

- Chapters 10–12 deal with the same vision, and chapter 11 is a continuation of the previous chapter. It fills in some of the details of the Seventy Weeks of chapter 9 with remarkable detail. It also provides more information about the nations seen in the statue of chapter 2.
- The importance of this chapter caused the enemy to delay the angel coming to give Daniel the answer to his prayer, because this prophecy concerns the nations which were important in relation to Daniel's people. The precision of the prophecies here authenticates the Living God, not part of the enemy's agenda!
- These prophecies concern **Israel's future up to the time of the Maccabees**, and then beyond to the end times and the final world ruler. The timeline seems to run to just before the fourth empire, and the birth of the Messiah. Then it leaps well into the future, which agrees with the gap between the 69<sup>th</sup> and 70<sup>th</sup> weeks in chapter 9.
- This chapter could be divided into two sections based on prophecies that are already fulfilled now (first 35 verses), and those that still await future fulfillment (last 10 verses). The first 35 verses, however, are about now past historical events that also foreshadow future events. We've heard the saying "history repeats itself." These historical events illustrate that history does indeed repeat itself, and these events may be repeated in some recognizable fashion at the end of time. The battles between the kings of the north and the kings of south are typical of the turmoil that has always typified the Middle East, continues today, and will be found in the Middle East in the last days.
- Because of the historical fulfillment of the first 35 verses of this prophecy, **we will separate this lesson into two parts**. This first part, verses 1 through 35, concern the immediate history of the Jews and their relationship with Gentile powers up through the end of the Greek Empire, before the Hasmonean rule, and Roman Empire. The second part of this lesson will include verses 36-45, through the end of the chapter, and will focus on the final world empire and ruler at the end of time.
- Another important note about this chapter is that it prophetically spans part of the gap between the Old and New Testaments. We often speak of the "**intertestamental**" period between the Old and New Testaments as one of silence, which is not really accurate. Those 400 years or so was one of the times of Israel's greatest troubles. They suffered at the hands of both Syria and Egypt. As these two nations warred against each other, Israel (merely by her location) was caught in the middle as the armies of these two warring nations battled back and forth, up and down, across the land of Israel. (If you are interested in the history of this time, get a copy of the Apocrypha and read 1 and 2 Macabbees.)
- It was during this time between the testaments that we saw the rise of **Antiochus Epiphanes (who is a type of the Antichrist of the future)**. He was a member of the Seleucid family (we will discuss him a bit later in this chapter). He was a persecutor of the Jews, far more than any Pharaoh or Haman or Hitler or even the pogroms of modern Russia. He has sometimes been called the Nero of the Jews. He has also been called the Great Profaner. It is easy to see why he foreshadows the final world ruler.

Precise Prophecy =  
A Sovereign God

- This chapter 11 is rather complicated and probably gets into prophecy a little deeper than the average person likes to go into it. Most people seem to like the exciting, sensational part of prophecy, but they do not want to dig down into the Word of God to see what it really says. We should be thrilled by this section of the remarkable Word of God, because it confirms the miraculous plan of God, and the precision with which He keeps it.
- The **challenge in presenting this chapter** is the struggle with the desire to show all the ins and outs of the historical fulfillment, because these verses have literally been fulfilled to the letter in such an amazing way, and keeping everyone on board. We could easily become bogged down in hundreds of years of history, which many might find very boring, and easily forgettable. So, we have attempted to boil it down into bite sized chunks, enough to give a taste of the historical fulfillment, but hopefully without putting everyone to sleep, or cause total confusion. We don't expect that you will remember all the names and intrigues of history that cover this period of time so accurately prophesied here. Just know that these events and persons were predicted hundreds of years before they came on the historical scene, that these verses were fulfilled remarkably, and that they have double meaning for us today who are able to look back in time. This chapter contains the most precise prophecies of historical events given in scripture. No wonder the enemy didn't want this information to leak out! Anything that glorifies, validates and authenticates God is something the enemy will seek to prevent.

*<sup>1</sup>“Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him.)*

- As mentioned last time, **this verse belongs with the last one in chapter 10**. The angel is still speaking to Daniel, and informs him of his own work. He apparently stood by Darius the Mede as he took over the Babylonian empire. This was part of God's plan. Darius also favored Daniel, right from the beginning, but fell prey to a nasty plot against Daniel (chapter 6, in the lion's den).
- **In the first year of Darius, the Mede**. Daniel had been given an earlier vision during Belshazzar's reign (chs. 7; 8) that told of the coming Persian and then Greek kingdoms that would arise to replace the Babylonian Empire. Now that the Persians had actually taken power, God revealed, in more detail, events that would affect the Jews for several centuries to come. He then provided a view of the Great Tribulation, found at the end of this chapter. These chapters are given precise dates which can be traced and confirmed by secular historical records. This is important information for the vindication of this book. Yes, Daniel served an almighty God who has a view of all history, and who gave glimpses of this to Daniel well in advance of it happening. These dates serve to confirm the miraculous nature the vision, and to authenticate God Himself.
- This prophecy bridges the gap from Media-Persia to Greece. It relates to the **transition of world powers** from one empire and continent to another, from the East to the West. Remember that the prophecy concerns the people of Daniel (the Jews). It was especially important to Israel because they would be caught in between these powers. That was especially true in the content of this chapter as we hear of the battles between the “kings of the north” and the “kings of the south.” Israel was located smack in between these two and would then be a pawn and a prize for both powers. It would be a period of great suffering for the Jews.

*<sup>2</sup>“And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece.*

- **From this verse through verse 34 is one of the most remarkable examples of pre-written history.** Pre-written history is prophecy, and prophecy that is so precisely fulfilled is miraculous.

- The prophecy of this chapter is so detailed and so accurate that the liberal critic will not accept the fact that it was written before it happened. He insists that Daniel's prophecy was written after it had become history. Many commentators speculate on the time of the writing of the book of Daniel as being in the 1<sup>st</sup> or 2<sup>nd</sup> century BC – AFTER the things here had been fulfilled. The liberal can't accept a literal miracle-working, all-knowing and all-seeing God who controls history. (Verse 35 is a transition verse that implies a gap of time before revealing the very end of time, leaping beyond the history presented in verses 2-34.)

▪ **COMMENTARY: "Personally, I do not like the liberals to be called liberal. To me they are the most narrow-minded people I know. Yet they like to speak of their broad-mindedness and that they don't have a narrow conception of Scripture. Let me give you an example. One of them right here in Southern California said to me, "McGee, I listen to you on the radio sometimes." (He said that in a condescending manner as though I should have been honored.) Then he said, "I notice that you accept prophecy as being reliable," and he cited this Book of Daniel. So I asked him, "What authority do you have for rejecting the early dating of Daniel and accepting a late date of Daniel?" His reply was this, "Well, it's very simple. We know that miracles are impossible, that they do not happen. Therefore if this were written beforehand, it would be a miracle; so it must have been written afterward." Now, my friend, I ask you, is that being narrow-minded, prejudiced, and biased? Obviously, this chapter before us is one of the most remarkable passages of prewritten history in the Word of God, and conservative scholarship can sustain the early date of Daniel. This means that you have a miracle on your hands." (J. Vernon McGee)**

- When Daniel received this information, God knew **he would not live to see it all fulfilled**. At his age (about 90) at that time, he would not even see the end of the Persian Empire. God had Daniel record this information as encouragement for the people of God, especially for those who would live through the terrible times it details. He also provided this as His own authentication. He is a God who inhabits eternity. He knows the end from the beginning, and these words are a testimony to his omniscience.
- This chapter provides amazing details about the history of the **constantly warring Gentile kingdoms after the passing of the Persian Empire, and the Greek Empire under Alexander**, continuing into the wars between two of the generals (Ptolemy and Seluecid) who inherited Alexander's kingdom.
- ***"Behold, three more kings will arise in Persia,..."*** The three kings of Persia foretold here were Cambyses, Smerdis, and Darius Hystaspis.
- ***"...and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece.*** These three are then followed by another, who had amassed great wealth and could afford military campaigns against Greece. **King Xerxes (the Ahasuerus of Esther) is this fourth ruler.** Xerxes would bring about aggressive action against the realm of Greece. He even captured Athens before suffering a military defeat at Salamis in 480 B.C. Xerxes had mercilessly taxed the people in order to pay for his huge military build-up. After his defeat, however, he withdrew and stayed in Persia. Although Xerxes was defeated, this great military campaign caused a lot of grief for Greece, and was in fact a motivator for Alexander the Great and his lightning conquests.
- Already, just this small piece of precise pre-history prophecy is quite amazing, as the subsequent rulers of Persia fulfilled these words exactly.

<sup>3</sup>***"Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.***  
<sup>4</sup>***"And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.***

- ***“Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.*** This great king of v. 3 is Alexander the Great. He used previously unknown military maneuvers and campaigns that caught everyone by surprise, and completely overwhelmed his enemies. He literally did “according to his will.” The Persian Empire has come to an end, and the Greek Empire (*the silver belly and thighs of Nebuchadnezzar’s statue in chapter 2, also the goat in chapter 8*).
- ***“...And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven,...”*** Alexander died shortly after conquering all there was to conquer at his side of the world, and his kingdom was given to his four generals, Ptolemy, Seleucus, Cassander, and Lysimachus. These four divided the entire Greek Empire among themselves. In this chapter, the “king of the NORTH” is Seleucus (plural “kings” would be rulers in this region, commonly called Syria, although not the Syria of today). The “king of the SOUTH” is Ptolemy (plural “kings” would be rulers in this region, referenced as Egypt.)
- ***“...but not among his posterity nor according to his dominion with which he ruled;...”*** When Alexander lay dying he was asked to whom his empire should go. He enigmatically answered “give it to the strong.” It was assumed he meant his four generals. It is interesting to note here that apparently Alexander had a half brother, as well as two sons, one by his wife, and one by a mistress who could have taken his kingdom, but they were all killed, fulfilling this prophecy. No one from his family inherited his kingdom.
- ***“...for his kingdom shall be uprooted, even for others besides these.”*** The glory and power of Alexander’s Greek Empire went into decline from the moment of his death until it fell to the Roman Empire. Alexander was indeed “uprooted” and his kingdom did not go to any in his family.
- Once again, even this short verse contains stunning and precisely fulfilled prophecy about the beginning of the Greek Empire and the demise of Alexander, and division of the kingdom.



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

- Now we begin the continual **tug-of-war** between two of these generals and their successors – Ptolemy in Egypt and Seleucus in Babylon and Syria – with Israel and the Jews caught right in the middle, merely by their geographic location.
- ***“Also the king of the South...”*** South of what? We recall that directions in scripture are given assuming Israel as the center of the earth. This is the king from the south of Israel, so this would be the king from Egypt one of the Ptolemies (*referenced in history often as the Ptolemaic Dynasty. The Egyptians considered the Ptolemies as successors to the Pharaohs*).

- We should note before we begin this whole section that the word used in Hebrew for “king” or “kingdom” is the same word. We are only able to determine its meaning (either king or kingdom) by context. So when we read **the king from the south**, it may also mean the kingdom of the south, or Egypt. When we read the **king from the north**, it may also mean the kingdom from the north, or Syria, Babylon and surrounding territories. There may be an exception to this later in the chapter, as we begin seeing the double fulfillment aspects of these prophecies and we move into a revelation by the angel of the end times. (But we’ll get to that later!)
- *“...shall become strong, as well as one of his princes; and he shall gain power over him and have dominion. His dominion shall be a great dominion....”* This indicates that Ptolemy and his successors will gain power, become very strong and rule over this region totally. “One of his princes” may refer back to Alexander’s generals again, and in this case may indicate Seleucid and how the south now is gaining power over the north.
- *“And at the end of some years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement;...”* Around 250 B.C., the Syrian division of the Hellenistic (Greek) Empire tried an alliance by marriage with the Egyptian Empire (the south) involving the Egyptian princess **Berenice**, daughter of Ptolemy II, and Antiochus Theos of the North (*Antiochus Theos means literally “Antiochus the god” – apparently this is a problem with these guys! The Ptolemies were no different, proclaiming themselves “soter” or savior. Even the Roman emperors considered themselves gods and required worship of themselves. This happens today, but not quite so blatantly. However, it will happen again, and worship of the final world ruler will be forced.*)
- *“...but she shall not retain the power of her authority, and neither he nor his authority shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in those times.”* There was only one little problem with this marital alliance: **Antiochus was already married**, and his former wife didn’t take kindly to this. Antiochus divorced Laodice his wife and married Berenice. As soon as Ptolemy II died, however, he remarried Laodice and cast out Berenice and disowned her and her son. Laodice didn’t like having her around though, so Berenice and Antiochus were eventually murdered by her, along with Berenice’s infant son. This didn’t sit well, however, with Berenice’s relatives in the south. Are you following all of this? Don’t worry, only the historians can truly track these amazing historical details given to Daniel well before they actually happened.



*Ptolemy II*



*Berenice, daughter of Ptolemy II*



*Antiochus Theos I*

- We must continue to be **in awe of the precision of each set of verses** and information provided to Daniel, and to us. These are details that can be verified and confirmed in secular history. Only God has that foreknowledge. We must keep this in mind, and keep being awed by our amazing God.
- The Israelites who had returned from the captivity in Babylon **found themselves in the midst of a severe and nasty power struggle** a few hundred years later. The forces of the north and those of the south had to travel through Israel in order to do war with the other. Life after the captivity didn't go well for the Jews, just as God predicted.

*<sup>7</sup>“But from a branch of her roots one shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail.*

- Berenice's brother (“a branch of her roots”) was Ptolemy Euergetes in Egypt, who avenged her death by conquering Syria to the north, then capturing Laodice and killing her. Can anyone reading these prophecies not be in awe, or not understand how God authenticates Himself? Remarkable. God makes history happen just as He said it would. He did it then, He is doing it now, and He will do it in the future.

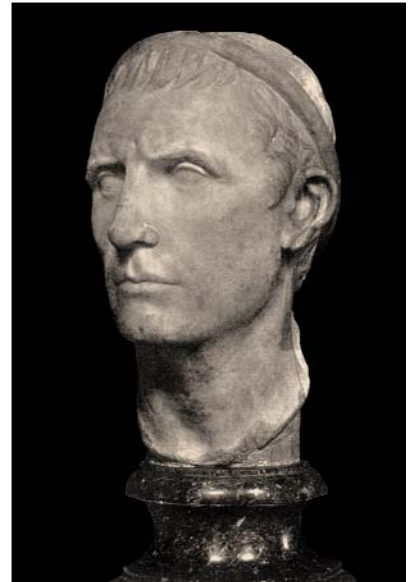
*<sup>8</sup>“And he shall also carry their gods captive to Egypt, with their princes and their precious articles of silver and gold; and he shall continue more years than the king of the North.*

- After **plundering the north**, Ptolemy III returned to Egypt with great spoils and continued ruling till his death in 222 B.C. According to the historian Jerome, he took 4,000 talents (a talent is between 75 and 100 pounds, so this is no little haul!) of gold, 40,000 talents of silver, and 2500 Syrian idols.
- He resisted attacking the northern kingdom for some time and never lost a battle with the north.

*<sup>9</sup>“Also the king of the North shall come to the kingdom of the king of the South, but shall return to his own land. <sup>10</sup>“However his sons shall stir up strife, and assemble a multitude of great forces; and one shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife.*

- **We know this is getting a bit difficult to follow.** We are providing only enough historical information for you to gain a good understanding of the power and precision of these prophecies, and why the book of Daniel, especially this chapter, is attacked more than any other in scripture. These verses are a threat to those who cannot believe in a literal God who literally inhabits eternity, literally predicts the future that He manipulates, literally says what He does, and then literally does exactly what He says. For those of you who are history buffs, we encourage you to investigate the historical backgrounds behind these two world powers even more. You will definitely be in awe!
- Perpetual war between the successive kingdoms of the north and south continued – it was like a big family feud. Seleucus III and Antiochus of the North waged continual war against Ptolemy Philopator of the South. This passage refers to Seleucus Callinicus' invasion of Egypt in 240 B.C. in which he was defeated and had to return to his own land.
- *“...his sons shall stir up strife ...”* The sons of Seleucus II were Seleucus III, called Soter, and Antiochus III, the Great. Seleucus III was assassinated in 223 B.C., so Antiochus III took over, eventually trampling over Ptolemy IV in the land of Egypt. Later, he was defeated in the north; but he eventually captured the fortress of Gaza in Israel.

<sup>11</sup>*“And the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his enemy. <sup>12</sup>“When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail. <sup>13</sup>“For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.*



*Antiochus The Great (III)*

- *“And the king of the South shall be moved with rage ...”* This is Ptolemy IV, Philopater, who fought with the king of the North, or Antiochus III of vs. 10 (also called Antiochus the Great). The Battle of Raphia in 217 B.C. is what this verse refers to. Ptolemy IV was victorious. Secular history tells us he had a terrible temper –the reference to “moved with rage.”
- *“...his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail...”* During this battle, Ptolemy IV killed over 10,000 Syrians and took many prisoners, but he became proud – a big mistake as we’ve seen before, and did not complete his victory and completely overrule the Syrian empire. He defeated the king and killed many, but he didn’t go on to take over kingdom. Instead, he retired to enjoy himself through various vices. He signed a very stupid peace treaty with Antiochus that allowed him to return home with his armies. As soon as he got there, Antiochus started an intensive 14 year rebuilding program.
- *“For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment....”* Secular history shows us that in that time (the 14 years Antiochus was rebuilding his army) Ptolemy Philopater died, and his five-year old son Ptolemy Epiphanes was put on the throne. Not too smart for Egypt. Antiochus decided this was a great time (while a child king was on the throne of Egypt), and he invaded the kingdom of the South again, this time with a greatly increased fighting force and many chariots and the “equipment of war.” He broke his peace agreement and attacked Egypt.

<sup>14</sup>*“Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall. <sup>15</sup>“So the king of the North shall come and build a siege mound, and take a fortified city; and the forces of the South shall not withstand him. Even his choice troops shall have no strength to resist.*

- *“...violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall....”* This is a reference to non-religious (forsaken the covenant with God) Jews who sided with Antiochus against Egypt. Because of this 5-year old king on the throne in Egypt, there were also many Jews and others in Egypt who rebelled against their own government to support the king of the North, Antiochus the Great. These unbelieving Jews “fell” before God in this.
- A great army, allied with the Macedonians, **completely sacked Egypt**, built siege ramps, and took the most fortified cities. The resistance of the south under their boy king was minimal, and they were badly defeated. This happened about 203 BC.

<sup>16</sup>*“But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.”* <sup>17</sup>*“He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do. And he shall give him the daughter of women to destroy it; but she shall not stand with him, or be for him.”*

- *“...no one shall stand against him. ...”* indicates Antiochus’ complete conquests of Egypt and the territories it controlled, even as far north as Sidon. There are a lot of details in secular history about this battle, but we don’t want to cloud the picture here. One little tidbit we should take note of however, because it will have a great significance later is that during this time of the weak reign of Egypt under the 5-year old king, Egypt sought help against the north with Rome. They signed a mutual aid treaty with Rome, and **this would soon change everything**.
- *“He shall stand in the Glorious Land with destruction in his power....”* The “Glorious Land” is a reference to Israel (cf. vs. 41; 8:9). Many Jews cooperated with Antiochus III and were his allies. Also, as we mentioned before, Israel stood right smack in the middle of the war route between Syria and Egypt, so in order to go through this land, it also had to be conquered. Israel was in and out of both Egyptian (kings of the south) and Syrian (kings of the north) domain for hundreds of years. Eventually Antiochus IV (Epiphanes) will enter Israel to persecute the Jews on a scale never experienced before. Their support of Antiochus III will only bring about the arrival of one who serves as a type for the Antichrist and hated the Jews.
- *“...And he shall give him the daughter of women to destroy it;...”* From 198–195 B.C., Antiochus the Great (III) attempted to control Egypt. **A treaty was arranged between Antiochus and Ptolemy Epiphanes in which Antiochus’ daughter, Cleopatra** (called a “daughter of women” because she was still so young she was under the control of her mother), was **promised to Ptolemy, the boy king**. Once again, an attempt to unite the warring factions through marriage. Antiochus hoped that this alliance would give him complete dominance over Egypt. Cleopatra was probably about 10 years old at this time. The child prince of Egypt was about 7.
- *(Please note that this is NOT the Cleopatra that you are thinking of, played by Elizabeth Taylor in the cinematic spectacular. There were seven Egyptian queens named Cleopatra. The one who was famous for her relationship with the Roman leaders Julius Caesar and Mark Antony reigned in Egypt more than 100 years later between 69-30 BC) This last Cleopatra would be the last of the Ptolemaic rulers, who occupied the throne in Egypt to 30 B.C., one year after Octavian (Caesar Augustus) defeated her friend Mark Antony. Cleopatra then committed suicide and Rome annexed Egypt.)*
- Antiochus’ hopes did not materialize, since **his daughter Cleopatra betrayed him** and did not remain on his side. She sided instead with her young husband Ptolemy V, and was loyal to the Egyptians, rather than her father and the Syrians. Egyptian queens after her were also named Cleopatra (see note above).



*Cleopatra I*

<sup>18</sup>*“After this he shall turn his face to the coastlands, and shall take many. But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him.”* <sup>19</sup>*“Then he shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found.”*

- ***“After this he shall turn his face to the coastlands, and shall take many...”*** The **“coastlands”** refers to **Greece** and the Greek islands. This is where Antiochus the Great was beginning to move at this time—not only against Ptolemy in the south, but against Lysimachus in the west. He was angry about his daughter’s betrayal, so in his anger he attacked the coastal islands. In human history, it seems that rulers are never satisfied. They always hunger for more. There is almost a type of delusion and mental illness that descends on these kinds of rulers.
- ***“But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him....”*** Now we see another power enter this drama, the growing forces of **Rome**. This is a result of the mutual aid agreement made with **Egypt**. These islands were under the dominion of Rome, and Rome wasn’t about to let Antiochus gain control of them. The fourth empire is now appearing on the historical stage. ***“...a ruler shall bring the reproach against them...”*** refers to a young Roman naval commander named Scipio who took Roman warships out and sank most of the Syrian navy, turning his (Antiochus’) reproach back on himself. This verse heralds the arrival of Rome to the Middle East. Rome is the 4<sup>th</sup> empire of Nebuchadnezzar’s statue image that depicted world Gentile powers.
- After this defeat, Antiochus III returned to Syria, his own land. He pursued a treaty with Rome because he was nervous. The Romans had the upper hand, so they agreed to peace but at a very high cost. Antiochus gave them all the territory he controlled in Europe, a big chunk of what he controlled in Asia, all but ten of his warships, an enormous tribute, and very heavy taxes for the next 12 years. He agreed to their terms but then had a lot of trouble coming up with the money.
- ***“...but he shall stumble and fall, and not be found....”*** is a prediction of the death of Antiochus the Great which occurred a year after his return, around 187 B.C. He was killed trying to seize the fortune he owed Rome. He was robbing the temples in his own land for the money, and was killed in the temple of Bel in Elymais. A fitting end to this greedy king!

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

- ***“There shall arise in his place one who imposes taxes on the glorious kingdom;...”*** Antiochus’ son, Seleucus IV, Philopater, took the throne after his father’s death. They owed the Romans huge annual tribute payments, so he soon began to raise taxes, including taxes on the “glorious land.” Near the end of the 12-year tribute to Rome, Seleucus IV was having great difficulty raising the money, so he gave instructions to plunder the temple in Jerusalem (the reference to the “glorious kingdom”) of all the gold and silver there.
- ***“...but within a few days he shall be destroyed, but not in anger or in battle....”*** After a short time he was poisoned. (He was destroyed, not in anger, or in battle, as this verse predicts.)
- His reign lasted eleven years, only a “few days” when compared with his father’s 37-year reign. He was assassinated by his minister, Heliodorus, who hoped to gain the throne for himself, since Seleucus’ only son was being held hostage by Rome (the ransom was the tributes owed them).

<sup>21</sup>***“And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue.***

- ***“And in his place shall arise a vile person, ...”*** We are introduced now to **Antiochus IV Epiphanes** (175–163 B.C.) called a **vile person**, the last of the Seleucid rulers mentioned in the chapter. Verses 21 through 32 are all about him. He is easily identified in history through these verses. **This is the “little horn” we saw in chapter 8**, and all of these prophecies fit Antiochus Epiphanes perfectly.

- (He is a type of the Antichrist, and serves as an illustration of the “Man of Sin” (the Antichrist) who is yet to come. They are strikingly similar.)
- **“...whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue....”** Antiochus Epiphanes was the brother of Seleucus IV, and the third son of Antiochus the Great. He quickly ousted Heliodorus and gained control through “intrigue” – a lot of bribery and political maneuvering. The kingdom was not rightfully his; it belonged to his nephew who was being held in Rome. Antiochus Epiphanes (IV) seized the opportunity to put himself on the throne, in 175 BC.
- **He is called vile because of his blasphemies.** He came to power with a promise of peace. (The Antichrist will do the same. He will begin the Great Tribulation with 3½ years of peace, and the people of the world will think they are entering the Millennium when they are really entering the Great Tribulation period.) Antiochus was a deceiver and a flatterer, as will the Antichrist be.

*<sup>22</sup>“With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant. <sup>23</sup>“And after the league is made with him he shall act deceitfully, for he shall come up and become strong with a small number of people. <sup>24</sup>“He shall enter peaceably, even into the richest places of the province; and he shall do what his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but only for a time.*

- **“With the force of a flood they shall be swept away from before him and be broken,...”** Antiochus Epiphanes quickly picked up where his father, Antiochus the Great, left off. He began fierce military conquests against Egypt (“force of a flood” implies great military force, swiftness, overwhelming). He was deceitful with the young Ptolemy Philopater first by posing as a friend coming only with a few people. But his true intentions were soon known, as he took the richest places of the province. We could go on and on about Antiochus’ exploits here, but again, we don’t want to derail the study. There is a great deal known about him in secular history records, and all of it matches perfectly with the biblical prophecies. In regard to verse 24, we do know that Antiochus moved into the richest areas of the land of Egypt, something even his father couldn’t do, **and robbed them blind**. He then used this loot to build alliances and allegiance from people who could help him. This guy was nasty, power-hungry, and full of evil deception.
- **“...and also the prince of the covenant....”** This is probably a reference to the then high priest, Onias III, who was deposed and murdered at this time by deceitful maneuvers of Antiochus when he came to power. Onias was replaced by Antiochus with a man named Jason who wanted the Jews to be “hellenized” or converted to Greek culture. He was very successful in this endeavor.

*<sup>25</sup>“He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him. <sup>26</sup>“Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain. <sup>27</sup>“Both these kings’ hearts shall be bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end will still be at the appointed time.*

- **“He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him....”** After Antiochus Epiphanes moves against Ptolemy, this king of the south (Ptolemy Philometer) came back with a vengeance in battle. The battle was fought at Pelusium east of the Nile Delta.

- The reason for Ptolemy’s defeat was treason among his men. Many of the Egyptians deserted Ptolemy and swung over to Antiochus’s side, perhaps because of promises of great power and wealth.
- Because of this deceit and treason, Antiochus’ army was victorious beyond the battle at Pelusium in which he captured Ptolemy Philometer. But the Greek overlords of Egypt quickly replaced Philometer with Ptolemy Euergetes. Antiochus then assured Philometer he would get him back in power, trying to gain his favor. The two spoke lies at the conference table (this may be a scriptural reference to the first peace talks at a conference table!) in their efforts to gain an advantage through false promises.
- These peace talks were full of empty promises, deception, and ultimately failure. Ptolemy Euergetes was somewhat successful in repelling Antiochus’ forces, which greatly angered Antiochus.
- ***“...for the end will still be at the appointed time...”*** This is a reference to the coming death of Antiochus Epiphanes. It is also a good reminder that when God appoints a time for something, there is no other option. It will happen precisely when He has determined.

<sup>28</sup>***“While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land.*** <sup>29</sup>***“At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.*** <sup>30</sup>***“For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. So he shall return and show regard for those who forsake the holy covenant.***

- ***“While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land...”*** Because of his defeats against the new ruler of Egypt, Antiochus Epiphanes was angry when he returned to Syria, but he was still loaded with riches. So, on his way home to Syria in 168 B.C. he stopped off in Israel and he took it out on the Jews. Antiochus had an obsessive hatred for the Jews. He was bound and determined to make the Jews into Greeks, which, of course, was met with a great deal of resistance. He stepped up his hellenization program for the Jews. He promoted the worship of Zeus, naked participation in the Greek games, and other practices blasphemous to the Jews. ***“...moved against the holy covenant...”*** indicates Antiochus was opposed to the covenant people, the people of God, or the Jews, and all things Jewish. He forbade all of their standard practices. They could celebrate their holy days, he banned circumcision, and began a reign of terror of the Jews.
- ***“At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter. ...”*** Antiochus Epiphanes once again went south and tried to recapture Egypt. While making life a living hell for the Jews, he decided to invade Egypt again. But this attempt would not be successful, as had the former campaign. Something, or some power, once again stood in his way.
- ***“For ships from Cyprus shall come against him; ...”*** The ships of Cyprus or Chittim (cf. Num 24:24) **are once again the forces of Rome** who met Antiochus Epiphanes as he approached Alexandria. Remember the mutual aid treaty that Egypt had signed with Rome. They now forced Antiochus to return home without even engaging in battle. ***“...therefore he shall be grieved, and return in rage against the holy covenant, and do damage....”*** Completely humiliated, he vented his anger **against the holy covenant, meaning the Jews**, their Temple, and all Jewish practices.
- ***“So he shall return and show regard for those who forsake the holy covenant....”*** Antiochus joined forces with those Jews who “forsook the holy covenant,” (apostate, unbelieving) including the Jews’ apostate priest Menelaus. He offered them riches and position to do this. This obsession sounds very much like some other power was behind Antiochus, and we know that same power will be behind the coming Antichrist.

- **I and II Maccabees in the Apocrypha** tell the story of those dark days. Antiochus Epiphanes truly became Antiochus “Epimanes” – the madman (what many at that time called him) – and the people of the holy covenant were persecuted like no other time in history before or since – until the Antichrist comes. He will be another Antiochus Epiphanes.

*<sup>31</sup>“And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation. <sup>32</sup>“Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. <sup>33</sup>“And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. <sup>34</sup>“Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue. <sup>35</sup>“And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.*

- *“And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation. ...”* Antiochus Epiphanes commanded his forces to pollute the sanctuary and take away the daily sacrifices. They sacrificed a sow, spread its remains inside the Holy Temple, and erected a large statue of Zeus for the people to worship. This was the abomination of desolation, or the abomination that makes desolate.
- *“...the sanctuary fortress”* is literally the fortified holy place, the Temple inside the walled (strengthened) city of Jerusalem. The word used here for fortress means a place of defense, a strong place, fortified place, a rock. The Temple is built on a rock, Mt. Moriah. This is an interesting word here, since we will see it again in verse 38 in describing the god the Antichrist honors. More on this later.
- *“Those who do wickedly against the covenant he shall corrupt with flattery ...”* Unfortunately, there were plenty of Jews who went along with Antiochus’ attempt to Hellenize the Jews. However, notice *“...but the people who know their God shall be strong, and carry out great exploits....”* **This is a reference to the Maccabees, who eventually overthrew Antiochus Epiphanes.** Mattathias Maccabeaus was one of the people who knew their God. He resisted Antiochus, along with his five sons, and together they engaged in guerilla warfare from 168 B.C. to 165 B.C. Their exploits were numerous, and they showed great courage. Time and again a small number of Jews would defeat Antiochus’ much larger armies.
- *“Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue...”* As the Maccabees became more successful, more Jews would join their cause, but many still feared Antiochus and didn’t want to get caught on the wrong side. Many of those following the Maccabees were there only to save their evil skins. If it had gone the way of Antiochus, they would have changed sides in an instant.
- It was also true that **many did fall by the sword**. Persecution and death was a way of life in Israel then, and it will be again when the Antichrist comes on the scene. At this time, after three years of fighting, the Jews were able to restore worship to the Temple in Jerusalem. It was cleansed and purified on the 25<sup>th</sup> day of Kislev, 165 B.C. This event has been commemorated and celebrated ever since as the **Feast of Hanukkah**, or the Feast of Dedication as it is sometimes called. Jesus celebrated this holiday. It is referenced in John 10:22 as the Feast of Dedication (today it is sometimes called the Festival of Lights.)
- **This period between the Testaments is a sad time of suffering.** There were many in this time who served God faithfully and courageously. If you are not familiar with this period of history, you should look into the apocryphal books of *1 and 2 Maccabees* as well as the writings of Josephus.

- After their success over Antiochus, **a time of relative peace reigned in Israel, under the rule of what history calls the Hasmoneans.** These were Jews faithful to God, for the most part. The battles between the north and the south slowed down as Rome rose in power, leaving Israel pretty much on her own, at least for awhile. The Hasmonean rule lasted about 100 years, until Pompei road into Israel, taking it for Rome. Rome, the fourth empire in Nebuchadnezzar’s dream statue, was now firmly established as the world power when Jesus came the first time to earth.
- *“And some of those of understanding shall fall, to refine them, purify them, and make them white,....”* This verse 35 is considered a “transitional” verse. Verses 2-34 pretty much end the historical part of these prophecies, taking us up to the time of “peace” (no wars, at least) right before the Messiah comes the first time. Many believe this verse also speaks of the history of the Jews from this moment throughout history, until the “king” of verse 36 strolls onto the scene. Their history is full of persecution. Many did fall, but this verses indicates that “those of understanding” (those who knew the scriptures, and knew their God) would be purified, “made white” (the white robes of salvation) during these hard times.
- *“...until the time of the end; because it is still for the appointed time,...”* The words “until the time of the end” provide a huge clue that something is different, changed, with the coming verses. This is a message to Daniel that now the angel will be fast forwarding to the end of time – a time that has been appointed and foreordained. This is a transition verse into future events.
- All of what the angel has told Daniel up to this point was future when Daniel heard it, but has now been precisely fulfilled. **Verse 35 implies another gap in time**, just as there is in Daniel 9 between the 69<sup>th</sup> and the 70<sup>th</sup> weeks of Daniel. Beginning in the next verse (Part 2 of our study of this chapter) someone identified only as “the king” will be introduced.

The “bottom line” of this chapter...

**Our God IS God.**

**He is Sovereign.**

**He reigns over all the earth.**

**He will reign throughout eternity.**



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