

Daniel 11:23-12:3 Islam and Christianity in Prophecy

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Daniel 11:23 -12:3 PROPHECY NKJV '82	HISTORICAL FULFILLMENT
<p>2 And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than <i>them</i> all; by his strength, through his riches, he shall stir up all against the realm of Greece.</p>	<p>1st Cambyses II (530-521 BC), 2nd Smerdis (521 BC) and 3rd Darius I (521-485 BC), 4th Xerxes (486-465 BC), excelling in wealth and power, launched an elaborate campaign against Greece and lost.</p> <p>Observed recurring pattern: when a rich and or powerful king attacks the rising kingdom and fails poorly the prophetic focus then switches to the rising power although the current about to fall power (here the Persians) continues for some time. The prophecy clearly switches focus to the Greeks in the next verse. We will see the same principle at work in the switch from Greece to Rome at the time of Antiochus III, in verses 17-19 with Rome appearing in verse 20 even though there were more Seleucid rulers after Antiochus III. Daniel 11 does not name every king in each kingdom. It is selective, giving us just enough to keep us informed of the general flow of history and prophetic fulfillment. Jeremiah 1:13-16 indicates a series of northern invaders. Babylon was the first, then came Medo-Persia, Greece, Rome, and then the "Little Horn". They will each invade from the north, making them each, in their turn a king or kingdom of the North.</p>
<p>3 Then a mighty king shall arise, who shall rule with great dominion, and do according to his will. 4 And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.</p>	<p>Alexander the Great (336-323 BC) is the mighty king. This is another firm anchor point. Four lesser kingdoms emerged from the break up of Alexander's empire: Greece, Asia Minor, Syria, and Egypt. This 4 part breakup was indicated in Dan. 7:6 & 8:8. All the powers of Dan.11 describe world powers that attack Palestine from the northern or southern land invasion routes. It should be noted that Daniel 11 assumes a geopolitical application of the symbols. It would be inconsistent to view them as geopolitical for part of the chapter and then switch to a spiritual only application at some point unless there is clear indication to do so. I see no such clear indication to drop the geopolitical for a solely spiritual application. Later I will argue from scripture that following Rome we should accept both a geopolitical application that is true to the geography while simultaneously indicating a corresponding world wide spiritual application or struggle for all 3 symbols, the North, the South and Israel the glorious kingdom. I believe the spiritual application is consistent and complimentary and likely simultaneous with the geopolitical application.</p>

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5 "Also the king of the South shall become strong, as well as *one* of his princes; and he shall gain power over him and have dominion. His dominion *shall be* a great dominion. **6** And at the end of *some* years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement; but she shall not retain the power of her authority, and neither he nor his authority shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in *those* times.

7 But from a branch of her roots *one* shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail. **8** And he shall also carry their gods captive to Egypt, with their princes silver and gold; and he shall continue *more* years than the king of the North. **9** "Also *the king of the North* shall come to the kingdom of the king of the South, but shall return to his own land. **10** However his sons shall stir up strife, and assemble a multitude of great forces; and *one* shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife. **11** "And the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his *enemy*."

GREEK KINGDOMS north **(N)** vs. south **(S)**

5 (S) Egypt- Ptolemy I (305-283 BC) (N) Syria-Seleucus I (305-281), who once served under Ptolemy as "one of his princes." **6 (S)** Ptolemy II (283-246 BC) gave his daughter Berenice in a marriage-alliance to his rival **(N)** Antiochus II (261-246 BC) Upon Ptolemy's death, Antiochus returned to his ex-wife Laodice (whom he had divorced in order to marry Berenice). Laodice then poisoned Antiochus and had Berenice and her child murdered so her son Seleucus II could ascend the throne.

7-9 (S) Ptolemy III (246-222 BC), Berenice's brother ("branch of her root"), after Berenice's murder, launched a successful campaign against **(N)** Seleucus II (246-225 BC) who fled. Ptolemy took 40,000 talents worth of silver, 4000 talents of gold and 2500 idols from the Syrians back to Egypt. Seleucus II then recovered Syria.

10-11 (N) Seleucus III (225-223 BC) succeeded Seleucus II, raised up an army and launched a campaign against Attalus I of the Attalid dynasty. Seleucus III was assassinated after a brief two year reign. His younger brother, **(N)** Antiochus III, "Antiochus the Great," (223-187 BC) succeeded him, amassed an army and marched against **(S)** Ptolemy IV (221-205 BC) of Egypt. He was successful until his defeat at Raphia in 217 BC, a loss which nullified his previous gains.

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12 When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail. **13** For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment. **14** "Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall. **15** So the king of the North shall come and build a siege mound, and take a fortified city; and the forces of the South shall not withstand *him*. Even his choice troops *shall have* no strength to resist. **16** But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power. **17** "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand *with him*, or be for him. **18** After this he shall turn his face to the coastlands, and shall take many. But a ruler (or commander) shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him. **19** Then he shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found.

20 "There shall arise in his place one who imposes taxes *on* the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle.

12 (S) Ptolemy IV, his heart being lifted up after his victory in Palestine, sought to enter the Jewish temple. The Jews resisted him so he had "tens of thousands" put to death. **13-16 (N)** Antiochus III returned to wage war against the **(S)** Ptolemies and by 198 BC, nearly 20 years after his defeat at Raphia, Antiochus had succeeded in taking possession of Palestine. The battle of Panium (198 BC) marked the end of Ptolemaic rule in Palestine. It should be noted that at the end of the divided Greek power, the king of the North is in control of Jerusalem. There is a parallel with the end of the divided Roman time just before the rise of God's Kingdom, the Roman king of the North is victorious over the king of the South and takes Jerusalem.

17-19 (N) Antiochus III gave his daughter Cleopatra in marriage to **(S)**Ptolemy V, hoping to use her to conquer Egypt through intrigue. To his dismay **(S)**Cleopatra stood against her father. Antiochus then turned against Asia Minor, ("the coastlands"), but was turned back or defeated by the Romans commander Lucius Cornelius Scipio in 190 BC. Antiochus III was killed while trying to plunder a pagan temple near Susa (187 BC), just a year following the peace accords with Rome (188 BC); thus he stumbled and fell and was found no more. The role of the king of the North switches to Rome at this point. Again, this is the principle pointed out by Roy Gane: when a rich and powerful ruler from the current kingdom, Greece at this time, attacks the rising kingdom and does not do well the prophetic focus now will switch to the new rising kingdom, which is Rome.

I have discovered another recurring principle to note. The feuding North and South powers (both Greek at this time) continue without changing identification all the way through the time of the kingdom being described. They are then both incorporated into the new rising kingdom(Rome) until it breaks into two new feuding powers that will continue without changing identity until the rise of the next new kingdom (God's).

(N) Augustus Caesar (63BC-14AD), the first Roman Emperor, whose taxing or census is recorded in Luke 2:1.

I have chosen to identify the ruler of 11:20 as Augustus Caesar for 2 reasons. First ,the previous Roman ruler, Julius, was assassinated so that he does not fit the description that "he shall be destroyed but not in anger or in battle. Second, I see the "taxing" as reference to the decree by Augustus Caesar at the time of the birth of Jesus, for a census which was usually used for tax purposes.

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21 And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue. **22** With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.

Through divorce, remarriage, and killings, Tiberius became the next emperor, (14-37) but was never popular. During his rule, Jesus, the prince of the covenant, is broken/killed. The force of a flood is a reference to the coming destruction of Jerusalem, which Daniel linked to the death of Jesus in Dan. 9:26 as well.

Here we have a clear anchor point. Verse 22 is a reference to the death of Jesus so verse 22 is referencing 31 AD and following.

It should be noted that abomination of desolation described in Daniel 9:27 which in Matthew 24:15,16, Jesus linked to the destruction of the temple by the Romans would have application all the way to the consummation, which I believe is the coming of Christ/the final prophetic kingdom. This is easily understood when you see the Papal Roman empire as a continuation of pagan Rome and that in Daniel 11:40 to 45 the Roman power (now Papal) once again controls Jerusalem at the time of the Papacy's destruction and the coming of Christ.

23 And after the league *is made* with him he shall act deceitfully, for he shall come up and become strong with a small *number of* people. **24** He shall enter peaceably, even into the richest places of the province; and he shall do *what* his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but *only* for a time.

23 Rise of the Papacy comes with deceit. It is now known that the document known as the "Donation of Constantine" is a forgery. This is the document that the Papacy used to bolster their claim to rule the western empire. The Papacy also took control with a small number. They have never had their own army.

24 The pope, a "man of peace", will rule for a limited time. the 1260 day/yrs. of Daniel 7:25 and Rev.12:6,14. The king of the North now enters its Papal, Holy Roman empire phase.

The kings of the North and South, and the Glorious land are now both simultaneously geopolitical and religious/spiritual. See below.

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King of the North/Papacy	<p>Geopolitical - The attack route is still from the North and they will attack Jerusalem from the North during the crusades and during the time of the end. To this day most of the old Northern Roman empire is linked with the Papacy.</p> <p>Religious/Spiritual - Daniel 7:23 says this power will be different from the other kingdoms. It is geopolitical and spiritual. From this time on the Papacy is not just a political power, it is also spiritually involved in a worldwide spiritual conflict with God and His people, both in the prophecies and in history.</p>
King of the South / Islam	<p>Geopolitical - The attack route is originally from the South and they will attack Jerusalem from the South before and during the crusades. To this day most of the old Southern Roman empire is linked with Islam.</p> <p>Religious/Spiritual - Like the king of the North, the king of the South becomes a worldwide geopolitical and spiritual power. It attacks God's covenant in Daniel 11:28.</p>
Glorious Land / Israel	<p>Geopolitical - Jerusalem is attacked by both powers since the time of Christ. The crusades are clearly described in verses 25-28, so Jerusalem should be seen as geopolitical. It should be seen as a geopolitical struggle for the glorious holy mountain, Jerusalem, in the time of the end.</p> <p>Religious/Spiritual - From the time of Christ the new testament identifies Israel and the temple as Christian believers. In Ephesians 2:12,13 &19 Christian believers are even called citizens of Israel. So Israel also represents God's worldwide followers who follow Him. Those Christians who reject this are showing antisemitism like led to persecuting Jews and the change of the day of worship. The localized geopolitical struggles are paralleled by the worldwide spiritual struggles, right up to the time of the end.</p>

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25 "He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him. **26** Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain. **27** Both these kings' hearts *shall be* bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end *will* still be at the appointed time. **28** While returning to his land with great riches, his heart shall be *moved* against the holy covenant; so he shall do *damage* and return to his own land.

25-30 Pagan Rome made no such invasion of Egypt/South after the death of Jesus. So this must be the Papal-led Crusades against Islam initiated by Pope Urban II in 1095. The area to the south of Palestine was now controlled by Islam. The king of the South has now entered its Islamic phase.

-9 major crusades & many minor ones.

-Armies large and casualties high.

-High intrigue within the armies.

-Both sides lied and broke agreements.

Again it mentions that the end will still be at the appointed time (or end of the 1260 days). Until then the Papacy would continue.

28 The booty from the crusades led to many relics and artifacts being taken to Western Europe.

Zdravko Stefanovic, while quoting C. M. Maxwell and Shea, comes to nearly the same conclusions as Gane and the position of this paper.

He identifies the king of the North as the Papacy and the king of the South as Egypt during the crusades. Although he does not identify the king of the South as Islam, he does talk about Islam being attacked during the crusades.

DANIEL p.419. The reality is that the real power to the south of Jerusalem was, and is, Islam not Egypt because Islam conquered and controlled Egypt by this time. It is not consistent to accept that the king of the North describes a series of powers and then say that the king of the South must remain Egypt throughout Daniel 11. It should not be thought strange for the king of the South to change from the Ptolemies before Rome to Islam after Rome.

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29 "At the **appointed time** he shall return and go toward the south; but it shall not be like the **former** or the **latter**.

Here we see 3 periods of struggle between the Papal/North and the Islamic/South. These 3 periods of struggle are parallel/similar to Revelation's 3 woes. "**Former**" = Papal led crusades which were the papal response to the Arab Islamic expansion or 1st woe of Rev.9:1-12/Dan. 11:25-28. The events of Daniel and the 150 years of the first woe are not identical. Rev. 9's first woe describes the Arab/Islamic push against the Papacy while Daniel 11:25-29 describe the crusades or the papal response to the Islamic incursions of the first woe. I see 2 good options for dating the 1st woe or Arab phase. I believe the second is stronger.

Option 1: "From the first fierce, but futile Moslem attack on Constantinople, in 674, to the last futile Moslem attack, in 823, there elapsed a period only one year short of 150 years!" God Cares 2 page 251.

Option 2: "The specificity of the historicists in their identification of Islam under the Fifth Trumpet/Bowl has credible worth in so far as the identification of Islam as the belligerent—this is not to say that their precision is altogether perfect; however, it does merit observation in that the five months mentioned in Revelation 9:10b ("Their power was to hurt men five months.") coincides with history's initial Moslem conquest: "This represented 150 years as previously shown in this study for 1 day = 1 year in prophetic language. In 612 AD Mohammed proclaimed his mission and the Saracen Empire spread as far north as Syria, and as far west as Spain, but in 762 AD (exactly 150 years later) The Muslim Leader Caliph Alimanzer built Baghdad much further east, and from that time on the Saracens began to withdraw. It's interesting to note that the normal stay of locusts is from May to September which is 150 days." www.the-tribulation-network.com/dougkrieger/what_the_antichrist_is_not_pt4.htm

Ministry Magazine in June 1944, page 24, published a list of 124 expositors with published works from 1190 to 1934. The most common date for starting the 1st woe was 612. The vast majority of expositors started the time of the first woe at or within 20 years of this date.

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"Appointed Time" is the rise of John Wycliffe in 1360AD which was exactly 1290 years/"days" (Daniel 12:11) after the destruction of Jerusalem which Jesus (Matt. 24 and Dan.9:27) calls the abomination of desolation. This makes 1360AD an appointed time or end of a time prophecy. Daniel 11:29-39 describes the reformation and the struggle between the king of the North and the South is in the time of the reformation. The king of the South would be the Islamic Ottoman empire if the time is that of the Reformation. This second conflict between the north and south is similar to the 2nd woe of Rev.9:13-21/Dan. 11:29-39. Dates used by Litch, 1449-August 11, 1840. Maxwell in God Cares 2 gives several options.

"Latter" = 3rd conflict between the North/Papacy and the South/Islam called "The Time of the End" in Daniel 11:40-45. This will probably be similar to the 3rd woe of Rev.11:15-19 &12:12.

During the 1st and 3rd conflict the Papacy/North takes Jerusalem. During the 2nd it is different. During the time of the Ottomans and the reformation, the Papal/North is not able to take control of Jerusalem. During the Latter, v. 40-45, the king of the North regains control of Jerusalem. This is further evidence of the simultaneous geopolitical and spiritual fulfillment.

1. During the time of the crusades the Papacy takes Jerusalem and during this period the Papacy takes control of the church.
2. During the reformation and the conflict with Islam the Papacy does not hold Jerusalem and during this time they do not maintain full control of the church,.
3. During the last part of the time of the end, the Papacy or king of the North once again takes Jerusalem and at the same time retakes control of the church worldwide as the world follows the beast.

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<p>30 For ships from Cyprus (Kittim) shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do <i>damage</i>. "So he shall return and show regard for those who forsake the holy covenant.</p> <p>31 And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily <i>sacrifices</i>, and place <i>there</i> the abomination of desolation.</p>	<p>Roy Gane indicates that the Islamic naval victories in the battles of Preveza in 1538 & Dierba in 1560 led to decades of Islamic naval control until Pope Pius V organized the Holy League that temporally stopped Islam in one of the largest Middle Ages naval battles. Pope Pius V also reasserted the Liturgical Mass, Inquisition, and decrees of the council of Trent.</p> <p>31 Same themes as Dan.8:11-13, the religious phase of the little horn. Dan. 11:29-39 focus on Papal persecutions of other Christians which gained the force of arms with the conversion of Clovis in 508AD (the abomination of desolation). There are 2 Abominations of Desolation in Daniel, so the time periods of Daniel 12:11,12 should apply to both. The first is Daniel 9:27 with an abomination in 70AD. The second is here in verse 31 which is starting from Clovis in 508AD. In verses 30 to 39 the king of the north is both geopolitical and spiritual.</p>
<p>32 Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out <i>great exploits</i>. 33 And those of the people who understand shall instruct many; yet <i>for many</i> days they shall fall by sword and flame, by captivity and plundering.</p> <p>34 Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. 35 And <i>some</i> of those of understanding shall fall, to refine them, purify <i>them</i>, and make <i>them</i> white, <i>until</i> the time of the end; because it is still for the appointed time.</p>	<p>32-34 This represents the pre-reformation and reformation, with many of the reformers put to death and burned at the stake.</p> <p>Zdravko Stefanovic also sees Daniel 11:31-39 as the time of the reformation. <u>Daniel</u> p.420. If verses 31-39 are describing the times of the reformation, then the power that was in opposition to the Papacy/North during the reformation was the Islamic Ottoman empire. Islam has its origin and came from south of Jerusalem, while the Papacy came from the North.</p> <p>34 After it became safer to be a Protestant many joined from false motives.</p> <p>35 This suggests that vs. 36 - 39 will be a summary of the evils of the 1260 year rule of the Papacy and a description of the counter reformation.</p>

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36 "Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done. **37** He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above *them* all. **38** But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things. **39** Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, *and* advance *its* glory; and he shall cause them to rule over many, and divide the land for gain.

36 The counter reformation and the stronger blasphemous statements of the authority of the Papacy.

37 Speaking of Celibacy. Pope as final authority.

38 Describes cathedrals, which have become their trademark, and the cathedrals have often been used as fortresses during times of war. The god the fathers did not know would be the worship of Mary decorated with gold, precious stones, and pleasant things. Just think of the statues of Mary and how they are decorated.

39 The Papal practice of deciding who had the right to rule a country within the Holy Roman Empire.

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40 "At the **time of the end** the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm *them*, and pass through.

The king of the North continues as the Papacy, and the king of the South continues as Islam as in Dan.11:25-39.

The **time of the end**= Events to take place after 1844. Daniel 8:13-17,26 link the time of the end to the end of the 2300 day/year prophecy. We should then understand the "time of the end as parallel with the judgement. This places it after 1798 (end of the 1260 yrs). This starts the time of the end while both the Papacy and Islam are at the low ebb of their power, but clearly after the second phase of their conflict. The battle between the two in 11:40 cannot take place until after 1844 and after the healing of the deadly wound of Rev. 13:3, because the Papacy and its allies are able to mount a massive counter attack. The military force comes from an alliance of the Papacy with Europe (Rev.17:12) and the U.S. (Rev. 13:11-17). Interestingly, these are the powers that make up NATO. After attacking the Papacy, Islam is overwhelmed by the counter attack. As of 5/29/15 It appears that this conflict may have already begun. In late June of 2014 the Islamic State declared a Caliphate. This is the first time since the fall of the Ottoman Empire that we have had a functioning caliphate. On August 7, 2014 the Pope for the first time since the fall of the Ottomans called for military action against a muslim Caliphate. This time the Islamic State.

I have been asked, "What evidence is there in vs. 40-45 that the king of the South is Islam?" I will answer with a question. What is the link between Libya, Ethiopia, Egypt (and many countries), and Jordan (Edom, Moab, and Ammon)? All of these countries are controlled by Islam and have been for centuries. So Islam is the most likely contextual interpretation for the king of the South from the internal evidence of vs. 40-45.

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<p>41 He shall also enter the Glorious Land,</p>	<p>The locations listed have both a geographical (localized) and "spiritual" worldwide application, i.e. the Papacy land invasion route is still from the north of Israel and Islam is still primarily from the south, but both have also joined in a worldwide religious/spiritual struggle for control of the world. 41 The Papal alliance enters Palestine. This is evidence of the simultaneous geopolitical and religious/spiritual application. Whenever the Papacy controls Jerusalem, they control the church, i.e. Crusades & end time but not during the reformation.</p>
<p>and many <i>countries</i> shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. 42 He shall stretch out his hand against the countries, and the land of Egypt shall not escape. 43 He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels.</p>	<p>Many other countries will also be overthrown. These verses suggest a 3 way breakup of Islam.</p> <ol style="list-style-type: none">1. Those who escape from the Papal alliance. These are represented by modern, western part of Jordan, a moderate Islamic state. Spiritually, this may represent the Islamic "Children of Abraham" from the line of Lot, Ishmael, and Esau who will accept Jesus (Gal. 3:26-29, Matt.8:11) and escape the mark of the beast (Rev.13:8, Hebrews 2:3), those who do not follow the Papacy and are written in the book, Daniel 12:1 and Rev.17:8.2. Those who do not escape and are overthrown, Egypt and many others. These are the radical center of Islam that will be defeated both geographically and spiritually. When you consider the countries not destroyed in #1 above and #3 below it suggest that countries in the direction of Saudi Arabia, Iraq, and Iran will be overthrown.3. Those that shall follow at his heels. Libyans and Ethiopians are countries that surround the heart of Islam and represent moderate or secular Islamic areas or people that will follow the Papal alliance rather than be killed or overthrown. Rev. 13:3 "all the world followed the beast" & 13-16/mark of the beast.

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<p>44 But news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many.</p>	<p>Just before Jesus comes from the east (Matt. 24:27) Jesus sends a final warning message known as the "loud cry" Rev.18:4-20. (The North is also the place of God's throne, see Ezek.1:4, Isa. 14:13 and Ps. 48:2. This would then make God/Jesus the final and true King of the North as He sets up his kingdom in "new" Jerusalem. This makes sense because Daniel 2, 7, and 8 are listings of the powers that are from the north and the stone and God's kingdom are the last of the list.) These "tidings" or "loud cry" will anger the Papacy and their alliance will enforce its mark (Rev.13:13-17). See also Ezek.43:1-9 & 44:4-9</p>
<p>45 And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.</p>	<p>The Papal alliance will plant itself in, or take control of, Palestine and spiritual, worldwide Israel, the church. This may indicate the Papacy moving its headquarters to Jerusalem. The Papacy/king of the North will come to its end at the coming of Christ. Dan.7:22,27; 8:25; 2Thes 2:8; Rev 19:20</p>
<p>12:1 "At that time Michael shall stand up, The great prince who stands <i>watch</i> over the sons of your people;</p>	<p>The term "At that time" indicates that Daniel 11:45 and 12:1 overlap in real time. Michael, meaning "one who is like God". Jesus the prince who saves His people (Dan 9:25-27; 10:13,21; 11:22). This is in harmony with Martin Luther and many others. The Archangel is not an angel, but over the angels or commander of the angels (Joshua 5:13-15). The pre-advent judgement is over when Jesus shall stand up. The judgment started when He sat down in Dan.7:9,10 and the time of the judgement was predicted in Daniel 8:14-17 (1844) which is linked to the start of the time of the end Dan.11:40 which places the time of the end after 1798.</p>
<p>And there shall be a time of trouble, Such as never was since there was a nation, <i>Even</i> to that time.</p>	<p>These are the 7 last plagues of Rev.16. Of interest is Rev. 15:8, the temple is filled with smoke and no man can enter. Once the plagues begin, no one changes sides during the plagues or after. This is further evidence that the pre-advent judgement is over when Michael stands up. God's people go through what is called Jacob's Trouble Jer. 5:1-9.</p>

Daniel 11:2-12:3 Islam vs Christianity, the Coming Holy War

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<p>And at that time your people shall be delivered, Every one who is found written in the book. 2 And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame <i>and</i> everlasting contempt.</p>	<p>Jesus delivers and/or resurrects His followers at His return. 1Thes. 4:13-18</p> <p>There are 2 resurrections. One for the saved at the beginning of the 1000 yrs. of Rev. 20 and the resurrection of the lost at the end of the 1000 yrs.</p>
<p>3 Those who are wise shall shine Like the brightness of the firmament, And those who turn many to righteousness Like the stars forever and ever.</p>	<p>The Saved will live with God for eternity. Rev. 21:1-7,27 & 22:1-5</p>
<p>4 "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."</p>	<p>This verse is currently being fulfilled by the growing interest and understanding of Daniel 11-12:4.</p>