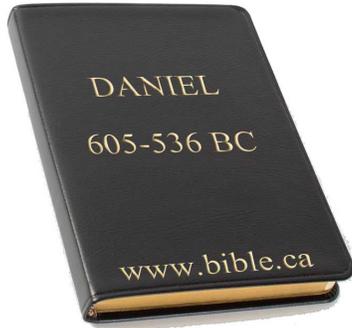


Commentary on the book of Daniel by Steven Rudd



Daniel Commentary:

[Daniel 2](#): The 5 kingdoms: Rome 49 BC + Church kingdom

[Daniel 7](#): The 1260 Days, 42 months: Nero persecution: 64-68 AD

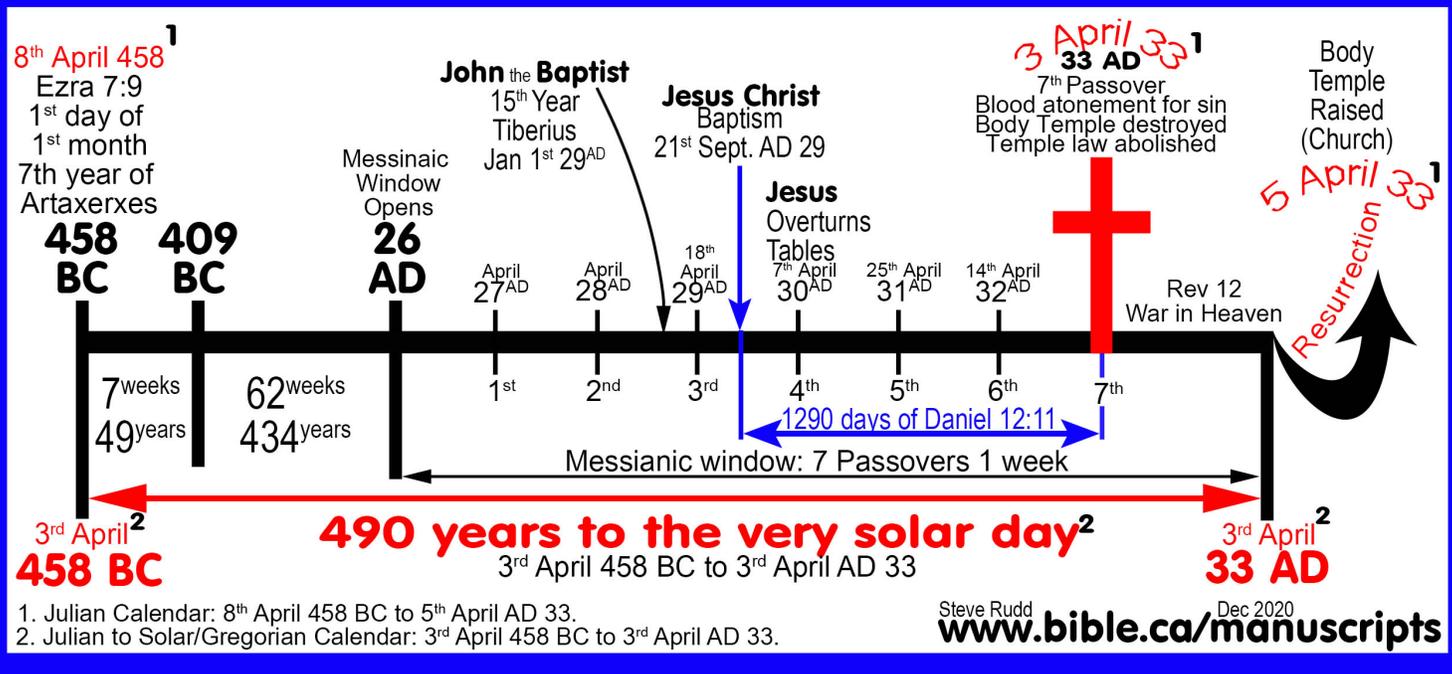
[Daniel 8/11](#): 2300 days: Antiochus Epiphanes 167-164 BC

[Daniel 9](#): The 70 weeks, 490 years ending at Resurrection

[Daniel 12](#): The 1290 Days, 43 months: Ministry of Christ

70 Weeks of Daniel 9:24-27

“The people were in a state of expectation” (Lk 3:15)



Book of Daniel and Revelation:

1. [Daniel 2](#): The 5 kingdoms: Rome 49 BC + Church kingdom
2. [Daniel 7](#): The 1260 Days, 42 months: Nero persecution: 64-68 AD
3. [Daniel 8/11](#): 2300 days + evenings = 1150 days: Antiochus Epiphanes 167-164 BC
4. [Daniel 9](#): The 70 weeks, 490 years ending at Resurrection
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Quick links: [Daniel 2](#) | [Daniel 7](#) | [Daniel 8/11](#) | [Daniel 9](#) | [Daniel 12](#)

Bible Only Revelation Commentary by Steven Rudd



The "Bible Only"
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66 AD By Steven Rudd Feb 2018
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QUICK LINKS: Bible Only Revelation Commentary

PDF	Chart	Rev 1	Rev 2	Rev 3	Rev 4
Rev 5	Rev 6	Rev 7	Rev 8	Rev 9	Rev 10
Rev 11	Rev 12	Rev 13	Rev 14	Rev 15	Rev 16
Rev 17	Rev 18	Rev 19	Rev 20	Rev 21	Rev 22

Babylon & Persia

623-539 BC **GOLD** 539-333 BC **SILVER**



Dan 2:38; 7:4

SILVER

Silver Dan 2:39; 7:5

Prophets

630 Jeremiah: 629-561 Nahum: 629-612
 620 Zephaniah: 622
 610 Habakkuk: 606 Daniel 605-536 Uriah (Oral) 603 Jer 26:20
 600 Ezekiel: 593-571
 590 Joel 588
 580 Lamentations: 586 Obediah: 586
 570
 560
 550
 540 Medo-Persia (539-333)
 530 Ezra: 536-445
 520 Haggai: 520 Zechariah: 520-518
 510
 500
 490
 480 Esther: 483
 470
 460 Ezra's Quattuordecim translation begun 458
 450 Quattuordecim unveiled (Neh 8:4) 445
 440 Nehemiah: 446-428 Jerusalem wall finished 445
 430 Malachi: 432
 420 35 Jewish Elephantine Papyri
 410 Elephantine letters "Governor Bagohi" 409
 400 Bible Books
 390
 380
 370
 360
 350
 340
 330
 320

640 (new year)
 630 31 Josiah 623 book of law found
 620 Nabopolassar 626-605 (Babylon)
 610 11 Jehoahaz (Shallum) Neco II 610-595 (Egypt) kills Josiah in battle of Carchemish at Medido: 2 Chr 35:20-27
 600 10 Jehoiaquin (Eliakim) Nebuchadnezzar 605-562 (Babylon) Attacks Jerusalem in summer 605 (Dan 1:1; Jer 36)
 590 10 Jehoiachin (Jeconiah, Coniah) Attacks Jerusalem 2 Adar: 16 March 597 (2 Ki 24:12) Jeconiah reigned: 9 Dec 598 - 16 March 597
 587 587 Temple burned 587-7 Babylonians capture Jerusalem in Jan. 589-July 587 BC (2 Ki 25:1-7)
 587 Gedaliah appointed governor by Nebuchadnezzar in 3rd month
 579 Nebuchadnezzar deports more Jews after Gedaliah is killed
 562 Evil-merodach [Amel-marduk] Babylon (562-560 BC)
 560 Neriglissar [Nergal-Shar-Usur] Babylon (560-556 BC)
 556 Labashi-marduk Babylon (556 BC)
 556 Nabonidus [Nabunaid] Babylon (556 - October 539 BC)
 553 Belshazzar Babylon (coregent 553 - October 539 BC)
 539 Darius the Mede (539-537 BC, AKA Cyaxares II, 62yrs) + Cyrus the Great (539-530 BC) captures Babylon
 533 Sheshbazzar: 1st Judean Governor (533-520 BC)
 530 Cambyses II (530-522 BC)
 522 Darius I, Persian (522-486 BC)
 520 Zerubbabel: 2nd Judean Governor (520-510 BC)
 510 Elnathan 3rd Judean Governor (510-490 BC)
 490 Yeho'ezer: 4th Judean Governor (490-470 BC)
 486 Xerxes/Ahasuerus, Persian (486-465 BC)
 480 Xerxes defeated at battle of Salamis
 470 Ahzai: 5th Judean Governor (470-460 BC)
 465 Artaxerxes I, Persian (465-423 BC)
 458 Start Daniel's 70 weeks (7th year of Artaxerxes) (490 years ends 5 April 33 AD, Jesus' resurrection)
 445 Nehemiah: 7th? Judean Governor (445-433 BC)
 445 Sanballat: Samaritan Governor; Tobiah: Ammonite Governor
 433 Bagohi: 8th Judean Governor (433-405 BC) Neh 13:6
 423 Darius II, Persian (423-405 BC)
 405 Artaxerxes II, Persian (405-359 BC)
 359 Artaxerxes III, Persian (359-338 BC)
 350 Yehezqiyah "Hezekiah" Judean Governor: 350-333 BC
 338 Artaxerxes III, Persian (338-336 BC)
 336 Darius III, Persian (336-333 BC)
 333 Alexander the Great, Battle of Issus
 320

Greek Kingdom (333-31)

Captivity: 605-536 BC
 The 70 year Babylonian captivity begins when Daniel surrenders in 605 & ends when Daniel is freed by Cyrus' decree in 536.

In 539 BC Darius the Mede and Cyrus both conquered Babylon and were co-regent until 536 Darius' death. Darius the Mede (given name) is the same as Cyaxares II (throne name), son of Astyages in Xenophon, Cyropaedia 1.5.2. Herodotus is in error. (cf. Darius The Mede, S. D. Anderson, 2014 AD)

"Yeho'ezer the Governor" Jar handle stamp from Ramat Rachel

Sanballat: 445 BC
 Governor of the Samaritans at Shechem, Mt. Gerizim

Neh 2:10
 445 BC

Bulla of "Sanballat governor of Samaria"
 [SN]BLT PHT SMR[Y]N

Temple of Tobah
 445 BC
 at Qasr al Abd, Jordan

Geshem the Arab
 Nehemiah 2:19, 6:1,2,6
 (Nehemiah's Enemy)
 445 BC

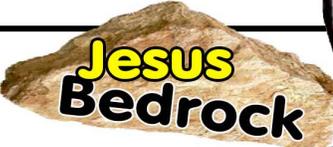
Hezekiah Coin

Hezekiah

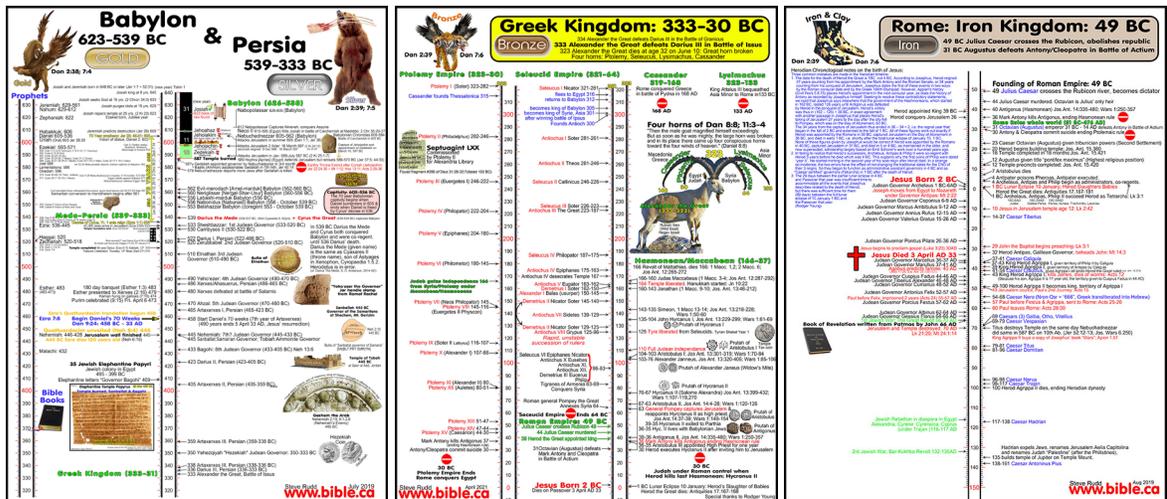
“In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.”
(Daniel 2:44)

The five kingdoms of Daniel 2:

1. Babylon
2. Media-Persian
3. Greek
4. Roman
5. Church/Kingdom of Christ on Pentecost AD 33

<h2 style="text-align: center;">Daniel's Vision of Five Kingdoms</h2> <h3 style="text-align: center;">Dan 2:31-45</h3> <h4 style="text-align: center; color: yellow;">Messianic Prophecy of the First Coming of Christ</h4>		
Gold	Babylon	605-539
Silver	Persia	539-333
Bronze	Greece	333-31
Iron, Clay	Rome	31 BC-325 AD
		<p>“upon this bedrock I will build My ...”</p> <p style="color: blue;">Church</p> <p style="color: blue;">33 AD</p> <p>“Jesus the rejected cornerstone”</p>
<p>“In the days of these kings God will set up His Kingdom (the church)”</p> <p style="color: blue;">Dan 2:44; Isa 2:1-4; Joel 2:28; Acts 2:1-4 Mk 1:15; 9:1; Col 1:13; Heb 12:28; Rev 1:6-9</p> <p style="text-align: right; color: blue;">www.bible.ca</p>		

Click on image to enlarge chronologies:



Quick links: [Daniel 2](#) | [Daniel 7](#) | [Daniel 8/11](#) | [Daniel 9](#) | [Daniel 12](#)

Daniel 7:23-26: (42 Months/1260 days) Nero, Titus or Domitian? (Nero fits best)

Daniel 7: Nero

1. Although Nero fits best, neither Nero, Titus and Domitian as the little horn fit perfect. Futurists are hopeless with their speculations as depicted in fictional movies like “left behind” and the rise of the antichrist.
2. The primary focus of Daniel 7 is the little horn who “wages war with Christians”. While Daniels visions are presented in a chronological sequential order of the four kingdoms, (Dan 2, 7) the ten kings are out of chronological sequence to make Nero the horn to be noticed. The vision of Daniel sees a total of 11 kings that indeed sequential from Julius to Titus, but first he sees 10 kings, EXCEPT for Nero, the 6th. While looking at the entire collection of kings, then AFTER HE SEES them all together, the spotlight shines on the rise of King 6, which although is out of chronology, it does powerfully draw attention to how he is different from the other 10. So Daniel 7 focuses not on the order of the ten kings, but how one king was different in that he “persecuted Christians” unlike any of the other 10. Notice that while Daniel sees the ten all at the same time, Nero rises “between them”, *but in the vision* he comes up AFTER them.
 - a. **Daniel’s initial vision:** “After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. “While I was contemplating the horns, behold, another horn, a little one, came up among/between [literally “between, Strongs 997-see Dan 7:5 “between teeth”] them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man and a mouth uttering great boasts.” (Daniel 7:7-8)
 - b. **Daniel retells the vision:** "and before which three of them fell, namely, that horn which had eyes and a mouth uttering great boasts and which was larger in appearance than its associates. “I kept looking, and that horn was waging war with the saints and overpowering them" (Daniel 7:20–21)
 - c. **Angel interprets:** “Thus he said: ‘The fourth beast will be a fourth kingdom on the earth, which will be different from all the other kingdoms and will devour the whole earth and tread it down and crush it. ‘As for the ten horns, out of this kingdom ten kings will arise; and another will arise after them, and he will be different from the previous ones and will subdue three kings. ‘He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a time, times, and half a time. ‘But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever." (Daniel 7:23-26)

3. Nero fits best:

- a. The single problem is that the Angel indicates he arose AFTER the 10 but the Angel may merely be echoing the way Daniel saw the vision with the 10 all together, then Nero who is different rising, to continue to keep the focus on Nero the chronological 6th of the 11 kings. So the reason the last horn was seen coming up last among all the others was because he was different, not because he was chronologically the last one to rule in time. The angel merely echoed what Daniel saw and was not making a chronological statement. The gospels will often change order to make a point. That is what happens in Dan 7.
- b. Perfect fit of 42 months (November AD 64 - 9th June AD 68) persecution matches Rev 13:5 where the beast specifically also wages war with Christians.
- c. Connecting the little horn of Dan 7 with the beast in Rev 17:10-11 fits on two counts. First in Revelation 17:10-11 the beast wages war with Christians = Nero=666. Second that matches Titus who reigned for "a short time" of 2 years and 3 months: 23 June 79 - 13 September 81. "and they are seven kings; five have fallen, one is, the other has not yet come [Titus]; and when he comes, **he must remain a little while [a short reign].**" (Revelation 17:10)
- d. Nero is different from the rest of the Caesars in that he is the only one from Julius to Titus to persecute Christians. "Wages war with saints". The primary focus of the little horn is that Nero literally persecuted Christians for 42 months. The little horn was primarily an enemy of Christians and secondarily the of the Jews in the destruction of Jerusalem where they are punished for their sins:
- e. Nero removed three horn/three kings: literally (Vologases I, Tigranes, and Tiridates I) while alive in AD 66 and symbolically after he died (Galba, Otho and Vitellius).
 - i. While alive: three Parthian the kings, Vologases I, Tigranes, and Tiridates I
 - a) Tacitus Annals 15.29 records that Nero "uprooted" three Parthian the kings, Vologases I, Tigranes, and Tiridates I in the Armenian war Armenian wars AD 43-66. Tiridates I laying his crown at the foot of Nero's statue and agreeing to accept it back again only from Nero in Rome . That certainly qualifies as humiliation and subjugation of a king. This is what I believe to be the meaning behind the little horn intending to "change times and law".
 - b) "Then the Roman commended the young prince for abandoning rash courses, and adopting a safe and expedient policy. Tiridates first dwelt much on the nobility of his race, but went on to speak in a tone of moderation. He would go to Rome, and bring the emperor a new glory, a suppliant Arsacid, while Parthia was prosperous. It was then agreed that Tiridates should lay down his royal crown before Cæsar's image, and resume it only from the hand of Nero. The interview then ended with a kiss. After an interval of a few days there was a grand display on both sides; on the one, cavalry ranged in squadrons with their national ensigns; on the other, stood the columns of our legions with glittering eagles and standards and images of deities, after the appearance of a temple. In the midst, on a tribunal, was a chair of state, and on the chair a statue of Nero. To this Tiridates advanced, and having slain the customary victims, he removed the crown from his head, and set it at the foot of the statue; whereupon all felt a deep thrill of emotion, rendered the more intense by the sight which yet lingered before their eyes, of the slaughter or siege of Roman armies. "But now," they thought, "the calamity is reversed; Tiridates is about to go, a spectacle to the world, little better than a prisoner.'" (Cornelius Tacitus, The Annals 15:29)
 - ii. After his death or from the grave, symbolically caused those three who followed: Galba, Otho and Vitellius
 - a) If another man claims to be Caesar while Nero was alive it is automatic execution.
 - b) If Nero really had come back to life after committing suicide, he would surely execute these three kings.

- c) The rumour that Nero was still alive (risen from dead) would cause automatic execution for the following three “unofficial” Caesars who followed: Galba, Otho and Vitellius. This theme of the wounded head coming alive again is specifically applied to Nero three times in Revelation:
1. "I saw one of his heads as if it had been slain, and his fatal wound was healed. And the whole earth was amazed and followed after the beast;" (Revelation 13:3)
 2. "He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed." (Revelation 13:12)
 3. ""The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who dwell on the earth, whose name has not been written in the book of life from the foundation of the world, will wonder when they see the beast, **that he was and is not and will come.**" (Revelation 17:8)
- f. The odd human descriptor in Daniel 7 “Eyes like a man” is connected with “the number is that of a man-666” Rev 13:18. While the descriptions have composite animal beasts, the little horn and 666 are given oddly human associations.
- g. Nero alters time and law by breaking the treaty between Jews and Romans made in 161 BC.
- iii. In the Bible “changing times and seasons” means changing kings.
 - a) "Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God." (Romans 13:1)
 - b) "Daniel said, “Let the name of God be blessed forever and ever, For wisdom and power belong to Him. **“It is He who changes the times and the epochs; He removes kings and establishes kings;** He gives wisdom to wise men And knowledge to men of understanding." (Daniel 2:20–21)
 - c) "So when they had come together, they were asking Him, saying, “Lord, is it **at this time** You are restoring the kingdom to Israel?”" (Acts 1:6)
 - d) ""The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; and He made from one man every nation of mankind to live on all the face of the earth, **having determined their appointed times and the boundaries of their habitation**" (Acts 17:24–26)
 - iv. In declaring war on Jerusalem, Nero officially changed the treaty law between Israel and Rome that dates to 161 BC. Nero sent Vespasian to destroy Jerusalem in December AD 66 as an act of formally breaking the treaty.
 - a) "And so Judas selected Eupolemus son of John of Accos and Jason son of Eleazar and sent them to Rome to establish with them a friendship and alliance, and to lift the yoke from them because they saw the kingdom of the Greeks oppressing Israel with slavery And they went to Rome, and the journey was very long, and they entered into the senate chamber and reported, “Judas, also called Maccabeus, and his brothers and the population of the Judeans sent us to you to establish with you an alliance and peace, and that we might be written in with your allies and friends.” And the message was pleasing before them. **And this is the transcript of the writing that they wrote in response on a bronze tablet and sent to Jerusalem to be with them there as a memorial of the peace and alliance:** “May it be well for the Romans and the nation of the Judeans in the sea and on dry land into the age; and **the sword and enemy, may they be far removed from them. If war should come to Rome first or any of their allies in all their**

power, the nation of the Judeans will act as allies as the occasion should indicate to them with a full heart. And to those who fight, they will not give nor supply grain, weapons, gold, or ships, as Rome has determined, and they will keep their obligations, receiving nothing in return. By the same standards, if against the nation of the Judeans war should happen first, the Romans will act as allies from the soul as the occasion should indicate to them. And to those fighting with the Judeans, there will be given no grain, weapons, or gold, as Rome has determined, and they will keep these obligations and do so with no deceit. By these words, thus, the Romans have established a treaty with the people of the Judeans. But if after these words both parties should decide to add or remove, they may do so from their free choice, and what they should add or remove will be lawful. And concerning the wrongs that King Demetrius is doing against them, we have written to him saying, 'For what reason do you make heavy your yoke on our friends, the Judean allies? If therefore they appeal again against you, we will show them judgment and will fight with you by sea and by dry land.' "" (1 Maccabees 8:17-32 161 BC,)

- b) "But Hyrcanus the high priest was desirous to renew the league of friendship they had with the Romans: accordingly he sent an embassy to them; and when the senate had received their epistle, they made a league of friendship with them, after the manner following:—(260) "Fanius, the son of Marcus, the praetor, gathered the senate together on the eighth day before the Ides of February, in the senate house, when Lucius Manlius, the son of Lucius, of the Mentine tribe, and Caius Sempronius, the son of Caius, of the Falernian tribe, were present. The occasion was, that the ambassadors sent by the people of the Jews, Simon, the son of Dositheus, and Apollonius, the son of Alexander, and Diodorus, the son of Jason, who were good and virtuous men, (261) had somewhat to propose about that league of friendship and mutual assistance which subsisted between them and the Romans, and about other public affairs, who desired that Joppa, and the havens, and Gazara, and the springs [of Jordan] and the several other cities and countries of theirs, which Antiochus had taken from them in the war, contrary to the decree of the senate, might be restored to them; (262) and that it might not be lawful for the king's troops to pass through their country, and the countries of those that are subject to them; and that what attempts Antiochus had made during that war, without the decree of the senate, might be made void: (263) and that they would send ambassadors, who should take care that restitution be made them of what Antiochus had taken from them, and that they should make an estimate of the country that had been laid waste in the war: and that they would grant them letters of protection to the kings and free people, in order to their quiet return home. (264) It was therefore decreed as to these points, to renew their league of friendship and mutual assistance with these good men, and who were sent by a good and friendly people." (Josephus Antiquities 13.258-265, 161 BC)

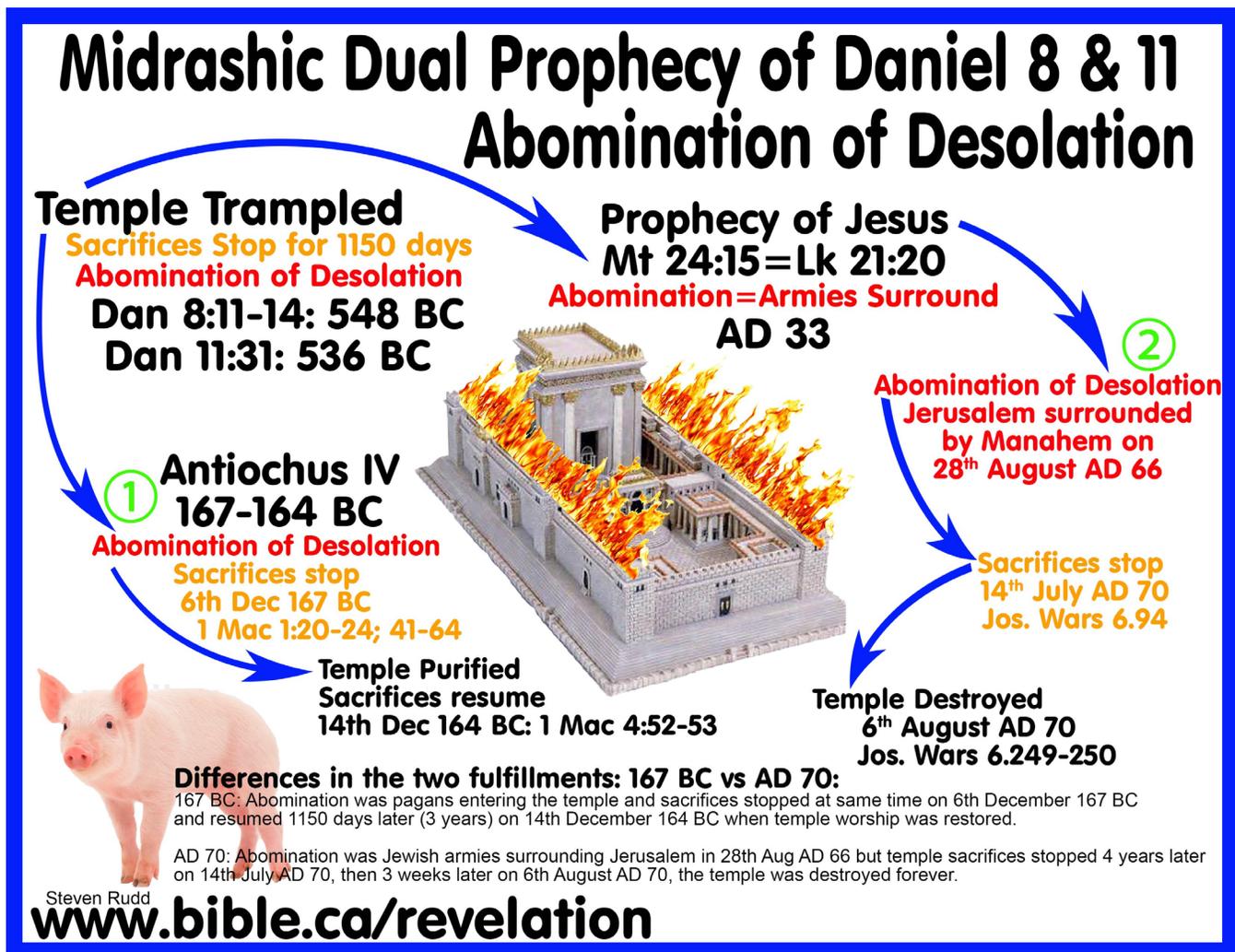
4. Titus [AD 79-81] as the little horn doesn't fit:

- b. Titus never persecuted Christians or "Wages war with the saints".
- c. Titus was a righteous man who took steps to protect the Jewish temple from being destroyed while Nero burns Rome.
- d. There is simply no correspondence with Titus and 3.5 years and they simply ignore it as a literal time period.
- e. Titus does fit as the 11th king from Julius.
- f. Titus did subdue the three Jewish rebel leaders in Jerusalem Eleazar ben Simon, Simon ben Giora, John of Gischala.
- g. Connecting Titus as the little horn in Dan 7 Rev 17:10-11 fits but causes problems. While he reigns a short time, he is NOT the beast of Rev 17:10-11.

5. Domitian [AD 81-96] as the little horn doesn't fit:
- Titus does NOT fit as the 11th king from Julius, but is the 12th.
 - The 42 months is simply ignored as a real time period.
 - Subduing three kings is totally ignored.
 - Totally ignoring the 42 months and skipping Julius as the first of the kings is an astronomically larger problem than those faced with either Nero or Titus.
 - Domitian reigned 15 long years! Rev 17:10, says the little horn had a short reign and Domitian had a 15 year reign.
 - Domitian did "Wages war with the saints" but not like Nero and not for 42 months like Nero.

Quick links: [Daniel 2](#) | [Daniel 7](#) | [Daniel 8/11](#) | [Daniel 9](#) | [Daniel 12](#)

Daniel 8:9-14; Daniel 11:21-45: (2300 days + evenings = 1150 days) Antiochus IV desecrates temple 167-164 BC: Abomination of Desolation, origin of Hanukkah



Daniel 8:9-14

"Out of one of them came forth a rather small horn (Antiochus IV) which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. It even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. And on account of transgression the host will be given over to the horn along with the regular sacrifice; and it will fling truth to the ground and perform its will and prosper. Then I heard a holy one speaking, and another holy one

said to that particular one who was speaking, “How long will the vision about the **regular sacrifice** apply, while the **transgression causes horror, so as to allow both the holy place and the host to be trampled?**” He said to me, “**For 2,300 evenings and mornings; then the holy place will be properly restored.**”” (Daniel 8:9–14)

Daniel 11:21–45

“In his place a despicable person (Antiochus IV) will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue. “The overflowing forces will be flooded away before him and shattered, and also the prince of the covenant. “After an alliance is made with him he will practice deception, and he will go up and gain power with a small force of people. “In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his fathers never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but only for a time. “He will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him. “Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain. “As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table; but it will not succeed, for the end is still to come at the appointed time. “Then he will return to his land with much plunder; but his heart will be set against the holy covenant, and he will take action and then return to his own land. “At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. “For ships of Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant. “**Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.** “By smooth words he will turn to godlessness those who act wickedly toward the covenant, but the **people who know their God will display strength and take action (Maccabees).** “Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for many days. “Now when they fall they will be granted a little help, and many will join with them in hypocrisy. “Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time. “Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done. “He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all. “But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures. “He will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out land for a price. “At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through. “He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. “Then he will stretch out his hand against other countries, and the land of Egypt will not escape. “But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians will follow at his heels. “But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many.” (Daniel 11:21–44)

A. Antioch Epiphanes IV desecrates temple and stops sacrifices: 167 BC

1. Antioch Epiphanes IV governed the Seleucid empire of Syria from 175-163 BC and represents the “king of the north”.
2. Thought Israel’s history two great enemies existed:
 - a. King of the North: Assyria, Babylon, Damascus, Syria and the Seleucids.
 - b. King of the South: Egypt, Ptolemaic empire.
3. 2300 sacrifices, one each morning and evening for about 3.5 years and exactly 1150 days.
4. In 167 BC Antiochus IV, king of the Seleucid kingdom, defiled the Jewish temple.

- a. "And Antiochus turned after attacking Egypt in the one hundred and forty-third year, and he went up against Israel and Jerusalem with a fierce army. And he entered the sanctuary in arrogance and took the gold altar and the lampstand for the light, and all its accessories, and the table of presentation and the drink offering cups and the bowls and the golden censers and the veil and the crowns and the golden adornment applied to the face of the temple walls, and he peeled it all off. And he took the gold and silver and the valuable accessories. And he took the hidden treasures that he found. And having taken everything, he departed to his land. And he made a massacre and spoke with great disdain." (1 Maccabees 1:20–24)
- b. "Moreover king Antiochus [IV] wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Juda, **that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: and pollute the sanctuary and holy people: set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean** beasts: that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die. In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; and drove the Israelites into secret places, even wheresoever they could flee for succour. **Now the fifteenth day of the month Casleu, in the hundred forty and fifth year [167 BC], they set up the abomination of desolation** upon the altar, and builded idol altars throughout the cities of Juda on every side; and burnt incense at the doors of their houses, and in the streets. And when they had **rent in pieces the books of the law which they found, they burnt them with fire.** And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel." (1 Maccabees 1:41–64)
- c. "King Antiochus returning out of Egypt, for fear of the Romans, made an expedition against the city Jerusalem; and when he was there, in the hundred and forty-third year of the kingdom of the Seleucidae, he took the city without fighting, those of his own party opening the gates to him. (247) And when he had gotten possession of Jerusalem, he slew many of the opposite party; and when he had plundered it of a great deal of money, he returned to Antioch. (248) Now it came to pass after two years in the **hundred and forty-fifth year [167 BC], on the twenty-fifth day of that month which is by us called Chasleu, and by the Macedonians Apelleus, in the hundred and fifty-third olympiad, that the king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery:** (249) at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the temple; but, led by his covetous inclination (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value), and in order to plunder its wealth, he ventured to break the league he had made. (250) So he left the temple bare, and took away the golden candlesticks, and the golden altar [of incense], and table [of shewbread], and the altar [of burnt offering]; and did not abstain from even the veils, which were made of fine

linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, (251) for **he forbade them to offer those daily sacrifices which they used to offer to God, according to the law.** And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. (252) He also burnt down the finest building; and when he had overthrown the city walls, he built a citadel in the lower part of the city, for the place was high, and overlooked the temple, on which account he fortified it with high walls and towers and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the [Jewish] multitude, from whom it proved that the citizens suffered many and sore calamities. (253) **And when the king had built an idol altar upon God's Altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country.** He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars, in every city and village, and **offer swine upon them every day.** (254) He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers, who should compel them to do what he commanded. (255) And indeed many Jews there were who complied with the king's commands, either voluntarily, or out of fear of the penalty that was denounced; but the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments; (256) for they were whipped with rods and their bodies were torn to pieces, and were crucified while they were still alive and breathed: they also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed; and those with whom they were found miserably perished also. (257) When the Samaritans saw the Jews under these sufferings, they no longer confessed that they were of their kindred; nor that the temple on Mount Gerizzim belonged to Almighty God." (Josephus Antiquities 12.246-257)

5. Dating the desecration and liberation of the temple 167-164 BC:
 - a. The Julian dates converted from 1 Maccabees are based upon Parker & Dubberstein (1971) and Babylonian Calendar reckoning was used in 1 Maccabees, not Macedonian Calendar reckoning.
 - b. Daniel's figure of 1,150 days does not exactly agree with the number from Maccabees, but it is close enough. We will use the dating from 1 Maccabees, understanding it is in error in relation to the inspired number in the book of Daniel.
 - c. **Temple desecrated and sacrifices stopped: 6th December 167 BC:** "And on the 15th day of Chislev, on the 145th year, **they built an abomination of desolation on the altar,** and in the cities around Judah, they built altars." (1 Maccabees 1:54)
 - d. **Temple liberated and sacrifices restored: 14th December 164 BC:** "And they rose early in the morning of the 25th of the 9th month, this is the month Chislev, the 148th year, and they offered up sacrifices according to the law on the altar for the burnt offerings, the new one that they made." (1 Maccabees 4:52-53)
 - e. The period of time recorded in 1 Maccabees is three full 365-day years plus 8 days and equals a grand total of 1103 days. Daniel said it was only 1150 days.

f. The author has excavated many Antiochus IV coins at Khirbet el-Maqaitir and Shiloh.



6. In 166 BC John Maccabees revolts founding the Hasmonean kingdom.
7. In 164 BC the Jews liberated the Jerusalem temple and Hanukkah was born.
 - a. "But Judas and his brothers said, "Look, our enemies are broken. We should go up to cleanse the holy place and to dedicate it." And the entire army assembled and went up to Mount Zion. And they saw our sanctuary stripped bare and the altar profaned and the gate burned. And in the courtyard, plants were overgrown like in a forest or like on one of the mountains, and the priest's chamber was torn down. And they tore their robes and mourned with great lamentation and covered themselves with ashes upon their head. And they fell on their face upon the ground, and they sounded the trumpets, giving the signal, and they cried out to heaven. Then Judas ordered men to fight against those in the citadel until he had cleansed the holy place. So he selected priests who were blameless, eager for the law, and they cleansed the holy place and removed the stones that defiled it to an unclean place. And they deliberated about the altar for the burnt offering, which was profaned: What should they do with it? And good counsel fell to them to take it down, lest it might become for them as a disgrace because the nations defiled it. And they tore down the altar and stored the stones on a mountain temple in a suitable place until a prophet was available to report about them. And they took unhewn stones according to the law and built a new altar just like the previous one. And they rebuilt the holy place and the inside of the temple and sanctified the courtyards. And they made new holy vessels and brought the lampstand and the altar of whole burnt offerings and of incense and the table into the temple. And they burned incense on the altar and kindled the lamps on the lampstand and appeared in the temple. And they put bread loaves on the table and spread out the curtain. And they completed all the work that they had begun. And they rose early in the morning of the twenty-fifth of the ninth month, this is the month Chislew, the one hundred and forty-eighth year, and they offered up sacrifices according to the law on the altar for the burnt offerings, the new one that they made. At the season on the day during which the nations defiled it, on that day, they dedicated it with songs and lutes and lyres and with cymbals. And all the people fell on their face and bowed and gave praise to heaven, which had caused them to prosper. And they performed the dedication of the altar for eight days and offered up burnt offerings with celebration and sacrificed the deliverance and thanksgiving sacrifice. And they decorated the surface of the temple with gold crowns and small shields and consecrated the gate and the priest's chamber and fitted them with doors. And an incredibly great celebration took place among the people, and the reproach of the nations was removed. And Judas and his brothers and the entire assembly of Israel established that the days of dedication of the altar should be celebrated during their times, year by year, for eight days beginning from the twenty-fifth of the month of Chislew, with celebration and joy. And they built during that time, all around the mountain of Zion, high walls and strong towers, lest when they arrived, the nations would destroy them as they did before." (1 Maccabees 4:36–60)
 - b. "Now Maccabeus and those with him, the Lord going before them, obtained the temple and the city. They destroyed the altars that had been built by the foreigners in the marketplace and also the shrines." (2 Maccabees 10:1–2)
8. Jesus used the Hanukkah celebration as an opportunity to teach: Jn 10:22

- a. "Now it happened on the day in which the temple was defiled by the foreigners, on that same day, the purification of the temple was made, the the twenty-fifth of the same month, Chislev. And **they observed with merriment eight days** in the manner of the Feast of Tabernacles, remembering how shortly before, during the Feast of Tabernacles, they were feeding on the mountains and in the caves like wild animals. Therefore, holding ivy wreathed wands and branches with ripe fruit and still also date palm fronds, they were thankful to the one who helped to cleanse his own place. And with a common ordinance and vote, they decreed to the entire nation of the Judeans to **observe ten days every year.**" (2 Maccabees 10:5–8)

B. Midrashic dual prophecy of Daniel 8:9-14 and 11:21-45 as a template to decode the Olivet Discourse:

1. In Daniel 8:9-14 and 11:21-45 the abomination of Desolation was a dual prophecy of both the desecration of the Jerusalem temple in 167 BC and AD 70.
 - a. First, Antiochus IV in 167 BC desecrated the temple which triggered the Maccabean insurrection. This was an exact and perfect fulfillment and the Hasmonians would check off the prophecy as 100% fulfilled.
 - b. Second, Jesus made it clear in Mt 24:15 that it also refers to the destruction of the temple by the Romans in AD 70. We would not have known this was a dual prophecy except for the New Testament identifying it as such. Jesus' reference to "standing in the holy place" refers back to Dan 8:7-8, 13 "both the holy place and the host to be **trampled**".
2. The Abomination of desolation is the Roman Armies that surrounded and destroyed Jerusalem in 70 AD.

Abomination of desolation = Jerusalem surrounded by armies			
Event	Matthew	Mark	Luke
abomination of desolation	24:15	13:14	not mentioned
surrounded by armies 28 th August AD 66	not mentioned	not mentioned	21:20
Flee	24:16	13:15	21:21
Conclusion	Abomination fulfilled when Jerusalem surrounded by armies		

- a. The abomination of Desolation in Jesus' prophecy was when the armies arrived. Matthew and Mark mention the abomination. Luke, inserts, in the exact place of mentioning the abomination, "when you see Jerusalem surrounded by armies". The conclusion is that Luke interpreted the abomination to be fulfilled when Jerusalem surrounded.
- b. **28th August AD 66:** Manahem arrives at Jerusalem and surrounds the city fulfilling Lk 21:20 but is killed on 15th September AD 66. (Wars 2.433-440) **This was likely when the second wave the Christians fled the city.** The first Christians would have left when they first read the book of Revelation in the early spring of AD 66. After entering the city as a leader, Manahem was finally defeated and fled the city on 15th September AD 66 and later killed. While the Jews would have felt safe, the Christians knew disaster was near for the city. This corresponds to the second attack of Nebuchadnezzar on Jerusalem on 9th December 598 BC when Jehoiachin/Jeconiah/Coniah and Ezekiel obey the order of Jeremiah and surrender voluntarily (2 Kings 24:10-16). They are deported along with a group of 3023 Jews who surrendered by Nebuzaradan: Jer 52:29. These would likely have been caught up in the weedy and rocky soils of life (parable of the sower) but they finally obeyed the second command to leave. They would likely only get out of the city with the easiest of possessions to convert to cash.
- c. The Roman armies were the abomination which causes abomination when Manahem surrounded the, Christians where given opportunity to leave.
3. Differences in the two fulfillments: 167 BC vs AD 70:
 - a. **167 BC:** Abomination was pagans entering the temple and sacrifices stopped at same time on 6th December 167 BC and resumed 1150 days later (3 years) on 14th December 164 BC when temple worship was restored.

- b. **AD 70:** Abomination was Jewish armies surrounding Jerusalem in 28th Aug AD 66 but temple sacrifices stopped 4 years later on 14th July AD 70, then 3 weeks later on 6th August AD 70, the temple was destroyed forever.
4. This is typical Midrashic style and is useful as a guide in decoding the Olivet Discourse.

Quick links: [Daniel 2](#) | [Daniel 7](#) | [Daniel 8/11](#) | [Daniel 9](#) | [Daniel 12](#)

Daniel 9:24-29 (70 Weeks/490 years) 458 BC to AD 30 (Decree to Resurrection)

Daniel 9:24-27, LXX

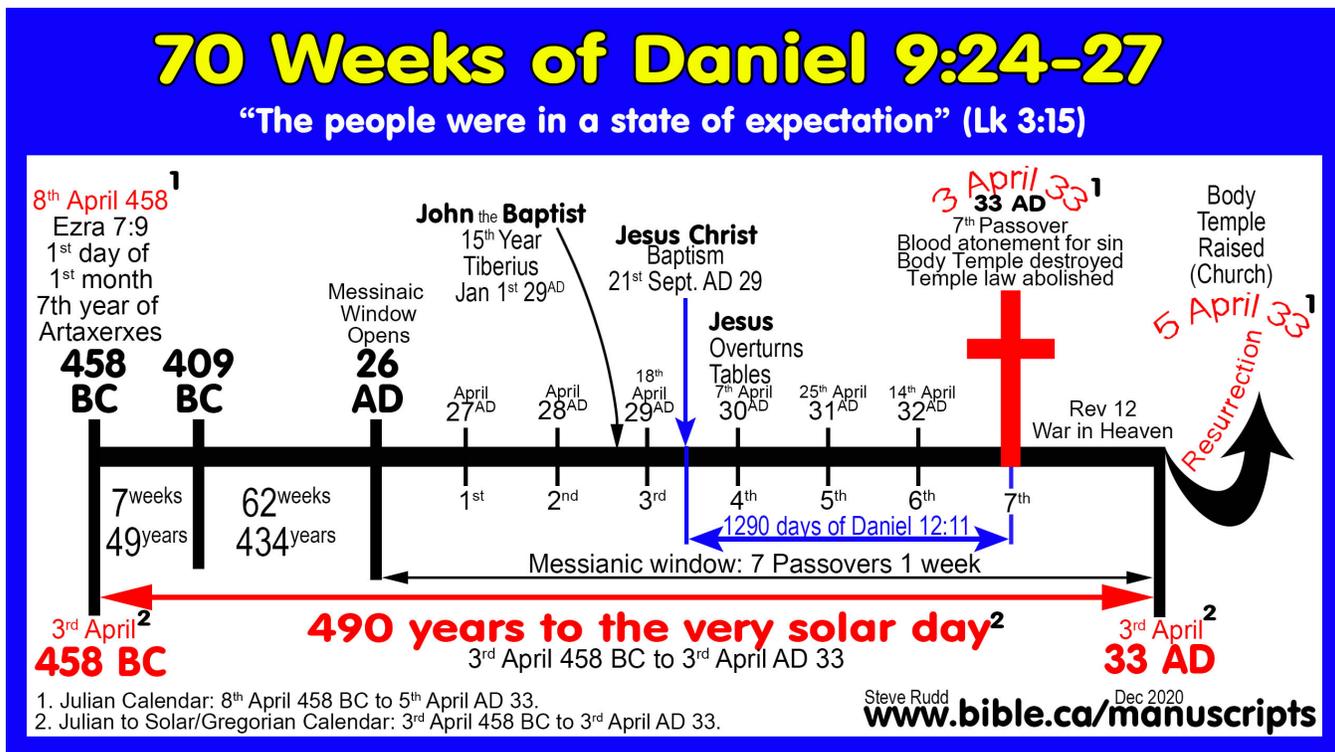
"Seventy sevens have been decreed upon your people and upon the city, Zion, to complete the guilt and to deal with the unjust offenses and to wipe away the injustices and to fully understand the vision and to establish everlasting righteousness and to complete the visions and the prophet and to delight in the holy of holies. And you will know and understand and rejoice, and you will find commands to respond, and you will build Jerusalem, the city, for the Lord. And after seven periods of seven and sixty-two periods of seven, an anointed place will be removed, and it will not be. And a kingdom from among the nations will despoil the city and the holy place along with the anointed one, and his end will come with destructive anger until the set time of the consummation. There will be war upon war. And the covenant will be made strong for many, and it will recover again, and it will be built up in breadth and length. And at the end of the appointed times, and after seven periods of seventy appointed times and sixty-two years during the set time of the consummation of war, then the desolation will be taken away when the covenant prevails for many weeks. And at the completion of the period of seven, offering and drink-offering will be taken away, and upon the holy place there will be an abomination of desolation until the end. And a determined final destruction will be rendered upon the one [Jews who crucified Christ] making desolate [in AD 70]."" (Daniel 9:24–27, LXX)

Correct interpretation of Daniel 9:24 and the 70 Weeks:

1. The 70 weeks = 7 x 70= 490 years
2. It starts with the decree to rebuild Jerusalem in April 458 BC (Ezra 7:7-26)
3. The last week is the resurrection of Christ in April 33 AD.
 - a. A correct translation of the Hebrew word in the Masoretic Text for "Middle" (middle of week) is correctly translated "Half" correctly rendering the phrase, "the messiah will be cut off in the [last] half of the week.
 - b. It was during the last half of the 70th week that started with Jesus being baptized and ended with his crucifixion and finally resurrection.
4. Jesus the Messiah rose from the dead 490 solar years to the very day Artaxerxes issued his decree:
 - a. The decree to rebuild Jerusalem in Ezra 7:7-26 records Ezra departing Babylon for Jerusalem on 1st Nisan (first month in Jewish Calendar) in the 7th year of Artaxerxes in 458 BC which translates to 8 April 458 BC (Julian calendar) and to 3th April 458 BC (Solar/Gregorian Calendar).
 - b. The resurrection of Jesus was on 16th Nisan 33 AD (Jewish Calendar) which translates to 5 April 33 AD (Julian calendar) and to 3rd April AD (Solar/Gregorian Calendar).
 - c. The solar calendar (Gregorian Calendar) is God's Calendar for a year because it is the exact time it takes the earth to orbit the Sun.
 - d. Today we use the Gregorian Calendar which requires leap years to keep it in sync with God's solar calendar. The 490 years of Daniel's 70 weeks is exactly 490 solar years to the very day.
5. Abomination of Desolation refers to the destruction of the body of Christ, the true temple, at the crucifixion. If it was an abomination to destroy the physical temple, how much more the true temple of Christ's body.
 - a. "Daniel ... teaches that God decided that a period of 490 years should be allotted to Jerusalem to enjoy divine gifts as usual **until it committed that sacrilegious and fearsome crime—I mean, the crucifixion of the Savior, who is known as Holy of Holies for his being the fount of holiness**; he is anointed in his humanity by the Holy Spirit, and seals and confirms the ancient prophecies by

fulfilling everything foretold by them and grants forgiveness of sins to those who believe in him.”
 (Theodoret of Cyrillus, Commentary on Daniel 9.24, 450 AD)

- b. Once the true temple has been “desolated” at the cross, the replica temple would then be destroyed in AD 70.
6. “And a determined final destruction will be rendered upon the one [Jews who crucified Christ] making desolate [in AD 70].”
 - a. This key final phrase differentiates between the Christ whose body is crucified (made desolate) and the one who is the one who causes the desolation (crucifixion) and is the agent that brings about “abomination of desolation.”
 - b. God it going to make “final judgement” upon the Jews in AD 70 because they were the ones who “made desolate” the true temple of God through the crucifixion of Christ.
 - c. Just as the Jews made the true spirit temple an “abomination of desolation” at the cross, so too God will make the replica physical temple an “abomination of desolation” in AD 70.
 - d. This final judgement is echoed by Jesus in Mt 24: “Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains.” (Matthew 24:15–16)
7. See: [detailed outline on Daniel 9](#)



Quick links: [Daniel 2](#) | [Daniel 7](#) | [Daniel 8/11](#) | [Daniel 9](#) | [Daniel 12](#)

Daniel 12:9-13 (43 Months/1290 days) Ministry of the Messiah: Baptism to Cross

Daniel 12:9-13

"He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time. "Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days [3 years 7 months=baptism of Jesus to cross]. "How blessed is he who keeps waiting and attains to the 1,335 days [3 years 8 months 13 days = 45 days after cross = between ascension of Christ and

Pentecost when the kingdom of Dan 2:44 comes in the church/kingdom] ! “But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age.”” (Daniel 12:9-13)

1. Notice it is 43 months, NOT 42 months!
2. Daniel 12:9-13: Ministry of Christ from baptism to Cross: 1290 days = 3 years 7 months
3. 1290 days = 3 years 7 months = Ministry of Christ from baptism to Cross:
 - a. Start: Jesus was baptized by John July AD 29 = abolish sacrifice
 - b. End: Jesus was crucified 3 April AD 33 = abomination of desolation.
4. 1335 days = 3 years 8 months 13 days = 45 days after cross
 - a. Start: Jesus was baptized by John July AD 29
 - b. Stop: 45 days after cross and a few days after Jesus ascended. The time ends between ascension of Christ and Pentecost when the kingdom of Dan 2:44 comes in the church/kingdom.
5. Abomination of desolation = crucifixion:
 - a. It was an abomination that the Jews killed God, their Passover lamb, Messiah.
 - b. Jesus then desolated the physical temple as promised “destroy this temple and in three days raise it up”

Quick links: [Daniel 2](#) | [Daniel 7](#) | [Daniel 8/11](#) | [Daniel 9](#) | [Daniel 12](#)

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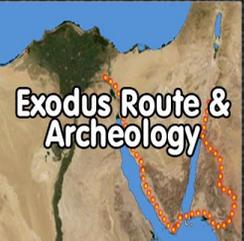
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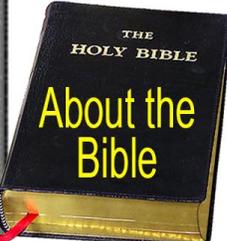
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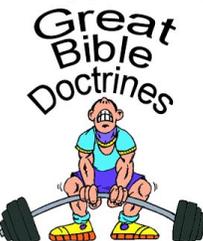
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