

# **Daniel 11 - The Prophecy of the Heavenly Messenger; Ptolemies & Seleucids; Antiochus Epiphanes; The Antichrist**

II. Hebrew prophetic section (Dan 8:1—12:13)

- (3) Final panoramic vision (Dan 10:1—12:13)
  - (B) Angelic conflict (10:4—11:1)
    - (b) Angel's explanation (10:10—11:1)
      - (iii) For his combative exit (10:20—11:1)
  - (C) The vision (Dan 11:2—12:13)
    - (a) Persia (11:2)
    - (b) Greece (11:3-4)
    - (c) Ptolemies (South, Egypt) and Seleucids (North, Syria, and Mesopotamia) before the time of Antiochus (11:5-20)
      - (i) First era (11:5-6)
      - (ii) Second era (11:7-9)
      - (iii) Third era (11:10-19)
      - (iv) Fourth era (11:20)
    - (d) Antiochus (11:21-35)
      - (i) His rise to power (11:21)
      - (ii) His initial and general military successes (11:22-24)
      - (iii) His 1st military activities concerning Egypt and Israel (11:25-28)
      - (iv) His desecration of the Jewish Temple (11:29-31)
      - (v) The reaction of Israel to the Temple's desecration (11:32-35)
    - (e) Antichrist (11:36-45)
      - (i) Self deification (11:36-37)
      - (ii) Military supremacy (11:38-39)
      - (iii) Military activity (11:40-45)

## **Daniel 11**

(iii) For his combative exit (10:20—11:1)

1 In year one of **King Darius the Mede**, I arose to **fortify and strengthen him.**"

**1** "In the first year of Darius the Mede, I arose to be an encouragement and a protection for him.

**1** In year one of King Darius the Mede, I arose to fortify and strengthen him."

**1** Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

- "...King Darius the Mede" - the good Persian king who tried to protect Daniel in Dan 6; it is likely the dynastic name for Cyrus

- "...I" - the unnamed angel who came to Daniel (10:1); Daniel is recording what the angel is saying

- "...fortify and strengthen" - encourage and protect; critics are a dime a dozen, but encouragers are in short supply

- "...him" - refers to Darius, not Daniel

— The angel concluded his encouragement of Daniel by adding that he had been responsible for encouraging and protecting Darius the Mede during the beginning of his reign over Babylon, in 539 BC

Obviously this angel's ministry had been effective and had resulted in blessing for the Jews. Darius had also issued a decree commanding everyone in his kingdom to honor Yahweh (6:26-27). Thus, the point of this verse is that the good fortune that the Israelites now experienced, under Darius, had been the result of successful angelic warfare in the heavenly realms. This change for the better would encourage Daniel as he pondered the future revelation of Israel's fortunes that he was about to receive. Three antagonists of Israel would seek to implement the plan of Satan and his angels to eliminate the Jews: Haman, Antiochus, and the Antichrist. Nevertheless holy angels, though invisible, would resist them effectively.

#### (C) The vision (Dan 11:2–12:13)

This selective but detailed account chronicles the progression of history from the 6th century BC to the end times. Though the Jews' freedom from exile had just dawned, surrounding powers would continue to dominate them. They would remain subject to punishing persecution across the centuries.

This prophecy of unnamed kings and their actions has proven astonishingly accurate. Some scholars label this chapter as a historical overview added to Scripture after the fact. However, those who uphold Scripture's inerrancy, God's perfect omniscience, and the undeniable fulfillment of previous prophecy confidently believe that these visions present an awe-inspiring yet troubling unveiling of the future. Everything God promises is true. Through the prophet Isaiah, God declared, "Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses" (Is 44:8).

##### (a) Persia (11:2)

2 And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of *them*; as soon as he becomes strong through his riches, he will stir up the entire *empire* against the realm of Greece.

2 And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of *them*; as soon as he becomes strong through his riches, he will arouse the whole *empire* against the realm of Greece.

2 "Now I'll tell you the truth: Pay attention! Three more kings will arise in Persia. Then a fourth will gain more than them all. As soon as he gains power by means of his wealth, he'll stir up everyone against the Grecian kingdoms.

2 And now will I shew thee the truth. 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.

— "...I will tell you the truth" - this is the second time the angel told Daniel that what he was about to tell him was truth (Cf. 10:21)

— As human beings, we don't get the option of determining whether or not God's revelation is truth or not. It's truth whether we like it or not.

— "...three more kings" - Daniel learned that three more Persian kings would arise in Persia: Cambyses (530-523 BC); Pseudo-Smerdis (522 BC); and Darius I Hystaspes (521-486 BC)

— "...a fourth will gain far more riches" - Xerxes I (485-465 BC), also known as Ahasuerus in the book of Esther (~472-470 BC). He did become stronger than his predecessors, and he attacked Greece—just as predicted.

— The Persian Empire was at its height during the reign of Xerxes I, but various battles significantly weakened the empire (battle of Marathon, battles against Greece, etc.)

— The empire was so weakened late in Xerxes I reign that the angel doesn't even mention the next eight Persian kings who followed Xerxes. They were of such little power or consequence on the world stage that it was evident that the Persian Empire was diminishing.

— Some conservative scholars do not count Pseudo-Smerdis, but identify the third king as Xerxes, and the fourth as Artaxerxes I (465-424 BC, Ezra 7:11-26). However, Artaxerxes did not contend with Greece as Xerxes did.

— "...stir up" - in 480 BC, Xerxes invaded Greece with a huge army, but he suffered defeat and never recovered. This campaign probably took place between Esther 1-2.

— He trained an army of 2 million for 4 years, and had special barges that he used to attack Greece. This attack was the vendetta that Alexander the Great used to attack Persia later.

Xerxes I Against Greece: "In his great campaign against Greece from 481-479 BC, with an army of probably 200k men and a navy of many hundreds of ships gathered from all over his vast empire, Xerxes desperately sought to avenge the humiliating defeat suffered by his

father, Darius I, at the battle of Marathon (490 BC). But his army was defeated north of Athens at Plataea (479 BC) just after his Navy was smashed at Salamis, to the west of Athens." [John C. Whitcomb, *Daniel*, Everyman's Bible Commentary (Chicago, IL: Moody, 1985), 146.]

(b) Greece (11:3-4)

- 3 And a **mightyking** will arise, and he will rule with great authority and **do as he pleases**.
- 3 And a mighty king will arise, and he will rule with great authority and do as he pleases.
- 3 "A mighty king will come to power, and he'll rule with awesome energy, doing whatever he pleases.
- 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.
  - "...mighty king" - Alexander the Great; his conquest of the ancient world took only five years (334-330 BC)
  - Here is described the same thing that Daniel saw in 8:5-8, where the ram (Persia) was struck by the goat (Greece)
  - This is the second time that God has described the transfer of power from Persia to Greece to Daniel, underscoring the fact to Daniel that the Persian Empire was not going to last forever.
  - "...do as he pleases" - while at first glance it appears that Alexander did whatever he wanted, behind the scenes he was actually doing what God wanted
  - God, in His infinite wisdom, was preparing the road for the advent of the Messiah. One of the primary and most important ways He did this was to bring the Greek language to the entire world.
  - The Greek language is one of the most expressive languages known to man. English has one word for love, Greek has four. The Greek language has multiple tenses and verb forms that make the language exact and extremely expressive.
  - Throughout history God has used His enemies, through their own sovereign choices, to further His purposes (Cf. Judas Iscariot, Matt 26:47-50). Judas acted completely of his own free will to turn on and betray Jesus.
  - The moment Judas betrayed Jesus with a kiss was the same moment that Judas fulfilled Ps 41:9, written 1000 years earlier (Cf. John 13:18)
- 4 But as soon as he has arisen, his kingdom will be broken up and parceled out toward the **four points of the compass**, though **not to his own descendants, nor according to his authority which he wielded**, because his sovereignty will be removed and given to others besides them.

4 But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and given to others besides them.

4 However, after he has come to power, his kingdom will be broken and parceled out in all directions. It won't go to his succeeding descendants, nor will its power match how he ruled, because his sovereignty will be uprooted and given to successors besides them.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

- While Alexander the Great is doing "what is right in his own eyes," he's doing his own thing, whatever he wants...he's actually in decline. His authority is being removed.

— With God, the way up is down and the way down is up...there are many Scriptural examples: Satan (Is 14:12-15; Ezek 28:12-17; 1 Tim 3:6), Uzziah (2 Chr 26:16), Herod Agrippa (Acts 12:20-23), Paul (2 Cor 12:1-10), et al (Cf. 1 Peter 5:5).

— After conquering most of the ancient world, even farther east than the Persian Empire had extended, Alexander died prematurely in Babylon, his imperial capital, in 323 BC

— "...four points of the compass" - upon Alexander's death, the empire was divided among his four generals (the four wings [7:6]; the four horns [8:8,22])

— "...not to his own descendants" - Alexander the Great died at 32 (323 BC) with no heirs. His two sons, Hercules and Alexander, were both murdered when they were very young, as was his uncle, Philip Arrhidaeus.

— Historians believe Alexander the Great died of either a sexually transmitted disease or alcoholism. Consequently, Alexander's kingdom eventually was divided up between his four leading generals (Cf. 7:6; 8:8,22):

- Cassander ruled Macedonia-Greece
- Lysimachus governed Thrace-Asia Minor
- Seleucus took the rest of Asia except lower Syria and Palestine
- Ptolemy reigned over Egypt and Palestine

- "...nor according to his authority which he wielded" - the Greek Empire following Alexander's demise did not retain the strength that it had previously under the centralized authority of Alexander

## FOUR DYNASTIES AFTER ALEXANDER



### Conflicts Between the Ptolemies and the Seleucids (11:5-20)

Seleucus and Ptolemy become the focus of Daniel's prophecy from this point forward because of their proximity to the Promised Land. Cassander and Lysimachus become obscure in biblical history because they don't have anything to do with the land of Israel. These two dynasties (Seleucid and Ptolemaic) would go back and forth in battle across the land of Israel for 150 years. Daniel sees the whole thing before it happens. It started in 323 BC with the death of Alexander the Great, and lasted all the way to Antiochus Epiphanes in ~170 BC.

- (c) Ptolemies (South, Egypt) and Seleucids (North, Syria, and Mesopotamia) before the time of Antiochus (11:5-20)
  - (i) First era (11:5-6)

5 "Then the **king of the South** will grow strong, along with **one of his princes** who will gain ascendancy over him and rule; his domain *will be a great realm indeed.*

**5** "Then the king of the South will grow strong, along with one of his princes who will gain ascendancy over him and obtain dominion; his domain *will be* a great dominion *indeed*.

**5** "The southern king will become strong, along with one of his officials, who will become stronger than he and rule over his own realm with great power.

**5** And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

— "...king of the South" - the king described in this verse is Ptolemy I Soter (323-285 BC), one of Alexander's most powerful generals, who proclaimed himself king of Egypt in 304 BC.

— He initially joined with Seleucus I, but later broke with him and made Israel part of the Ptolemaic empire

— The "north" and "south" directions are in relation to Israel: the "south" refers to Egypt (v8); the "north" refers to Syria

— "...one of his princes" - this prince, who would ascend over the king of the south was Seleucus I Nicator (312-281 BC), another of Alexander's most prominent generals. He gained authority to rule Babylon in 321 BC.

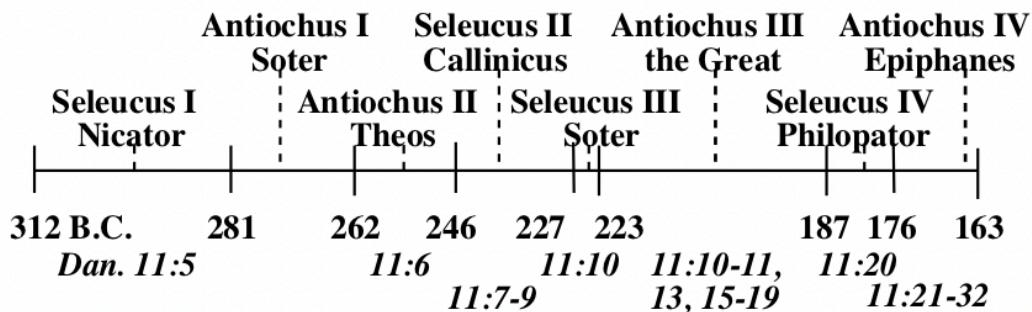
— However in 316 BC, another of Alexander's generals, Antigonus, attacked Babylon.

Seleucus sought help from Ptolemy I, and with Ptolemy's sponsorship and superior power, was able to retain control of Babylon. He was in this sense Ptolemy's prince; he submitted to him to gain his military support against Antigonus.

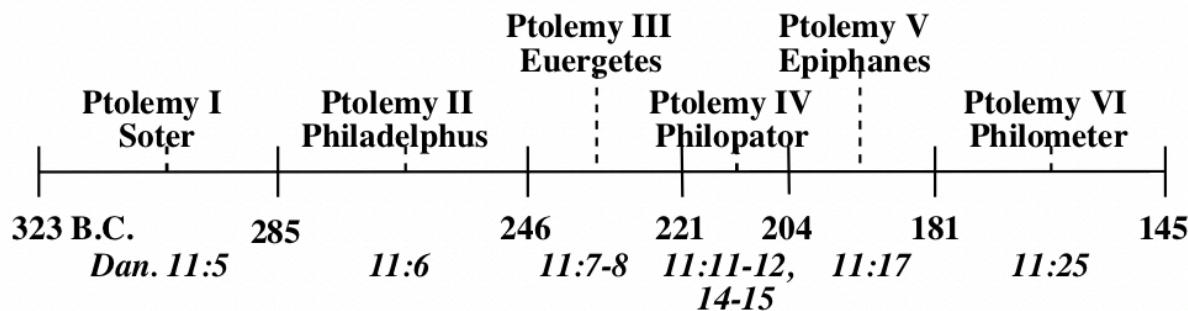
— Seleucus I eventually ruled all of Babylonia, Media, and Syria, a territory much larger than Ptolemy's. He assumed the title "king" in 305 BC, and was "the king of the North" referred to in this verse. His dynasty lasted until 64 BC.

It is important to recognize that "the king of the South" and "the king of the North" are titles (like "Pharaoh") for the rulers of the South and the North. These titles do not always refer to the same individuals. There were several different kings of the South and several different kings of the North.

## SELEUCIDS - KINGS OF THE NORTH - SYRIA



## PTOLEMIES - KINGS OF THE SOUTH - EGYPT



In the South, Ptolemy I eventually died in 285 BC, leaving his throne to his son, Ptolemy II Philadelphus (285-246 BC). Philadelphus was friendly toward the Jews and sponsored the Septuagint translation of the Hebrew Bible into Greek.

In the North, Seleucus I was the victim of an assassin in 281 BC, and his son, Antiochus I Soter (281-262 BC), began ruling in his place. Antiochus I died in 262 BC and left his son, Antiochus II, in power.

6 And after some years they will form an alliance, and the **daughter of the king of the South** will come to the king of the North to reach **an agreement**. But **she will not keep her position of power**, nor will he remain with his power, but she will be given up, along with those who brought her in and the one who fathered her as well as he who supported her in *those times*.

6 After some years they will form an alliance, and the daughter of the king of the South will come to the king of the North to carry out a peaceful arrangement. But she will not retain her position of power, nor will he remain with his power, but she will be given up, along with

those who brought her in and the one who sired her as well as he who supported her in those times.

6 After a number of years, they'll become allies and the daughter of the southern king will go to the northern king in order to craft alliances. But she won't remain in power, nor will he retain his power. Instead, she'll be surrendered, along with her entourage, the one who fathered her, and the one who supported her at that time.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

- "...daughter" - Bernice; she married Antiochus Theos

- "...king of the South" - Ptolemy II (Philadelphus)

— Ptolemy II Philadelphus of Egypt and Antiochus II of Syria were bitter enemies, however they made an alliance about 250 BC, which they sealed with the marriage of Ptolemy II's daughter, Berenice, to Antiochus II (Theos).

— In order to marry Bernice, Antiochus Theos had to divorce his current wife Laodice

- "...an agreement" - Antiochus Theos and Bernice agreed that any children they had together would be heirs to the throne

- Antiochus Theos brought back his former wife Laodice after Ptolemy II dies

- "...she will not keep her position of power" - Laodice comes back with a vengeance and poisons Antiochus Theos, Bernice, and Bernice's children; those Bernice brought from Egypt were also killed

— Laodice's son (Selucus Callinicus) becomes ruler of the North

#### (ii) Second era (11:7-9)

7 But **one of the descendants of her line will arise in his place**, and **he will come against their army and enter the fortress of the king of the North**, and he will deal with them and prevail.

7 But one of the descendants of her line will arise in his place, and he will come against *their* army and enter the fortress of the king of the North, and he will deal with them and display great strength.

7 "One of her family line will replace him. He'll come against the army and enter the fortress of the northern king, conquering them and becoming victorious.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

- "...one of the descendants of her line" - Ptolemy III, Bernice's brother

— "her" - Bernice's

- "...arise in his place" - Ptolemy III Euergetes (246-222 BC), brother of murdered Bernice, succeeded his father and determined to avenge Berenice's death
- He attacked Seleucus II at Antioch in Syria and killed Laodice. He also conquered much adjacent territory and remained the foremost power in the region for the rest of his reign.
- "...he will come against *their* army and enter the fortress of the king of the North" - Ptolemy III conquered the King of the North (Seleucus Callinicus)

8 And he will also take into captivity to Egypt their gods with their cast metal images *and* their precious vessels of silver and gold, and he on his part will refrain from attacking the king of the North for *some* years.

8 Also their gods with their metal images *and* their precious vessels of silver and gold he will take into captivity to Egypt, and he on his part will refrain from *attacking* the king of the North for *some* years.

8 He'll also take their gods, their molten images, and their valuable vessels of silver and gold into Egypt as hostages. He'll avoid the northern king for a number of years.

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

- Ptolemy III returned to "Egypt" from Antioch with much spoil, including idols and precious vessels from the temples and treasure houses of Syria
- His booty from the invasion included 4,000 talents of gold, 40,000 talents of silver, 2,500 idols
- He also signed a treaty with Seleucus II in 240 BC that resulted in peace between their two nations.
- He lasted 6 years longer than his rival (221 BC vs 227 BC)

9 Then the latter will enter the realm of the king of the South, but will return to his own land.

9 Then the latter will enter the realm of the king of the South, but will return to his own land.

9 Then he'll come against the realm of the southern king and then return to his own territory.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

- After 2 years, Seleucus Callinicus reorganized and marched south against Egypt...and got clobbered. He returned to Antioch with only a small remnant of his army.

10 "And **his sons** will mobilize and assemble a multitude of great forces; and *one of them* will keep on coming and overflow and pass through, so that he may again wage war up to his fortress.

10 "His sons will mobilize and assemble a multitude of great forces; and one of them will keep on coming and overflow and pass through, that he may again wage war up to his *very* fortress.

10 His sons will prepare for war, assembling an army of considerable force. One of them will come on forcefully, overflowing, passing through, and waging war up to his own fortress.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

- "...his sons" - Seleucus Callinicus had two sons: Seleucus III & Antiochus III (Great)

— Seleucus III died in battle; throne was then taken by Antiochus III, who becomes a powerful king of the North

— Although Antiochus III did not defeat Egypt, he was successful in taking several cities in Israel from Ptolemy IV (Philopater) during his campaign of 219-217 BC

— Antiochus III brought the kingdom of the North to the very border of the kingdom of the South. Egypt's northern border had until then been Syria, but Antiochus III drove the Egyptians, then led by Ptolemy IV, back to the southern borders of Israel. He earned the epitaph "the Great" because of his military successes.

- All of these predictions did not just prove that God can anticipate history by hundreds of years, an amazing fact in itself, but it also set the stage for events in the Holy Land, which was the primary concern of this revelation to Daniel.

**11 And the king of the South will be enraged** and go out and **fight with the king of the North**. Then **the latter will raise a great multitude, but that multitude will be handed over to the former**.

11 The king of the South will be enraged and go forth and fight with the king of the North. Then the latter will raise a great multitude, but *that* multitude will be given into the hand of the *former*.

11 "'The southern king will fly into a rage and march out to fight the northern king. He'll gather a large army, but that army will be handed over to him.'

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

- "...the king of the South will be enraged" - the victories of Antiochus III enraged Ptolemy IV

- "...fight with the king of the North" - Ptolemy IV enters into a major battle with Antiochus III
- In an attempt to recapture his lost territory to the north, Ptolemy IV Philopator (222-203 BC) attacked Antiochus III on the southern borders of Israel, specifically at Raphia in 217 BC. Initially he was successful.
- Jerome reported that Antiochus lost his entire army and was almost captured as he fled into the desert
- "...*the latter* will raise a great multitude" - Antiochus III was favored in this battle, but Ptolemy IV prevailed
- "the latter" - Antiochus III
- "...but *that* multitude will be handed over to the former" - although the underdog, Ptolemy IV was victorious
- Antiochus III escapes with his life and is granted peace by Ptolemy IV

12 When the multitude is carried away, his heart will be haughty, and he will cause tens of thousands to fall; yet he will not prevail.

12 When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall; yet he will not prevail.

12 When that army has been defeated, he'll become overconfident and slaughter many thousands, but he won't succeed.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

- Instead of crushing the North, Ptolemy IV becomes "haughty" and preferred to live a life of ease

— Often God tells us to eradicate something in our lives, but we leave a little remnant of it around. What often happens, and is borne out throughout Scripture, is that little remnant of something comes back to overtake us in the future.

— Examples include: Joshua and the Canaanites; Saul spared Agag, which resulted in Haman; David spared Shimei, which resulted in Mordecai.

13 For **the king of the North will again raise a greater multitude than the former**, and after an interval of some years he will press on with a great army and much equipment.

13 For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment.

13 The northern king will return and raise a greater army than before. After a few years, he'll advance with a great force and with a vast amount of armaments."

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

- "...the king of the North will again raise a greater multitude than the former" - Antiochus III, after his defeat by Ptolemy IV, recovers from defeat and makes a comeback. He proceeded to turn in other directions for conquests, specifically to his east and to his north.

— About 203 BC, Antiochus III returned with a much larger army and repulsed the Egyptians, who were then under the rule of the child king (4 years old), Ptolemy V Epiphanes (203-181 BC). Antiochus was able to retake Palestine as far south as Gaza.

**14** "Now in those times **many will rise up** against the king of the South; the violent ones among your people will also raise themselves up to fulfill the vision, but they will fall down.

**14** "Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.

**14** "During those years, many will rebel against the southern king. The more violent ones among your people will rebel in order to fulfill this vision, but they will fail.

**14** And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

- "...many will rise up" - included Antiochus and his ally, Philip V of Macedon. The Macedonians under Philip V of Macedonia and the Jews living in Israel joined Antiochus III in opposing the Egyptians.

— Evidently some of the politically zealous Jews believed that they could gain more freedom if Antiochus III succeeded, but that did not happen

**15** Then the king of the North will come, pile up an assault ramp, and capture a **well-fortified city**; and the **forces of the South will not stand *their ground***, not even their choicest troops, for there will be no strength to make a stand.

**15** Then the king of the North will come, cast up a siege ramp and capture a well-fortified city; and the forces of the South will not stand *their ground*, not even their choicest troops, for there will be no strength to make a stand.

**15** Then the northern king will come, erect a siege ramp, and capture a fortified city. The southern forces won't prevail—not even with their best troops—and they'll have no strength to take a stand.

**15** So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

- "...well-fortified city" - the fortified city that Antiochus III besieged and took was Sidon, which he defeated about 200 BC

— There he forced the Egyptian General Scopas, whom he had recently defeated at Paneas (biblical Dan), near the headwaters of the Jordan River, to surrender.

- Three other Egyptian commanders tried to free Scopas from Sidon, but they failed
- The king of the north in this instance was Seleucus IV Philopator (187-175 BC)
- Antiochus III and his reconstituted army saw this (a 6-year-old as king of Egypt) as an opportunity to invade. So he and Philip of Macedon invade Egypt.
- "...forces of the South will not stand *their ground*" - many Egyptians sided with the invading North

16 But **he** who comes against him will **do as he pleases**, and no one will be *able to* withstand him; **he** will also stay *for a time* in the **BeautifulLand**, with destruction in his hand.

16 But he who comes against him will do as he pleases, and no one will be *able to* withstand him; he will also stay *for a time* in the Beautiful Land, with destruction in his hand.

16 "However, the one who invades him will do whatever he wants to do. No one will oppose him. He'll establish himself in the Beautiful Land, wielding devastating power.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

- "...he" [2x] - Antiochus III, who continued to solidify Syrian control over Palestine without successful opposition from the Egyptians

— When Scopas finally surrendered to Antiochus III at Sidon, the Holy Land was permanently acquired by the Antioch (Syrian) government. When Antiochus III entered Jerusalem, the public welcomed him as a deliverer and benefactor.

- "...do as he pleases" - this phrases occurs over and over again in this chapter (Cf. v3,16,36)

— These kings, operating without God, think they are doing their own will when in reality when they exercise their own will in opposition to God's will, they are actually exercising God's will.

— Somehow in the sovereignty of God, He can take the free will of creatures who are in rebellion to Him and use them to execute His will

- "...Beautiful Land" - Israel (8:9; Cf. Jer 3:19)

This marked a turning point in the 125 years of war between the two sides. It occurred in 198 BC, when the Seleucid empire took control of the land of Israel. The focus from this point forward is the Seleucid dynasty in Syria, as they took jurisdiction over the land of Israel. Beginning here, the text will trace the line of Seleucid kings that ultimately result in Antiochus IV Epiphanes.

**17** And he will set his mind on coming with the power of his entire kingdom, bringing with him a proposal of peace which he will put into effect; **he will also give him the daughter of women** to ruin it. But **she will not take a stand for him or be on his side.**

**17** He will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand *for him* or be on his side.

**17** He'll decide to come with the full power of his kingdom, bringing with him an alliance that he'll implement. He'll give him a daughter in marriage to overthrow it, but it won't succeed or work out for him.

**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, corrupting her: but she shall not stand on his side, neither be for him.

- "...he will also give him the daughter of women" - Antiochus III, under threat from Rome, tries to regain control over Egypt by marrying his daughter Cleopatra over to Ptolemy V  
— He hoped that Cleopatra would remain pro-Syrian and that her loyalty to him would give him control over Egypt. This attempt failed, however.

- "...she will not take a stand *for him* or be on his side" - Cleopatra was loyal to her husband (Ptolemy V), not her father (Antiochus III). She consistently sided with her husband against her father, even though Ptolemy V was then only a boy.

**18** Then he will turn his face to **thecoastlands** and capture many. But **a commander** will put a stop to his taunting against him; moreover, he will repay him for his taunting.

**18** Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn.

**18** Then he'll turn his attention to the coastal lands and will capture many. But a commander will put an end to his insolence, repaying him for his scorn.

**18** After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

- "...the coastlands" - Greece; Antiochus III turned his attention to the Aegean coast and sought to conquer Asia Minor and Greece. He had been contemptuous of Roman authority in Greece and had said the Romans had no business there.

— Antiochus set out to attack Greece, Asia Minor and Thrace (196 BC); in 191 BC, he was defeated by Rome. He paid a heavy price in defeat.

- "...a commander" - Antiochus did not succeed completely because a Roman commander named Claudius Scipio resisted him effectively

19 So he will turn his face toward **the fortresses of his own land**, but **he will stumble and fall and not be found**.

19 So he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more.

19 He'll turn his attention toward the fortresses in his own territory, but he'll stumble and fall, and won't endure.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

- "...the fortresses of his own land" - Antiochus III returned home and robbed the Temple of Jupiter to compensate for depleted funds

- "...he will stumble and fall and not be found" - this raid on the Temple of Jupiter caused a rebellion, and led to the death of Antiochus III one year later in 187 BC

— He had tried to reunite Alexander the Great's empire under his own authority, but he failed, largely because he underestimated the power of the rising Roman Empire.

Nevertheless Antiochus III ("the Great") was a brilliant and successful military leader.

#### (iv) Fourth era (11:20)

20 "Then in **his place one will arise** who will allow **an oppressor** to pass through **the Jewel of his kingdom**; yet **within a few days he will be broken**, though **not in anger nor in battle**.

20 "Then in his place one will arise who will send an oppressor through the Jewel of *his* kingdom; yet within a few days he will be shattered, though not in anger nor in battle.

20 His successor will send out a tax collector for royal splendor, but in a short period of time he'll be shattered, though neither in anger nor in battle."

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.

- "...his place" - Antiochus III

- "...one will arise" - Antiochus III was succeeded by Seleucus IV Philpater, his elder son  
— Seleucus IV was forced to pay tribute to Rome; consequently, he levied heavy taxes on everyone, including the Jews, making him extremely unpopular

- "...an oppressor" - Heliodorus, a tax collector that Seleucus IV sent to Jerusalem to plunder the temple

- "...the Jewel of *his* kingdom" - Israel

- "...within a few days he will be broken" - Heliodorus returned and promptly poisoned the man who sent him, Seleucus IV, resulting in a very short reign of only a few days (2 Macc 3:7)

— This assassination set the stage for the terrible persecutions of the Jews that followed. Seleucus IV did not die because of mob violence, as his father had, or in battle, but from

poison, as this verse predicted.

- "...not in anger nor in battle" - typically kings of that day died either in battle or in sabotage (anger); Seleucus IV died of neither as he was poisoned by his own tax collector  
— These events leads up to Antiochus IV (Epiphanes)...who is the subject of Daniel's prophecy from v21-35

See Daniel 46 Wars Are Determined – Part 2 (Dan 11:13-20) for a list of applications from Dan 11:5-20.

(d) Antiochus Epiphanes (a preview of the Antichrist) (11:21-35)

The last in a long line of Seleucid kings, the Holy Spirit will give an extended focus to Antiochus IV Epiphanes in this passage (v21-35) because he, more so than any other figure in Scripture, is a prefiguration of the future Antichrist.

The ultimate goal of Antiochus IV Epiphanes was Hellenization. It was something that he picked up from Alexander the Great. He wanted to bring in a monolithic Greek culture. He wanted to bring in a "new world order"—he wanted everyone to think the same way, and follow the same form of paganism that was pervasive throughout the Greek Empire.

What stood in his way was the tiny nation of Israel...they had their own language, their own culture, and their own religious system. So they were viewed as standing in the way of this new world order, this Hellenization that Antiochus IV Epiphanes wanted to bring in.

This is exactly what is happening today...the forces of darkness want to bring in a new world order, where they don't want dissenters and don't want people to think independently. So consequently Christianity is purged from public schools and the public square because the architects of this new world order look at the Bible as an obstacle to their goals. Christians are viewed as a hindrance and an obstacle to them realizing their goals.

So what Antiochus is going to do (Cf. 11:31) is to go into the Jewish temple in Jerusalem and desecrate it. In this event, we see the Holy Spirit using him to directly foreshadow future events.

(i) His rise to power (11:21)

21 And in **his place a despicable person** will arise, **on whom the majesty of kingship has not been conferred**; but he will come in **a time of tranquility** and **seize the kingdom by intrigue**.

21 In his place a despicable person 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.

21 “In his place there will arise a despicable person, upon whom no royal authority has been conferred, but he'll invade in a time of tranquility, taking over the kingdom through deception.

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.

- "...his place" - Seleucus IV Philopater, who died
- "...despicable person" - Antiochus IV Epiphanes (the name means "God manifest") rises to the throne in the North (Syria)
- The Seleucid king who succeeded Seleucus IV was the younger son of Antiochus III, Antiochus IV Epiphanes ("Illustrious One," 175-164 BC)
- Antiochus IV honored himself by taking on the name "Epiphanes" and claimed to be "God manifest." However, he proved so untrustworthy that many people made a play on his name and called him "Epimanes" ("madman").
- "...on whom the majesty of kingship has not been conferred" - the heir-apparent to the throne in Syria was not Antiochus IV Epiphanes, it was Demetrius, the son of Seleucus IV Philopater
- Antiochus IV Philopater seized the throne illegitimately through a series of events...namely, when Demetrius was sent to Rome, Antiochus Epiphanes seized the throne secretly, outside the legal process
- In contrast to Antiochus, Jesus Christ brought His credentials (Matt 1; Luke 3) as the legitimate Heir to the Davidic Throne
- "...a time of tranquility" - Antiochus seized the throne during a time when everyone thought everything was going swimmingly, a time of peace, when everyone was simply going about living their lives
- "...seize the kingdom by intrigue" - he will achieve what his antitype, Absalom, tried to do but failed

The timeline of the Antichrist's rise to power is given in three parts:

1. v21-22: the means by which he obtains the kingdom
2. v23-31: the interval between making the covenant with Israel, taking away the daily sacrifice, and the setting up of the abomination of desolation
3. v32-45: the brief season when he comes out in his true colors and enters upon his career of open defiance of God

(ii) His initial and general military successes (11:22-24)

22 And the **overflowing forces** will be flooded away from him and smashed, and also the **prince of the covenant**.

22 The overflowing forces will be flooded away before him and shattered, and also the prince of the covenant.

22 Overwhelming forces will be carried away before him, along with the Commander-in-Chief of the covenant.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

- Although Antiochus Epiphanes comes to power during a time of peace and tranquility, his military is a force to be reckoned with. Any skirmishes that come along, he deals with very rapidly and thoroughly.

- "...overflowing forces" - Antiochus IV was successful in battle against the Egyptians initially despite the overwhelming forces opposed to him. The Egyptian king was now Ptolemy VI, whom Antiochus deceived and then defeated.

— It was Epiphanes' policy to throw his intended victims off guard by offering them his friendship and alliance. Then he would maneuver for an advantageous position until he could catch them by surprise. The Antichrist will have a similar strategy (Cf. 9:27).

- "...the prince of the covenant" - Onias III, the high priest in Israel

— Onias III was bitterly hated by Antiochus Epiphanes because he wouldn't go along with his Hellenization program, and he took a political position favoring the Ptolemies rather than the Seleucids

— Onias III wanted to preserve the Jewish heritage and culture, so he would not cooperate with Antiochus. Another issue was that Antiochus didn't believe Onias III paid enough in taxes.

— Antiochus IV Epiphanes had Onias III deposed (171 BC, 2 Macc 4:30-35), and promoted Jason (Onias III's brother) to replace him as a "puppet" high priest

23 After an **alliance is made with him** he will **practicedeception**, and he will go up and **gain power with a small force of people**.

23 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*.

23 From the time that an alliance is made with him, he'll act deceitfully, and he will go up and take power with only a small group of nations.

23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

- "...alliance is made with him" - the alliance between Antiochus IV Epiphanes and Jason, the new "puppet" high priest in Israel

- "...practice deception" - he doesn't just go around deceiving people, he regularly "practiced" deception; he had a habit to deceive in everything he said or did

— We would expect a prefiguration of the Antichrist to be this way because this is exactly how Satan is (Cf. John 8:44); never underestimate the power of Satan to deceive (Cf. Rev 12:9). Christians need to protect their minds (Cf. Phil 4:8).

- "...gain power with a small *force of people*" - you don't need a majority of public opinion to topple a nation or an organization, all you need is to infiltrate the circle of power (politics,

education, government, business, media). You need to have influence over the influencers. The name of this is an oligarchy, rule through a small number of people.

— This strategy is straight out of the communist party playbook of Karl Marx, Saul Alinsky, etc. Once you can influence the influencers, you can overtake a culture. This is exactly what Antiochus IV Epiphanes did.

24 In a **time of tranquility** he will **enter the richest parts of the realm**, and he will accomplish what his fathers did not, nor his ancestors; **he will distribute** plunder, spoils, and possessions among them, and he will devise his schemes against strongholds, but *only* for a time.

24 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.

24 He'll invade the most prosperous areas of the province during a time of tranquility, accomplishing what neither his predecessors nor his ancestors ever could. He'll distribute war spoils, booty, and wealth to them, and he'll plot the overthrow of fortresses, though only for a time.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

— "...time of tranquility" - Antiochus Epiphanes will come to power and implement his devious plans during a time of overall peace (Cf. v21). He achieved power by any means possible, including attacking others "in a time of tranquility."

— The Antichrist will come to power in the same manner...by signing a peace agreement with Israel, which starts the seven-year Tribulation period (Dan 9:27). In the 1st Seal judgment (Rev 6:2), there is peace on earth when the Antichrist arrives on the scene on a white horse; in the 2nd Seal judgment, peace is "taken from the earth" (Rev 6:4).

— 1 Thess 5:3: While they are saying, "Peace and safety!" then sudden destruction will come upon them like labor pains upon a pregnant woman, and they will not escape.

— "...enter the richest *parts* of the realm" - Antiochus craftily pillaged the treasures of his provinces (robbed the rich), but not to grow rich himself as his predecessors had done. He used this wealth to bribe and manipulate other leaders to cooperate with his plans. In this way he enlarged his power base (Cf. 1 Macc 3:30).

— "...he will distribute" - Antiochus IV implemented a wealth redistribution strategy in order to win the favor of the under classes. Demonizing the rich is as old as Antiochus IV

Epiphanes...he came into a culture and placed the achievers in that culture as villains by getting the masses to believe that the rich are rich because they stole it from you.

— By doing this, you get one group of people angry at another group of people ("class warfare") and you take the bounty of the rich and redistribute it to the lower classes, telling them that the wealth was stolen from them. That money didn't go to the rich because of ingenuity, hard work, industry, creativity...you make people believe they got that wealth by stealing it.

— So you take from the producers and give it to those who never earned it (kill the goose that laid the golden egg), target people who produce products and services, create jobs and form a tax base, and give their money to those who never earned it, and tell them they are entitled to it because after all, the money was stolen from them in the first place.

— By doing this, you can buy off an entire segment of society, under the banner of compassion. This is exactly what Antiochus IV Epiphanes did.

— God tells us to help the poor, but those who want to do so under the banner of compassion really want to buy off a segment of society

— Judas asked why the expensive perfume that Mary used to anoint Jesus wasn't sold and the money given to the poor (John 12:3-5). That sounds like a good deed that Judas was recommending, but his motivations were different...he wanted to get his cut of the money because he was the treasurer in charge of the money box (John 12:6). He used compassion for the poor as an excuse, but in reality he hated the fact that worship and adoration was going to Jesus Christ in such an expensive manner. His mindset was never to help the poor...it was power.

— This is all a perfect description of what the Antichrist will do...the enslavement of the world's population to the government (Rev 13:16-18)

(iii) His 1st military activities concerning Egypt and Israel (11:25-28)

**25** And 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, because **schemes will be devised against him**.

**25** 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.

**25** He'll encourage himself against the southern king by raising a large army. As a result, the southern king will mobilize for war with a large and powerful army, but he won't succeed because they will devise elaborate schemes against him.

**25** And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

- Ptolemy IV Philometer (son of Cleopatra of Egypt) readied his troops for an attack against the Syrians & Antiochus IV. This gave Antiochus IV Epiphanes a reason to launch a preemptive attack against Egypt.
- Antiochus marched his army against Ptolemy VI in 170 BC. This was his first campaign against Egypt ("king of the south"). He was able to get all the way to the Nile Delta before the Egyptians discovered that he was approaching.
- He exercised much influence over Egypt, usually pretending to be an ally, and then using this enemy for his own advantage
- Notice how the text highlights Antiochus' deceptiveness. We can see again how he was a forerunner of the future Antichrist.
- "...schemes will be devised against him" - the Egyptian government was completely divided; there were actually two thrones in Egypt at the time, Ptolemy VI and his younger brother Ptolemy VII Physkon. This made it easy for Antiochus IV Epiphanes to defeat Egypt; he left Egypt thinking that their disunity and conspiracy would lead them to destroy themselves.
- Disunity is almost always a mandatory prerequisite for defeat (Cf. Matt 12:25)

26 Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain.

26 Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain.

26 His own security detail will undermine him, his army will be swept away, and many will fall and be killed in battle.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

- Those who ate Ptolemy's choice food, those who should have supported him, plotted to destroy him

— Eventually his army suffered defeat and many soldiers died (Cf. 1 Macc 1:16-19)

27 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, because the end is still *to come* at the appointed time.

27 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.

27 Now as for the two kings, their intentions will be evil, and they'll promote deception at their dinner table, but none of this will succeed, because the end won't have come yet.

27 And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

- This battle was successful in part because Antiochus claimed to be fighting for Ptolemy against a usurper within Egypt

— When the battle was over, Antiochus and Ptolemy sat down together at a banquet, pretending to want peace. Actually each king was trying to make the most of the situation for his own advantage.

— Not done for desire for peace but rather out of kings' "intent on evil" to get advantage over the other side

28 Then he will return to his land with **muchplunder**; but **his heart will be set against the holy covenant, and he will take action** and *then* return to his own land.

28 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.

28 Then he'll return to his homeland with great wealth, will focus his attention against the holy covenant, and will take action as he returns to his land."

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

- "...much plunder" - although Antiochus IV did not completely conquer Egypt, he left with what he came for (the spoils of war). Then his interests turned from Egypt to Israel.

- "...his heart will be set against the holy covenant, and he will take action" - as Antiochus IV returned to Syria, he stopped over in Israel to plunder the Temple and murder many Hebrew people

— A Jew named Jason wanted to be high priest. Knowing Antiochus' reputation, Jason offered the king a bribe to depose the current high priest, Onias III. Antiochus cooperated.

— This state of affairs encouraged another pretender to the high priesthood, Menelaus, to try the same tactic against Jason. Antiochus cooperated again. Onias, whom the Jews respected, objected and lost his life for doing so.

- Antiochus executed certain individuals for their alleged roles in these maneuverings. However, he did not punish Jason or Menelaus, but instead scapegoated the people of Jerusalem—again in response to bribes.

— After Jason attempted a *coup de etat* thinking that Antiochus was dead, Antiochus entered Jerusalem, slew 80,000 men, and, accompanied by Menelaus, desecrated the temple. This happened in 168 BC.

1 Maccabees 1:20-25:

20 And Antiochus, after he had smitten Egypt, returned in one hundred and fifty-third year, and went up against Israel and Jerusalem with a great army.

21 And in (his) arrogance he entered into the sanctuary, and took the golden altar, and the candlestick for light, and all its accessories,  
22 and the table of the shewbread, and the cups, and the bowls, and the golden censers, and the veil, and the crowns, and the golden adornment on the facade of the Temple, and he scaled it all off.  
23 Moreover, he took the silver, and the gold, and the choice vessels; he also took the hidden treasures which he found.  
24 And having taken everything, he returned to his own land.  
25 'And there was great mourning in Israel in every place.'

(iv) His desecration of the Jewish Temple (11:29-31)

**29 "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.**

**29 "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.**

**29 "At the scheduled time he'll return, moving southward, but the end result won't be as before,**

**29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.**

- "...appointed time" - several years later. It's likely that Antiochus had forgotten all about his plundering of the temple vessels...but God had not forgotten!

- "...return and come into the South" - Antiochus launched another attack on the Ptolemies of Egypt; he was victorious (in taking spoil) the first time (v25-28), but this time would be different...

- "...but this last time it will not turn out the way it did before" - the Ptolemy brothers (Ptolemy VI and VII) had resolved their differences and were now ruling a united Egypt — In addition, Antiochus obviously had not considered the rise of Rome, who came in and ended Antiochus' conquest. When he arrived with his army, the Roman consul, Popillius Laenas, met him at Alexandria and prevented him from invading Egypt. Consequently he was not able to do what he wanted with Egypt as he had previously.

**30 For ships of Kittim will come against him; therefore he will withdraw in fear and will return and curse the holy covenant and take action; so he will come back and pay attention to those who abandon the holy covenant.**

**30 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.**

30 because ships will come against him from the Mediterranean islands. Disheartened, he'll return, incited to vehemence against the holy covenant, and he'll take action. As he returns, he'll show deference to those who abandon the holy covenant.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

- "...ships of Kittim" - Rome

— The ships of Kittim that came against him belonged to Popillius Laenas and Rome. Antiochus had to return home, since to do otherwise would have meant declaring war on Rome, a foe he could not hope to defeat. He returned to Syria disappointed.

- "...he will withdraw in fear" - outside of Alexandria, the Roman envoy met with Antiochus, drew a circle around him in the dirt, and demanded that Antiochus promise to leave Egypt with all his troops before he stepped outside of the circle.

— Embittered, Antiochus IV never gave up his dreams of conquest, but he and his troops left Egypt

- "...return" - to Syria

— "...curse the holy covenant and take action" - an angry Antiochus IV left Egypt and entered Israel in a violent rage; His desire to conquer and make war was hotter than ever. For the second time, Antiochus took out his frustration on the Jews in Jerusalem who observed the "holy covenant" (Mosaic Law, Cf. v28).

— During his stopover in Israel, Antiochus IV killed and enslaved tens of thousands of Jews in order to tighten his grip against the Ptolemies

- "...those who abandon the holy covenant" - Antiochus IV aligned with the segment of the Jewish people who had no loyalty to the Lord. He favored the renegade Jews who had abandoned the Mosaic Law (Cf. 1 Macc 2:18; 2 Macc 6:1).

— These people were Jewish by birth, but had no relationship with God at all. When opportunity arose, they jumped ship and aligned with Antiochus IV.

— Menelaus and his henchmen, for example, willingly abandoned their religious scruples, rather than oppose Antiochus who had put them in power

31 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**.

31 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.

31 Armed forces will arise from his midst, and they'll desecrate the fortified Sanctuary, abolish the daily sacrifice, and establish the destructive desecration.

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.

- Frustrated with his lack of military success against Egypt, Antiochus IV Epiphanes took out his rage on the Jewish people (~171 BC)
- His goal was Hellenism, to move the entire world to a single religion and a single language; he wanted a one-world government in the mold of Greece
- His hatred of the Jews was primarily based on the fact that they had their own distinct culture, their own distinct religion and religious practices, and their own distinct language (Hebrew). They were not going to fold into the Hellenistic mold that Antiochus was promoting.
- Antiochus' objective was to exterminate Judaism and to Hellenize the Land of Israel. Consequently he prohibited the Jews from following the Mosaic Law, honoring the sabbath, observing Jewish feast days, and did away with the Jewish sacrifices, festivals, and circumcision (1 Macc 1:44-54). He even burned copies of their law. All of these laws were enforced with the utmost cruelty.
- Antiochus ordered his general, Apollonius, and a contingent of 22,000 soldiers, into Jerusalem on what he claimed was a peaceful mission. However, when they were inside the city, they attacked the Jews on a Sabbath, when the Jews were reluctant to exert themselves.
- Apollonius killed many Jews, took many Jewish women and children captive as slaves, plundered the temple, and burned the city
- "...desecrate the sanctuary fortress" - Antiochus began a systematized effort to Hellenize the nation of Israel by force. An edict from Antiochus mandated the fusion of all nationalities of the Seleucid empire into one people. Greek deities were to be worshiped by all.
- Envoys were sent to Jerusalem to enforce the order. Antiochus identified the God of Judaism with the god of Jupiter, and ordered a bearded image of the pagan deity, perhaps resembling Antiochus, to be setup in the Jewish temple.
- Greek soldiers and their accomplices performed licentious heathen rites in the temple courts. Pigs were sacrificed on the altar, and sexual orgies were compulsory.
- "...abomination of desolation" - as a culminating measure, he installed an image of Zeus, his Greek god, in the temple and erected an altar to Zeus on the altar of burnt offerings, on his birthday, 25th of Kislev (Cf. 2 Macc 6:2)
- Then Antiochus sacrificed a pig, an unclean animal to the Jews, on the altar, and ordered the Jews to do the same
- This event happened on December 16, 168 BC. The Jews referred to this act as "the abomination that maketh desolate" (Cf. 12:11), since it polluted their altar and made sacrifices to Yahweh impossible (Cf. 8:23-25). This event is also described in 2 Macc 5:11-18; 6:1-11; Josephus, *Antiquities* , XII ii 6.

- This was not the first time such a sacrilege had been committed. King Ahaz had set up an idolatrous altar (2 Kings 16:10-16), and King Manasseh had installed images of pagan gods (2 Kings 21:3-5), in the first temple.
- Every time a subsequent leader tried to replicate this act, God intervened. Caligula ordered his statue to be placed in the Holy of Holies; a local general (Patronias) refused to do it.

[Dan 8:9-14; Matt 24:15; 2 Thess 2:4; Rev 13:15]

Jesus Christ indicated that a similar atrocity would befall the Jews in the future (Cf. Matt 24:15; Mark 13:14). By the way, Jesus Christ's explicit reference to "the prophet Daniel" being the writer of this prophecy in these verses should be proof enough that Daniel, rather than a second-century writer, wrote this book. Jesus referred to the coming atrocity literally as "the abomination that causes desolation," the exact words used in the Septuagint version of this verse in Daniel.

Antiochus' actions were a preview of similar atrocities that are yet to befall the Jews. The destruction of Jerusalem in 70 AD by the Roman general Titus has seemed to some interpreters to fulfill Jesus' prediction. However, Titus did not treat the Jews as Antiochus did. Furthermore the Book of Revelation, which dates after the destruction of Jerusalem, predicts the coming of a "beast" who will behave as Antiochus did, only on a larger scale (Rev 13). [Mark L. Hitchcock]

Antiochus thus becomes a type of the future man of sin and his activities foreshadow the ultimate blasphemous persecution of Israel and the desecration of their temple.

[Walvoord, *Daniel...*p 268]

*Just as the Savior had Solomon and the other saints as types of His advent, so also we should believe that the Antichrist very properly had as a type of himself the utterly wicked king, Antiochus, who persecuted the saints and defiled the Temple.* [Jerome]

## DAN 9:27 OVERVIEW OF TRIBULATION PERIOD



(v) The reaction of Israel to the Temple's desecration (11:32-35)

32 And by **smoothwords** he will turn to godlessness those who act wickedly toward the

covenant, but **the people who know their God will be strong and take action.**

32 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.

32 Through flattery he'll corrupt those who act wickedly toward the covenant, but people who know their God will be strong and take action.

32 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.

- "...smooth words" - Antiochus' "smooth talk" of flattery and promises turned many godless in Israel against God and Judaism, who participated in the worship of Zeus (1 Macc 1:11-15; Cf. "Mr. Big Mouth, 7:8,11,25; 11:32,36-38; 2 Thess 2:4; Rev 13:5)

— He operated through flattery, telling people what their "itching ears" wanted to hear. Scripture often warns us about flattering words (Prov 7:5,21; 26:28; 29:5). Antiochus used flattery to divide believers from the non-believers.

- "...the people who know their God will be strong and take action" - this act so enraged the Maccabean family that they began a 3-year guerrilla war against Antiochus

- The revolt started in the village of Modein...Antiochus' soldiers assembled the people in the town square, setup an altar, and ordered Mattathias to sacrifice a pig for the people to eat. Mattathias refused to defile himself or his people. However, another man from the village offered to collaborate with the Greek soldiers. As the man approached the pig, Mattathias refused and assassinated the collaborator. Mattathias' five sons rushed forward, killed the soldiers, and headed for the hills. Many fellow revolutionaries joined them, and so began a lopsided revolt against the mighty Syrian/Greek empire.
- The guerrilla war that ensued was led by three of his sons: Judas, Jonathan, and Simon (Cf. 1 Macc 2:23-28)
- Soon after, leadership of the ragtag Jewish army passed from Mattathias to one of his sons, Judah ("the hammer"; Hebrew: *maccabee*). Thereafter, the revolutionaries were known as the "maccabees." For three years the "maccabees" waged guerrilla warfare, eventually becoming victorious on 25 Kislev, 164 BC, exactly three years from Antiochus' abomination of desolation. The "maccabees" triumphantly entered the defiled and half-demolished temple and began the process of rededication.
- The word "Maccabee" is the Greek form of the surname of Judas ben Mattathias (1 Macc 2:4). The Jews applied this name to the whole family of Mattathias and to the party within Israel that his sons led.
- The word itself also meant "hammer" or "eradicator" as in "the terminator." Judas Maccabeus slew Antiochus' general, Apollonius, in battle. Later, he and his brothers achieved many important victories that freed the Jews.
- The undying flame of the temple menorah, the seven-branched candlestick, central to Jewish worship, had been extinguished. The Greeks had destroyed almost all of the sacred oil used to fuel the menorah, only a small container remained with one-day supply. Yet it would take the priests eight days to consecrate more oil. Nevertheless, the "maccabees" lit the menorah. It burned for one day, then a miracle happened...the menorah burned for eight days.
- Judas Maccabee declared that these events would be commemorated with an annual holiday named Hanukkah or Feast of Dedication. The people also called it the "festival of lights." As the holiday became more popular, the lighting of a menorah began to happen in Jewish homes during the eight day celebration. These menorahs have eight branches, each branch to commemorate each evening of the holiday, with a central ninth branch (the *she'mash*, "servant") which is used to light the other candles each evening.
- Jesus recognized this impromptu Jewish holiday, and even traveled to Jerusalem to celebrate it (Cf. John 10:22-24)

33 And **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.

33 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.

33 Insightful people will impart understanding to many, though they'll fall by sword, by fire, by captivity, and as war booty for a while.

33 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.

- "...those who have insight" - there are those in Israel who had "insight" who will "give understanding" to the rest of the nation, who did not have "insight." It is God's purpose for those who have insight to "give understanding" to those who don't. God doesn't give us gifts for us, He gives them to us to give to others (Cf. 1 John 3:17).

- "...the many" - Israel (Cf. Dan 9:27); a synonym for the Jewish people

- Antiochus retaliated with brutal force and killed tens of thousands of Israelites during the few years that followed his desecration of the temple. He died insane, in Persia, in 163 BC.

- Antiochus' persecutions gave impetus to the Chassidim ("the godly, pious, loyal ones") movement that was already underway in Israel. The Chassidim advocated strict adherence to the Mosaic Law and the traditions of Judaism. Today, the strictest orthodox Jews refer to themselves as Hasidim.

— The Maccabean revolt likewise fueled this movement since it was a political and military manifestation of the Chassidim conservative philosophy. The Chassidim movement really resulted in the spiritual survival of Israel until Jesus' time.

- Some of the Chassidim became the sect of the Pharisees ("separated ones"), which appears in the Gospels. Later a smaller group of Chassidim became the isolationist Essene community that lived at Qumran beside the Dead Sea. The Essenes repudiated the rationalism of the Sadducees and the materialism of the Pharisees.

— All these groups had their roots in "the people who know their God" (v32)

34 Now when they fall they will be granted a **little help**, and **many will join with them** in hypocrisy.

34 Now when they fall they will be granted a little help, and many will join with them in hypocrisy.

34 When they fall, they'll be given some relief, but many will join them by pretending to be sympathetic to their cause.

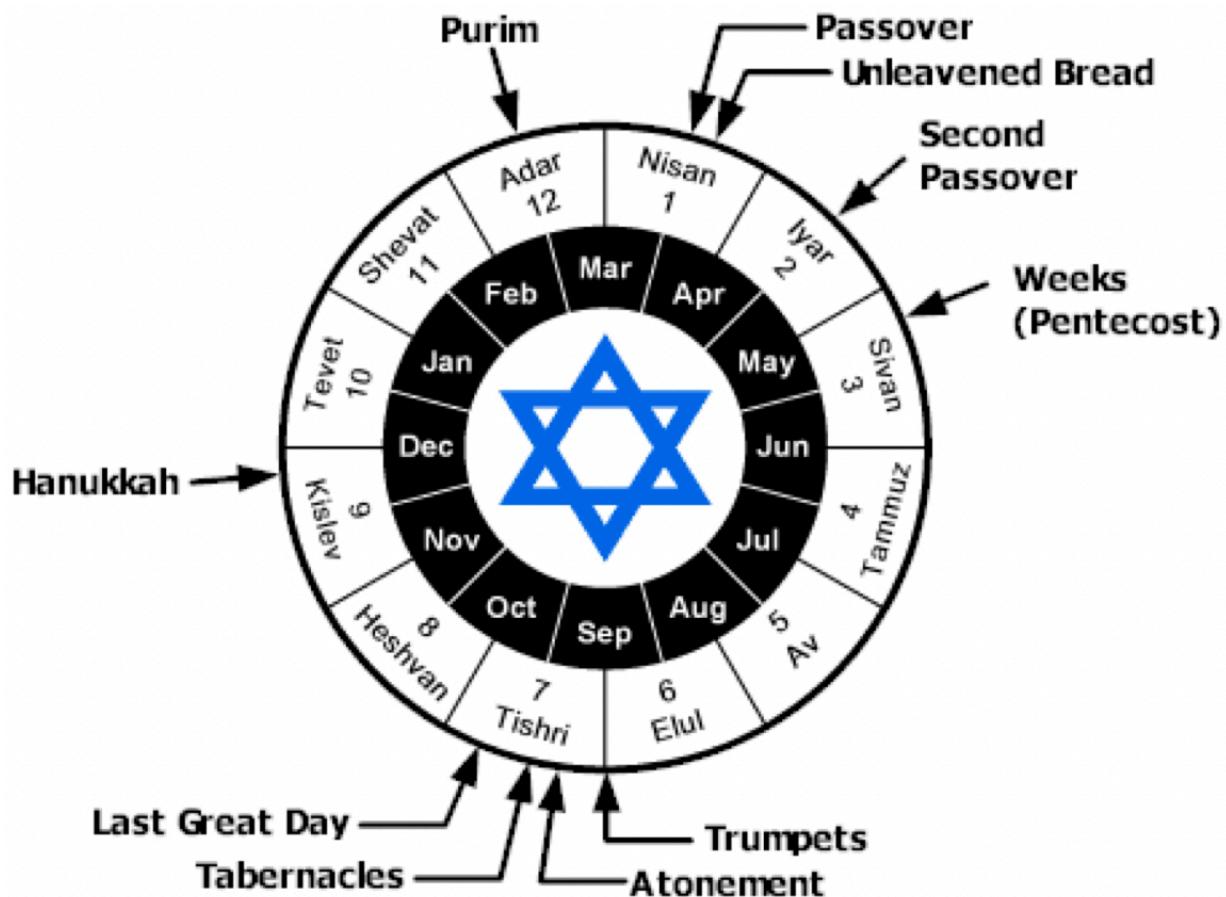
34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

- "...little help" - the righteous ones were few in number at first but grew in number as they faithfully encouraged others. The Hellenism "resisters" were the minority; the Hellenism "embracers" were the majority.

- "...many will join with them" - the "resisters" started out small, but grew in number as their effectiveness became more apparent. Many of the "embracers" migrated to the "resisters" as time went on.
- "...in hypocrisy" - although some "switched sides" they did so without abandoning their pro-Hellenistic convictions. Eventually the Maccabees had to purge their own ranks by executing many of their fellow (pro-Hellenistic) Jews.

### **Hanukkah**

- The Maccabean revolt
- Dec 25, 164 BC the temple is liberated and rededicated
- 1 & 2 Maccabees
- The miracle of the lamp oil
- Hanukkah = "Feast of Dedication" (Festival of Lights)
- Christmas / Jewish holiday
- Celebrated by Jesus (John 10:22-24)



35 And some of those who have insight will fall, to refine, purge, and cleanse them **until the end time**; because *it is still to come* at the **appointed time**.

35 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.

35 Some of the insightful will fall so they may be refined, purged, and purified until the time of the end, since it will surely come about."

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

- Defectors vs loyalists created a purifying process; God was allowing this persecution in order to make a separation between believers and unbelievers. Nothing separates believers from disciples like a trial.

— God deliberately brought these events to Israel because He saw cooperators with Hellenism and resisters to Hellenism, and He wanted to separate the two. This served to purify the Jews.

- "...until the end time" - this separation with Antiochus IV wasn't something that God would only use this one time...it's something that He will continue to use right on through His end time program.

— These events were just a foretaste of Israel's future. After the Rapture and the advent of the Antichrist, Israel will experience something that will make the time of Antiochus IV pale in comparison (Cf. Zech 13:8-9; 1 Peter 1:6-7).

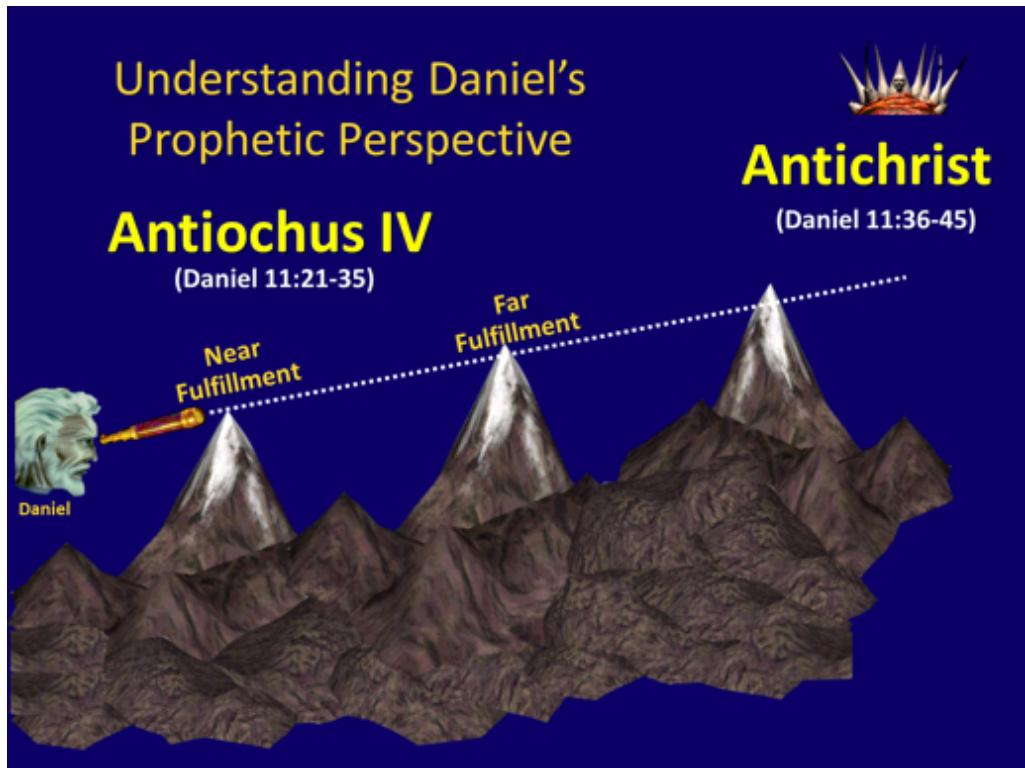
- "...until the end time" - indicates that the "people who know their God" (Cf. v32) will continue to undergo suffering and persecution until the end time, which is still to come at the "appointed time"

— This phrase prepares for the next passage (v36-45), which concerns events not yet fulfilled in history. It appears to summarize the continuation of the established pattern of the suffering of Israel during the "times of the Gentiles" until the end time.

- "...appointed time" - all these predicted events are the outworking of divine control and purpose, even though they would involve suffering for the Israelites

The amazingly detailed prophecies of the first 35 verses of this chapter, containing as they do approximately 135 prophetic statements, all now fulfilled, constitute an impressive introduction to the events that are yet future, beginning in v36. There is no evidence that can contradict any statement made in these first 35 verses. From the divine viewpoint, the accuracy of this prophetic word is supporting evidence that prophecy yet unfulfilled will have the same precise fulfillment in the future.

For a detailed description of why 11:1-35 are past but 11:36-45 are future, please see [Daniel 51 Not My Will But His \(Dan 11:36-37a\)](#).



## Revelation II: Events Preceding the Messiah's Second Coming (11:36—12:4)

The description of the Antichrist in v36-45 is parallel to the description of Antiochus in v21-35. Both passages begin with a general description of their reigns and of events not related to warfare (v21-24, Antiochus; v36-39, the Antichrist). This is followed by descriptions of warfare. Twice Antiochus engages in war with Egypt and then enters Israel (v25-28, 29-35). The same pattern holds true for the Antichrist in v40-45. He will battle the king of the south (v40) and then will invade Israel, "the beautiful land" (v41). Then he will conquer Egypt (v42-43) and once again will enter Israel (v45). Therefore the parallel between Antiochus as oppressor of God's people and the Antichrist's oppression of God's people is obvious.

The eschatological king (Antichrist) will be like Antiochus IV, who foreshadowed him. Both use temporal power, and both attack God and His people. Antiochus was primarily a geopolitical figure who used his status to attack the religious practices of the Jews. But the eschatological king (Antichrist) will primarily be a religious figure who will use his religious position to wield temporal power. This is exactly how Paul described the Antichrist, "the man of lawlessness," in 2 Thess 2:3-12.

In the revelation given to Daniel about the 70 weeks (9:24-27), we observed that what Gabriel told the prophet in v24-26 has already happened. Those verses described what would happen in the first 69 weeks. Verse 27 predicts things that have not happened yet. It reveals what will happen in the 70th week. There is a similar break between v35-36. What

was predicted in v2-35 has happened. What follows in the following verses has not yet happened.

Dan 11:36-45 reveals the path to power of the Antichrist at the midpoint of the Tribulation period, when he initiates a new policy of aggression (v36-39). Once he defeats the Arab and Russian armies which attempt to stop him (11:40-45), he will inaugurate the eschatological climax of persecution against Israel which has been Israel's lot throughout the times of the Gentiles (12:1).

(e) Antichrist (11:36-45)

(i) Self deification (11:36-37)

**36** "Then the king will **do as he pleases**, and he will **exalthimselfand boast against every god** and **willspeakdreadful things** against the God of gods; and he will be successful **until the indignation** is finished, because that which is determined will be done.

**36** "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.

**36** "The king will do as he pleases. He'll exalt and magnify himself above every god, speaking amazing things against the God of Gods. He'll succeed until the indignation is completed, because what has been determined must be carried out.

**36** And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

- These verses apply to Antiochus Epiphanes, but also look forward to the future Antichrist...

- "...do as he pleases" - he (the Antichrist) will not be subject to a higher human authority (Cf. 7:23; Rev 13:1-10; 17:12); referenced over and over again about the Antichrist (Cf. 8:12,24)

— It's also used of Alexander the Great (v3); Antiochus III (v16)

— "...exalt himself and boast against every god" - implies that he will demand worship (Cf. 2 Thess 2:4; Rev 13:11-18; 17:12-13). He will elevate himself over every other god and will speak "wonderful things" against the true God (similar to the "little horn," 7:25).

— His arrogance is characterized as primarily religious in nature (v36-39). He will be a religious figure, and his power will be exercised in ways that challenge what is godly instead of challenging the geopolitical order.

— The Antichrist will not only be the High Priest of the world's religion, but he will also be the head (king) of its government

- His career and characteristics are elsewhere described in Dan 7 (the “little horn”), in Dan 9 (“prince that shall come”), in 2 Thess 2 (“man of sin”), and in Rev 13 (“beast...of the sea”).
- "...will speak dreadful things" - *pala*, 46x in the OT; in 40 of these instances it is used nominally as “wonderful acts,” most often meaning miraculous acts of God
- Clearly the Antichrist’s words against the true God are designed to replace the wonderful acts of God by which He redeems His people, and which are God’s alone
- This Hebrew word can also be translated as “arrogant things,” a word used by both Peter (2 Peter 2:1,18) and Jude (Jude 4,16) in their descriptions of false teachers who will arise among Christians
- "...until" - there's a time limit on the Antichrist's day in the sun; under the decree of God, the Antichrist's wickedness is under control and limited
- The Antichrist will succeed for a time, until God's indignation against His people the Jews has run its course (Cf. 8:19; Is 10:25; 26:20; Rev 17:15- 17)
- "...the indignation" - a reference to the Tribulation (Cf. Is 26:20)

37 And **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 boast against them all**.

37 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.

37 He'll recognize neither the gods of his ancestors nor those desired by women—he won't recognize any god, because he'll exalt himself above everything.

37 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.

- "...he" - the Antichrist

- "...show no regard for the gods of his fathers" - this phrase has led many scholars to believe that the Antichrist must be Jewish, mainly because of a mistranslation in the KJV

— Fruchtenbaum: The whole context of Dan 11:36-39, the term "god" is used 8x in the Hebrew, 6x in the singular and 2x in the plural, including this phrase in v37. The very fact that the plural form for "god" is used in the same context where the singular is found in the majority of cases makes this a reference to heathen deities, not a reference to the God of Israel.

— This phrase means that the Antichrist will be irreligious, without religion, agnostic or atheist. He will be worshiped, for a season, above all that is called god.

- "...[show no regard] for the desire for women" - this is not a reference to the sexual preference of the Antichrist; better translated, "...for the One desired by women" referring to the Messiah. What it means is that the Antichrist will "have no regard" (he will hate) the One who is desired by women.

- The word "desire" is in the same construct form in Hebrew (*hemdat*) as in Haggai 2:7; 1 Sam 9:20, indicating that the noun following "desire" is subjective not objective. Hence it means "desired by women" not a desire "for" women. Pious Jewish women in pre-Messianic times had one great desire: they wanted to be mothers, with a view toward the Messiah, who is the promised seed of the woman. His birth was desired by these godly mothers of Israel. [Gaebelein]
- After the first messianic prophecy (Gen 3:15), the desire of Jewish women was that they would be the mother of the Messiah (Cf. Gen 4:1; 5:29; Luke 1:42-43). This was the desire of all godly mothers of Israel.
- "...nor will he show regard for any *other* god" - the Antichrist hates anything that resembles God or religion, even false religions. He will promote the "religion" of Humanism; see Humanism for additional details.
- "...he will boast against *them* all" - the Antichrist hates other gods because he believes that he is God; he will disregard any other God or gods. All gods in the way of his self-promotion are put under derision (2 Thess 2:4).

#### (ii) Military supremacy (11:38-39)

38 But instead he will honor a god of fortresses, a god whom his fathers did not know; **he will honor *him* with gold, silver, precious stones, and treasures.**

38 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.

38 He'll glorify the god of fortresses, a god whom his ancestors never knew, honoring him with gold, silver, valuable jewels, and treasures.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

- What this king will really trust in is a "god" whom he believes can give him military success. Evidently this is not a god in the religious sense.

— He will honor temporal power because it will give him the things that fortresses provide—a way to project his power, a means of defense and a place of security

— He will probably idolize power. His forefathers typically acknowledged some supreme being or some pagan god or gods. He will honor his "god" by spending money to build his military arsenal.

- You can't simply remove God from a person's heart...you have to replace it with some type of substitute. Humans are designed for a relationship with God so if they don't know the true God, they have to fill the void with something else.

— The Antichrist will fill the void with wealth and (military) power...the two best substitutes you can have other than God. If you're not in a relationship with the true God, the two best substitutes are power and pleasure.

— This was the problem with the Woman at the Well...she had replaced God with promiscuity. She had five husbands and the man she was living with was not her husband. There's no condemnation in this because if you don't know God, you have to fill that God-shaped void with *something*.

— Jesus came along and didn't begin talking to her about getting morally straightened up...He told her that He had living water that she didn't know anything about. Jesus told her that this water could replace the thirst that was inside of her, that she was currently trying to fill with promiscuity. Jesus didn't give her a "don't"...He gave her a "better."

- "...he will honor *him* with gold, silver, precious stones, and treasures" - the Antichrist will lavish his vast resources on military fortifications and programs and will encourage cooperation by distributing positions of authority and valuable property to his followers.

39 And 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 make them rulers over the many, and will **parcel out land for a price**.

39 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.

39 He'll take action against the strongest fortresses. With the help of a foreign god, he'll recognize those who honor him, making them rule over many, and he'll parcel out the land for a profit.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

- "...with *the help of a foreign god*" - it's interesting that the Antichrist has such great military acumen, but the power is not from himself...it's with the assistance of another spiritual power

— All spirituality is not necessarily good...the Antichrist is dialed into spiritual power, but it is not the power of God (Cf. Rev 13:4); it is a spiritual counterfeit (Cf. 2 Thess 2:9)

- "...parcel out land for a price" - he will encourage cooperation with his plans and schemes by distributing positions of authority and valuable property to his followers

It's interesting how close Satan's Antichrist program is to Jesus Christ. Here is an abbreviated list of similarities between the two programs:

NO.	CATEGORY	JESUS CHRIST	ANTICHRIST
1	World prepared in advance	<b>Gal 4:4</b>	2 <u>Thess</u> 2:7
2	Revealed at the proper time	<b>Gal 4:4</b>	2 <u>Thess</u> 2:6
3	Claim of deity	<b>John 14:9</b>	2 <u>Thess</u> 2:4
4	Heralded by a forerunner	<b>John 1:23</b>	Rev 13:12
5	Forerunner comes in the Spirit & power of Elijah	<b>Luke 1:17</b>	1 Kings 8:37-38; Rev 13:13
6	Empowered by a higher source	<b>1 Cor 6:14</b>	Dan 11:39; Rev 13:14
7	Member of a Trinity	<b>Phil 1:2; Acts 5:3-4; John 14:9</b>	Rev 16:13; 20:10
8	Head of a Church	<b>Eph 5:23</b>	Rev 2:9; 3:9
9	Miracle of worker	<b>Acts 2:22</b>	2 <u>Thess</u> 2:9
10	Resurrection from the dead	<b>1 Cor 15:3-6</b>	Rev 13:3,12,14
11	Ruling a political kingdom	<b>Is 9:6-7</b>	Rev 13:5
12	Ushering in world peace	<b>Is 9:6-7</b>	Rev 6:1-4
13	Activity in the Temple	<b>Luke 2:41-50</b>	2 <u>Thess</u> 2:4
14	Putting an end to animal sacrifices	<b>Heb 9:26-29</b>	Dan 9:27
15	Length of ministry	<b>Over 3 years</b>	Rev 13:5
16	Sealing ministry	<b>Eph 4:30</b>	Rev 13:16-17
17	Presentation to Israel as her messiah	<b>John 1:11</b>	John 5:43
18	Covenant with Israel	<b>Gen 15:18</b>	Dan 9:27
19	Reception of worship	<b>Zech 14:16</b>	2 <u>Thess</u> 2:4
20	Establishing Jerusalem as the center of worldwide worship	<b>Zech 14:17</b>	2 <u>Thess</u> 2:4

(iii) Military activity (11:40-45)

**40** "And at the end time the **king of the South** will wage war with **him**, and the **king of the North** will storm against **him** with chariots, horsemen, and with many ships; and **he will enter countries, overflow them, and pass through.**

**40** "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.

**40** "At the time of the end, the southern king will oppose him, and the northern king will overrun him with chariots, cavalry, and many ships. He'll invade countries, moving swiftly and sweeping through.

**40** And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

- Initially, the Antichrist will bring peace to the earth, but that peace will be shattered very quickly. This passage corresponds with the 2nd Seal judgment (Rev 6:3-4).

- "...at the end time" - a clue that this prophecy is not of Antiochus IV, but rather the Antichrist (Cf. v35; 12:1)

- "...him...him...he" - the Antichrist; both the king of the north and king of the south will oppose the Antichrist and seek to invade and destroy him

- "...king of the South...king of the North" - inasmuch as Daniel's vision did not distinguish between these two kings in v40 from the same kings in v2-35, we should take these kings in the same way in which they were interpreted previously (v2-35): "king of the South" is Egypt and "king of the North" is Syria.

— "Egypt" is mentioned by name (v43)

- This verse likely describes an attack by Syria and Egypt against Israel (the "Beautiful Land" v41); an attack on Israel at that time will be considered an attack against the Antichrist, because the Antichrist will have entered into a peace treaty with Israel (Dan 9:27).

- "...he will enter countries, overflow *them*, and pass through" - the Antichrist will launch a counter-invasion of Syria and Egypt and overtake them (Cf. Matt 24:6; Rev 6:4)

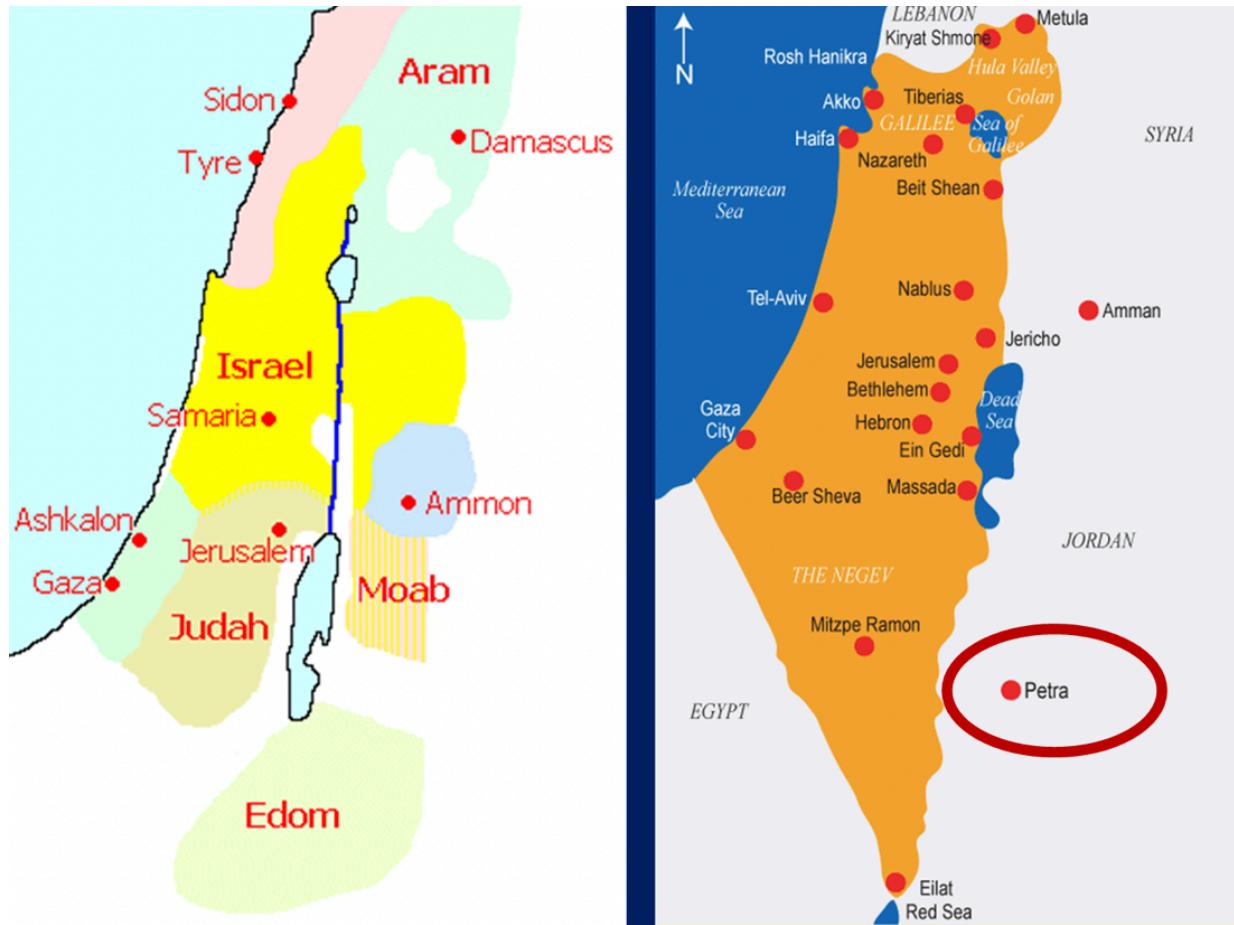
**41** **He** will also enter the **BeautifulLand**, and **many countries will fall**; but these will be rescued out of his hand: **Edom, Moab**, and the foremost of the sons of **Ammon**.

**41** 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.

**41** He'll enter the Beautiful Land, and many will fall, even though these will escape his control: Edom, Moab, and certain Ammonite officials.

41 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.*

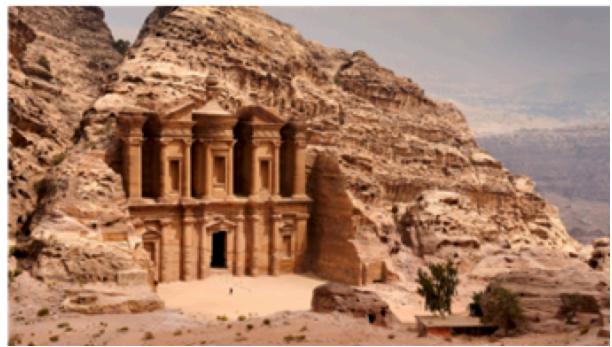
- "He" - the Antichrist
- "...Beautiful Land" - Israel
- The Antichrist will also enter Israel (Cf. 8:9), probably after he breaks his covenant with Israel at the midpoint of the Tribulation (Cf. 9:27), which means that these events will happen in the second half of the Tribulation
- Jerusalem will be destroyed as a result of this attack (Zech 12:2), along with the armies of the northern confederacies (Ezek 39; Zech 12:4)
- "...many *countries* will fall"- the Antichrist uses this attack to not only counter-strike Syria and Egypt, but also a number of other countries as well (Cf. v42)
- The Antichrist will have unilateral control over the entire world, but three territories will escape the Antichrist's jurisdiction: Edom, Moab, and Ammon. These areas all currently comprise the modern day kingdom of Jordan.
- "...Edom" - the descendants of Esau
- "...Moab" - the son of Lot
- "...Ammon" - the son of Lot
- Since this area will escape the domination of the Antichrist, it's logical for the Jews to flee to this place, where God will provide a city of refuge outside of the Antichrist's domain
- The purpose of this area being out of reach of the authority of the Antichrist is to give the Jewish Remnant a location to flee when the Antichrist begins to pursue them in order to exterminate them (Cf. Matt 24:15-22; Rev 12:13-15; see note: **The Place of Refuge** in Matt 24:16).



When the temple is desecrated by the Antichrist in the middle of the Tribulation, the Jews present in Israel at that time are told to immediately flee into the wilderness (Matt 24:15-20). So where are they going to run? To Jordan, specifically to Petra, where God will supernaturally protect and provide for them for 1,260 days (Rev 12:6).

## DAN 9:27 OVERVIEW OF TRIBULATION PERIOD





42 Then he will reach out with his hand against *other* countries, and the land of Egypt will not escape.

42 Then he will stretch out his hand against *other* countries, and the land of Egypt will not escape.

42 He'll extend his power over other countries, and even the land of Egypt won't escape.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

- The Antichrist will then press on with his attacks and invade other countries, particularly Egypt, which will fall into his control. His conquest over Egypt will open the door for his conquest of Africa.

43 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.

43 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.

43 He'll capture treasures of gold, silver, and all the treasures of Egypt, with the Libyans and Cushites at his feet.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

- The Antichrist is very materialistic (Cf. v38)
- "...Libyans...Ethiopians" - in order to consolidate control, the Antichrist goes into "other countries" (v42), including Libya and Ethiopia (Cush/Sudan), along with Syria and Egypt
  - The Antichrist will be unable to extend his reach to the east (Edom, Moab, Ammon, v41), but will be able to extend his reach to the south (Egypt, Libya, Ethiopia)
  - "Ethiopians" - Cush (modern day Sudan)
- The Antichrist will probably think he's invading these countries out of self-will, of his own volition, but it is really God who is using the Antichrist to inflict judgment. He will invade nations who have been a thorn in the side to Israel...Egypt, Syria and Sudan.

**44 But rumors from the East and from the North will terrify him, and he will go out with great wrath to eliminate and annihilate many.**

44 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.

44 However, reports from the east and the north will alarm him, and he'll march out in great anger, intending to destroy and to desolate many.

44 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.

- This verse describes the disintegration of the Antichrist's empire. The promise of worldwide peace, although attained temporarily, is short-lived.
- Peace cannot be established on earth by mankind, but only by God Himself, because only Jesus can deal with the problem preventing true peace: sin. We're born into the world with a nature that is at war against God.
- "...rumors from the East" - in the chronology of judgments in Revelation, the 6th Trumpet judgment (angels released, Rev 9:14) and the 6th Bowl judgment (Euphrates dried up, Rev 16:12) where the Euphrates River is dried up
- "the East" - in Scripture, "the east" always refers to Babylon (Cf. Gen 2:8; 11:2; Matt 2:2); all cardinal directions are from Israel as the center (Cf. Ezek 5:5; 38:12)
- "...from the North" - the Magog invasion?
- "...he will go out with great wrath" - feeling like his power and authority are currently, or will soon be, under siege, the Antichrist lashes out to instill fear in his subjects. These rumors will irritate him, resulting in his killing of "many" more people (Cf. Zech 13:8).
- Compare the invasion sequence by Sennacherib (Is 37:7-8)



45 And he will pitch the **tents of his royal pavilion** between the seas and the beautiful **Holy Mountain**; yet **he will come to his end**, and no one will help him.

45 He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

45 When he pitches his royal pavilions between the seas facing the mountain of holy Glory, he'll come to his end, and no one will help him."

45 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.

- "...tents of his royal pavilion" - the military tent of a general; refers to the military command center of the Antichrist, located in Jerusalem

- "...between the seas" - between the Dead Sea and the Mediterranean Sea

- "...the beautiful Holy Mountain" - Mount Zion, Jerusalem

- "...he will come to his end" - what a short, terse statement about the destruction of the Antichrist (Cf. 7:11; 9:27; 2 Thess 2:8; Rev 19:20)

— It is evidently at Mount Zion in Jerusalem that the Antichrist will meet his match and suffer defeat. Later revelation says that Jesus Christ will return to the Mount of Olives from heaven and destroy him (Acts 1; Rev 19:19-20; Cf. Zech 14:1-4).

He will act in self-will (v36), will exalt himself (v36), and will magnify himself above every god (v36). He will blaspheme the true God (v36), will succeed for a limited period of time (v36), and will be an irreligious person (v37). He will also place confidence in military might (v38-39), his military might will be challenged (v40), and he will be initially victorious in battle (v40-43). However, he will face renewed conflict (v44), will establish his headquarters in Jerusalem (v45), and will finally come to an end (v45).