify pronouns while changing characters and times in the process. I mean it's all one big riddle, isn't it?

And don't forget that He has also outright lied to us in Daniel 2 and 7 as to the correct number of 'world-ruling' kingdoms for the same purpose—all to hide The Church Age. In these chapters, five kingdoms are repeatedly declared, no, not just implied, but stated and interpreted to be only four kingdoms, while John, who doesn't have to hide The Age of Grace anymore, is able to tell us the whole truth, making clear there are actually five kingdoms allegorized and **revealed** within each of these chapters.

This brings to mind another 'general rule' that either does not apply in this case or that God on occasion breaks. Balaam the Prophet who is speaking for God says,

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? [Num 23:19](#)

The context here is that if God says it, He won't withdraw it and He will follow through as He said He would. But Paul makes clear that God also hides **mysteries** from us—The Age of Grace, for example. And we see in Daniel 2 and 7 as compared to Revelation 12, 13 and 17 how He withholds the truth and misleads us by giving incomplete if not incorrect information. It arguably involves misrepresentation or lying anyway. But you could argue that 'hiding the truth' in this way doesn't apply to what Balaam the Prophet says about God's trustworthiness. Or you must accept that God's does make exceptions and lies sometimes too—not that that this should change His reputation as being generally **not** like **a man...that he should lie**.

But another question comes up from what we have already studied. What's the difference between lying and misleading someone so that they believe a lie? We **know** that God definitely deceives, that he successfully misled Satan and his angels to crucify Jesus, and that He will **send...strong delusion** in The Great Tribulation to the **damned who believed not the truth, but had pleasure in unrighteousness**. And for this specific **cause God shall send them strong delusion, that they should believe a lie [2 Thes 2:9-12](#)**. So evidently for a good enough **cause**—to protect the righteous or to punish disobedient people and angels—God will make people **believe a lie**.

And wasn't Isaiah speaking for God when he said that if you fail to use God's Word God's way you're going down?—the blood of Christ withstanding. The very way God puts together His Word is one way He deceives the so-

called **damned** who neither really 'believe' nor 'receive' **the love of the truth, that they might be saved**. Hey, the Apostle Paul, speaking for God, said God will make them **believe a lie**. And this is also why Paul tells Christians that **have not the knowledge of God** that it's a **shame** [1 Cor 15:34](#). He's not saying they're not saved; he's saying it's a **shame** that they remain so ignorant about God's Word. And this of course puts them in danger of being eventually eternally lost—the blood of Christ forgotten and rejected, God forbid. But as the 'rules' go, and despite the responsibility that our human perspective gives us, God also takes responsibility for our choices either way.

And at least another couple of 'general rules' apply here. We **know** that our God who 'makes the disobedient believe lies' never changes because, **Jesus Christ [is] the same yesterday, and to day, and for ever** [Heb 13:8](#). And we **know** that **The LORD our God is one LORD** [Deut 6:4](#); [Mark 12:29](#), which means that They never contradicts each other, even when they're misleading us. But we can also see how...

...all things work together for good to them that love God, to them who are the called according to his purpose [Rom 8:28](#).

So when it comes to whether God is misleading us or not in [Verse 20](#), remember that there is likely a lot on the **line** here, (PAMD). Again, the main reason **the princes of this world** originally thought they were getting away with murder when they helped instigate Jesus' crucifixion is because they were successfully misled as God purposed. And indeed, God has much more formidable adversaries than the likes of you or me that He sometimes needs to hide things from.

Remember also that Daniel's **vision** in Chapter 8 connects the Greek Empire directly to the Antichrist Kingdom totally bypassing Rome. But in Chapter 11 we can see that there is really not that much to bypass. Very little of the Roman Empire—when it's ruled by Caesars or 'full-on' kings of the north—transpires before the birth of Christ or before Pentecost. So we should therefore expect little direct mention of it in Old Testament **prophecy**, and especially here in Daniel 11, because here we are not dealing with any allegories that are able to hide Rome in metaphorical imagery that merges it with the Antichrist Kingdom. But we would expect in all these **prophecies**, to help with the distraction, relatively complete accounts of the Greek Empire because it exists entirely before The Age of Grace. Verses 4-19 of Chapter 11 give us this relatively detailed summary of the entire Greek Empire including The Six Syrian Wars between the Ptolemaic and Seleucid Kingdoms and descriptions of many of their most significant rulers, as well as the period when these last two Greek kingdoms succumb to Rome. So the question arises in Verse 20. Is Gabriel 'hiding' part of Caesar Augustus' reign in order to hide The Church Age?

We can deduce that Augustus is a **'king of the north'** too because he **shall stand up in his [Julius'] estate**, and because we **know** that Julius is referred to as a **king of the north** back in Verse 6. And since Augustus dies in 14 AD, years before Pentecost, we might expect that we will get a complete description of his reign before the start of The Age of Grace too. But instead Gabriel must be hiding all the events from the birth of Christ on, not just from Pentecost on. And I see him hiding even more here than this.

He tells us that from the point where Rome apparently reaches its *glory...* [that] **within few days he [Augustus] shall be destroyed, neither in anger, nor in battle.** Now this is the one *interpretation* in this whole chapter that I am not fully comfortable with, but it does fit given the weighty expectation right here for God and Gabriel's exceptionally deceptive concealment of The Church Age of Grace. In fact this time we should expect that it's so well *hid* that we won't be able to figure it out till near the end of The Age of Grace **at the time of the end**—which is now. And how well everything else fits around this hidden focal point is further confirmation that this *interpretation* is God's, not mine.

So here **at the time of the end**, God means us to finally *understand* Verse 20 this way. Jesus' birth is the first marker of the beginning of The Age of Grace which is 'within a few days' of the start of the tax reformation that begins Rome's **Pax Romana** or **Pax Augusta**. In other words, Gabriel means that at the point Rome reaches its *glory*, this being when Augustus' tax reformation starts, Gabriel can account for only a few days more before he must mislead us that this **king of the north** disappears from the scene. And this is obviously because **within few days**, Jesus is born and the kingdom of God and The Church Age are **at hand**. But Augustus isn't really '**destroyed**'—or in other translations "broken" or "shattered"—as most would define the word. So I see it as a term used to hide the existence of the remainder of his reign. In this view he is **destroyed, neither in anger, nor in battle**, but by omission due to the birth of the founder of The Age of Grace.

Click the blocked "C" next to the [Verse 20](#) in [BlueLetterBible.org](#) for the various definitions in the concordance-lexicon for "**be destroyed**". This entry allows me to see that they need to add "vanish" or "be erased", or maybe "be obliterated" (in a figurative sense) to the list of definitions. And this is nothing anyone would have supposed until **the time of the end**. Of course I am more than open to additional insight here. But obviously a literal, non-deceptive *interpretation* fails here, but only here. This 'literal' failure, which is how The Age of Grace is successfully hidden, is that Augustus is one of the longest reigning Caesars of all. He reigned 41 years. He is given the title "Augustus" in 27 BC and dies **neither in anger, nor in battle**, but in 14AD when he passes his titles to Tiberius Caesar, certainly not literally '**within few days**'. So Gabriel can't mean 'he shall die' when he says, '**he shall be destroyed**', but instead he must mean something more like 'he shall be omitted from *prophecy* because of the beginning of The Age of Grace at this point'. And in this *understanding* this can certainly be **within few days**.

And what a sneaky misdirection this is! But like I said, we're looking for the biggest and most deceptive concealment of The Age of Grace of all time right here. So as there is good hidden reason for this *interpretation*, I will lean to it. Gabriel makes us think he is talking about the untimely end of some ruler's reign when he is really telling us that the reign disappears from view because of the start of The Age of Grace. And since the start of The Age of Grace here is marked by Jesus' birth, this is why there is no mention at all of Augustus' successor, Tiberius Caesar, who reigns at the time of Pentecost. And surely the bigger reason God so thoroughly concealed this transition is because of Satan rather than for us. And He could **reveal** more details about the two kingdoms in Chapters 2 and 7 because he was misrepresenting these

kingdoms as just one kingdom. But God had to be much more careful with the literal descriptions in Daniel 11 to prevent Satan from being able to catch on. Indeed, disguising suchlike transitions in Daniels **prophecies** have proven to be of paramount importance. And no wonder Satan thought his time had come, and that by killing Jesus he could foil God's plans.

By-the-way, it may have occurred to you by now that this layering of accounts throughout Verses 4-20 is exactly what is going on in Revelation 12, though we don't have the elusive Age of Grace gap to find there, and except I don't have a full resolution of the breaks in the accounts there, nor should I necessarily expect this yet either, as God may still be doing some hiding in Revelation we're not supposed to figure out till sometime after The Abomination of Desolation. But this kind of **exercise** will not cease to be helpful to further revise, refine, correct and improve our **interpretations** of these chapters, and more besides. And other than **exercise**, we've also traversed through history from the fall of Nineveh of the Assyrians in 612 BC to the 'omission' of Augustus from history at Jesus' birth. All this is necessary to **understanding** what comes next. And that would be the same period popularly called The 70th Week of Daniel.

And again, though it's certainly worth adding to your **study**, we won't cover Daniel 9 in this one, because the rest of Daniel 11 and 12 cover this 70th Week in much more detail. Besides, we're really already outlining God's plan like Daniel 9 does, but we're doing it a much longer and harder way. So maybe another time. And as I said there are already a lot of good studies on it out there. You can even find some on BlueLetterBible.org—click the blocked "L" next to any verse to "List Available Commentaries". This is a good resource with good **teachers** to choose from. Just remember you are responsible to **understand, prove** and **test** everything they **teach** you yourself. And when we're finished with this **study**, you should be able to distinguish between a good one and a bad one for yourself, and find the **errors** that we **teachers** make too. I **know** I never cease finding them—both mine and those of others. But this is the natural progression of The Word of God. And this is the way we're supposed to **grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ**.

So, this is where we jump into the future—beyond The Age of Grace to the description of the Antichrist and his kingdom in the time of The Great Tribulation. But many see the Antichrist's début in Verse 36 instead of Verse 21 for two similar reasons. The first is attributed to Porphyry of Tyros, a third century Greek pagan whose 'religion' originated with Plato. This religion is identified by some as Neo-Platonism, a subset of Gnosticism (read know-it-all-ism), and he likely didn't even believe in angels—while he lived, that is. He would have been among the kind who would have produced the self-aggrandizing, perverted 'copies' of 'scripture', some of which are unfortunately still available on older manuscripts than the copies of the faithfully reproduced **Textus Receptus**. I mean authenticity is not best determined by which manuscript is older, but by who is handing the copies—and a more often handled manuscript will naturally wear out faster and need to be faithfully recopied more often, wouldn't it. And guys like Porphyry of Tyros—hereafter referred to as Mr. Pompous-ass—were archenemies of true Christianity. And unfortunately, because of him there are those that continue to maintain that The Book of Daniel is a fabrication written by Maccabean Jews who were still gloating over defeating Mr. Grease-ball, Antiochus IV.

Yes, it's this Pompous-ass that first taught that the last prophecy of Daniel focused on that Grease-ball from 164 BC. It's true that the Jews did start their celebration of Hanukkah over this successful revolt. But we have already seen that Gabriel has considerably less to say about Mr. Grease-ball than Mr. Pompous-ass was somehow able to imagine.

The second reason why the Antichrist is not seen until later in Chapter 11 is attributable to anyone, not unlike Mr. Pompous-ass, who simply draws way too many conclusions from way too little **understanding** of the passage. These handle **scripture** like **babes**, or worse, like **wolves in sheep's clothing**, either not knowing or maybe not even caring about the consequences of their proclaimed ignorance. The most disturbing fact here, however, is that some of my **teachers** still side with Mr. Pompous-ass—hopefully not knowing where the teaching came from. But if they were 'approvably' mature they would instead **teach** that they have no acceptable **interpretation** for much of the **prophecy**. And they would be much more helpful admitting that they are still waiting on answers here. But despite **babes**—and I mean even despite the immaturity of some of our best **teachers**—and despite **wolves**, our **understanding** of The Word of God is supposed to improve over time.

But there is another reason why many think the Antichrist doesn't appear until Verse 36. This would be that some of Satan's strength resides in our ignorance about him and his plans. It's not hard to imagine why he prefers as little of his true identity exposed as possible. You can guess how much less he wants his future plans for the Antichrist exposed. It's all about using our ignorance against us. But get ready, he is about to be further exposed.

I suppose the [MAP of Alexander the Great's Quartered Greek Empire \(p.218\)](#) might mean a little more to you by now. We **know** the origin of the Antichrist cannot come from Egypt (the green area), and that he must come from one of the other three of these kingdoms (the pink, gold or gray areas). Still, there seems to be a strong connection to the Seleucid Kingdom (the gray one). But how can we be sure whether he simply comes from one of these kingdoms and establishes his empire elsewhere, or does both in one of them. But we do **know** that neither of these scenarios can change the fact that he will end up in Israel at the mid-point either way.

Having gone this far through Daniel 11, we can see that God focuses a lot of his attention in this **prophecy** on the conflicts between the Ptolemaic and Seleucid Kingdoms in The Six Syrian Wars. And there are a lot of people pulling for the Antichrist and his kingdom being established in this region of the former Seleucid Kingdom, also home of the former Babylonian and Medo-Persian Empires. But we have really seen nothing conclusively in favor of this case. And we have already seen that, geographically, there is a strong case against it. But there are a couple more references that seem to support it that we'll eventually get to. And the resolution of all this must involve all of these details and more. The strongest case must be made without any visible contradiction or compartmentalization. And when we're done, we'll be able to confirm that the Antichrist will establish his kingdom in a region mostly missing from this map. So since we've come all this way to identify more attributes of the Antichrist and his kingdom, let's get to it. And the richest source of essential information about the Antichrist, now that we're ready to **understand** it, is in the remainder of Daniel 11, starting in Verse 21.

Still, I should reemphasize about now that this is a newly discovered view of this transition in Daniel's **prophecy**—at least for me. It's also appropriate to make clear that for these last about 20 years since 'the daystar dawned in my heart', I remained mostly lost in this chapter. But I remember wanting to **know** who this guy in Verse 20 was from the very beginning, and I asked repeatedly over the years. I tried to find possibilities in his time zone. But I had nothing that I thought really fit. And it's hard to identify anyone in this chapter when distracted with trying to figure out who everyone else is. I ruled out Augustus as a possibility for this verse early on, while at the same time trying to squeeze him into some of the others. So this guy in Verse 20 was always messing things up. But then again, it all kept coming back to this one guy. And one day not long ago everyone else finally fell into place, and when they did, and when I could see that The Age of Grace was part of the equation, I could finally see how the guy I had long ago ruled out really was a perfect fit. And I believe this was all God's doing and timing.

But again, most the **understanding** in the first 20 verses of this chapter is new to at least me. And this figurative, as opposed to literal, concealed presentation of Augustus—that hid who he was by his connection to the start of The Age of Grace—is the **revelation** that God showed me most recently. And it's funny, because God showed me very early on that I was supposed be careful about figurative versus literal interpretations. On the other hand, early on I could tell that everyone else I was aware of—and I have listened to lots of 'teachers of prophecy'—were at least as lost as I was in this chapter, and as far as I **know** still are.

The point is that these new **revelations** must be refineable over time, which is and should be the case with all 'new revelations'. But it's also fair to say that I have waited in **patience** and **faith** for a long time for this, and that **the time** for it has come. All these considerations make me confident that we have something new here from God that is at least worth **continuing to prove**. But I am also confident because most of what's left in Chapters 11 and 12 has been already long ago **revealed** to me by my **teachers**. And because I **believed** God would finish opening this **prophecy** for us eventually—as if waiting was a choice.

But I misunderstood something else until very recently. I thought that **the time of the end** had already fully come because I **understood** most of Daniel's **prophecies** except for this annoying little—OK, huge—section in Daniel 11. Somehow I overlooked the fact that Gabriel's **instruction** to Daniel that he **shut up the words, and seal the book, even to the time of the end** applied just as much to Daniel 11 as 12, and not really so much to the rest of his **prophecies**. And **teachers** aren't allowed to use the excuse that other **teachers** were overlooking this too. So I believed that it was **'the time of the end'** even though no one I knew could anywhere near fully **understand** this chapter—though too many acted as if they could. I mean an embarrassing number were going along with Mr. Pompous-ass—however ignorantly—and unfortunately still are. But in fact, one of the characteristics of a living **faith** should be that you are in a perpetual process of waiting on God for answers that he hasn't given to you yet. My ongoing relationship with God proves to me again and again he will eventually answer me. Sometimes He's very fast—like when he answers so fast that it occurs to me that He must have known what I was going to ask beforehand. But also in my **experience**, sometimes, He takes decades or more. And I'm still waiting

on some of my decades-old questions too, but not on nearly as many as I used to be, though there is no shortage of new ones.

So by **faith** it is my testimony before God that this **prophecy** is now open, meaning that **the time of the end** has now finally fully come, which I see as a great **revelation** indeed. And I mean that God has shown me the 'rightly divided' **interpretation** or the **prophecy** is still at least somewhat closed. But don't get too excited. That doesn't mean I think The Rapture of the Church could happen any moment. Actually, I will **continue** making the case that it's still going to be a while, at least from our perspective anyway. Some of the **proof** of this will be coming directly from **scripture**, and some by **watching** scripturally indicated current events ([Luke 12:37](#); [21:34-36](#); [Mat 24:42-44](#); [25:13](#); [Mark 13:33-37](#); [1 Pet 4:7](#); [Acts 20:28-31](#); [Rev 3:3](#)). But I can't say often enough that the better **proof** of all this is in the entire **interpretation** of this **prophecy** altogether, which we are still in the process of, and that even better is this entire **study** and beyond.

Moving on then, we can next notice that from this point to the end of the chapter, the apparent complete lack of character changes in the person of **the king of the north** becomes the best clues to help us decipher what is happening. And this must be discerned from the descriptions of the events themselves that we will see naturally support this conclusion because of what we already **know** about the Antichrist. And this is how we will at the same time identify additional heretofore unknown attributes of his. But again, 'everyone' already recognizes him in Verse 36 on. He has been made famous by these verses. But you should prepare yourself to **learn** a lot more about the Antichrist's behavior in The Great Tribulation than you've heard before. That is, if you think you're mature enough for it.

So the first thing we should notice in Verse 21 is that we are dealing with a new '**king of the north**'. Remember there is reason to believe that it's no accident that the terms 'king' or 'kingdom' are not used in Verses 16-19 because it's during the days of the 'Caesar-less' Roman Republic. And Julius would be the next '**king of the north**' because he is referred to in these terms in Verse 6, and because he is seen rising to and falling from this position in Verses 17-19. And we can now see that it's the reign of Caesar Augustus' that follows in Verse 20—specifically referred to as over a **kingdom**. And the authority that he attains over his **kingdom** implies that he is the next '**king of the north**'.

And it's clearly a new character introduced in Verse 21 that will **...obtain the kingdom...** And **he** appears to be the same character who is specifically called **the king of the north** in Verse 40, who 'everyone' identifies as the Antichrist. So again, it is appearances—that there appear to be no more character changes in **the king of the north** from here on—which is our first clue that we should at least suspect that the Antichrist first appears in Verse 21. I mean besides that The Age of Grace is hidden in Verse 20. But this alone is not conclusive, especially because there have been so many character changes in **the king of the north** in previous verses seen only by the events and without much other notice. So this will require us to **understand** all the future events too—at least to a certain extent.

But we do **know** that the entire 7-year Antichrist Kingdom will have just one supreme king, and that this king's reign begins when he gains controls of 10 others. We also **know** he dies and is resurrected along the way. And because of what we now **know** about the preceding 16-verse description of

the rise and fall of the entirely unhidden Greek Empire, we should at least guess that the arguably most important Antichrist Kingdom—that should also be entirely unhidden—should get the most detailed description of all—if it all fits. And it does, double meaning intended as usual. I mean I see by far the identifiably longest description in this chapter to be about the Antichrist and his **kingdom** starting in Verse 21. I see the initial covenant, and the takeover, and rise to power of the Antichrist over his kingdom. I see his Beginning-of-Sorrows armed conflicts and the negotiations with Egypt. I even see the World powers in conflict with the Antichrist that at one point force his retreat. I also see the Antichrist's '**devises**' against Israel that lead to The Abomination of Desolation. Beyond this I see the ones who are persecuted, suffering and dying for their faith in Christ much like we have already seen portrayed by John in his vision, and by Jesus in His end times Discourse on The Mount of Olives. And I see all of this and more before Verse 36, where the Antichrist is more popularly believed to appear, at least to those who are like I used to be—lost in Daniel 11.

We are also navigating on a course that assumes that whoever 'stands up' in Verse 21, **shall stand up in** Caesar Augustus' **estate** or "in his place" or "in his station". So we are no longer seeing this **king of the north** as 'Persian', or in the line of the Greek Seleucid Dynasty, and we **understand** that those who do are way off course. Yes, we started in the third year of **Cyrus the Persian**, but the 'kings of the north' have changed from Persian to Greek to Roman while the 'kings of the south' have all been Greeks in **Egypt**. So if indeed this '**king of the north**' in Verse 20 is Augustus, and if the **vile person** in [Verse 21](#) that **in his estate shall stand up** is the Antichrist, then the **estate** of the Antichrist here is the former Roman Empire, certainly not the Medo-Persian or any other part of the Greek Empire. And this need not conflict with the fact that **he**, the Antichrist, must come **out of**, in one way or another, one of the divisions of the Greek Empire. And all this seems to be a clue that though **he** may come **out of** one of three Greek Kingdoms—Egypt being already excluded—his **estate** appears to be Augustus' Roman Empire. And the **estate** of Rome under Augustus is quite vast, covering most all of Satan's former kingdoms and much more throughout Europe and North Africa except, because of those pesky Parthians, most of Persia.

So, bringing with us our expectation from Chapter 8 that this new '**king of the north**' is a king somehow coming **out of one of** the **four notable** kingdoms of Alexander the Great's quartered empire, we now add a new expectation from Daniel 11--that he establishes himself in the same **kingdom** of the **estate** of Caesar Augustus. And this implies that only the former kingdoms of Cassander (pink) and Lysimachus (gold) can be considered eligible regions that fall fully within Augustus' **estate**. I mean if the Antichrist is to originate and rise in the same country—both in one of Alexander's kingdoms and also fully within Augustus's **estate**, it looks like we're talking about someone from present day Greece, Macedonia or Bulgaria.

But the coastal regions of Lysimachus' kingdom in present day Turkey which were also in Augustus' realm shared the rest of present day Turkey with the former Seleucid Kingdom, a region not controlled by Augustus. Again, it's the Parthians that hold most of the former Seleucid Kingdom, including a good part of present day Turkey, during Augustus' reign. In this

perspective, Lysimachus' kingdom is a more debatable candidate for the origin for the Antichrist Kingdom because it implies the splitting of Turkey again. Still, you could say that these choices all more or less fit everything except, if you've been **watching**, that a 'world-ruling', 10-nation confederacy doesn't pop right out at you that could arise from any of these nations.

But, if the Antichrist's **estate** is established in Augustus' **estate** but **he** himself does not originate within that region, then **he** could very well 'originate' anywhere in 'Persia'. And certainly we will see that he must rise to power in one of 10 European countries—not necessarily including Greece, Macedonia or Bulgaria—and that an original **estate** in 'Persia'—including Turkey, Syria, Iraq and Iran, etc.—is out of the question. And I mean that we will **prove** that the Antichrist must come out of Persia but will establish his **kingdom** first in Europe.

But many nowadays are predicting the fall of 'Westernized' Europe because of the growing Muslim factions within, and of the fall of The United States too. But **prophecy** does not predict this. It will not be so. But again, Muslim extremists, with the help of the Muslim moderates who fear them, will cause lots more trouble in Southwest Asia, Europe, North Africa, America and beyond. But 'original' Europeans will eventually rise and rally around their strongest cultural bond which is their shared religious culture. This same religious culture is going to be the real mover and shaker in the Americas too. And the Antichrist will be behind it all. This we will **prove** too which we are already in the process of doing.

Our **understanding** so far tells us that the Antichrist, appearing in one of the three eligible Greek dynasties, is repeatedly transplanted, probably settling in locations all over Europe, but ultimately in Israel. And all this fits with current events—most of which we will come to **understand** that Gabriel predicts right here in the remainder of Chapter 11. And don't worry that you don't see all this yet. Top evangelical **teachers** of **prophecy** don't either. But repeated review of the parts that you're not sure you **understood** is always in order.

So we're looking for the Antichrist—either him or the successor of Augustus, Tiberius Caesar—in the next...

...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. 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 [Verse 21-22](#).

I see these two verses doing a similar job as Verses 5 and 6—they give a summary that will be followed up with layered detail. And the first thing we **learn** is to be expected. The Antichrist is popularly believed to be **revealed** when **he shall confirm the covenant with many for one week [Dan 9:27](#)**. He is the ultimate negotiator, as well as the ultimate flatterer. So that by peaceful negotiations and some later confirmed 'dishonorable' and 'deceitful' political maneuvering, **he shall come in peaceably, and obtain the kingdom by flatteries**. This must be when **he shall...obtain** the first of the 10 kingdoms that he will use to 'uproot three' and thereby gain control of them all.

This 'uprooting' must be what we see in [Verse 22](#), where Gabriel records,

And with the arms of a flood shall they be overflown from before him, and shall be broken...

This **flood** must be a metaphor for a swift and powerful army in action. And this implies that **he** initially peacefully commandeers the army of just one kingdom and with it shortly thereafter violently overcomes three—or possibly three more—with which **he** forces the issue with the remainder. These are the **three kings** that **he shall subdue** from [Daniel 7:24](#). And logically, since **also the prince of the covenant is overflown and broken** in this blitzkrieg, I don't take it that Gabriel is talking about Jesus. I instead take it to mean that the original king he outmaneuvers also becomes a causality of this **flood**. And I also take it to mean that this same first king, into whose kingdom the Antichrist **shall come in peaceably**, will also be the key player along with the Antichrist in establishing the 7-year **covenant with many** that the Antichrist **confirms** [Dan 9:27](#).

So again, this violent overthrow of **three kings** must include the original **prince of the covenant**, who is involved with, and most responsible for, helping to **reveal the mystery of iniquity**—the Antichrist—by the far-reaching peace treaty they evidently brokered together. And apparently we also see here that the signing of this treaty is pretty much the signing of the death warrant of **the prince of the covenant**. It will be his undoing, and also apparently starts the clock on The Great Tribulation.

[Verse 23](#) elaborates upon this story that begins in Verses 21 and 22 with more detail, restarting again with the Antichrist's 'peaceful entrance' into the first of the 10 kingdoms. Right away we can see a similar pattern to how Gabriel unfolds the story of the Greek Empire. And we now **know** that for the Roman Empire there simply wasn't enough 'exposable detail', along with a plan to avoid calling much attention to this limited detail, to see much of a pattern at all in the descriptions of that kingdom. And this is how we can see that the descriptions of Rome are more or less hidden in and merged into the descriptions of the Greek and Antichrist Kingdoms. But there is clearly a 'pattern restart' here that helps those of us with New Testament hindsight to see that a new story of a new kingdom is beginning.

The fact that the Antichrist will usurp authority **peaceably** is established elsewhere by Gabriel. In Chapter 8, he explains to Daniel that the Antichrist **by peace shall destroy many** [Dan 8:25](#). In Chapter 11 [Verse 23](#), he adds that

...after the league [or peace treaty] made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

So here we have elaboration on how he gets his foot in the door with **a small people** through his **league** or **covenant** with a number of nations—a treaty possibly involving **many** more nations than the ten he'll take over. We also see here that he'll **deceitfully** use it to leverage control of his ten. Seems clear enough.

By-the-way, up to this point there should be some uncertainty as to whether **the league** or the 'uprooting' comes first. The confirmation that **the league** or **the covenant** must come first is finally seen in this verse. I

mean maybe you thought that since **the covenant** itself is defined to be for seven years that it must in turn define The Great Tribulation and therefore must be the only event that can mark The Mystery of Iniquity. This is the popular version that we have all been lead to believe anyway. Well, there is more evidence for that conclusion now because we can confirm here that the Antichrist must ‘uproot three kings’ **after the league** by ‘working’ **deceitfully**. This also goes with the idea that the **flatteries** that allow the Antichrist to **obtain the kingdom** from **the prince of the covenant** must happen during the negotiation of **the league**. But more importantly, this is another reminder to be careful about what you think is proven about things that haven’t happened yet. Because in spite of everything we should be expecting that things will actually go down in a way we did not really fully foresee. I mean it’s still the unrevealed **mystery of iniquity** after all, isn’t it? And by-the-way, The Rapture must come just before The Mystery of Iniquity is **revealed**, so it could be considered a marker of it too—a marker that must precede it. And we will see other markers that must precede it before we’re done. And one more thing, it’s obvious that none of this account from Verse 20 on fits Tiberius Caesar at all.

So next we must be seeing the Antichrist settling into his newly won kingdom. Gabriel says,

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 [Verse 24](#).

If a **‘time, times and half a time’** is 3 ½ years, then **a time** may very likely be about 1 year. And we can assume here that we are talking about the Antichrist’s focus in the first year of his kingdom which is the first year of The Beginning of Sorrows. And the ‘unconventional’ approach spoken of here is really no mystery either because it’s directly explained as a specific policy that has not gone on for generations. I mean I expect the presently longstanding operations of modern civil government that will then have been going on since **his fathers’ fathers** will degenerate to, probably, a more Roman-Republic style of operations. I mean instead of the modern ‘one man, one vote’ egalitarian democracy that Western Europeans have become used to, we should expect a regression from universal civil rights and liberties to a system where the Antichrist will clearly be seen to ally with one majority group in order to **scatter** and make **prey** of all the minority ones. I see him reverting back to the pre-Augustus ‘confiscation method’ of revenue raising, otherwise known as **spoil**, but in a way that only victimizes these minority, outcast factions.

But the implication is that this “plot” or “plan” will take **time** because the last line of this verse seems to be a summary of this mini-campaign that includes a timetable. Gabriel concludes,

...yea [or to make a long story short]...he shall forecast his devices against the strong holds, even for a time.

So he will need evidently about a year to defeat, round up and/or eradicate certain of these undesirable factions within his kingdom. This **interpretation** will receive more support and clarification as we go, but Verse 24 is the first example we've come to so far that really begs a question. And the question is, which faction or factions will the Antichrist find desirable, and which ones will he **scatter** and make **prey** of and **spoil**? We've already talked about how I expect the Antichrist will be rounding up and/or exterminating Jews and Christians during The Beginning of Sorrows. This is a no-brainer. I mean we're talking about the Antichrist here—in his kingdom. He will not do any less to Jews than Hitler did to them. We'll also see it makes sense that he will be rounding up Muslims somewhere along the way too. But who will be doing all this 'rounding up'? In Europe, the strongest dominating cultural faction would be the Catholics. I see them rounding up and/or exterminating Jews and Muslims, but also the 'new' Protestants—the 'old' ones having left in The Rapture.

But aren't Catholics Christians? Yes and No. They certainly haven't always gotten along with Protestants. But that story is told in the next section. So I'm going to ask you at this point to just go along with me for a while on this one until we get through it all, sometime next section. Then you'll at least see my point of view. Of course, I also maintain that it's God's point of view because **scripture** leaves us no other reasonable alternative.

And whatever the case, we can already tell here that the Antichrist will use the strongest cultural faction as his ally to gain control, his specific strategy being to bring down **the strong holds** of the enemy factions, including surely the synagogues of Jews, but likely also the churches of Protestants, and finally the mosques of Muslims. And in order to accomplish all this he will evidently have to **forecast** or "plot" **against the strong holds** of his enemies **for a time**. The Jews should be easily enough overcome first because of their small numbers. And the Protestants should also be easily enough overcome next because of The Rapture. The Muslims could be a little tougher, and I don't expect the Antichrist's conflict with them to remain entirely inside his borders as we will see. But I'm sure the Antichrist's strategy will be impeccably effective. Once again, we will strengthen this case as we go. And on this same course, other cases for the rise of the Antichrist Kingdom among the Muslim tribes of Southwest Asia or in 'the melting pot' known as The United States will, in due course, be rejected. But here we can only tell for sure that the Antichrist will initially **peaceably** and **deceitfully**, and ultimately ruthlessly, **come in** and **spoil** part of his own kingdom for the benefit of another part. But this also seems to imply that in order for him to **come in**, he will first have to come **out of** someplace else.

We should likewise recognize that the beginning of [Verse 24](#) implies that the Antichrist changes his original 'camp' in his new kingdom evidently repeatedly. We see here that he resides in multiple **places**. So after completing his original 'bait and switch' campaign—baiting with peace and switching to all out war that gains him control of his empire—he evidently goes upscale. In other words,

He shall enter peaceably even upon the fattest places of the province.

Where his original headquarters is and where he originally comes from before that we still don't **know** for sure. But the progression so far probably goes something like this. He gets famous from wherever he's originally from for his work on **the league**, and he then lands by his expertise in **flattery** and his talent to **work deceitfully** with enough control over a **small** European country to exploit this power to take over most of Europe, after which he makes himself welcome in the richest **places** of the kingdom, probably **places** like Versailles or Buckingham Palace and some other of the **fattest places** in Europe. I mean I'm assuming he will be changing 'camps' frequently during The Beginning of Sorrows. And again, the idea is that the 'camps' will be more like Camp David than anything the U.S. Forest Service has available.

Naturally, having created such a **stir** in his new kingdom, the Antichrist will **stir up** his neighbors too. To the south of the Antichrist's new empire, across the Mediterranean Sea, I expect will probably still be what is now Sunni Muslim Egypt. The Muslims there will necessarily be among the nations more than upset by the way the Antichrist is running things in his new empire. And we should see that by the start of The Beginning of Sorrows that **'Egypt'** will again be the chief of all the Muslim nations in the Muslim World as they have been before. This dominance existed as recently as during the Six Day War against Israel in 1967 when they mustered 100,000 Egyptian troops on the Sinai Peninsula but were nonetheless handily defeated by Israel. I don't really **know** the condition of their army today, but it's certainly not now any real threat to Israel. And I doubt it's **a very great and mighty army** yet. But I do **know** that in the aftermath of The Six Day War they vowed to rebuild their defeated forces. And I **know** that, at least eventually, they will because I see Gabriel telling us in [Verse 25](#) that **the king of the south**, plainly still in **Egypt**, will again have **a very great and mighty army** which will contend with the Antichrist's lesser but nonetheless **great army** in that day.

This, by-the-way, is one of the ways **scripture** shows us that The Rapture of the Church—or the start of The Great Tribulation—is not likely to happen anytime real soon. **Egypt** evidently needs more time to fit this description again. And there are still other reasons from **scripture** that The Great Tribulation is 'not imminent' that we will get to further on. Still, most of the indicators seem to be already in place, many of which we will also **continue** to establish along the way. But I find it ironic that the coming of **the time of the end** makes it possible for us to see that **time** cannot be quite up yet.

[Verses 25-28](#) describe the first of three major conflicts between the Antichrist **king of the north** and this future Egyptian **king of the south** in The Beginning of Sorrows. These wars involving the Antichrist are allegorized in The First Seal Judgment by John. In this opening judgment we see the 'rider' on...

...a white horse... [who] had a bow; and [who had] a crown...given unto him: and [who] ...went forth conquering, and to conquer [Rev 6:2](#).

This summary of the Antichrist and his wars in The Beginning of Sorrows must include his original Catholic Revolutionary War to take over his kingdom, and the three conflicts with Egypt too. But the only successful **conquering** he

accomplishes early on applies to his own kingdom, at least until the end of The Beginning of Sorrows. This is because we will see in his first conflict with Egypt that though they are all **stirred up**, and though the Antichrist nonetheless makes some ‘gains’, these two kingdoms don’t really come to blows. And we’ll see that he is ‘backed down’ from a fight by the participating ‘superpowers’ in the second Egyptian conflict. But he does ultimately **conquer** Egypt by the end of The Beginning of Sorrows, and **many** others beyond the midpoint of The Great Tribulation.

In [Verse 25](#) Gabriel tells us that the Antichrist seems to be the one with the better **courage** and **forecast** to get in the ‘first strike’ against the Egyptians. This apparently includes the best intelligence, espionage and strategic planning. And apparently, since he’s the guy with the smaller army, instead of directly attacking them, his first plans involve dividing and weakening Egypt without really having to fight them. So this future originally **very great and mighty army** of Egypt’s will in the whole process be twice whipped by the Antichrist’s comparatively merely **great army**, but not conquered until the last of their three confrontations.

In the first confrontation, the Antichrist definitely **shall stir up** his **great army**. And **the king of the south** will plainly **be stirred up to battle with a very great and mighty army** too. But this Egyptian king will not get the chance to engage, because...

...they [the Antichrist and his Egyptian insider-conspirator] **shall forecast devices** [“plots” or “schemes”] **against him**.

Here **they** must be the Antichrist and his ‘conspiring-on-the-inside’ Egyptian usurper, and **him** must be the sitting Egyptian **king of the south**. The conspiratorial **devices** would apparently involve some kind of Antichrist-supported Egyptian coup d’état. This is further suggested in [Verse 26](#)—which adds to the description of this war that it’s indeed ultimately won by espionage—that the Antichrist exploits an ‘insider’ to **destroy** the Egyptian king from within while in the process causing **many** Egyptians to **fall down slain**. The picture given is that the Egyptian army seems to **overflow** on itself.

So this First Egyptian War may be better described as a civil war in Egypt that the Antichrist instigates and orchestrates. He simply gets the Egyptians to fight among themselves. He only feigns war with them as a distraction to the sitting king so a usurper can catch him off guard. This civil war could easily be a Shia versus Sunni Muslim thing that the Antichrist simply takes advantage of. But more likely the Antichrist just plays on the jealousy of a general or official and/or relative of the Egyptian king by offering support for the overthrow. And it will be a successful “plan” where again the victors are seen to divide the spoils.

[Verse 26](#) also suggest that the Antichrist may have in advance a connection into the highest circles of the Egyptian government—that he may have an existing relationship with someone who is close enough to **the king of the south** to ‘eat at his table’ or **feed of the portion of his meat**. Did he establish this connection working on **the league**? Or maybe he grew up in an intersecting circle of Muslims? Whatever the case, at first glance this appears to be an unlikely connection, unless all this implies that the Antichrist is that unique character that is accepted in both European Catholic

and in at least some high Muslim circles. He at least seems to be accepted as an ally of sorts in a certain top circle of the Egyptian government early in his empire. So we'll have to keep our eye on this possibility as we go.

And this point compartmentalized by itself might lead you to think the Antichrist's kingdom must be in Southwest Asia. But Gabriel has already oriented us to the Antichrist's apparently European geo-political 'outlook'. And we'll see more of this same perspective later on. But the ultimate **proof** that the Antichrist operates originally from Europe is the ineligibility of Southwest Asia and the U.S. to host his kingdom due to their clear involvements in other capacities, or incapacities, as the case may be. In any event, the final result of this conspiratorial first conflict with **Egypt**, besides that **many** [Egyptians] **fall down slain** in a surprise attack from the rear by their own countrymen, is that this insider-conspirator and the Antichrist will finally openly negotiate and divide the spoils of **Egypt**.

And in [Verse 27](#) the final resolution of The First Egyptian War is seen at the bargaining table where...

...both these kings' hearts [the Antichrist's and the new usurping Egyptian's] ***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.***

Here we are informed that the new **king of the south** and the Antichrist come to an 'agreement' that neither of them intends to keep. It's also made clear here that this is not **yet the end** of the conflict, and that it's not really even started, but that it's being '**forecast**' as they **speak lies at one table** [read 'negotiate'], and that it will undoubtedly come **at the time appointed**. So the outcome of this first round of **mischief** and **lies** is plainly just the first step in the Antichrist's plan to divide and weaken **Egypt** so that in the next war he can **conquer** them. Still, there are other 'encouragements' for the Antichrist's participation in this Egyptian civil war that he will take home with him, but also some 'disappointments' that will also come sailing his way that will 'blockade' his next attempt to attack Egypt as we will see.

[Verse 28](#) further clarifies that it must have been a planned conspiracy against the first **king of the south** to unseat **him**. This is seen in the postwar showcasing of the Antichrist's bargaining prowess following the conflict. The Antichrist is shown here to take home a big chunk of change for his troubles, to **return into his land with great riches**. It's also shown to be when his '**mischief**' and '**lies**' really get going **against** the Jews in Israel, and probably **against** Protestants worldwide too. We can tell this because **his heart shall be against the holy covenant**. And the center of this **holy covenant** would be in Israel.

Now **the holy covenant** in question here must be the covenant between God and his people the Jews. And being **against** such a **holy covenant** must be referring to the Antichrist's actions that he takes because of his hatred of the Jews. I also expect this hostility must be supported by his politically and economically motivated 'religious affiliation', which will also dictate his both internal and international contempt for Muslims. And this contempt for Muslims—besides their being generally uncooperative—is mostly because they are in the way between him and the Jews. But the ultimate expression of the Antichrist's contempt for both Muslims and Jews

will not be seen until The Third Egyptian War near the end of The Beginning of Sorrows. This is the war that will finally throw open the door for the overthrow of Israel. But when it comes to the Antichrist's widespread problem with Muslims, God will take care of most of that for him—which the Antichrist will undoubtedly take the credit for. And as for the other *exploits* of the Antichrist mentioned in Verse 28 I have nothing specific to add, except that a few verses later we *learn* that ***the people that do know their God shall be strong, and do exploits*** at this time too.

The next major conflict involving the Antichrist Kingdom in The Beginning of Sorrows, apparently near the halfway point of the first 3 ½ years, probably doesn't significantly involve the Antichrist Kingdom at all, but surely involves the new Muslim ***king of the south***. We can see by the earlier 'negotiations' that this new Egyptian king can't wait to get at the Antichrist, but we can also deduce that there must be someone else he wants to get at even more. And that would be Israel. But instead of this new ***king of the south*** leading the attack on such a campaign, he finds someone even bigger and stronger to lead this one. And that would be a king in an empire to the ***far north*** presently called Russia. But ***the king of the south*** will also get help from a lot of his neighbors too. These neighbors will surely include Turkey, Syria, Iran, Iraq and Libya—assuming these all remain separate countries. And these may even get help from still other North African or Southwest Asian Muslim countries. This 'horde' of Muslim countries will inevitably join in an attack coordinated by Russia on Israel. And of course, it will be a wipe out, because God will be doing all the fighting. The now ***more sure word of prophecy*** makes clear that no coalition of nations will have a chance against Israel in The Beginning of Sorrows. But again, it also makes clear that Israel will fall to the Antichrist at the midpoint. We will also confirm that this mid-Beginning-of-Sorrows wipeout of the Russians and Muslims in Southwest Asia is probably the best reason why the Antichrist Kingdom cannot be established anywhere in this region. But for now suffice it to say that this Russian and Muslim earthshaking war against Israel must be a major factor in the Antichrist's ultimate success in his third war with ***the king of the south***. Russia, Egypt and the rest of the Muslim World will necessarily be significantly weakened as a result of joining this attack on Israel. And the Antichrist will undoubtedly try to take advantage of and credit for this unimaginably awesome defense of Israel by God. But the full confirmation of this wipeout won't be completed until [SECTION 9](#).

In [Verse 29](#) we find Gabriel's comparison of the three campaigns of the Antichrist against Egypt where he explains how the middle campaign is different from the first and last. This also proves there are three of them altogether. And without this verse we might assume otherwise, and we would not ***know*** that Verse 30 is about this 'different' middle campaign that somehow ***shall not be as the former, or as the latter***. And in Verse 30 we should expect to see how it's different too.

By-the way, we are also seeing as we go, as surmised earlier, that this still all appears to be the same ***king of the north*** since Verse 21. The obviousness of this is again seen in the fact that all three of these campaigns must be carried out by the same ***king of the north***, namely, the Antichrist. And I think this observation alone is sufficient enough to ***prove*** the case that there is only one ***king of the north*** in Verses 21-45, though we have already confirmed two different kings of ***Egypt*** so far.

In [Verse 30](#) we see why the Antichrist's middle campaign is different. This would be because the Antichrist loses this one. And this would be because **Egypt**—and I expect anyone else in the region who needs it—will have different help in this second 'war' with the Antichrist Kingdom. And this different help will successfully frustrate the Antichrist to the end that, **therefore he shall be grieved, and return** home. Who will 'grieve' the Antichrist and send him home? And how? Verse 30 tells us it's because the **ships of Chittim shall come against him**.

If the Muslim World and Russia are already crippled by God in their attack on Israel by this time—and they probably are—the remainder of the World, except the Catholics, will be understandably concerned about the Antichrist's aspirations given these new opportunities. [Verses 29-30](#) show that when the **time appointed** appears to have come for the Antichrist to again **return** and attack a newly vulnerable Egypt, it's instead the time when his new empire is confronted by **the ships of Chittim**. The Easton Bible Dictionary definition of **Chittim** is as follows:

Kittim [or Chittim], a plural form ([Gen 10:4](#)), the name of a branch of the descendants of Javan, the "son" of Japheth [son of Noah]. Balaam foretold ([Num 24:24](#)) "that ships shall come from the coast of Chittim, and afflict Eber." Daniel prophesied ([Dan 11:30](#)) that the ships of Chittim would come against the king of the north. It probably denotes Cyprus, whose ancient capital was called Kition by the Greeks. The references elsewhere made to Chittim ([Isa 23:1,12](#); [Jer 2:10](#); [Ezek 27:6](#)) are to be explained on the ground that while the name originally designated the Phoenicians only, it came latterly to be used of all the islands and various settlements on the sea-coasts which they had occupied, and then of the people who succeeded them when the Phoenician power decayed. Hence it designates generally the islands and coasts of the Mediterranean and the races that inhabit them.

And it's the last designation in this definition, that **Chittim** refers to 'the successors of Phoenician naval power' and to "generally the islands and coasts of the Mediterranean", that makes the most sense in [Verse 30](#). And what better term is available to Gabriel if he wants to allude to the great naval powers in existence at this future time, no matter where they came from? **Tarshish** (or **Tharshish**), the brother of **Kittim**, has become a term that is nearly synonymous, also defined by Eaton:

It appears that this name [**Tarshish**] also is [as **Chittim**] used without reference to any locality. "Ships of Tarshish" is an expression sometimes denoting simply ships intended for a long voyage ([Isa 23:14](#)), ships of a large size (sea-going ships), whatever might be the port to which they sailed. Solomon's ships were so styled ([1Ki 10:22](#); [22:49](#)).

So evidently Gabriel did not choose **ships of Tarshish** here because they are, though large and possibly warships too, more commonly identified as merchant cargo ships traveling on long voyages, often beyond the mouth of the Mediterranean Sea, whereas **ships of Chittim** are also big but more

characteristically hanging out in the Mediterranean and apparently more likely warships than merchant ships. Having said that, I don't see the distinctions between them as being very significant. Gabriel may have tossed a coin on this one—they seem more or less interchangeable to me. Still, I gather that if you wanted to emphasize that a ship was in the process of traveling a long way or was a merchant ship you would more likely think **Tarshish**—originally located at the mouth of the Mediterranean Sea. But if you wanted to emphasize that its operation was focused in the Mediterranean or that it was a warship, you would think **Chittim**.

Of course the **ships** in [Verse 30](#) would logically be best placed in the Mediterranean to discourage this upcoming confrontation between Europe and newly vulnerable Egypt. And I think that whoever was still able to float the biggest boats, and think they could get away with floating them in the Mediterranean Sea in The Beginning of Sorrows, and whoever might be inclined to try to do so in order to keep the peace, and whoever could and would threaten a preemptive strike in a situation deemed out of control between Europe and the Muslim World, and whoever could and would make the Antichrist **return** home 'with his tail between his legs', **grieved**, they must be the owners of these particular **ships of Chittim**. So who could they be? The biggest 'boat-floaters', besides the major European countries already controlled by the Antichrist, would be China, Russia and The United States

Since we'll clearly see China's involvement coming late in The Days of Vengeance and in a completely different way, I see their participation at this time as less likely. Besides, they would be more inclined to let Europe and the Muslims fight it out so they could come 'mop up' afterward. I also expect that early in The Beginning of Sorrows that China—just like the Antichrist Kingdom and Russia—will be fully occupied with consolidating power in her own region. In China's case this should involve expansion from North Korea to Australia and out into the Pacific. But somewhere in this process China should also expect that there will be someone else who will stand in her way. And I expect that it will be the same 'someone' who obstructs the Antichrist in his first attempt at mopping up the vulnerable Muslims. This kind of obstruction must be from The United States.

And I'm expecting that like in WWII, The U.S. will be stretched between both hemispheres dealing with all these conflicts. I mean unless the U.S. beforehand withdraws their troops from the Asian Pacific theatre, they must somehow be engaged with China early on. And apparently this kind of worldwide conflict is promised in The Fourth Seal Judgment, possibly also implying that the U.S.-China conflict may reach The U.S. mainland early on, or it may take place mostly in the Eastern Pacific, or both. But evidently all this conflict remains mostly outside God's focus of attention around Israel as we will **continue** to confirm.

I also expect that it's China who will be attracting the Antichrist's attention early in The Days of Vengeance, but again, only in theaters far-removed from Israel. And all this is why I doubt that they provide any of the **ships of Chittim** described in Verse 30. I expect instead that in The Beginning of Sorrows China's ships will be busy about their already expressed intentions to expand control in her own region, The U.S. likely withstanding.

And again, the reason deduction should be expected to play such a big part in **interpretation** when it comes to China and The U.S. is that God's

attention is always centered on Israel. We will **continue** to deduce that some contenders to World power in The Great Tribulation get very little or no mention in **prophecy** except at times when directly involved with Israel or at least with the Antichrist's Kingdom. But by the process of elimination we can deduce the peripheral activities of all the major players even from an Israel-focused perspective. Specifically, that The U.S. and China must at least be somewhat occupied with each other early on, and nowhere near Israel. And notice that this perspective is also seen in the way God defines all of the **seven** 'world-ruling' kingdoms. Israel and what's going on around her is always the focus of God's designs. It's 'The God Zone'. So China does not likely move into the picture in The Beginning of Sorrows. But I think that the U.S. and possibly some others will reach The God Zone in The Beginning of Sorrows as we will see.

As for Russia, it may be more likely, but not expected, that she will provide some of these **ships of Chittim**. The reason being, that I expect Russia's ground forces will be seriously depleted by this time because of her attack on Israel. But it could be that she may still have a navy that is able to play a role in the events described Verse 30. Still, we should also remember that **a third part of the ships** of the sea by this time may also already be **destroyed** due to The Second Trumpet Judgment ([Rev 8:9](#)), but maybe not yet. Surely though, countries that have had a history of having trouble feeding themselves, like Russia, will be having more than ever before early in The Beginning of Sorrows, having already suffered through the famines and pandemics caused by the first four Seal Judgments. And by The Sixth Seal Judgment, suchlike countries must certainly be looking for **spoil** [Ezek 38:13](#) just to feed themselves. And Russia at the time of their attack on Israel must instead become that **spoil** for Israel ([Ezek 39:10](#)) as we will **prove** in due course.

So in [Verse 30](#), at the time of The Second Egyptian War, we are likely somewhere just over halfway through The Beginning of Sorrows, and likely passed The Seal Judgments anyway, and possibly even passed the ship-sinking Second Trumpet Judgment too. So at this point God will have likely already targeted and crushed the Russians along with the rest of the Muslim World because of their transgression of targeting Israel for **spoil**. Still, it could also be this attack on Israel that will bring Russian ships into the Mediterranean. But if most of their army is already destroyed by God, I'm guessing that their navy won't be doing so good either. And all this is likely the case or the Antichrist would not yet see his way clear to attempt a mop-up the Muslim World. It must be this devastation of the Russians and Muslims by God that tempts the Antichrist to wage this Second Egyptian War. And he would probably get away with it at this time except that the U.S., as they are known to do, must still be able to get into his way in time with their **ships of Chittim**, and turn him around, and send him back home.

Again, it's The U.S. that is the most likely to be inclined to use their ships in this way. They have been the 'World's policeman' maintaining world stability for the last century or more and would likely come to the defense of the Muslim World again for this reason. Of course they may suffer the loss of a third of their navy by this time too—possibly more than a third because they will probably have more boats afloat in the sea to lose—not to mention that they are likely already quarreling with China and others. But remember that God is doing the targeting in all these judgment. So The U.S. may suffer

fewer loses if God is not targeting her ships, and if He has a purpose for her ships to fulfill. My guess is that this last scenario is more likely because I expect God has prepared and is still preparing The U.S. for this assignment—to back down the Antichrist in the middle of The Beginning of Sorrows.

So the Antichrist will be forced to change his mind when unnamed new forces sail into the picture. He will bring out his armies to attack Egypt, but the show of force of the **ships of Chittim** will cause him to **return** home **grieved**. And if not likely China or Russia, then who besides the U.S. could float such ships in the Mediterranean? And who could and would stand up to the united forces of Europe and be willing and able to force the Antichrist to back down by this kind of show of force? There will certainly be no more NATO at this time. But I'm rooting for Great Britain too. Yes, I **know** they're somewhat associated with The E.U. now, but I have reasons to believe she will evade the Antichrist Kingdom—at least early on—and participate in this blockade. We'll get to those reasons more in the next section when we rehash and expand these deductions. For now it appears that The U.S. will be the best qualified, most inclined and still able to make the Antichrist back down with a bunch of big boats, and is most likely to still have 'the right stuff' to do it with too.

The Antichrist's **grieved** condition because of being backed down forces him to redirect his attention to an evidently more covert conspiracy against Israel. And this is a horrifying **revelation**. We **learn** at the end of [Verse 30](#) that when the Antichrist shall **return** home, he will...

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

Now Gabriel is not likely speaking so much here about worldwide anti-Semitism. He must instead be speaking of how the Antichrist will infiltrate groups and organizations within Israel, conspiring to use one faction against another inside the holy land. In this case he will somehow enlist the help of Israelites who will voluntarily **forsake the holy covenant** and use them to try to defeat...

...the people that do know their God.

I guess I shouldn't be surprised that there will be those in Israel who will be tired of being the 'bad guys' and will naturally scapegoat 'the covenant keepers' as the source of all the problems for Israel, and will naturally accept the help of anyone who could help rid Israel of these nuisances while restoring the hope of peace. These kinds of sentiments will make the Antichrist their man. But until I **understood** this verse it never really occurred to me that these same covenant-forsaking Israelites are **they** who Jesus is also plainly describing on the Mount of Olives. Go ahead, read [Matthew 24:9-14](#), [Mark 13:9-13](#) and [Luke 21:12-19](#) and recognize these Israelite turncoats for who **they** really are. Surely **they** are the ones whom the Antichrist will stoke up with the **indignation against the holy covenant** in Israel. And we can now **understand**, as the Antichrist apparently will, that this will be the only way to defeat Israel—to turn Israel **against** herself. And though Jesus is more general on the timing of this behavior in his account, Gabriel specifically indicates that with the Antichrist's help this fiendish campaign in Israel will gain steam in the second

half of The Beginning of Sorrows just after the pre-empted Second Egyptian War. And all this will be more fully developed as we go.

By-the way, this picture so far of the Beginning of Sorrows makes clear that the Antichrist doesn't have his global '**mark of the beast** thing' really going on yet, though it may be quite common in Europe and other Catholic-dominated regions by this time. The Beginning of Sorrows is apparently about the development of the Antichrist Kingdom and its rise to dominancy. So we are seeing and will further see that he doesn't reach the capability to 'absolutely enforce' the worship of the Antichrist, or **his image**, or to 'absolutely enforce' **his mark** until after the Antichrist leaves The Temple in Jerusalem having declared himself to be God. By then his only remaining concern should be China as we will also see.

Now [Verse 31](#) advances us to the end of The Beginning of Sorrows, passed the bulk of the Antichrist's conspiratorial campaign to bring down the 'covenant keepers' in Israel, to the execution of it, because here we have come to the first description of The Abomination of Desolation, and in exactly the terms that Jesus uses when He directs us to Daniel for these details. Here the archangel tells us of when...

...they [them that forsake the holy covenant] shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

And now we can **understand** here that **they**, Israelite covenant-breakers, provide **the arms** [or armed forces that] **shall stand on his part**, that is with the Antichrist. So this verse is also speaking of the Israeli 'turncoats' or 'covenant-breakers' who are happy to see the Antichrist at this his triumphant entrance into Jerusalem. And they will evidently be so happy that **they shall place** this newly resurrected 'savior of the World' on **the mercy seat** on top of **the ark of the covenant** in the **holiest** place in The Temple in Jerusalem. By then, having taken as much credit as possible for what God has done so far, and with his new powers to do **signs and lying wonders** from Satan, and with the support of the World's now unrivaled religious system—the Roman Catholic Church which is under its equally newly supernaturally-empowered pope, the False Prophet—and having just been raised from the dead, **they** will surely think that he's all that. So tragically, we can see here that the forces that surround Jerusalem at The Abomination of Desolation must be welcomed by and include some Israelis. In other words, by this point the Antichrist will have all **the arms** he needs on his side, though a double cross is surely in the making.

This also implies that the Antichrist's finally successful Third Egyptian War is already won, **Egypt** being finally totally overrun, and that things are no longer going so well for the owners those **ships of Chittim** either. I would say we can deduce here that The U.S. is by now too engaged on its own mainland, probably by China, and just as likely also with some of her neighbors to the south. Have you heard about what Venezuela's Hugo Chavez is up to in Bolivia—and how he's getting along with China because of all that oil he controls? And I wouldn't be surprised if all of this is facilitated by a 'non-aggression pact' between the Antichrist and China and with their other partners—especially the predominantly Catholic countries south of The U.S. This would be kind of like Hitler and Stalin's treaty in WWII, where lies of

'non-aggression' are exchanged to buy time for their later attacks against each other. So yes, just like Hitler with Stalin, and just like the Antichrist with the future usurping **king of the south** in **Egypt**, I would expect that all **these kings' hearts shall be to do mischief, and they shall speak lies** about their 'non-aggression' in all their 'negotiations', though some of these 'agreements' may be handled more secretly than others.

In any case, I do expect the Antichrist to be somehow plotting to undermine U.S. power because of their earlier interference into his plans. The U.S. may not be completely overrun, but there will come a point in the latter part of The Beginning of Sorrows that The U.S. will no longer be able to be a player in 'The God Zone'. Then the Antichrist will be unhindered in bringing the **indignation against the holy covenant** to full steam. And by the time the **image of the beast** is ready to come online, the bloodbath of unrelenting Jews, Protestants and Muslims will be unstoppable.

But before Gabriel tells us about Egypt's final demise in this process, he next backtracks in [Verses 32-35](#) and tells us more about **the** [Jewish] **people that do know their God** and about the Jews who **do wickedly against the covenant** in Israel. These verses also read like they are from Jesus' outline of The Great Tribulation on the Mount of Olives, or like from John's descriptions of **the patience and faith of the saints** in [Revelation 13:10](#) and [14:12](#). But it's Gabriel who originally tells us that during The Beginning of Sorrows...

...the people [Jews in Israel] **that do know their God shall be strong, and do exploits...** [and] **they that understand among the people shall instruct many** [who obviously include those who help to spread the Gospel and probably also help lead others to escape Israel on cue]; **yet they** [or *some of them* [Verse 35](#)] **shall fall by the sword, and by flame** [at the stake?], **by captivity, and by spoil, many days** [to try them, and to purge, and to make them white] [Verses 32-33](#).

But also these special Jews are promised...

...they shall be holpen [or helped] **with a little help** [which Jesus explains comes from Him and The Spirit]... [though] **many shall cleave to them with flatteries** [Verse 34](#).

So this Antichrist-initiated conspiratorial uprising among 'covenant-breaking' Jews against the 'covenant-keeping' ones in Israel goes on **many days** according to Verse 33. And from Jesus' discussion about it we can deduce that it should go on for about a time, times and a half, or throughout The Beginning of Sorrows. But from Gabriel's contribution we can see that the worst of it is in the second half of The Beginning of Sorrows. And the action that provokes the initiation of the worst of it is the presence of U.S. and possibly other warships in the Mediterranean Sea. This action necessarily forces the peace by sending the Antichrist, who is out to conquer **Egypt**, packing home. So it must be during this 'lull' in The God Zone—if you can call a period that must also include all The Trumpet Judgments a lull—that the Antichrist's probably covert but intensified campaign **against the holy covenant** takes place. This campaign of **many days** must reach its peak at

the end of The Beginning of Sorrow just after the Antichrist's appearance at The Abomination of Desolation, all this providing a first rate example that 'idle hands are the Devil's workshop'.

So we now come to [Verse 36](#) which most evangelicals already acknowledge refers to the Antichrist anyway. For us, however, it is just the continuation of the story, including more detail about the third campaign against Egypt that was already implied and promised, and an account of the rest of the events beyond The Abomination of Desolation in The Days of Vengeance that we've seen none of yet. At this point we will see more commonly accepted attributes of The Antichrist that begin at The Abomination of Desolation including the many times repeated characteristic of the Antichrist that,

...he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods.

We also confirm here that the Antichrist's rallied ***indignation against the holy covenant*** should peak just after The Abomination of Desolation, but that it will also be the theme of the entire Days of Vengeance, diminishing only because there will be fewer and fewer 'dissidents' to catch and deprive of their heads. Gabriel explains it here, saying that the Antichrist...

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

And besides the events that transpire throughout The Days of Vengeance, including the ***forty and two months of power*** where the Antichrist exterminates uncooperative Jews, Protestants and Muslims, and including God's final set of judgments from Heaven, we should ***understand*** that ***'that that is determined' is Armageddon***. And if you think the Muslims are the only ones that will take your head if you won't accept their faith—let alone burn you at the stake—then you really don't ***know*** the Catholics very well. And we shouldn't be fooled by the fact that both camps excel in using strategies of temporary moderation of aggression in times of weakness until they can gain the upper hand and attack. So the real question is which religion will get the upper hand in The God Zone in The Beginning of Sorrows. The answer should already be coming into focus. And it will only get clearer and clearer as we ***continue***.

But on the other hand I don't expect that the Antichrist will have a majority influence within the religions based in China or India. I do however expect they will choose for their own benefit to participate in the new World monetary system which will require ***a mark***. And those that do in these eastern religions must eventually be rounded up and dealt with by God too. This is another ongoing case that will get clearer and clearer.

On par with the rest of the chapter, I don't see the remaining verses telling a strictly linear story either. I instead see all the events from here on, really from Verse 31 on, as near or ***at the time of the end Verse 40***. And ***the time of the end*** in this case must include all the midterm events that lead up to The Days of Vengeance, plus the entire period of The Days of Vengeance too. This becomes evident because the continuation of this

prophecy in the first verse of the next chapter confirms that this **time of the end** starts...

...at that time... [when] **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** [the Jews] **shall be delivered** [the ones that **flee to the wilderness**, that is] [Dan 12:1](#).

This we also **know** from Jesus to be the event that begins The Days of Vengeance.

So in [Verses 36-39](#) we are getting an overview picture of the Antichrist's 'Days-of-Vengeance self'. He is shown to be an absolutely self-absorbed, fame-seeking, tradition-breaking, freak really, who will **prosper** because he will for a second time **divide the land for gain**. This time however, since he has already 'spoiled' everyone else, I believe we are being told here that he has found a way to **divide** and **spoil** his remaining faithful Catholics. This appears to be the case because in Verses 38 and 39 we see circumstances where the Antichrist must be turning against the False Prophet, circumstances also elaborated upon by John in Revelation 17. This is probably at the point when committed Jews, Protestants and Muslim's are getting harder to find, and when their **spoil** is running out. I mean the ongoing need for **spoil** will be necessitated by God's almost relentless 'productivity-interrupting' judgments from Heaven. So the Antichrist will need a new group to pick on and **divide...for spoil**. This is why I think we see here in these verses that the Antichrist has apparently started his own new religion somewhere along the way, and that he will use this new religion to **divide** out staunch 'traditional' Catholics and pit them against his new followers late in The Days of Vengeance.

I can't say how long the False Prophet makes it into The Days of Vengeance before he outlives his original usefulness to the Antichrist, but it looks like by Verse 39, when the Antichrist **shall cause them to rule over many**, he is then no longer talking about his former buddies in the Catholic Church, but his new followers from this new '**God of forces**' church. Of course this would be the natural result of Satan ultimately refusing to share worship anymore. And I expect that there must come a point when he will become especially frustrated that his worship is connected to a corrupted version of the Church of Jesus Christ. By-the-way, am I saying that the Catholic Church has already gone astray? At least. But again, we'll get more into that in the next section, and more into their downfall in [SECTION 9](#).

In [Verse 40](#), Gabriel is elaborating on the details of The Third Egyptian War. And though it must be a brief war that apparently immediately precedes The Abomination of Desolation, it is nonetheless identified here as a marker for **the time of the end** too. Gabriel explains that...

...at the time of the end shall the king of the south [of Egypt] **push at him** [at the Antichrist]: **and the king of the north** [the Antichrist] **shall come against him** [the king of the south] **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.**

This implies that those U.S. warships must give **Egypt** time to recover somewhat and to prepare her final—probably desperate—**push** against the Antichrist. And we also see here the Antichrist succeeding in an ‘overflowing’ retaliation. And we can assume that this crushing victory initiates all the other midterm events that lead to The Abomination of Desolation because after this wipeout there will be no one left in the way between the Antichrist and Israel anymore. So I would place The Rapture of the 144,000 Jews just after this war because this aggression should finally convince everyone that the Antichrist has no respect for the seven year **covenant with many**. But their rapture should also be just after the Antichrist arrives in Israel to attack the Two Witnesses. Remember that both of these clues fit as nails in his Antichrist’s coffin that should help bring the 144,000 to the **revelation** of Jesus Christ.

And in [Verse 41](#) we confirm that the Antichrist goes to **the glorious land**, obviously Israel, just after this **whirlwind, overflow** war. And this is where we find out that he arrives in Israel shortly before The Abomination of Desolation. And this is further evidence that he has come for the Two Witnesses because we already **know** that **his heart is against the holy covenant**, and that he must be in Israel to do whatever he can to undermine it. And attempting to kill the Two Witnesses would be the first thing to do along these lines. But without the satanic empowerment that comes with his resurrection, the Antichrist must fail and die in this first attempt because John assures us that **if any man will hurt them, he must in this manner be killed** [Rev 11:5](#).

And besides, who else could as likely kill the Antichrist? And who else would think he could get away with attacking the Two Witnesses at this time but the Antichrist? Plus we **know** he’ll die somehow, sometime just before The Abomination of Desolation. We also **know** that he’s not only interested in increasing his own fame but also adding to the defamation of the Jews. So how could he better simultaneously accomplish both of these goals? It’s almost a no-brainer when you look at it this way. This way he will gain greater support from the ‘covenant-breakers’ and from anti-Semites in general, let alone that ‘jump in the polls’ he’ll get when the World sees him resurrected. Clearly his best plan by far is to force the Two Witnesses to kill him so that he can then rise from the dead and kill them.

So yes, once finally in Israel after his great victory in Egypt, my bet would be that the father of the **indignation against the holy covenant**, the Antichrist, will not resist trying to kill **the two olive trees, and the two candlesticks standing before the God of the earth**, who are the chief ambassadors of His **holy covenant**. And probably within a week thereafter we will have a false messiah, a false prophet, two dead then resurrected Witnesses, and a hell of a lot of—well, really, an across-the-fixed-gulf-from-hell of a lot of Jews in Israel popping up out of nowhere. And then, **they that understand among the people** will be off to the races before the bloodbath begins.

We also **learn** in [Verse 41](#) that in the process of all this momentum started by The Third Egyptian War,

...many countries shall be overthrown [by the Antichrist’s armies], **but these shall escape out of his hand, even Edom, and Moab, and...Ammon.**

Edom, and Moab, and...Ammon are roughly present day Jordan wherein the rock-fortress, Petra, can be found. So what fits here is that this region will be spared by the same event that spares the fleeing Jews. I mean John sees that **the earth** [or really God] **helped** the fleeing Jews escape the **flood** sent after them by Satan ([Rev 12:16](#)). So when it comes to the Antichrist 'overthrowing' the *countries* surrounding Israel, this **flood** is probably directly related to how **Edom, and Moab, and...Ammon** will **escape out of his hand**.

By-the-way, Petra, the hard-to-access, mountain-butressed basin with plentiful rock-carved architecture within the mountains of Jordan, is in a region that used to be part of **Edom**, and evidently close enough to the border of southern Israel. Today Petra is uninhabited by government enforcement, but it's Jordan's biggest tourist attraction. And I expect that a lot of water commanded by Satan and an earthquake in response by God will turn this natural fortress into a sanctuary for the Jews exactly like John describes near the end of Revelation 12. And I don't expect their journey there will be too dissimilar from how their ancestors in **faith pass through the Red sea** [Heb 11:29](#). And I'm not talking so much about the Cecil B. DeMille version of this story either. It should be a much more world-renowned, awesome, earthshaking, destructive and supremely-respect-building spectacle of God than portrayed in the movie **The Ten Commandments**. We'll talk about this some more in [SECTION 10](#).

But there is something else we should notice here. The Antichrist goes after Egypt **with chariots, and with horsemen, and with many ships**. And this is actually more evidence that most modern technology, including electronics-dependant vehicles, high-tech **ships**, and modern weapons of all kinds, including all satellites and their corresponding GPS systems, etc., will no longer be available. And remember this is just before The Midterm Great Earthquake that knocks down again everything that's been rebuilt since the first one.

Did you see that scene in the movie, **Independence Day**, when the satellite traveling in orbit explodes when it hits that huge alien spaceship 'parked' in its way? I'm guessing it'll be kind of like that except the satellites will be hitting or be disrupted by a planet, and except that the planet will likely be much bigger than that spaceship in the movie, and maybe not quite so close to the Earth. So all the satellites should be long gone before the midpoint, say possibly as early as around the **pestilences** of the Fourth Seal Judgment, maybe earlier. The point is that the resources we now take for granted in this modern age must no longer be available for the bulk of The Great Tribulation, at least generally, and even to the Antichrist.

And if modern technology is scare to non-existent before The Midterm Great Earthquake, it must be even more so after this second **great earthquake**. And it wouldn't make sense otherwise. If the Antichrist still had some modern technology available to him, he would use it get at the Jews in their sanctuary. But he clearly won't be able to, so this is a clue of how 'primitive' it will get. Evidently in The Days of Vengeance it will be bad enough that even a 'search and destroy' mission on the Jews in their somehow naturally protected sanctuary will be out of the question. And this also implies not only repeatedly and entirely earthquake-wrecked infrastructures worldwide, but also repeated planetary-scale EMP's in the

course of these interactions, all of which of course are precisely controlled by God. And you should at least **know** by now that He could do this if He wanted to—just as he has before. And I’m sure that those who **experience**—or just come to **understand**—this awesome power and control of His would never think any less of Him for doing it, but the contrary.

And the point again is that, in The Days of Vengeance, regions an army can’t get to on foot, **with chariots** or **with horsemen** or **with many ships**—because these regions are inaccessible by land and sea—they will have no way to attack. So if God somehow uses the water Satan sends, and the existing or renovated terrain around Petra to isolate the Jews, then they should be quite safe there even if everyone knows they’re there. I mean it will certainly be much more difficult to get at the Jews in such a situation than it was for the Romans to get at the Jews at Masada. (Look it up). I mean the Antichrist’s forces should have no more to work with than the Romans did. Even less really. Given modern technology, clear skies, and full 24-hour days, the Antichrist surely would eventually be able to get to these sequestered Jews. But he will evidently have the benefit of none of this. And he will have only 42 months to try to get them, which with 1/3 shorter days translates to more like 24 months of ‘12-hours-of-daylight’ days. I mean this would give the Antichrist only a little more time than the Romans had to reach the Jew at Masada. And they were doing it under generally clear skies and mostly uninterrupted ‘12-hours-of-daylight’ days. This will not be the case in The Days of Vengeance as we will further envision especially in the next section.

So **understanding** all this makes it no mystery at all that the Antichrist will not be able to get to these Jews. And the power and shaking necessary to accomplish all this we also further envision especially in [SECTION 9](#). But don’t you dare think God couldn’t or wouldn’t do things like this, even if you’re not ready to believe that He will.

And it should be no surprise that next Gabriel clarifies that **the land of Egypt shall not escape**. [Verses 42-43](#) cover the price **Egypt** pays for its final war with the Antichrist. Gabriel tells us that...

...he [the Antichrist] shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.

But is **Egypt** really now all that rich? Apparently it will be by then. And this apparently offers another clue that The Great Tribulation, and therefore The Rapture, is not really that imminent. Because not only is Egypt’s army not yet sufficiently **very great and mighty**, I don’t think it yet has these **‘treasures of gold and silver, and...precious things’** either. But by the will of God Israel came out of nowhere and became a great nation in a short period. So it looks like **Egypt** is due for a meteoric rise too. It must necessarily become the greatest of the Muslim nations again. **Egypt** must become worthy to be the first formidable contender with the Antichrist. And with a little help from the U.S., it must become sufficiently strong enough to remain in the Antichrist’s way to get at Israel till the end of The Beginning of Sorrows. And **Egypt** must also become rich enough to be coveted by the Antichrist. Maybe they’ll find some more oil there or some new vast **gold and silver** mines. Or maybe they’ll just find some of that hidden loot that Ptolemy III brought back to **Egypt** from as far away as Nebuchadnezzar’s

Babylon.

In [Verse 44](#), now obviously during the ‘power days’ of the Antichrist Empire in The Days of Vengeance, and happening along with The Plague Judgments, we next want to **know** who is threatening the Antichrist **out of the east and out of the north** [and] **shall trouble him** [?]. First, we must remember that the Antichrist will resettle in Jerusalem following The Abomination of Desolation, as also confirmed in the next verse. With this new geographical orientation, the question becomes, does Russia have anything left to **the north**? Not likely. Again, modern technology including nuclear or other types of ICBM’s (intercontinental ballistic missiles) should be all out of order and unusable as we will **continue** to establish. So we’re not looking for big nuclear threats, just big armies. And Russia’s will have already been wiped out as we will see.

But this would also be the time, evidently still early in The Days of Vengeance, when China is getting further **‘stirred up’** to the point that she finally makes waves that are unavoidably felt by the Antichrist Kingdom. Maybe China somehow breaks that ‘non-aggression pact’ they make with the Antichrist earlier on because they think The U.S. is finally sufficiently subdued. But we will ultimately confirm that China will be coming all the way to Israel at the end of The Days of Vengeance. So it would make sense that they also attempt earlier advances more or less westward into helpless Russia and India beforehand. So whether or not there is really any early ‘cooperation’ between the Antichrist Empire and China, or any direct struggle between China and The U.S., or The U.S. and their possibly Chinese-and-Antichrist-supported Catholic neighbors to the south, if China at this time sees the way clear to attack helpless Russia and India, this could indeed be the ‘Great-Tribulation-sized’ **trouble** that is seen by the Antichrist from Jerusalem to be **out of the east and out of the north**. Check a World map to see what I mean if you need to.

And who else but the Antichrist could ‘rescue’ Russia and India from an attack by China at this time? This could easily be what the timing and geographical clues point to anyway. China is certainly the most likely suspect at this time to be able to cause the most **trouble**, unless there will be other countries besides **Egypt** quickly coming to the foreground between now and then. And I mean countries that are not already otherwise accounted for.

But whoever causes this **trouble** that is **out of the east and out of the north** from Jerusalem at this time—evidently early in The Days of Vengeance—it’s pretty clear that the Antichrist is not going to let them rain on his parade, because his response will be that...

...he shall go forth with great fury to destroy, and utterly to make away many [Verse 44](#).

And remember, it is **determined** that the Antichrist will **prosper** in this too, and that whoever is making these threats at this time will at least back down and run home. Of course if it’s China then it will only be for a while. Still, this could mean that the Antichrist will assimilate all of Russia and India gaining a territory over twice the size of any previous ‘world-ruling’ empire before him, and in a fraction of the time. Of course he won’t control the area roughly comprising the present state of Jordan which would be in the middle of it all. Yet despite this little blemish in the middle of his kingdom, such a territory

would be worthy of the Antichrist's 'world-ruling' empire. He should then directly control all the land north of the Sahara Desert, east of the Atlantic Ocean, south of the Arctic Ocean, and west of China—not to mention, he should hold sway over the Catholic-dominated Americas. But in spite of all his gains, we **know** he will never make it to China, because, according to John, **the kings of the east** still have a role to play at the end of The Days of Vengeance which we will be clarifying further between here and [SECTION 10](#).

And though Verse 44 describes a war that takes place during The Days of Vengeance, the next and last verse in this chapter, [Verse 45](#), is another summary overview of the Antichrist's story that goes back to a midterm event before revealing a perspective of his final end. Gabriel tells us here that the Antichrist sets up his final encampment or headquarters in Jerusalem. He describes it as **his palace between the seas in the glorious holy mountain**. This **palace** must be established just after The Abomination of Desolation. And this will likely be on Mount Zion in Jerusalem since the Antichrist will come there to **destroy the city and the sanctuary** [Dan 9:26](#). This 'temple mount' that will be newly leveled by the Antichrist is where, by then, two previous Jerusalem temples will have sat. So the third Jerusalem Temple which has not been built yet is the one **prophesied** to be leveled by the Antichrist. And it's fourth if you count **the tabernacle in the wilderness**, the first 'mobile tent version' of these temples. And its destruction will likely make room for the Antichrist's Jerusalem **palace** in The Days of Vengeance.

The end of [Verse 45](#) is another place where we see that it advances to the end of the story. [Verse 36](#) gives the first marker and foreshadowing of this ending. It's when **that that is determined shall be done**. This is a lot like [Daniel 9:27](#) when Gabriel speaks of this end as **...the consummation...** [when] **that determined shall be poured upon the desolate**. This is another clear marker and reference to the Antichrist's end at **Armageddon**. In [Daniel 8:25](#) Gabriel describes and marks the Antichrist's end at Armageddon saying, **he shall be broken without hand**. And recall that in [Daniel 2:34](#) Jesus is allegorized to destroy the Antichrist and his kingdom as **a stone [that] was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces**. Remember? And since we didn't take the time to cover it earlier, it's time you try to find this event—and all the other things going on in Heaven—described in [Daniel 7](#). But back in Chapter 11, in [Verse 45](#), Gabriel yet again and finally alludes to the Antichrist's end at **Armageddon**, saying, **he shall come to his end, and none shall help him**. The circumstances of his demise on Earth are also covered in some detail in Revelation 19, some of which we've already covered, but which we'll expand in [SECTION 10](#).

But this is not the end of Gabriel's **prophecy**. And even **other** angels will get involved revealing this message from God before it's over. What remains is in Chapter 12, and it's mostly an account of exactly **How long** it will take until **all these things shall be finished**—the things that Gabriel has been telling us about in Chapter 11—starting...

...from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate [is] set up.

And you already **know** this. It's **a time, times, and an half**. Still, there's apparently an extra month added into these 3 ½ years this time, making it **a thousand two hundred and ninety days**. So we'll need to account for this. Let's see why.

This time in [Chapter 12](#) we'll skip passed the three markers of the start of The Days of Vengeance in the first two verses, and passed the 'brilliant' conditional promise of God in the third, and passed the fact that this **prophecy** until now has been at least somewhat **sealed** in the fourth verse—these last two verses being more or less reemphasized again in Verses 9 and 10 anyway—and all because we've already thoroughly covered most of this, or because we'll cover it more later this section or in the next one. And we won't dwell on the fact that the Archangel Gabriel is shown to be joined in Verses 5 and 6 by still **other** angels sent from God to deliver the words of this **prophecy**. We'll just go on to one of the new angel's questions in [Verse 6](#) where he is seen asking,

How long shall it be to the end of these wonders?

You should recognize by now that this would be a period of **wonders** starting at The Abomination of Desolation which starts a **time of trouble...such as never was**, or starting when **many of them that sleep in the dust of the earth shall awake**, or **at the time** Daniel's **people** the Jews **shall be delivered** by their flight into **the wilderness**—all of these markers evidently happening close enough together to qualify as markers of the start of The Days of Vengeance.

But the **end of these wonders** comes when, as it's put in [Verse 7](#), **all these things shall be finished**, which is after **a time, times, and an half**. This 3 ½ year period therefore must include all the events Gabriel describes involving that **vile person**, that **king of the north**, from the time he commits **the abomination that maketh desolate** all the way back in Verse 31 of the previous chapter. And of course also must include any other people and events we find described elsewhere in **scripture** that fit into this 3 ½ year period that Jesus describes as **the days of vengeance**. It's also clarified in [Verse 11](#) that this period lasts **for a thousand two hundred and ninety days**, which implies that there is an extra month or so in this period beyond the 42 given to the Antichrist. We'll get to that next. But before that, there is something else in Verse 7 we are now ready to **understand**.

We should remind ourselves at this point that Chapters 10-12 of The Book of Daniel is the set up and delivery of just one **prophecy**. We **learned** back in Chapter 11, [Verse 36](#), that the Antichrist **shall prosper till the indignation be accomplished**, and we can now **understand** this to be another marker of the whole period of The Days of Vengeance. The angel in [Verse 7](#) gives us another description of this mission of the Antichrist in The Days of Vengeance. The angel assures us that,

...when he [the Antichrist] shall have accomplished to scatter the power of the holy people, all these things shall be finished.

This again tells us where God's focus is, that when the Antichrist has been able to track down, decapitate or otherwise kill all the Jews and Christians possible—the ones that haven't fled to 'Petra' or haven't otherwise hidden

themselves well enough 'off the grid'— then time's up, but it's apparently not quite all over yet. And I mean there are some dark consequences to these dark deeds to follow.

I believe Jesus explains why it will be 1290 days and therefore possibly nearly 44 months instead of just a 42—a 42-month period being as little as about 1240 days on the Jewish calendar. This difference in time must be for the additional peak of torment scheduled to cap off all the building torments of The Plague Judgments. I mean that these 1290 days, by Jesus' definition, extend just beyond the end of **the tribulation**, maybe nearly two months beyond the time that the Antichrist's campaign of **indignation against the holy covenant** is over. So **the end of these wonders** when **all these things shall be finished** is after the **indignation** is **accomplished**, but also after an additional period of **darkened** days. Jesus says,

Immediately after the tribulation of those days [after the **indignation against the holy covenant** is **accomplished**] **shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then** [evidently after this additional time of darkness] **shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory** [Mat 24:29:30](#).

From this we can **understand** that the Antichrist's time to **prosper** is scheduled to end with the start of this period of **darkened** days that must go on for some time afterward.

And remember that 3 ½ years which include a Jewish calendar leap month actually add up to 43 months and around 1270 days. But since the Antichrist is given only 42 months, there is really no need for a leap month, because Jesus tells us that the period of **darkened** days happens **after the tribulation of those days**. So if about 1240 days will suffice for **the tribulation**, there would need to be an additional about 50 **darkened** days following to reach our total of 1290 days.

And all this implies that at least half the planet—a side including Israel's Valley of Megiddo—will wait in total '**thick darkness**' like in one of The Plagues of Egypt, and for possibly somewhere around 50 days before all the survivors on Earth...

...shall see the Son of man coming in the clouds of heaven with power and great glory.

This is Jesus' Second Coming where He arrives to destroy his enemies and set up his eternal kingdom on Earth. And these conditions and parameters imply that about 50 days before He arrives there must be another, but longer term, planetary axis shift where again people half the way around the World from Israel will experience an extended period of dusk, and on the far side, extended day. Either that or we're talking about way too much smoke in Earth's entire atmosphere, making light scarcely available anywhere, but especially in Israel's hemisphere. But more likely were talking a little of both. And I guess it depends on whether Jesus is only focusing on what is

happening in Israel in this verse or is instead giving a more global account. But He does report here of a clear worldwide reaction to His appearance. So I'm expecting that most of the smoke and the least amount of light are centered over Israel making it possible for some survivors elsewhere as we will further speculate.

But whatever the case, the torment that must be going on in the Valley of Megiddo during these **darkened** days must be excruciatingly slow torture. I expect that the degree of particulate matter in the air throughout The God Zone will make movement almost completely futile, again, much like it must have been in The Egyptian Plague of Darkness. Still, and though these armies should have some provisions with them, I'm guessing that they will generally have just enough water to barely survive these **darkened** days. So that if the darkness lasts as long as 50 days, I'm guessing that any who survive should be severely dehydrated and nearly starved to death by the time Jesus arrives. And I'm guessing that this is His plan.

So if I see these circumstances correctly or somewhere near correctly, no one will be on their feet or even able to stand in the general vicinity where and when Jesus comes, nor should any still surviving **horses**. But it's not like these armies have anywhere better to go, because when they leave these conditions it must only be for worse ones **in hell**, and eventually still worse accommodations after that. So I see this as God's final act of ultimate humiliation of **the proud** and **the terrible**, when the Lord **will punish the world for their evil, and the wicked for their iniquity...** and where He will **...cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible**. And the passage around this verse should make even more sense to you now than the last time you saw it.

Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger [Isaiah 13:9-13](#).

But I should remind you that these 'haughty' **sinners** deserve to be 'laid low' and everything else they get. And I should add something I promised I'd get back to. Remember that there is likely a delayed start to The Plague Judgments in The Days of Vengeance to accommodate the blitzkrieg massacre of Jews in Israel at the beginning of The Absolute Enforcement of the Worship of Satan and the Antichrist which produces The Rapture of the Tribulation Jews. And this must be time taken away from the administration of The Plague Judgments. Also the 42 months of power **given** to the Antichrist likely starts at his resurrection, probably about week before The Abomination of Desolation. This is no problem, just an observation, that God

likely gives the Antichrist weeks of clear skies to massacre the bulk of His people, but ultimately tortures him and his armies for even longer in **'thick darkness'** before He massacres them where He has 'gathered' them all at **Armageddon**.

Again, all this implies that the armies of the Antichrist and China, and whoever else still wants to play war at the end of The Great Tribulation, may be caught waiting and wasting away, trapped by a gripping darkness and tortured by hunger and thirst in a valley in northern Israel during this whole period, having been gathered there during The Sixth Plague Judgment as we will later see, and while we in Heaven at the same time must be celebrating at **the marriage supper of the Lamb** as we will also later confirm. So even if they bring with them some very tough and very long-lasting 'lanterns', or even some other means to provide a lot of continual artificial light, I don't expect this will help much. And I bet that whatever provisions they bring won't outlast the conditions, because these conditions will be caused by God specifically to **lay low the haughtiness of the terrible** armies that He by His own **judgment** has **gathered** there.

And again, I'm thinking that this same kind of thing must have been going on—but for a much shorter period—during one of The Plagues of Egypt in the time of Moses. And all this must have to do with what Jesus means when he says, **the powers of the heavens shall be shaken**. I mean that The Egyptian Plague Judgments surely involved no nuclear holocaust, and God will not need one in The Great Tribulation either to recreate similar but evidently more long-lasting conditions. We can also deduce that darkness like this must indicate that all the armies that come to Armageddon must do so before this darkness begins. And they certainly won't be going anywhere once the darkness starts, any more than those in Egypt could move around during their plague of **thick darkness**. Still, we will see that many others will get a free, all expense paid, rapture trip to Armageddon that we'll talk about in [SECTION 10](#). And we have more to say about the cause of all these 'plague conditions' in [SECTION 9](#).

Finally, let's talk about a couple of other time periods mentioned at the end of this chapter and back in Chapter 8. Both these time periods have the same starting markers as The Days of Vengeance, but are not about either the Antichrist's 42-months campaign **against the holy covenant**, nor about the nearly 44 months it will take to get to **Armageddon**. They both span The Days of Vengeance but also both contain additional events that extend beyond **Armageddon**. One of these periods is found in [Verses 13-14](#) of Chapter 8, where we find its starting point, the definition for the period, and its duration. It's a period something near 77 months long, or specifically, **two thousand and three hundred days**. And it's the time **to give both the sanctuary and the host** [everyone that supports the Antichrist—see [Verse 12](#)] **to be trodden under foot**, plus the extra time needed for **the sanctuary** [to] **be cleansed**, all starting at the **transgression of desolation** or The Abomination of Desolation.

Naturally, **the sanctuary**, The Temple in Jerusalem, is **trodden under foot** first. We see in [Verse 11](#) that **the daily sacrifice was taken away, and the...sanctuary was cast down**, and probably **cast down** very quickly after the Antichrist's boasting inside. And we should expect that these 'trampers', the Antichrist and his **host** who are described in [Verse 12](#), will have another 1240 days, plus 50 days of 'downtime', before their time is

up. But be careful not to be confuse the Antichrist's **host** with Jesus' **host** mentioned in Verses 10, 11 and 13. This **host** that is said to be **given** to the Antichrist in [Verse 12](#)—his army of supporters—Daniel saw,

...cast down the truth to the ground; and it practised, and prospered.

But Gabriel finally assures Daniel that, along with the Antichrist, they are **broken without hand** [Verse 25](#), obviously 1290 days after The Abomination of Desolation at **Armageddon**. Then evidently another 1110 days later, bringing us to 2300 days, and bringing us also to about 3 years into The Millennium, we apparently reach 'the inauguration' or 'opening ceremonies' for the next or fourth Temple in Jerusalem—or the fifth if you count the 'tent version'. And we will see that this temple will be in service throughout The Millennium. So here we are promised, again by Gabriel, that at this time, 2300 days from The Abomination of Desolation, The Jerusalem Temple will again not only be rebuilt but **cleansed** and back in operation.

Now since this 2300-day time period also uses the starting marker of the destruction of The Great Tribulation Temple, we may confirm here that this event also qualifies as a marker of the beginning of The Days of Vengeance too. This implies that the destruction of The Great Tribulation Temple must follow so quickly after The Abomination of Desolation that the echoes made by the Antichrist 'magnifying himself' inside may scarcely have died down before it's destroyed. So it's going to be quite a busy day that I see beginning with The Resurrection and Rapture of the Two Witnesses, followed by The Midterm Great Earthquake and The Rapture of the Dead Jews, followed by The Flight of the Jews—with some surely noticeable heavenly displays connected to The Celebration of the Kingdom of God and of Christ in Heaven in between. Whatever the case, it will certainly be the conclusion to quite a wild, week or two long, rollercoaster ride.

The other period's duration is found at the end of Daniel 12 (**audio error!**) in [Verse 12](#). The starting point and definition for this period are implied to be pretty much the same as the 1290-day period **revealed** earlier in the chapter, except it's instead 45 days longer, or 1335 days, and leads to some kind of a reward, as opposed to the judgment at Armageddon. What could this 'blessing' be? We'll have to get back to this question in the remaining sections, and I'm hoping my next **study** can shed more light on all these circumstances too. But suffice it for now to say that this should be when the smoke clears and the time will have come for a special 'inauguration ceremony', maybe a bunch of them. But I'm sure that by this time, those who have survived The Great Tribulation alive will recognize themselves to be living in the initial 'physical period' of The Eternal Kingdom of Jesus Christ—The Millennium. And this may be the day for the inauguration of this kingdom, and even a good day for a resurrection of saints. What other great events will take place on this day? Another guess would be that it might also be a good day for 'groundbreaking ceremonies' for the new Temple in Jerusalem.

And another thing, don't you think by now that God gave us all these time periods and markers and details that are so scattered about His Word because he expects the **sincere** and **diligent** should eventually be able to 'approve' themselves by becoming able to gather and put them all together

and figure all this out, but also because He knew that most others wouldn't bother handling these details His way and that as a result never could? I mean didn't Jesus promise us that The Holy Spirit would **shew us things to come**? So it's no surprise that Jesus Himself directs us to **Daniel the prophet** for these answers. But unfortunately this **revelation** also demonstrates why, as Isaiah assures us, that there will always be those who refuse to **hear** God's Word God's way.

And still there's a couple of things I promised we would talk about before we concluded this section. The first is about the concept of 'the gap' of detail found—or not found—in Old Testament **prophecies** because of the omission of The Church Age of Grace. I went out of my way to make clear that **the time of the end** could have only just arrived based on the fact that Daniel 11 has never yet been fully explained before, at least to my knowledge. Not to mention we have already seen some evidence that time's not quite up yet anyway. And we will expose more evidence of this—evidence that has not been well hidden at all—before we're done. But it takes all the skills and insights that are used in this **study** put together to even have a chance to fully **understand** Daniel 11. And that's only if God is willing. And I admit that it was in the writing of this **study** that God finally put in my path the multiple **revelations** I had to stumble over in order to come to a full **understanding** of this **prophecy**. So my perspective is that He is now finally willing.

But it's also clear that the time of the end 'cracked open' over a century and a half ago, because I certainly wasn't the one to first get my foot in the door. Again, I simply stand on the shoulders of faithful disciples that have gone before me, and was simply in the right place at the right time to push the door the rest of the way open. But if one man should get the credit for making it all possible, it would be easy for me to choose. Who is he and what kind of man was he?

Well, remember that King David was a treacherous, murdering sinner, if you **know** his story, but is still held by God to be **a man after his own heart** [1 Sam 13:14](#). So go figure. What I mean is that when were talking about a man we should not forget what God tells us about the **heart** of man. He told the Prophet Jeremiah...

The heart is deceitful above all things, and desperately wicked: who can know it? [Jer 17:9](#)

And how you doing, by-the-way? Fairing any better than David, are you? Never done anything monstrous? Come to think of it, the Apostle Paul himself made some errors about **prophecy** and is arguably a hot head, but Peter said you'd better not mess with Paul's **teaching**. And let's not go into Peter. So before we get carried away into the character and beliefs of one particular man, we should **understand** that most all faithful Christians error with **scripture** and in life. As for J. Vernon McGee, Jack Van Impe, Hal Lindsey, Tim LaHaye, Chuck Smith, Dave Hunt, Chuck Missler, John Hagee, etc., I could write a book about their errors. Hey wait! I am aren't I? But I would not be able to do so without what they taught me. God willing, someone will write a book or two correcting me and improving this perspective some day soon.

And easily worse than all these folks are **'teachers'** or **'churches'** with reputations for repeated false **prophecy**, or exclusivism based on anything other than openly unrepentant sin. These would-be **'teachers'** show by their **'doctrine'** that they can't tell the difference between **blasphemy against the Holy Ghost** ([Mark 3:28-30](#)) and **error**, because they consider all transgressors lost. I have brought strong indictments against the Catholic Church so far too, though much of the scriptural **proof** of their longstanding apostasy is still forthcoming. But I tell you now that Jesus doesn't finish calling his faithful **out of her** until very late in The Great Tribulation as we will see, which means some Catholics must wake up in this 'church' even after The Rapture—when they finally hear the call to **Come out of her**. This also must mean that there are some now 'in her' who are already awake and will make The Rapture of the Church. Surely then, if there are and will be at least some of God's people found in **her** of all churches, then I tell you that some of God's people will be found in most any 'Christian' denomination. But we'll cover the Catholic Church more next section.

So before we get carried away picking on any particular denomination, we should **understand** that most all **churches** carry on as if they think that they are the only ones getting it all right, even sometimes thinking they're the only group that will be saved—expecting shame and/or damnation on everyone else. The Catholic Church is not an exception to this, but there are also Protestant churches that fit this description. In fact, the guy I think that deserves the **honor** for cracking open the door to being able to **understand** Daniel's **prophecies** was a leader in one of these extremely exclusivist Protestant groups. But it's not his conceptions or misconceptions about **prophecy**, or even his exclusivist beliefs that really make the difference in his ultimate redemption. Only **continued** acknowledgement and repentance to Jesus for the sins that continue to **war against** us in this incarnation will ultimately **save** us from this ongoing dilemma. Indeed, everyone that is part of this group gets **saved**. Of course, growing in spiritual maturity makes this battle easier and easier, at least in some ways, and has some really nice rewards too.

But we also now **know** that we will not all be **saved** together, nor by the same 'plan', nor even by the same **'means'**, but **by any** and **by all means** that are made possible by the sacrifice of Christ for our sins ([Rom 11:14](#); [1 Cor 9:22](#)). And as you may have noticed, I'm an exclusivist too who believes that we will end up in many different exclusive groups as I will **continue** to show. But I also believe that we are all nevertheless unified by the blood of Christ. And that all this is God's doing.

Still, one way God will divide us up is through a number of 'plans' of His that occur in a number of what Paul calls **ages**. He also refers to the present ongoing 'age' as a **dispensation**. This is obviously a specific plan for the salvation of only a part of mankind that God works out in a particular period of time. And it's only one of several ways He will get people to accept His Son's sacrifice for them. And these periods eventually lead to raptures to eternal redemption—most of them happening in and around The Great Tribulation. And Paul specifically uses these terms interchangeably, asking,

...have you not heard of the dispensation of grace?...[a] revelation... [a] mystery...Which in other ages [or dispensations] was not made known unto the sons of men, as it is now

revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs [with the Jews], and of the same body [or bride of Christ], and partakers of his promise in Christ by the gospel...which from the beginning of the world hath been hid in God Eph 3.

And even Christians who don't believe in all this stuff about different 'dispensations' are exclusivists too. They reject others who believe that God might bring some to a faith in Christ by different means than they came to **know** Him. And this is mainly because they are missing something. And what they are often missing is that something is missing.

Some of these Christians, by this understandable oversight of nothing at all, think we're in The Millennium already. They are commonly and generally called Postmillennialists, because they think—unless just ignorantly following along—that Jesus will finally come again after the present and ongoing Millennium. The rank and file in this movement are also often told that it's their job therefore to personally prosper as Christians, and that they should now be helping to take over the World for Christ. One of the popular divisions of this movement is the Christian Reconstructionists, (not to be confused with Reconstructionist Judaism). Many Christian Reconstructionists think that The U.S. is the vehicle 'destined' to usher in Christ's eternal kingdom, and that things must get better and better until Christians eventually take over the whole World for Christ so that He can then come again. With this perspective they understandably believe that The Great Tribulation is already past, and Antiochus IV, Mr. Grease-ball, gets a lot of the blame from them for that.

Other Postmillennialists believe that the descriptions of The Great Tribulation in **scripture** are allegories representing the struggles between good and evil and between the physical and spiritual Worlds, and that they were never really meant to be taken literally, which gives them the additional name of Amillennialist. But all Postmillennialists believe Jesus will come again after the now supposed ongoing 'Millennium', and they also believe that no raptures are necessary to accomplished this.

Then there are Christians that think that the Church has 'replaced' the Jews altogether in what they see as God's 'single plan of salvation'. Amazingly enough, they don't recognize the rebirth of Israel as God's doing, even given what's gone on since then. Those with this point of view generally call themselves Calvinist, though, as with all groups, certainly not all Calvinist realize that so many in their ranks hold such a view. John Calvin surely did not in his original Covenant Theology—though He clearly had a very limited view of **dispensations** back then (in the 1500's). Anyway, this branch of Calvinists calls their rejection of the Jews, Replacement Theology. And remember earlier in this section I call these particular Christians 'prophetically lost'—eschatologically 'lights out'—considering what we all should know from Romans 11 alone. They are the ones who think that the Church is now the 'new Israel' because the Jews missed their chance when they failed to recognize Jesus the first time around. Any of these that are also Postmillennialists, as all Postmillennialists, don't see a Great Tribulation coming at all, but only that things must get better and better as they take over the World for Christ. And I see them as in a very dangerous spiritual condition indeed. But such off base perspectives are common in eschatology because too many—not really **understanding** how to handle **prophecy**—

tend to shop for all the ideas that rub them the right way and add them to their cart—preferring ones that get them on the top of the heap by The Second Coming of Christ—and whether they want this to happen before The Millennium (Premillennialists), or after The Millennium (Postmillennialists).

In fact some of these Replacement Theologians are also known to support a midtribulation rapture of the Church ‘out of’ The Great Tribulation that they identify in Revelation 12. Remember, they think they’ve ‘replaced’ the Jews—I mean those of them that really **understand** their ‘theology’. So they naturally see themselves as the **woman** in this chapter. But at least they’re still waiting for The Great Tribulation—believing that Jesus will come again before The Millennium starts at Armageddon.

But none of these groups really think in terms of Dispensationalism, though it’s really impossible to be a Premillennialist and not a Dispensationalist without suffering from a good degree of ignorance and/or acute compartmentalization. I mean if you think you’re going to be redeemed by the end of The Great Tribulation, and that you’ll be in that ‘one and only group’, what about all those that will be born in The Millennium? This is a simple but common and glaring oversight showing the general immaturity and self centeredness of the Church as a whole. Such ignorance is rampant and the compartmentalization is frequently that bad, and worse. The point is—as with most misconceptions concerning eschatologies—that even Premillennialist are able to tailor their own doctrine as they see fit because they are able to ignore the parts of **prophecy** that they do not **understand** in favor of the parts they think they do. But I don’t mean that they’re not particular. Surely they are because they are plainly able to shop out the ‘theologies’ they like best.

For example, still other Premillennialists groups put The Rapture of the Church at the end of The Great Tribulation, understandably seeing it described by Jesus in Matthew 24 and John in Revelation 14. This misunderstanding uses these very same blind shopping techniques. And some of them also manage to miss seeing different dispensations in their selectively misconstrued eschatologies too.

So any imaginable eschatology is possible by this method, and it’s a big reason why there are so many conflicting doctrines. But you can blame all this on God. I mean the Books of Daniel and Revelation alone provide an abundance of seemingly disconnected **scripture** for would-be ‘teachers’ to shop through for ideas. And surely if they are ignorant of how to handle God’s Word God’s way, they are readily lost in **prophecy** no matter what they think they see. And I’m here to say for God that He made His Word this way precisely for this purpose, among others. Again, many accept any story imaginable as proven if it can be consistently enough argued with a sufficiently limited amount of **scripture**, especially if it flatters them. But none of this eschatological blindness or confusion necessarily dooms a person to eternal judgment. It is a sign however of spiritual immaturity, and possibly worse.

Premillennialists and Dispensationalists like myself (and that list of **teachers** above) believe that Jesus will come before the coming Millennium at Armageddon, but they also see God’s multiple plans of salvation in action both now and as **prophesied** for the future, although this **study** reveals a few new ones heretofore unknown as far as I **know**. The fact that Dispensationalists could not adequately **understand** Daniel 11 has hurt their

cause up to now. But besides this understandable ignorance, there are some grievously erroneous **teachings** and oversights that have been hampering Dispensationalists too. This **study** is meant to rectify that. Yes rectify, because in **the time of the end** our debate should be on the structural details, not on the overall structure of God's plan. And I expect that this is the **promise** of The Spirit of God.

It's therefore now time to **understand** that with the coming of **the time of the end** all doubt as to the overall structure of God's plan is past because it is now finally, fully and forevermore proven and established in the unrivaled **doctrine** of Dispensationalism. This **doctrine** makes it possible for man to **understand** and further **grow** in the **understanding** of God's various plans for the salvation for mankind. And this **study** is meant to strike down the now undoubtedly and provably false doctrine of Postmillennialism once and for all. And this **study** will surely **prove** all this to anyone who is able to give it a fair chance. Indeed, the best proven perspective should be everyone's goal. And those who do not consistently maintain the **integrity** of this goal as their motive cannot really expect to participate in the growth of **the knowledge of God**—at least not on a mature level anyway. But may God nonetheless save and keep our souls.

And finally, all other variations of Premillennialism—distinguished mostly by when The Rapture of the Church occurs—must necessary fail too when we complete our eschatological goal in this **study** which to establish an unshakable defense of the pretribulation Rapture of the Church which we are in the process of doing. And in case you were wondering, I'm speaking for God.

So how have we gotten here? This brings us back to the guy that cracked open the door of **the time of the end**. It's by virtue of his **work**. And by virtue of the fact that his 'followers' **continue** to find what others continue to miss. What he was able to find—that no one else was really even looking for—is commonly called a 'gap' which is the basis of 'gap theory'. This is the idea that God has hidden or even completely removed the mention of the period of The Age of Grace from all Old Testament **scripture**, mainly to make it possible to complete all His plans of salvation in Jesus. Dispensationalists find where these missing gaps fit in Old Testament **scripture** thereby making sense of what no one could make sense of before. But we should now call it 'Gap Doctrine' because I no longer have any doubt as to its proper application in The Word of God. And we have already seen it repeatedly correctly applied in this **study**. Not that I'm sure I've recognized all of God's applications of it so far though. The Old Testament is mostly **prophecy** after all.

But those who still think that this so-called 'gap theory' is far fetched should ask themselves this question. Who said that **the dispensation of the grace of God** for **Gentiles** was in **other ages** and **from the foundation of the world** a **mystery** that was **hid in God** until finally **revealed** to **the holy apostles and prophets** of the Church **by the Spirit**? Yes, that would be the Apostle Paul and by **revelation** from God. This is one of those **teachings** of Paul you don't want to mess with. And how else do you think God **hid** this now already 2000 year-old period from his Old Testament **prophets** but still was able to tell them about the last two of the **seven** 'world-ruling' kingdoms that are separated by this period? Rome is gone. No 'world-ruling' kingdom has yet emerged since. And another won't

until The Rapture of the Church ends this former **mystery** now **revealed** as The Church Age of Grace. Then, The Mystery of Iniquity and Satan's seventh World hegemony may be **revealed** too, which we already now **know** must originate somewhere northwest of Israel before it's finally transplanted to Jerusalem.

Still, even **sincere** and **diligent** students who recognize that they have erred in interpreting **prophecy** should be aware that they are in good company. The Apostle Paul himself, who evidently believed that The Rapture of the Church was most likely coming in his lifetime, was obviously mistaken, and based doctrine on his **interpretation** of the signs of the times, concluding that because of the supposed **present distress** [1 Cor 7:26](#), or on his assumption that time was short, that Christians would do better to put all plans on hold, not commanding but recommending, **Let every man abide in the same calling wherein he was called** [1 Cor 7:20](#). Now this was at the time when the **mystery** Church Age was newly **revealed**, so I recommend cutting Paul some slack on this one, even as I cut John Calvin some slack 1500 years later. To them the **mystery** was **revealed**, but much of Daniel's **prophecies** were [**not**] **understood** by anyone until very recently, remaining just **words...closed up and sealed till the time of the end** [Dan 12:8-9](#), even long after Calvin's time. But now those days are provably over. So let me give you a brief report of some of the 'who's and when's' involved in the 'opening' of **understanding** of Daniel's **words**. And of course, along the way, it will become obvious who I think desires the credit for being the first to get his foot in the door. Still, we can only expect that this information and the timing of it comes from God. But it can only come to fallible sinners who are hanging around where they should be and who happen to find themselves there at the right time. Of course, these would be the same sinners for whom we could write whole books about their sins and errors, as no one is really always hanging around in the right place. As King David, who according to the Biblical record has done things far worse than any of these men I am about to honor, God has forgiven them, and loves them. And you should too.

The bright star of the early-1800's Premillennial Movement, also called the British Millenarian Movement—that Jesus will come again before the coming Millennium—in London, is Edward Irving, who is persuaded of the Church's impending decline and demise but also of his own potential 'new Pentecost', and is encouraged in that direction by Samuel Coleridge (during 1822-25). Irving is disciples in Premillennialism by James Hatley Frere (1825), who is inspired to publish his own Millenarian views (now Premillennialism) by the writing of Manuel Lacunza (1826), who is also later convinced to believe in miraculous gifts, healing and tongues by A. J. Scott (1828), and who is popularized by Henry Drummond in the Albury Conferences (1826-28) which Drummond summarized and publishes in 1829 which gives structure to the ongoing British Millenarian Revival.

Distinguishing himself in this premillennial movement is the hotly contested, but by report, more hotly contesting, John Nelson Darby. His doctrines are still commonly referred to as Dispensationalism, and he is originally associated with The Brethren Movement—that taught only the select 'holy' would be saved (1829). He is the real inspiration behind the first Powerscourt Conference on **prophecy** in Dublin that is attended by Irving

(1831), and at the 1833 Powerscourt Conference Darby first proposes what is called today "gap theory"—that The Church Age fits between the 69th and 70th week of Daniel's Chapter 9 **prophecy**, etc. He also maintains that there is still to come a pretribulation rapture of the Church which, along with his attacks on the apostasy of the Church, brings him in sharp contention with other obviously more liberal Premillennialist.

In 1840 Darby delivers a series of lectures at Lausanne, Switzerland, finally giving a complete dissertation of his doctrines for the first time, these being 1) Premillennialism—that Christ comes again before The Millennium at Armageddon, 2) Pretribulationism—that The Rapture of the Church precedes The Great Tribulation, and 3) Dispensationalism—that must include the first two but also that there are separate plans of salvation for Gentiles and Jews through Jesus.

In the following years, a couple of proven false prophecies and prophets from both sides of the Pacific Ocean severely dampen the Millenarian Movement in the mid-nineteenth century, but it nonetheless benefits from the new Dispensationalist Movement. The 1859 revival in England also helps the Dispensationalists, being led for the most part by The Brethren Movement, but the revival also sparks an Interdenominationalist Movement that benefits Dispensationalism, especially in America, including help from the ministry of Dwight L. Moody in both England and America. The later-dubbed Niagara Bible Conferences (1868-97) feature the biggest annual assembly of Dispensationalists, or at least Premillennialists, and is arguably the origin of Fundamentalism—'strict adherence to the fundamental tenets of Christianity'.

Over time most American Dispensationalists abandon some of Darby's doctrines including his overly exclusive sectarian tenets—including that 'true Church members' could only include those from the time of Pentecost on, (oops), but keeps most of his dispensational doctrines, as do I. So we should **understand** that it's not until the mid to late 1800's that the door to this doctrine cracks open through both the help and encumbrances provided by men like Irving, Darby and Moody, but that the first real peek is had by John Darby who made it available to us all.

Actually, the biggest boost to the **doctrine** is provided later by a disciple of Darby's doctrines, Cyrus I. Scofield, with the first three published versions of his Scofield Reference Bible starting in 1909. His **study** Bible provides the verse by verse **study** notes that explain Dispensationalism to those that want to **learn** about it. And his work is **continued** under the supervision of a committee of reputable Christian men who ultimately produce The New Scofield Reference Bible in 1967, now called The New Scofield Study Bible. Through these years and beyond Dispensationalism has grown and developed to the present day.

But it would be fair to admit that Scofield could be accused, and is once convicted, of questionable character, even of swindling his own family. See the tunnel-vision attack documented in, [Scofield: The Man Behind The Myth](#). This attack proves nothing more than that relationships other than with **the truth** will mislead you. But speaking of being misled, I heard about this king who arranges for one of his soldiers to be killed in battle so he can steal his wife. And still this king remains to God, nonetheless, **a man after his own heart**. And if this isn't enough grace, **the LORD God of Israel gave the kingdom over Israel to [this king] David for ever, even to him and to**

his sons ([1 Sam 13:14](#); [2 Chron 13:5](#)).

But is this any excuse to consider forgiveness for men who cheat their own family, or who, possibly even worse, insist on your 'holiness' for your own good and salvation. Of course it is. Certainly David, John, Cyrus, and I are sinners saved by grace at best—not to place myself on the same level of the one who will sit on the throne **over Israel...for ever**.

And come to think of it, we should all probably give a lot more thought to 'holiness'. After all the Apostle Paul does seem to imply that it's a requirement for all Christians warning of dire consequences otherwise. He says,

Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God... [Heb 12:14](#)

Did you catch those requirements and consequences? In a nutshell he's agreeing with Peter that we must be 'diligent' to 'follow **peace** and **holiness**' or we might 'fall'. Maybe Darby was overselling the issue, not seeing so much the 'might' in verses like this. Still and evidently, his heart was in the right place because he certainly had good reason to be serious about it. But we **know** the blood of Jesus alone can **cleanse us from all unrighteousness** [1 John 1:9](#). So as Paul warns, the only remaining consequences, assuming the blood is appropriately applied as needed, 'might' just be the **shame** of having all your **works** burn up, not necessarily eternal damnation.

By-the-way, some "Replacement Theology" and "Covenant Theology" advocates, and probably some "Christian Reconstructionists" too, claim that this throne of David was established at The Ascension of Christ—before Pentecost—believing that 'The Millennium' started about 2000 years ago, and is still ongoing, and that Jesus comes after Christians are finished taking over the World for Him. We dispense with such postmillennial stances most convincingly in the totality of this **study**. David and Jesus will get their **thrones** on the Earth after Armageddon at the end of the still future Great Tribulation at the beginning of the following Millennium. And we will see a better picture of all this in the form of their new millennial city in [SECTION 11](#). And when we get there we will plainly see that this City of David has not yet come. I have another speculation on the subject though. I'm guessing that David will be presiding over 'groundbreaking ceremonies' for the new millennial Temple. And he may not strip off his clothes this time, but I bet he does some dancing.

So since at least the 1967 version of Scofield's reference Bible bearing his name that was extensively revised by nine respectable scholars over 14 years—and they were by no means at war with the previous revision—and since it did not include Scofield's participation—as he died in 1921—and even if you don't want to consider the scrutiny it survived in the over half a century previously, Schofield's character, and therefore Darby's character, is a dead issue. And anyone still stuck on suchlike issues should not be considered part of the conversation. But it's OK to familiarize yourself with history. See [Notes on C. I. Scofield and the Scofield Bible](#) for one version of the facts presented here. There is also good information about Darby and others at this site too.

But let's be clear, Dispensationalists like myself, though acknowledging various plans of God, expect salvation can only come by Christ's blood sacrifice whether for Jews or Gentiles and regardless of how God pushes the issue, as He **by any** and **all means** does. Jesus assures us of both these preconditions, saying,

No man can come to me, except the Father which hath sent me draw him [John 6:44](#).

And **Jesus saith...**

I am the way, the truth, and the life: no man cometh unto the Father, but by me [John 14:6](#)

So we recognize that God will **by any means [Rom 11:14](#)** and **by all means save some [1 Cor 9:22](#)**, and not just in this **dispensation of the grace of God**, but obviously also in all **other ages** too ([Eph 3](#)).

Again, this alone is a major revision from Darby's Dispensationalism, who saw salvation plans only for post-Pentecost Gentiles and Tribulation Jews. But you should **know** by now that Peter speaks of the **spirits in prison**, both Jews and Gentiles, that Paul and Jesus assure us were with **Abraham** in the Earth. And that these 'pre-redeemed' are the ones who died in all the **other ages** prior to Christ's death and resurrection—who are personally **preached to** by Jesus' spirit while He is with them in the Earth after he leaves his dead body behind on the cross. And these are the first to get the opportunity to accept Jesus as their Savior. At that point they are **led...captive** from these **lower parts of the earth** and follow him when he is resurrected from the dead. They follow him to **the third heaven** or **paradise** where they are now waiting for The Rapture of the Church as other Christians in this age are whether dead or alive.

And Jesus' spirit, at the point of His resurrection, is the first to join with his apparently changed, incorruptible, immortal body. But the rest of **the spirits** who are now waiting in the Third Heaven or Paradise remain separate from their bodies that are still **in the grave**, and await the same **trump of God** that we do. When it sounds, these **dead** bodies, along with all the ones who have died believing **in Christ** since The Resurrection...

...shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we [all] ever be with the Lord.

This is when the rest of us will become **like** Jesus too ([1 John 3:2](#)). And this is when all the dead and living **corruptible** bodies of the saved **must put on incorruption**. And this is an instantaneous process that will happen **in the twinkling of an eye** where our spirits and **mortal** dead or living bodies also **must put on immortality**. And this whole puzzle Darby obviously did not fully put together. Do you blame him? Do you even **understand** it all yet yourself having been walked through it repeatedly? But he made it possible for those who followed behind to be able to do so.

And he found The Church Age of Grace in [Daniel 9:26](#), between the 69th and 70th week, proving that, though Daniel **heard, but... understood not... the words** because they were **closed and sealed**, Darby had begun to

understand, which means that the **prophecies** of Daniel were beginning to be 'unsealed and opened', and that at least a transition to **the time of the end** had begun ([Dan 12:8-9](#)). I mark this transition starting close to two centuries ago, starting from Darby's original lectures in Switzerland in 1840. But with The Age of Grace getting close to the beginning of its third millennia, what's a couple of centuries to finish things off?

I also have good reasons to believe that The Age of Grace might be exactly two full millennia—or 2 **days** to God—and will not go on into the third. This would mean, if correct, that The Rapture of the Church must be coming soon but still could be a couple decades away, depending on where you mark the beginning of The Age of Grace, and assuming you could sort out all of the historical and calendar confusion around the birth of Christ. I haven't really even been trying much up till now because I've had little faith that it could all be sorted out. I think one of the promises of Jesus related to this topic implies that we will not be able to, at least precisely. He promises,

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father
[Mat 24:36](#); [Mark 13:32](#).

I mean not even Jesus knows when this **day** is, only the Father. However this **day** Jesus is talking about here is His Second Coming, not The Rapture. And we already **know** that The Second Coming is seven years after at The Rapture. But still this will evidently not tell us the exact day. And I expect this means that we should remain cautious with our accounting in Revelation. I mean we should expect to do some good ballparking, but no exact science.

By-the-way, I've seen some incredible star charting computer software recently that gives me some hope that we can deduce at least a little more on this subject. Maybe we can narrow down the coming Rapture of the Church as much as we can The Second Coming. I mean I expect it may be possible to narrow it down to the year and maybe even the month—just not the **day**. But this is another topic better considered in [The Ages of Creation study](#).

But this **study** reveals several **revelations** never before seen—at least by me—coming from Dispensationalism. And that there should be other things still to **learn** by myself and others before time is up. Here again you can see that **the truth** is not only in the totality of this **study**, but beyond.

And by-the-way, I should emphasize here the issue that some confuse The Rapture of the Church with The Second Coming of Jesus. And probably the biggest reason for this is that they confuse Jesus' description of the rapture in Matthew 24 with The Rapture of the Church. We will correct this error in [SECTION 10](#). Still and even without this correction, we **know** that at The Rapture of the Church Jesus does not **come in like manner as...**[the disciples] **have seen him go into heaven** [Acts 1:11](#), which is the **true** definition of The Second Coming of Christ. He certainly doesn't come all the way to Earth at The Rapture. He meets us **in the air**. But when He comes at the end of The Great Tribulation He will come all the way down to the Earth. According to Zechariah the Prophet, He will return again to the very spot where he left from, evidently landing **upon the mount of Olives** where he will create **a very great valley** by splitting the **mountain** in **half** [Zech 14:4](#). This is apparently His first act on Earth in establishing His new Millennial

Kingdom, though maybe he'll go to Jerusalem second after **Armageddon**—not that those 'laid-low', shadows of their former **terrible** selves will be going anywhere in the meantime. So whether He goes to Armageddon first or to the Mount of Olives first is debatable, but it's surely one after the other either way. And He will end up in Jerusalem one way or another to continue to establish and **rule** His Millennial Kingdom from then on.

We have already established that Dispensationalism is scriptural in this **study**, and that this **doctrine** is really originally espoused by Paul who assures us that there were **other ages** before this one ([Eph 3:5](#)), and who assures us further that there are future **ages** to come, declaring,

Unto him [God] be glory in the church by Christ Jesus throughout all ages, world without end. Amen [Eph 3:21](#).

Still, with all the corrections and perversions, (including "Progressive Dispensationalism" or "Neo-dispensationalism"—you don't want to know), and with all the new developments in dispensational doctrine such as they are, I am more comfortable to coin a new word for what I **teach**. The term I have chosen is 'Stationism', because it adds to Dispensationalism the new **revelations** God is now showing us. Of course you might prefer 'Station Dispensationalism', but it would seem a pity to make a 'way-too-big' word even bigger. And not only that, the bigger choice opens the door for 'Neo-station Dispensationalism'. And a shorter term constructed with the word 'age' in it would come with too much unwanted baggage. Oh well, such is the growth I expect to take place in **knowledge** of The Word of God. Praise God.

And in coming to this expanded doctrine I have evaluated many lesser constructions of eschatology from across the board. And the result is not so much selective but more inclusive of all reasonable interpretations leading to a bigger construction that compatibly interconnects them all, while at the same time reconciles all contradictions. And I mean that this is a much grander construction than the smaller, flawed postmillennial or premillennial frameworks I have outlined above. And it can be so judged, because this doctrine is arrived at using all **scripture**—nothing swept under the rug—and by the consideration of all these lesser structures, which is the best way to test the **truth** of it.

But the point is that these lesser constructions or perspectives, usually being neither all right nor wrong, helped me in one way or another to construct the greater one. For example, opposing pretribulational, midtribulational, and posttribulational doctrines—that The Rapture of the Church happens either before, or in the middle of, or at the end of The Great Tribulation period—helped me find and identify most of the raptures and distinguish a lot of the players and events. Again, the point is that there is **truth** to be extracted or derived from most all of these seemingly reasonable but contradictory doctrines. But they are only helpful if they are ultimately used for an even bigger picture. The same will be **true** of this **study**.

Incidentally, most of the information I gave you about the history of Dispensationalism is supported by part of a 'study' called *Dispensationalism* by an author who seeks to lead us out of this "error" of **interpretation**. Nevertheless, Dispensationalism remains widely popular among evangelicals today, though I would not be surprised at all to see it decline before The Rapture. And since Stationism requires an even broader, more detailed

framework of scriptural support, as demonstrated by this **study**, detractors of it will be come by even easier.

One of the most elusive keys to being able to **understand** Stationism should be obvious, but it's not. The key is **understanding** that the erroneous tendency of some toward 'legalism', (a lot of rules added to the Gospel), and of others toward 'liberalism', (few additions if any), both result in counterfeit 'exclusivism', (erroneously thinking others are missing the mark for what they add or don't add to the Gospel). I mean it's easily enough established that God discourages exclusivism, but a deeper **understanding** of **prophecy** makes clear that He is nonetheless planning for a variety of it—and not just in the way the Church is presently dividing itself. No, coming to an **understanding** of these God-ordained divisions is part of the natural progression of The Word of God. In this sense, exclusivism helps us to identify the different groups that get saved, with only the simple Gospel necessarily common to all the redeemed. Of course it also helps us identify different groups that don't get saved too. And in the same way their lack of acceptance of the Gospel is their only common factor.

At this point an oversimplified definition of the **doctrine** of Stationism would be helpful. Stationism expands Dispensationalism by adding the **understanding** that the different raptured groups in and around The Great Tribulation, and the survivors of The Great Tribulation and their **offspring** that are redeemed at the end of The Millennium, are placed by God in different and exclusive 'stations' in eternity. And for the redeemed, the stations they end up in, and their 'levels' in that station, depend on what **age** they die in or survive and on many other factors not excluding what they add and don't add to the Gospel while alive. The damned, however, all end up in just one station, in The Lake of Fire, but evidently there are many 'levels' in it too. We have covered some of what I mean by all this already, but there's much more to come.

This **understanding** seen in the totality of this **study**, built on the foundation of Dispensationalism, **reveals** a point of view that is 1) premillennial—indicating when Jesus comes back, 2) pretribulational—indicating when the Church is raptured, 3) dispensational—indicating that there are multiple plans of salvation in multiple ages, and 4) stational—indicating that there are multiple different stations of service in eternity, and many more levels of service within those stations related to each individual's exclusive use—or lack of use—of The Word of God.

In simpler terms and still speaking for God, I mean that 1) Jesus will come again before the start of The Millennium to the Mount of Olives and Armageddon, that 2) He will receive the rapture of His Church in the sky at the end of this age before the start of The Great Tribulation, that 3) though all must be saved by the sacrifice of Christ or suffer eternal punishment, there have been, are, and are still to come **other ages**, or 'dispensations', or ways God dealt, deals, and will deal with man's eternal redemption and eternal damnation, and that 4) this judgment of God includes higher and lower stations of service in eternity, and within each of these stations a range of higher and lower levels of service, including varying degrees of **reward**, if any, and **shame** that will certainly be appropriate to how each soul has handled The Gospel and The Word of God.

And it must be altogether quite a sliding scale—going from the...

...wise [that] **shall shine as the brightness of the firmament** [like the Sun]; **and they that turn many to righteousness as the stars for ever and ever...** [Dan 12:3](#)

...to those who...

...shall receive greater damnation [than most others] [Mat 23:14](#); [Mark 12:40](#); [Luke 20:47](#).

And these would be the bottom feeders **in the lake of fire**, evidently deeper down than most everyone else.

And the greatest tragedies, as I see it, are experienced by those that somehow just miss getting through **the door** of salvation, while it could be argued that the greatest **shame** is experienced by those who only just make it through. Jesus and Satan are obviously at the opposite ends of this whole scale from the greatest **reward** to the greatest **punishment**. But this **study** does not really dwell on the many degrees of **reward**, **shame**, and **punishment** within the various stations. We will only really endeavor to identify and distinguish these several higher and lower stations to be filled by the redeemed in various raptures or by survivors of The Great Tribulation and their children in The Millennium, and everyone else who ends up **in hell**.

And we have so far covered 5 of the 9 group raptures in and around The Great Tribulation, so far all to redemption, so with the couple of stations that will be divided out at the end of The Millennium, we still really have 6 more to go before we're finished with the **study**. And remember that there are 12 raptures altogether if you include The Resurrection of the Antichrist. A foundational **revelation** in this **study** is that identifying these raptures will help us identify the different stations these exclusive groups will fill in eternity, in addition to some other views that expand Dispensationalism, which we'll further address especially in [SECTION 9](#) and [12](#). And by-the-way, the [TIMELINE of Ages of Creation](#) at the beginning of [SECTION 2](#) should make much more sense to you by now. So it would be a good time to review it.

This brings us to the last topic I promised we would consider before moving on to the next section. We can't forget all those people, but hopefully fewer by now, still pulling for the Antichrist's kingdom being established in the 'gray zone' (if your viewing a color map), home of the former Babylonian, Medo-Persian, and Greek Seleucid Kingdoms. But sorry, we have seen no real case for that so far. But could we be missing something? We should always suspect that this is the case, because always being on the lookout for new precepts is part of the spiritually healthy natural progression of The Word of God.

And we did see that there is reason to believe that the Antichrist may have some unusual connections to the Muslim World, which even the strongest proponents of a 'Persian Antichrist Kingdom' are likely unaware of because this connection is seen in Daniel 11. There we see the Antichrist's presumably close inside relationship to a Muslim who in turn is also very close, likely a relative, to the sitting, probably Sunni Muslim king of Egypt. This may indicate that the Antichrist is at least raised among Muslims, and that this allows him to develop ties to persons close to the king of that

coming **very great and mighty army** in Egypt. Of course it could also be that the Antichrist may not really be so personally close to this Muslim insider at all. I mean the Antichrist may just have good spies and this Egyptian insider may just be his power-thirsty 'mark'.

But I say 'Sunni Muslim king' because Egypt is presently overwhelmingly Sunni. There are only more Shiites Muslims, their rivals, in Iran. Sunnis are in the overwhelming majority in most every other Muslim country. But except for the backing of The U.S. and The U.K., the tactical advantage is presently with the Shiites because oil-rich Iran sees to it that Shiites around the World are generally better supplied militarily than the Sunnis. Naturally, the Sunni nations are a bit nervous at the time of this writing about Iran, not to mention about the potentially unstable situation in Iraq despite the U.S. presence there. This is because, in case you've been living under a rock, the Shiites and Sunnis hate each other arguably even more than they hate us, which thankfully keeps them more at each others throats and less at ours. But we have already seen in Daniel 11 that a **king of the south**, or really two of them, take turns controlling the **great and mighty** apparently Sunni Egyptian **army** in The Beginning of Sorrows. And at this time I would expect that these Egyptian kings will also command the **Libyans** and **Ethiopians** too ([Dan 11:43](#)). And this implies things will not go so well for Iran sometime between here and there. If Iran continues to grow in strength, their ongoing conflict with the surrounding Sunni nations, not to mention with Israel, should come to blows, and before the start of The Great Tribulation. And this should result in Iran and the Shiites becoming subordinate to **Egypt** and the Sunnis before The Beginning of Sorrows starts.

And all these are important reasons why I don't think predominantly Iran-supported Shiite extremists, or even any Sunni faction or coalition of Sunni nations, will become an overwhelming threat to either The U.S. or Europe—just a continuing motivational irritant. I mean it doesn't look like anyone will ever be able to unify just all the Sunni, or just all the Shiites, let alone all Muslims, between here and The Great Tribulation. And there will need to be a more powerful and more unified coalition to have any success in completely overwhelming The U.S.—like China and our predominantly Catholic neighbors to the south. And there is no one in sight to '**overflow**' the unity of Catholic Europe. It's just not going to happen.

But recently, Sunni Egypt and Sunni Saudi Arabia 'threatened' to each start their own nuclear weapons programs to counter Iran's if it becomes apparent that the U.S. cannot contain Iran and keep the region stable. But I'm seeing that Israel alone must eventually finish the job herself. And I expect that some kind of 'overwhelming' display of force by Israel will be necessary in this region before things quiet down again. And things won't just quiet down. Before the start of The Great Tribulation, an amazing period of peace and safety must come to the entire Middle East. We'll get to more specific details about this in the next couple of sections. And by-the-way, all this news about Muslims is in a **Time** magazine article, March 5, 2007, p.28-40, except the prophetic analysis, of course.

So maybe the Antichrist's closeness to this coming king of a Sunni-dominated Muslim World is telling us a few things. First, as already suspected, it could be telling us that the Antichrist could be originally Muslim or just from the old Seleucid Kingdom that is now a Muslim dominated area. Second, it tells us that if he grew up close to Muslims, he knows how to make

a **prey** and a **spoil** of them. And third, it tells us that Shiite Iran and its Shiite revolution that started in the late 70's with the Iranian U.S. Embassy hostage crisis, will ultimately collapse, or will at least become subordinated under the Sunni majority, because Sunni Egypt will be the one who the Antichrist has his eye on, not Shiite Iran. I mean barring the much less likely possibility that Shiites gain control of this entire region.

And since the Sunni nations are presently only becoming increasingly helpless in the face of an increasingly militarily superior Shiite Iran, it's more likely that Israel will be forced to step up again and put at least Iran down before The Great Tribulation will be ready to start. Of course The U.S. could put down Iran too, but we'll see that it's really Israel that needs to do it, and do it in an even more spectacular fashion than they have done in the recent past. In fact **scripture** requires that it will be done so convincingly that it will initiate a period of dependable peace and security that will take us to the start of The Great Tribulation. But again, there's a lot more to this story left to tell in the next couple of sections.

Finally there are those other **scripture** references I told you about that seem to support the idea of a Persian Antichrist Kingdom. Again, there's more scriptural **proof** to come why the Antichrist Empire cannot possibly be established anywhere in 'Persia', but it could be possible that the Antichrist himself somehow comes **out of** that region—like Jesus did from Egypt—before he starts his short reign in Europe. And clearly both the Antichrist and Jesus ultimately end up in Jerusalem. So these other **scriptures** that some believe 'prove' that the Antichrist Kingdom arises in 'Persia' actually, with a broader view, just offer support for the idea that the Antichrist himself comes **out of** Persia.

[Isaiah 14:25](#) is a verse in a well known **prophecy** about the fate of **Babylon, Lucifer** and **the house of Israel** which evidently contains a reference to the Antichrist. Here God says,

I will break the Assyrian [the Antichrist] in my land [Israel], and upon my mountains tread him under foot: then shall his yoke depart from off them [the house of Israel], and his burden depart from off their shoulders.

Remember those 2300 days in Daniel 8 that start at The Abomination of Desolation when God will **give...the sanctuary...to be trodden under foot** ([Daniel 8:13-14,25](#))? At the end of the first 1290 days of this same period God will in turn **give** the Antichrist and his **host to be trodden under foot**, or as revealed elsewhere, **broken without hand**, etc. And both Isaiah and John make clear that Jesus Himself will **tread** this **great winepress** of **the fury** and **of the fierceness and wrath of Almighty God** ([Isa 63:3](#); [Rev 14:19-20](#); [Rev 19:15](#)).

But the Prophet Isaiah seems to see more than just this one severe 'trouncing' of the Antichrist and his forces. Jesus is obviously speaking in Isaiah 14 when he says that He will **break the Assyrian** and **tread him under foot** both upon His **mountains** in Jerusalem—the Antichrist's **palace** will be there—and in His **land** too, apparently at **Armageddon** where all the 'low-lives' will be waiting in a valley not too far away. This could imply that the Antichrist will not be at Armageddon, but he will be in Jerusalem at the time Jesus arrives. No problem. Remember that we already have it on good

authority, [Zechariah 14:4](#), that Jesus certainly will come to Jerusalem, splitting the Mount of Olives when he arrives, making in the process **a very great valley** where **half of the mountain shall remove toward the north, and half of it toward the south**. So Jesus will obviously ‘stomp’ the Antichrist and his supporters wherever they are and in whatever the order.

And we cannot overlook this apparent reference to the Antichrist as **the Assyrian**. The ancient seat of the great **Sennacherib king of Assyria** was **at Nineveh** ([2 Kings 19:36](#); [Isa 37:37](#)). It was the capital city of the Assyrian Empire. And it was in northern Iraq, very near present day **Mosul**, a city on the Tigris River. Mosul is 250 miles northwest of **Baghdad**, also in Iraq on the Tigris. And **Nebuchadnezzar king of Babylon** (many KJV references) had his capital city about 55 miles south of **Baghdad**. So an **Assyrian** could come from anywhere in southwest Asia, but Iraq would seem to be the best fit. And

the Antichrist fits the part because he is expected to be in Israel when God **...will break the Assyrian** [both] **in my land** [at Armageddon], **and upon my mountains** [including on the Mount of Olives in Jerusalem]... And it fits that this is sometime after **the Assyrian** arrives to **burden** God’s people. All this together is a strong case. So I’m assuming that this **Assyrian** is the Antichrist.

And this conclusion is also supported by the next **line** ([Verse 26](#)) that shows God is not talking about some ‘local skirmish’—because the Israelites did have some serious local skirmishes with the Assyrians. But God instead makes clear that He is talking about the main event and main villain of all time, saying,



This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

It doesn’t get any more ‘wide-angle’ than this. It all implies that sometime after **the Assyrian** gains control of **all the nations** while ruling from Israel, God **will break** him. And I see how conditions are becoming ripe for the Antichrist to emerge from northern Iraq, in the Kurdish region around **Mosul**, even now. But this story is better told in the next sections too.

By-the-way, we should **know** that the 70th Week of Daniel, including the Antichrist’s entire reign, was not **hid in God** but ‘plainly’ **revealed** to His **prophets** in Old Testament times, except how it also pertains in some ways to the Gentiles, though there are even a few fairly blatant references along these lines too, especially in hindsight, some of which we will examine later. The point is that we should rightly expect to be able to find lots more details right on the surface concerning the Antichrist and his kingdom throughout Old Testament **prophecy**, though this is not the focus of this **study**, just a part of it. However we have extracted a good chunk of these details already,

and we're not done yet.

Also, we are expecting that the Antichrist will come **out of** one of the former post-Alexander Greek sub-kingdoms, except not the Ptolemaic Kingdom. And we seem to be seeing strong evidence in [Isaiah 14:25-26](#) that he does indeed come **out of** the Seleucid quarter, and probably Iraq, as he is described as **the Assyrian** whose **hand...is stretched out upon all the nations**, who God **will** ultimately **break** in Israel.

But though at first glance it appears that this **Assyrian** will set up His Kingdom in 'Assyria' too, and expand it to '**overflow**' Israel, this same **prophecy** of Isaiah seems to '**prove**' that the Antichrist Kingdom will '**never**' be centered in '**Babylon**', and that no other kingdom can ever be. The evidence of this is found earlier in the **prophecy**, in [Isaiah 13:17-22](#), where it seems to be fairly plainly established that after God...

...stirs up the Medes against them [Babylon]... [then] it shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation [Isa 13:17-20](#).

Indeed, after **Darius the Median** (Astyages) was stirred up by 'tactless' **Belshazzar**, it was all downhill for **Babylon** from then on. Now I don't see Babylon's demise as being as fast as Sodom and Gomorrah's, as **Darius** did not really need to bring that serious of an attack to gain control. So this must be talking about the results—that the area as a result eventually becomes no longer **inhabited**. Surely the pillaging over time must have been devastating, everyone wanting a piece of **the golden city** [Isa 14:4](#)—the worst and last culprit being maybe Ptolemy III on his rampage when he was upset that Seleucus II's mother had killed his sister and his nephew. So I'm sure if there was anything left in or from the City of Babylon at that time, he took it. And so in time the former **golden city** came to fit the description of **Sodom and Gomorrah**, and it has certainly fit that description now for a long, long time. And despite even the recent efforts of Saddam Hussein, we are promised that it will never arise again in any form. But of course God's promise is likely just referring to the area of **the golden city** itself, and not to the entire Babylonian Empire, as kingdoms did follow in the region.

So now that I've lead you through this popular argument, I'm ready to tell you that it cannot be as simple as that. It's a good place to start, but there is some confusion here that we're not really ready to deal with yet. The above '**interpretation**' of [Isaiah 13:17-22](#) only works with a 'tight view' of these verses. We **know** that later in this **prophecy** God speaks of the demise of the Antichrist, **the Assyrian**, and at what appears to be a much later time. So what we need is a view of the whole **prophecy** in God's perspective. Only that will show the confusion that is common on this subject, but only if you're ready to take it all in and catch all the clues, including looking for the gap. But we're not ready because we need more perspective. We'll be a lot closer by the end of the next section.

But before we're done with this section, another reference that 'Persian Antichrist Kingdom' advocates depend on will give us a good warm-up for the next section and for the perspective we're looking for. It's not as easy to unravel as the last reference to **the Assyrian**, but if you'll again take my word for a few things that you can check out on your own later, it won't be

that hard either. It's in The Book of Micah. Micah has been called "Isaiah in miniature" because they were contemporaries and they have such a similar message. The main difference can be identified in the fact that the Jews at this point are divided into two kingdoms. They are the kingdom made up of the two tribes of Judah centered in Jerusalem, and the kingdom made up of the ten tribes of Israel centered in Samaria. Isaiah gets the job of trying to straighten out the Kingdom of Judah and Micah gets the job of trying to straighten out the Kingdom of Israel. But neither is ultimately 'successful'. As promised and predicted by Micah, the ten-tribed Kingdom of Israel falls into captivity to Assyria. And as promised and predicted by Isaiah, the two-tribed Kingdom of Judah later also falls into captivity to **Nebuchadnezzar king of Babylon**, who has already at this point conquered Assyria taking their Israelite captives to Babylon too. Finally, both the Judean and Israelite captives are released by **Cyrus the Persian**.

In Chapter 4 Micah begins to **prophecy** about **...the last days** [Micah 4:1](#). And in this chapter he digresses in [Verses 9-11](#) to explain exactly how this process gets started, telling the tribes of Israel,

Now...shalt thou go forth out of the city [of Samaria], and thou shalt dwell in the field [in Assyria], and thou shalt go even to Babylon [where they are joined by Judah, including the Prophet Daniel]; there shalt thou be delivered [by Cyrus]; there the LORD shall redeem thee from the hand of thine enemies...

So Micah tells the ten tribes of Israel that they will go from **Samaria** to **Assyria** to **Babylon** and finally back home again.

But this, as I said, is the only a digression in this chapter. The remainder of it and the next is about **the last days** [Micah 4:1](#) except for one more digression in [Micah 5:1-3](#). There we find a summary of the earthly ministry of Jesus including his first coming to **Bethlehem**, and his second coming **to be ruler in Israel**, then back to how **they shall smite the judge of Israel with a rod upon the cheek** which is another 'first-coming' **prophecy** fulfilled by Jesus in [Matthew 27:30](#). And it's also explained in Verse 3 that this is why He **will give them up, until the time that she which travaileth** (or labors in childbirth) **hath brought forth...** This is a direct connection to **the woman** of Revelation 12 and therefore to Israel, obviously **in the last days**. And there is a further connection to The Days of Vengeance in the reference. It's about Jesus' sequestered Jews, who are **the remnant of his brethren** [that] **shall [then] return unto the children of Israel**, evidently for the beginning of The Millennial Kingdom. And this appears to account for just about everyone as we will further establish in the remaining sections.

I go through all this to show that we are making sure that the references to **the Assyrian...** [of] **the land of Nimrod** in [Verses 5-8](#) is not about one of the 'local skirmishes' at the time of the Assyrian Empire. The Assyrians did indeed conquer and subjugate the Kingdom of Israel—the ten tribes—but here Micah foretells of a time...

...when the Assyrian shall come into our land: and when he shall tread in our palaces... then shall we [Jesus and Israel] raise against him seven shepherds, and eight principal men.

And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he [Jesus] deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

I don't have much to say about the ***seven shepherds, and eight principal men*** that the Israelites will ***raise against*** the Antichrist, and that God will use to help ***deliver*** Israel, except that certainly this hasn't happened yet. But you should remember that we expect about 1290 days or so between the time this ***Assyrian shall come into*** Israel to when Jesus and Israel ***shall waste the land of Assyria***. And you should notice that this sounds like we're talking more about the follow up to ***Armageddon***—when Jesus and ***the children of Israel...shall waste the*** [surrounding] ***land of Assyria with the sword***. And we should expect that included among these recruits should be the ***armies*** John tells us will ride down from Heaven on ***white horses*** with Jesus.

This ***scripture*** in Micah is also evidence that Israel can never be expected to get along with the Muslims. Nevertheless, there is going to be a negotiator of a successful 'Middle East Peace Plan'. His name is Jesus. Micah tells us so in Verses 5-6, saying,

...this man [Jesus] shall be the peace... [and] thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

But again, if you didn't ***know*** that the Antichrist Kingdom originally expands in a southeast direction toward Israel, you would think that these verses about ***the Assyrian*** in Isaiah and Micah prove a Persian Antichrist Kingdom. But ***knowing*** what we ***know***, they can at best only ***prove*** an Antichrist of ***Assyrian*** origin, who is from ***the land of Nimrod***—the original Babylon—which is also the same area as the Seleucid quarter of the divided Greek Empire. And such typical misidentifications—typical because God sets us up to make them—only require sustaining a narrow view. And what those with this narrow view are missing—besides a complete ***understanding*** of Daniel 11 and The Book of Revelation—is that neither the regions of former ***Assyria*** nor ***Babylon*** nor ***Persia*** nor the former Seleucid Empire can possibly host the Antichrist Kingdom in The Beginning of Sorrows. And this is not only because these former kingdoms are geographically misplaced for this assignment. We will also confirm in [SECTION 9](#) that this region, except Israel, will be entirely wiped out by God halfway through The Beginning of Sorrows. So the Antichrist could come ***out of*** the former Seleucid Kingdom, but he must first establish his kingdom in Europe, and then a while after his homeland is wiped out by God he can finally return, though not really to ***'Assyria'***, but to Israel, and with the intention to thoroughly ***break the covenant with many*** that he made 3 ½ years before, and to commit The Abomination of Desolation. But again, there is more to come to ***prove*** all this.

By-the way, you may remember that I led you to believe that all the evidence about ***the Assyrian*** was bogus. I did that for two reasons. One is that you can now see that it is bogus, but only in the way it's commonly used. It's used to say that the Antichrist's Empire will be established in The Middle

East, but it should instead be used only to show that the Antichrist will come **out of** Assyria, and that he will be an **Assyrian**—not that he will first establish his kingdom in **Assyria**. The other reason is that I wanted you to **experience** what it was like to be influenced by your bias, but later break **free** of it and **grow** beyond it. And hopefully this is not the first time this has happened to you in this **study**. And it certainly won't be the last if you **continue** in this **study** and in **the Word of truth**. And it's OK if you're not convinced yet, because again there is more **proof** to come, but if you don't fully understand the issues, some review is in order.

And to throw another log on the fire, there's the three-chapter **vision** of the Prophet Nahum about **Nineveh** in **the land of Assyria**. This **prophecy** seems to add that the Antichrist will **come out of** the **city** of **Nineveh**. And referring mostly to the ancient city of **Nineveh** in this **vision**, God repeatedly says, **I am against thee**, and once, **Woe to the bloody city!** ([Nah 2:13](#); [3:5](#); [3:1](#)) So it's pretty obvious that God really did not like **Nineveh** even though He had earlier spared it when its **people** repented—if you remember the story of the Prophet Jonah. Naturally then, we would expect the **prophecy** to be mostly about ancient **Nineveh** and its evils, and its destruction, and its local skirmishes during the Assyrian Empire. And it is. But in this **prophecy** God also occasionally digresses, but in the opposite direction timewise than in Micah's account of the downfall of **Babylon**. I mean in Nahum's account God only occasionally digresses from ancient days to **'the last days'**. And surprisingly enough, He refers to the **city** of **Nineveh** in **'the last days'** too.

But you should always be on the lookout for God's digressions if you remember that from His perspective the whole Creation has only been going on for a few days now. And it's only with this perspective that can you start to **understand** God's continual digressions through this 'grand week' regardless of what the focus is on. And with this perspective you will be ready to start **understanding** a lot more—including the places where the gap fits. Though, as I admitted earlier, I'm sure I've haven't found all the references to the Antichrist nor all the gap placements either. In Nahum's **prophecy**, for example, I'm not completely sure where the gap fits because it may fit in more than one place. This is because some of the descriptions of the destruction of **Nineveh** I could see happening to either ancient Assyria or Iraq in the near future. But maybe this is how it's supposed to be too.

But I clearly see a digression to the future that apparently refers to the Antichrist in [Nahum 1:11](#). Here he is appropriately enough identified as someone that **imagineth evil against the LORD** and is **a wicked counsellor**—just the right man for the job to help establish a dishonest international peace treaty. And this additional geographical marker seems to further narrow down the Antichrist's origins to the Kurdish Region of Northern Iraq. Remember that the city of Mosul, Iraq is about where **Nineveh** used to be. See again the map on [page 299](#). So like Jesus came **out of Egypt**, I expect that the Antichrist will come **out of** The Seleucid Kingdom, but more specifically from the predominantly Kurdish region including the city of Mosul in Northern Iraq. And like Jesus was **prophesied to be called a Nazarene** [Mat 2:23](#), I'm guessing that the Antichrist will hail from **Nineveh**, its modern day counterpart presently called Mosul.

And we **know** that from the time of The Abomination of Desolation on that the Antichrist will resettle within these former Assyrian and Babylonian and

Persian and Greek Seleucid kingdoms by settling in Israel, but he must first leave this region to set up his kingdom in Europe so that he will escape the destruction of his homeland that must occur while he is gone. Only after that he can return and continue with his ***purpose that is purposed upon the whole earth...*** [to become] ***the hand that is stretched out upon all the nations.***

Also we are beginning to see that it must be 10 predominantly Catholic countries northwest of Israel, in Europe, that will be his original kingdom and haven while he's away from his homeland. But how do we finally convince those who are sure that the Muslims will eventually overthrow Europe that this is impossible? ***Knowing*** that Muslims hate Catholics probably nearly as much as they hate Jews, how can we anticipate otherwise? But we will, though it will take the next two sections to really nail it all down.

And I would hope that you would review all the timelines, charts and maps before you go on to the next section, especially the [CHART of the 45 Attributes of The Antichrist and His Kingdom](#) on [pages 200-201](#). Such ***patience*** and ***diligence*** would indicate that you're ready to ***continue.***