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THE SCRIPTURE OF TRUTH

Daniel 11 from Persia to the Time of the End

A Continuous Jubilee Calendar Study

“But I will shew thee that which is noted in the scripture of truth.” — Daniel 10:21 (KJV)

Author’s Note on Terminology: This paper uses the traditional Christian terms “Old Testament” and “New Testament” for clarity. The author recognizes that the books of the Old Testament are the Hebrew Bible, the Tanakh, which Jewish tradition holds as complete Scripture in its own right, and quotes them with respect for that tradition.

A note on what follows. The interpretation in this paper is my best understanding of Scripture, reached by following its own examples and patterns. It is held to one rule above all others:

Rule 1: No Scriptural conflicts. No conclusion here may contradict any passage of Scripture. Where Scripture does not settle a detail, I say so plainly.

Scripture is quoted from the King James Version. Pronouns for God and Christ are capitalized in the author’s own words; KJV quotations are left as written.

1. The God Who Declares the End from the Beginning

> *“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” (Isaiah 46:9-10)*

If you have ever wondered whether God truly knows the future, Daniel 11 is a wonderful place to look. In this one chapter, a messenger from heaven told the prophet Daniel about kings and wars that had not happened yet. He told them in order, one after another, from Daniel’s own day all the way to “the time of the end.” Then history unfolded just as he said.

Daniel received this vision as an old man, “in the third year of Cyrus king of Persia” (Daniel 10:1), about 536 BC. The messenger told him why he had come:

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> *“Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.” (Daniel 10:14)*

So from the very start we know this vision reaches far ahead, “many days,” all the way to “the latter days.” Daniel 10, 11 and 12 are one vision. The chapter breaks were added much later.

In this paper I walk through the chapter in plain steps. Where Scripture explains a verse, I let Scripture settle it. Where it does not, I show the event in history that fulfilled it. And where Scripture does not give enough to be sure, I say so plainly.

Here is the whole story in brief:

1. **Persia and Greece** (Daniel 11:2-4)
2. **The kings of the north and the south**, the long wars between Syria and Egypt (Daniel 11:5-19)
3. **Three verses that point to the Messiah**, the Prince of the covenant (Daniel 11:20-22)
4. **A king against the holy covenant**, Antiochus IV (Daniel 11:23-30)
5. **The abomination that makes desolate**, Rome and the fall of Jerusalem in AD 70 (Daniel 11:31)
6. **The long trial of God’s people**, “even to the time of the end” (Daniel 11:32-35)
7. **The last king of the north** (Daniel 11:36-45)
8. **Michael stands up**, and God’s people are delivered (Daniel 12:1-3)

2. One Story, Told Again and Again

God often tells a story once in broad strokes, then goes back and tells part of it again in more detail. Genesis 1 tells of the whole creation. Then Genesis 2 goes back and tells the creation of man and woman up close: “These are the generations of the heavens and of the earth when they were created” (Genesis 2:4).

Daniel’s visions work the same way. Each one covers the same stretch of history, and each adds more detail:

- **Daniel 2:** a great statue of four metals, struck down by a stone “cut out without hands.” Four kingdoms, then God’s kingdom.

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- **Daniel 7:** four beasts, a little horn that persecutes the saints, and the heavenly court.
- **Daniel 8:** a ram and a goat. The angel names them: “the kings of Media and Persia… the king of Grecia” (Daniel 8:20-21).
- **Daniel 9:** seventy weeks, foretelling when the Messiah would come and be “cut off.”
- **Daniel 10-12:** the same history again, nearly king by king, to the time of the end.

This helps us read Daniel 11. When a verse is hard, the first place I look is the earlier vision it repeats. For example, Daniel 11:4 says Alexander’s kingdom “shall be divided toward the four winds of heaven,” just as the goat’s great horn in Daniel 8:8 was replaced by four horns “toward the four winds of heaven.” And as we will see, Daniel 11:22 and Daniel 11:31 repeat Gabriel’s words about the Messiah in Daniel 9:26-27.

3. Persia, Greece, and the Kings of the North and South (Daniel 11:2-19)

> *“Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.” (Daniel 11:2-3)*

After Cyrus, three more kings ruled Persia. The fourth, Xerxes, was the richest of all, and he invaded Greece in 480 BC. Then Greece produced a “mighty king,” Alexander the Great. He conquered Persia in 331 BC and ruled from Greece to India.

But the angel said that once Alexander stood up, “his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity” (Daniel 11:4). That is exactly what happened. Alexander died young in 323 BC, his sons were murdered, and his generals split his empire into four kingdoms.

Caught in the middle

Two of those four kingdoms matter most for Daniel’s people. The Ptolemies ruled Egypt, south of the Holy Land. The Seleucids ruled Syria, north of it. So the angel calls them “the king of the south” and “the king of the north.” Every army marching between them had to cross the land of Israel. God’s people lived caught in the middle.

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In just fifteen verses, the angel told about 150 years of their wars, and it all came true:

Verse	What happened	When
Daniel 11:5	Ptolemy I rules Egypt. Seleucus, once his officer, builds a greater kingdom in the north.	From about 312 BC
Daniel 11:6	A peace marriage between the two royal houses fails. The Egyptian princess and her son are killed.	About 252-246 BC
Daniel 11:7-9	Her brother, the new king of Egypt, avenges her and carries the north's idols and treasures back to Egypt.	246-241 BC
Daniel 11:10-12	Antiochus III of the north attacks, but Egypt crushes his army at Raphia.	217 BC
Daniel 11:13-16	Antiochus III returns with a bigger army, wins, and takes "the glorious land," Israel.	202-198 BC
Daniel 11:17	He gives his daughter Cleopatra in marriage to Egypt's young king, hoping to control Egypt, but "she shall not stand on his side."	193 BC
Daniel 11:18-19	He turns to the coastlands, where a Roman commander stops him. He goes home and is killed: he shall "stumble and fall, and not be found."	190-187 BC

Notice that the Romans appear for the first time in Daniel 11:18. From here on, Rome's shadow grows over the whole vision.

4. Three Verses That Point to the Messiah (Daniel 11:20-22)

These three verses are, to me, the heart of the chapter. They tell about the next kings of Syria. But they also point ahead to the very time the Messiah came.

The Bible often lets one prophecy carry two meanings. Hosea wrote, "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1). That was about Israel leaving Egypt. Yet Matthew tells us those same words were fulfilled again when young Jesus came back from Egypt: "Out of Egypt have I called my son" (Matthew 2:15). So I first find what a verse meant in its own day, then look for where Scripture echoes it further. In these three verses the echoes are not equally strong, and I will say which is which.

The tax raiser (Daniel 11:20)

> *"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle." (Daniel 11:20)*

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In its own day: King Seleucus IV sent his officer to seize the treasure in God's temple to pay his debts. Later that same officer had him killed in a palace plot (175 BC), "neither in anger, nor in battle."

Pointing ahead: Luke begins the story of Jesus' birth with another king who taxed the world:

> *"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." (Luke 2:1)*

That tax brought Mary and Joseph to Bethlehem, where the Messiah was to be born (Micah 5:2). Luke does not quote Daniel here, so this is a parallel I see, not one Scripture spells out.

The one who followed him (Daniel 11:21)

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

In its own day: Antiochus IV took Syria's throne by flattery and scheming (175 BC), even though the rightful heir was someone else.

Pointing ahead: Tiberius followed Augustus on the throne, and Luke names him next, right where Jesus' ministry begins: "Now in the fifteenth year of the reign of Tiberius Caesar…" (Luke 3:1). Daniel's order is a tax raiser, then the one who follows him, then a prince. Luke's order is Augustus, then Tiberius, then the Messiah. Again, this is a striking parallel rather than a proven fulfillment.

The Prince of the covenant (Daniel 11:22)

> *"And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant." (Daniel 11:22)*

In its own day: Onias III, the faithful high priest in Jerusalem, was removed from office and later murdered (about 171 BC).

Pointing ahead: Here the link is much stronger, because it comes from Daniel's own words. One chapter earlier, the angel Gabriel had told Daniel about another Prince:

> *"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself:*

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> *and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." (Daniel 9:25-26)*

The Hebrew words Daniel used tie these two passages together:

- **"Prince."** Daniel uses this word for prince (*nagid*) only three times: "the Messiah the Prince" (Daniel 9:25), "the prince that shall come" (Daniel 9:26), and "the prince of the covenant" (Daniel 11:22). The same word is used elsewhere for the high priest, "the ruler of the house of God" (1 Chronicles 9:11). So it fits both Onias, a high priest, and Jesus, our King and "great high priest" (Hebrews 4:14).
- **"Covenant."** Every other time Daniel says "covenant," he means God's covenant with His people (Daniel 9:4; Daniel 11:28). So this is the Prince of God's covenant.
- **"Cut off."** In Hebrew, the word for "cut off" in Daniel 9:26 is the same word used for making a covenant: "In the same day the LORD made a covenant with Abram" (Genesis 15:18). Notice the word picture: the Messiah would be "cut off," and Gabriel's very next words speak of a covenant confirmed (Daniel 9:27).
- **"Flood."** Both passages use the picture of a flood for the violent overthrow that comes with these events (Daniel 9:26; Daniel 11:22).

Gabriel added, "he shall confirm the covenant with many" (Daniel 9:27). On the night before He died, Jesus said:

> *"For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:28)*

The word "testament" there means "covenant." Jesus is the Prince of the covenant, cut off "not for himself" but for us. He was crucified in AD 30, during the reign of Tiberius. Onias, a faithful high priest who was removed and killed, was only a shadow of Him.

5. A King Against the Holy Covenant (Daniel 11:23-30)

These verses follow Antiochus IV, the "vile person" of Daniel 11:21. For the first time in the vision, a king of the north turns his anger directly against God's people and God's temple.

- **He wins by deceit (Daniel 11:23-24).** He rose "with a small people" and handed out riches to buy loyalty.

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- **He defeats Egypt with help from traitors (Daniel 11:25-26).** “They that feed of the portion of his meat shall destroy him.” Egypt’s young king was betrayed by his own advisers.
- **Two kings lie at one table (Daniel 11:27).** “They shall speak lies at one table.” Antiochus and the king of Egypt pretended to be friends while each plotted against the other.
- **He turns against the holy covenant (Daniel 11:28).** On his way home in 169 BC, he walked into God’s temple and carried off its golden altar, lampstand and treasures.
- **Ships from the west turn him back (Daniel 11:29-30).** “For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant.” In 168 BC he invaded Egypt again. This time a Roman envoy arrived by ship, drew a circle in the sand around him, and told him to promise to leave Egypt before he stepped out of it. Humiliated, Antiochus left and took out his anger on Jerusalem.

The oldest Greek translation of Daniel, made before Jesus was born, translates “the ships of Chittim” simply as “the Romans.” Rome has stepped onto the stage. In the very next verse, Rome takes it over.

6. The Abomination That Makes Desolate (Daniel 11:31)

> *“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” (Daniel 11:31)*

This is where the vision turns, and Jesus Himself tells us how. Around AD 30, He spoke of Daniel’s abomination as something still to come:

> *“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:” (Matthew 24:15-16)*

Luke records the same warning in words anyone could understand:

> *“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” (Luke 21:20)*

So Daniel’s abomination was the Roman armies surrounding Jerusalem, “the holy city” (Nehemiah 11:1; Matthew 4:5). To a Jew like Matthew, pagan armies standing on that holy ground were an abomination in the holy place. Luke

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simply explained it for readers who were not Jews. Antiochus IV had defiled the temple about 200 years earlier, as King Manasseh had before him (2 Kings 21:4). But a defilement alone does not fulfill Daniel's words, and Antiochus destroyed neither the city nor the sanctuary (Daniel 9:26). Jesus pointed ahead to Rome.

"Arms" in Daniel means military power, and Rome had just entered the vision in the verse before. The Hebrew words translated "on his part" can also be read "after him," just as the same form means "after the kings" in Daniel 11:8. So the verse can be read this way: after Antiochus, the arms of Rome shall stand up. Isaac Newton read it the same way. Even scholars who did not see Rome here noticed the change. Adam Clarke wrote that from the start of the chapter to the end of Daniel 11:30 "all is very clear and plain" in the histories of Greece, Syria and Egypt, but that from Daniel 11:31 on, explaining it all by those kings is "not so satisfactory." The reason is simple: at Daniel 11:31 the vision has moved on to Rome.

How it was fulfilled

- **AD 66, the armies surround Jerusalem.** A Roman general surrounded the city, then unexpectedly pulled back. The Christians remembered Jesus' warning and fled across the Jordan to safety.
- **July AD 70, the daily sacrifice is taken away.** As the Roman general Titus closed in, the Jewish historian Josephus records that the daily sacrifice stopped "for want of men to offer it."
- **August AD 70, the sanctuary is made desolate.** The temple burned. The Romans set up their standards in its courts and worshiped them there. Not one stone was left on another, just as Jesus said (Matthew 24:2).

Gabriel had foretold it: "the people of the prince that shall come shall destroy the city and the sanctuary" (Daniel 9:26). As God once used Babylon to judge Jerusalem (Jeremiah 25:9), He used Rome in AD 70.

Daniel mentions an abomination one more time, in Daniel 12:11, and the words closely match Daniel 11:31. So why do I see two events? Daniel 12:11 sits inside "the time of the end" (Daniel 12:4; Daniel 12:9), after Michael stands up (Daniel 12:1), and it is tied to a measured count of 1,290 days. Jesus Himself joined the fall of Jerusalem and the end of the age in one warning (Matthew 24). The words match because the two events are alike, but they are two different prophecies, and each comes true once: the first in AD 70, the second on day 1,290 of the great tribulation.

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7. The Long Trial of God's People (Daniel 11:32-35)

> *"And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." (Daniel 11:32-33)*

After Jerusalem fell, the vision follows God's people through a long age of trial. The angel calls it "many days" (Daniel 11:33), and says it runs "even to the time of the end" (Daniel 11:35). History bears this out:

- **"The people that do know their God shall be strong, and do exploits."** The gospel kept spreading after AD 70. Believers carried it across the empire, and their enemies complained that they "have turned the world upside down" (Acts 17:6).
- **"They shall fall by the sword, and by flame."** Pagan Rome persecuted Christians for about 250 years. Later, persecution came from a church joined to the power of the state.
- **"Holpen with a little help: but many shall cleave to them with flatteries" (Daniel 11:34).** When Christianity was made legal in AD 313, the persecution stopped for a time. But crowds then joined the church for advantage rather than faith, and the church slowly became corrupt.
- **"To try them, and to purge, and to make them white" (Daniel 11:35).** Through it all, God refined His faithful people, as gold is refined in fire (1 Peter 1:7).

Daniel 11 does not say how long this lasts. Daniel's earlier vision describes a persecution of the saints "until a time and times and the dividing of time" (Daniel 7:25), which I believe is the same long trial. Revelation shows that this period is 1,260 days (Revelation 12:6; Revelation 12:14), and in prophecy God has used a day to stand for a year (Numbers 14:34; Ezekiel 4:6). That makes 1,260 years, commonly dated AD 538-1798. In my Jubilee calendar papers I explain why prophetic time counted a day for a year while God's Jubilee count was running, and why the final days of Daniel 12 are literal days.

Most of all, notice the comfort in the last words: "it is yet for a time appointed" (Daniel 11:35). The trial does not go on forever. God has set its limit.

8. The Last King of the North (Daniel 11:36-45)

> *"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things*

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> *against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." (Daniel 11:36)*

Now the vision reaches "the time of the end" (Daniel 11:40). I find no earthly king of Syria or Rome who fulfilled these verses. This king sets himself against God Himself.

Who he is

Daniel had seen him before, as the king who "shall magnify himself in his heart... he shall also stand up against the Prince of princes" (Daniel 8:25). Paul describes him too: he "exalteth himself above all that is called God... shewing himself that he is God" (2 Thessalonians 2:4).

I believe this king is Satan himself, working in person through the false prophet he possesses, just as "then entered Satan into Judas" (Luke 22:3). Paul says this lawless one's "coming is after the working of Satan" (2 Thessalonians 2:9). Satan's own boast long ago sounds just like Daniel 11:36:

> *"I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." (Isaiah 14:13-14)*

What he honors

> *"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces..." (Daniel 11:37-38)*

"The desire of women." From the earliest centuries, many Bible teachers have understood this as the Messiah. Many Jewish women hoped to be the mother of the promised Savior (Genesis 3:15). This king rejects the God of Israel and His Messiah alike.

"The God of forces." The Hebrew word for "forces" means strongholds or fortresses. It is the same word David used for the LORD: "the LORD is the strength of my life; of whom shall I be afraid?" (Psalm 27:1). God's people trust Him as their stronghold. This king gives that trust to something else, a false refuge of his own making. That is the heart of the great counterfeit.

North and south become worldwide

> *"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind... and he shall enter into the countries, and shall overflow and pass over." (Daniel 11:40)*

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Earlier in the chapter, north and south meant Syria and Egypt. At the time of the end the conflict covers "the countries," the whole world. I believe north and south now become symbols. Elsewhere, Scripture gives each one its meaning:

- **The north** is the side of God's own city: "mount Zion, on the sides of the north, the city of the great King" (Psalm 48:2). That is the very seat Lucifer said he would take (Isaiah 14:13). The king of the north is the counterfeit god who claims God's place.
- **The south** is Egypt (Daniel 11:42), and Revelation calls Egypt a spiritual symbol (Revelation 11:8). Egypt's attitude was Pharaoh's: "Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD" (Exodus 5:2). The king of the south stands for those who reject God altogether.

That leaves three groups at the end: those who follow the false god of the north, those who follow no god at all, and God's faithful people, who refuse both. Just as Israel once stood between Syria and Egypt, God's people will stand between two hostile camps. Scripture gives each symbol its meaning. Seeing the end-time conflict this way is my understanding of how those symbols come together.

God keeps a remnant

> *"He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." (Daniel 11:41)*

Edom, Moab and Ammon were Israel's neighbors east of the Jordan. When Babylon invaded Judah long ago, the Jews who fled there survived and later came home:

> *"Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah… Even all the Jews returned out of all places whither they were driven…" (Jeremiah 40:11-12)*

Daniel does not say who finds safety in these lands, but the pattern is hopeful. When Babylon came, God kept a remnant safe in these very places. He had even told Moab, "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler" (Isaiah 16:4). Later He warned His people to flee Jerusalem before AD 70 (Luke 21:21). I believe He will again provide refuge for His people.

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His end

> *"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." (Daniel 11:44-45)*

Scripture does not name these tidings. I understand them as the announcement from heaven that his end is near, which I describe in *The Jubilee Calendar and the Story of the End* as thunder on day 1,290. Scripture does tell us how he answers: "with great fury to destroy." I understand this as his decree of death against God's people (Revelation 13:15), which Daniel places within the measured days at the end (Daniel 12:11).

"The glorious holy mountain" is, in the Hebrew, "the mountain of holy beauty." In Scripture a mountain often stands for a kingdom or a seat of worship. Isaiah foretold that "the mountain of the LORD'S house shall be established in the top of the mountains... and all nations shall flow unto it" (Isaiah 2:2). Whether Daniel means a real place near Jerusalem or a worldwide counterfeit of God's holy mountain, the meaning is the same: he takes God's holy seat and demands the worship that belongs to God alone (Isaiah 14:13; 2 Thessalonians 2:4; Revelation 13:8).

There, at the height of his pride, "he shall come to his end, and none shall help him." Paul tells us who will end him: "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thessalonians 2:8).

9. Michael Stands Up (Daniel 12:1-3)

The vision does not end with the last king of the north. It ends with God's people delivered:

> *"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Daniel 12:1)*

Jesus spoke of the same time: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matthew 24:21). God does not promise His people they will be spared that time. He promises to carry them through it. As He carried Noah through the

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flood in the ark, He shepherds His people through the storm, and everyone "found written in the book" is delivered.

> *"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12:2-3)*

The vision that began with the wars of earthly kings ends with a resurrection. All through the long story of the north and the south, God was leading history toward this day, when the true King gathers His people to Himself.

Daniel 12 then measures the last days with three mileposts: 1,260, 1,290 and 1,335 days (Daniel 12:7; Daniel 12:11-12). I follow that count in detail in *The Shepherd's Gathering* and *The Jubilee Calendar and the Story of the End*.

10. What Scripture Leaves Open

Scripture settles the main lines of this vision. On a few details it does not say enough for me to be certain:

- **The exact years of the long trial (Daniel 11:33-35).** Scripture gives its length as "a time and times and the dividing of time" (Daniel 7:25), 1,260 prophetic days. AD 538-1798 is the common and fitting dating, but Scripture does not name the years.
- **How the king of the south relates to Revelation's ten kings,** who first give their power to the beast and later turn against Babylon (Revelation 17:12-17). That needs more study.
- **The place in Daniel 11:45.** Daniel uses "glorious" for the land of Israel (Daniel 11:16; Daniel 11:41), and "between the seas" sounds like a real location, as in Joel 2:20. If it is a literal place, it may be the temple mount, Zion itself (Psalm 2:6). Or, as some translations read it, "between the sea and the glorious holy mountain," his camp may stand beside it, perhaps on the Mount of Olives, where Christ's feet will one day stand (Zechariah 14:4). Scripture does not settle it.

None of these change the message of the vision. God named kings before they were born and wars before they were fought. He foretold the Prince of the covenant and His death centuries ahead. And He has already declared the end of the last king of the north: "he shall come to his end, and none shall help him" (Daniel 11:45).

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- Livy, *History of Rome* 45.12, on the Roman envoy who turned Antiochus IV back from Egypt.
- Dates for the Persian, Ptolemaic and Seleucid kings follow standard historical chronology.

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- *The Seven Trumpets* — when Michael stands up, and the death decree. https://scripturescjc.com/seven-trumpets.html

Research kits

- *The Revelations of Jesus Christ* (Tribulation Research Kit, beta) — ask questions about Revelation and Daniel, answered from this research. https://scripturescjc.com/tribulation-kit.txt
- *Scriptures Timeline* (CJC Research Kit) — the Continuous Jubilee Calendar and its papers. https://scripturescjc.com (homepage, "Choose an Assistant")

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