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Daniel 11

(2019)

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Daniel 11.

Topics.

- From Darius the Mede until Antiochus IV Epiphanes.
- Alexander the Great Ruler of Greece.
- A Branch shall enter the fortress of the King of the North.
- Cleopatra the Daughter of Women.
- He shall do what his fathers have not done and enter peaceably.
- The abomination of desolation.
- The vision is for the time of the end.
- At the end of the age a king will magnify himself above every God.
- He will not, regard the desire of women.
- He shall honour a God of fortresses.
- He will act against the strongest fortresses with a foreign god.
- The final world war erupts.

INTRODUCTION TO CHAPTER ELEVEN

Chapter eleven continues where chapter ten left off. The angel is still speaking with Daniel by the Tigris River and Daniel is now ready to receive his message. Daniel chapter eleven gives a detailed history of the transitions of kingdoms from the time of Darius king of Persia until the time of Antiochus IV Epiphanes king of Selucid Dynasty. It is divided into the following two parts:

1. (Daniel 11:1-35) covers the time from Darius the Mede (spoken of in chapter 6) until Antiochus IV Epiphanes (175-164 B.C.) the period of time between the Antiochus IV and the rise of the last ruler is glossed over in (Daniel 11:33-35).
2. (Daniel 11:36) to (Daniel 12:2) covers the last Gentile ruler, who is in power at the return of Messiah, (Daniel 11:36), and continues to the coming of the Messiah, who is the stone which crushes the feet of the composite metal man spoken of in (Daniel 2).

This is a remarkable chapter since it is fulfilled with amazingly detailed prophecies. The following study is divided into two sections firstly, from the time of Darius the Mede until Antiochus IV Epiphanes and secondly, from the time of Antiochus IV Epiphanes to the return of Christ.

NOTE: for information of people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

DANIEL ELEVEN PART ONE

DANIEL 11:1

From Darius the Mede until Antiochus IV Epiphanes.

- **Daniel 11:1:** And as for me (one having the appearance of a man) (Dan. 10:18), in the first year of Darius the Mede, I stood up to confirm and strengthen him.

King Darius the Mede and Daniel are spoken of in Daniel chapter six which took place in (539 B.C.). It is interesting to notice that King Darius a secular king greatly respected Daniel because of the excellent spirit that was in him (Dan. 6:3). It is the first year of King Darius the Mede's reign and the third year of Cyrus (536 B.C). The One having the appearance of a man, after telling Daniel that he strengthened Darius in his first year is now going to explain to Daniel the detail of Daniel's previous visions. In Chapter six the presidents and satraps tried to have Daniel killed by challenging his loyalty to King Darius. They tried to use a law they had purposely established to destroy Daniel and have him thrown into the lion's den, but God sent an angel to shut the lion's mouths. Though speculation, it seems most likely that the angel who shut the mouths of the lions is the very angel having the appearance of a man (Dan 10:18) talking to Daniel now. (Dan 6:22). This angel along with the angel Michael stands watch over the children of Israel. The One having the appearance of a man stood up to confirm and strengthen Darius refers to Daniel chapter six. The enemies of God tried to destroy Daniel by turning Darius the Mede against him, but Daniel's faithfulness in refusing to bow down to the gods of Persia gave God the opportunity (by protecting Daniel from the lions) to demonstrate Himself and His power to the whole Persian kingdom and Darius the Mede rule was strengthened.

THREE MORE PERSIAN KINGS

DANIEL 11:2

- **Daniel 11:2:** And now I will show you the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece.

Daniel is now in the third year of Cyrus, 536 B.C and the angel tells Daniel three more kings are to rise in the Persian Kingdom. Since Daniel is already in the reign of Cyrus, these three kings are:

1. Cambyses (529-522 B.C).
2. Pseudo-Smerdis (522-521 B.C).
3. Darius I Hystaspes (521-486 B.C.) (Ezra 5, 6).

The Fourth Persian King: is Xerxes I who was the greatest of the Persian kings (486-465 B.C.) (Ezra 4:6). He is identified in the book of Ester. Xerxes led a major expedition against Greece which had disastrous results. According to Daniel, Xerxes was the climax of Persian rulers, from him it was a downward spiral from which Persia never recovered. Xerxes spent four years preparing for his attack on Greece, gathering hundreds of thousands of soldiers and vast riches.

THE CHRONOLOGY OF EVENTS REGARDING XERXES

The Encyclopaedia Britannica delineates the flowing chronology of events regarding Xerxes when he turned his attention toward Greece. He wintered in Sardis in (481-480 BC) and thence led a combined land and sea invasion of Greece. Northern Greece fell to the invaders in the summer of (480 B.C.), the Greek stand at Thermopylae in August of (480 B.C.), came to nought, and the Persian land forces marched on Athens, taking and burning the Acropolis. But the Persian fleet lost the battle of Salamis, and the impetus of the invasion was blunted. Xerxes, who had by then been away from Asia rather long for a king with such widespread responsibilities, returned home and left Mardonius in charge of further operations. The real end of the invasion came with the Battle of Plataea, the fall of Thebes (a stronghold of pro-Persian forces), and the Persian naval loss at Mycale in 479 BC. Of the three, the Persian loss at Plataea

was perhaps the most decisive. Up until Mardonius was killed, the issue of the battle was probably still in doubt, but, once leaderless, the less organized and less disciplined Persian forces collapsed. Time and again in later years this was to be the pattern in such encounters, for the Persians never solved the military problem posed by the disciplined Greek hoplites.....Harem intrigues, which were steadily to sap the strength and vitality of the Achaemenid Empire, led to the assassination of the Great King in (465 BC).

ALEXANDER THE GREAT RULER OF GREECE.

DANIEL 11:3

- **Daniel 11:3:** Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.

The Persian attacks on Greece stirred up the desire for revenge in the hearts of Greek descendants for generations. The Persian attack on Athens and the burning of the Acropolis would be met by the greatest descendent Greece would ever know, Alexander the Great.

THE RISE AND FALL OF ALEXANDER THE GREAT (THE RULER OF GREECE)

DANIEL 11:4

- **Daniel 11:4:** And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.

The attacks on Greece from Persia caused a sense of outrage that simmered in the hearts of Greeks. Alexander the Great's father, Philip of Macedon, before his death had laid plans to attack Persia. His son Alexander from childhood had been raised to hate the Persians for their attacks on Greece over the years. Alexander became the greatest of the Greek Rulers, in 10-years he was able to destroy the Persian Empire and establish the Greek Empire which was even larger than Persia. It was only after his men refused to go any further that Alexander return to Babylon to solidify his conquests. To solidify his Empire, he encouraged his Macedonian soldiers to marry Persian women so that Babylon would be the capital of his Greek/Persian Empire.

THE POSTERITY OF ALEXANDER THE GREAT

Alexander had two known offspring, his son Alexander born (after his death) from Roxana his first wife and his son Herecules born from Barsina his second wife. After the death of Alexander, the Great (323 BC.). Roxana had Alexander's second wife, Stateira (Barsine) and her son Hercules, killed by Polysperchon, and she gave birth at Babylon to a son (Alexander IV), who was accepted by the Macedonian generals as joint king, with the idiot Philip III Arrhidaeus (half-brother of Alexander the Great).

In (319 B.C.) Roxana joined Alexander's mother, Olympias, in Epirus, but she was captured in (316 B.C.) in Macedonia by Cassander, who later took the title of king of Macedonia. He imprisoned Roxana at Amphipolis and then executed her and her son Alexander.

The Divided Kingdom of Alexander the Great: (King of Greece) before Alexander could follow through on his plans, he died in Babylon around the age of 33. After his death his generals fought over his kingdom and four of them surfaced to take control of the kingdom of Greece.

Four winds: signify all directions and four kings. After Alexander the Great died, his kingdom was fought over by his Generals for a period of twenty years and eventually divided.

The following four generals of Greece emerged to be the heads of Alexander's kingdom.

1. **Cassander:** assumed rule over Macedonia and Greece.
2. **Lysimachus:** took control of Thrace, Bithynia and most of Asia Minor.
3. **Seleucus:** took Syria and the lands to the east including Babylonia.
4. **Ptolemy:** established rule over Egypt, possibly Palestine and Arabia Petraea.

THE KING OF THE SOUTH

DANIEL 11:5

- **Daniel 11:5:** Also the king of the South (Egypt) shall become strong, as well as one of his princes; and he shall gain power over him (the king of Syria) and have dominion. His dominion shall be a great dominion. (For the king of Syria see notes following v6).

The king of the South, (Egypt) was Ptolemy I Soter (meaning saviour) (323-285 B.C.), he aided Seleucus in regaining his kingdom from another general (Antigonus) who tried to re-establish Alexander's Empire under his own authority. Seleucus I Nicator (312-281 B.C.) was ousted by Antigonus and fled to Ptolemy there as one of Ptolemy's generals they were able to defeat Antigonus. Seleucus regained his kingdom, according to Daniel Seleucus would become King of the North.

The final battle took place at Ipsus in Phrygia: the dismemberment of Alexander's Empire begun after his death, in 302 a coalition representing Lysimachus, king of Thrace, Seleucus I Nicator of Babylon, Ptolemy I Soter of Egypt, and Cassander of Macedonia moved against Antigonus I Monophthalmus, king in Asia Minor, and his son Demetrius I Poliorcetes. Although the combined strength of Seleucus and Lysimachus in troops was only slightly inferior to the 70,000-foot soldiers and 10,000 horses of Antigonus, it was the allies' superiority in elephants that proved invaluable for victory.

The elephants prevented Demetrius, who had pursued too far after defeating the opposing cavalry, from returning to rescue his father. Antigonus was killed, Demetrius fled, and Asia Minor was added to the dominions of Lysimachus.

Gain power over him: Seleucus was able to secure the greater kingdom at the expense of Ptolemy who initially aided him.

THE KING OF THE SOUTH (EGYPT) AND THE KING OF THE NORTH (SYRIA) JOIN FORCES

DANIEL 11:6

- **Daniel 11:6:** And at the end of some years they (Egypt and Syria) shall join forces, for the daughter (Bernice) of the king of the South shall go to the king of the North (Syria) to make an agreement; but she (Bernice) shall not retain the power of her authority, and neither he (her son or her husband) nor his authority shall stand; but she (Bernice) shall be given up (killed), with those who brought her, and with him (her father) who begot her, and with him (her husband or brother) who strengthened her in those times.

The wars between the King of the North, (Syria) and the King of the South, (Egypt) continued on and off over territory, they became known as the "Syrian Wars."

During the second Syrian war: (260-253 B.C.) Antiochus II Theos (261-246 B.C.) king of the North (Syria) sued for peace by agreeing to marry Ptolemy II Philadelphus (king of the South) (Egypt) (285-246 B.C.) daughter Bernice, but Antiochus II was already married to Laodicea, so he divorced Laodicea and married Bernice.

The daughter of the king of the south (Egypt): Bernice was the daughter of the king of the South (Egypt), the marriage took place in 252 B.C. and Bernice conceived a son. The son was to take possession of both the northern (Syria) and southern kingdoms (Egypt), but when Ptolemy II died, Antiochus II restored his first wife Laodicea, she then had Antiochus second wife Bernice, her infant son and Antiochus II killed and then had her son Seleucus Calliniucs (247-226 B.C.) succeed her husband to the throne of Syria.

A BRANCH SHALL ENTER THE FORTRESS OF THE KING OF THE NORTH (SYRIA)

DANIEL 11:7-8

- **Daniel 11:7-8:** But from a branch of her (Bernice) roots one (Ptolemy III Euergetes) shall arise in his (Antiochus II) place, who shall come with an army, enter the fortress of the king of the North (Syria), and deal with them and prevail. ⁸And he (Ptolemy III Euergetes) shall also carry their (Syrian) gods captive to Egypt, with their princes and their precious articles of silver and gold; and he (Ptolemy III Euergetes) shall continue more years than the king of the North (Seleucus Calliniucs) (Syria).

The branch of her roots: in this context means they came from the same parents, (i.e. Ptolemy III Euergetes was the brother of Bernice). Ptolemy III Euergetes (meaning benefactor) (246-221 B.C.) avenged his sister Bernice who had been killed by Laodicea, by attacking Seleucus Calliniucs and his mother Laodicea who ruled from Syria. He plundered Susa, Egypt, Babylonia and went as far as the borders of India. Jerome in his commentary provides a detailed description of Ptolemy Euergetes conquest of the King of the North (Syria).

Jerome writes: Ptolemy Euergetes came up with a great army and advanced into the province of the king of the North, that is Seleucus Callinicus, who together with his mother Laodice was ruling in Syria, and abused them, and not only did he seize Syria, but also took Cilicia and the remoter regions beyond the Euphrates and nearly all of Asia as well and then, when he heard that a rebellion was afoot in Egypt, he ravaged the kingdom of Seleucus and carried off as booty forty thousand talents of silver, and also precious vessels and images of the gods to the amount of two and half thousand. Among them were the same images which Cambyses had brought to Persia at the time when he conquered Egypt. The Egyptian people were indeed devoted to idolatry, for when he had brought back their gods to them after so many years, they called him Euergetes (Benefactor) and he himself retained possessions of Syria, but he handed over Cilicia to his friend, Antiochus, that he might govern it and the provinces beyond the Euphrates he handed over to Xanthippus, another general.

- **Daniel 11:9:** Also the king of the North (Seleucus Callinicus) shall come to the kingdom of the king of the South (Ptolemy III Euergetes), but shall return to his own land.

Several years after the Egyptian invasion Seleucus Calliniucs was able to mount a return attack on Egypt in about (240 B.C.), but Seleucus was defeated and returned to his own land and died in (226 B.C).

HIS SONS SHALL PASS THROUGH AND RETURN TO HIS FORTRESS

DANIEL 11:10

- **Daniel 11:10:** However his (the king of the North, Syria) (Seleucus Callinicus) sons shall stir up strife, and assemble a multitude of great forces; and one (Antiochus III) shall certainly come and overwhelm and pass through (Egypt) (the king of the South); then he (Antiochus III) shall return to his fortress (in Syria) and stir up strife.

Despite Seleucus Callinicus failure to attack Egypt and win, his sons were able to do what he could not. Seleucus III (226-223 B.C.) his son died in battle in Asia Minor, but Antiochus III the Great (223-187 B.C.) succeeded where his brother and father failed. He began what became known as the fourth Syrian war and waged war against Egypt, the King of the South.

THE KING OF THE SOUTH (EGYPT)

DANIEL 11:11-12

- **Daniel 11:11-12:** And the king of the South (Ptolemy IV Philopator) (Egypt) shall be moved with rage, and go out and fight with him (Antiochus III), with the king of the North (Syria), who shall muster a great multitude; but the multitude shall be given into the hand of his enemy (Egypt). ¹²When he (the son of Seleucus Callinicus) has taken away the multitude (of Egypt), his heart will be lifted up; and he (the son of Seleucus Callinicus) will cast down tens of thousands, but he will not prevail.

The King of the South was Ptolemy IV Philopator (221-203 B.C.). Antiochus III king of Syria first took Lebanon in 219 B.C. and pushed south toward Egypt, but the Egyptian ruler assembled a large army in 217 B.C. and met Antiochus at Raphia, south of Gaza (the armies of both numbered about 70,000). The Egyptian army, led by Ptolemy and his wife-sister, Arsinoe resulted in a complete victory for Egypt. Antiochus III king of Syria lost his entire army and fled into the desert, while Egypt reclaimed southern Syria for the time.

THE KING OF THE NORTH (SYRIA)

DANIEL 11:13

- **Daniel 11:13:** For the king of the North (Syria) 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 III king of Syria now turned his attention to the East part of his kingdom. His campaigns against Bacteria and Parthia (Persia) gained him the title "The Great" (212 -204 B.C.). In 203 B.C., Ptolemy IV and Arsinoe (rulers of Egypt) had a mysterious death and their son, Ptolemy V (203-181 B.C.) succeeded them, but he was only seven when he took power so Antiochus III king of Syria saw his opportunity. He assembled a much greater army to attack the child king of Egypt than he had in his previous failed attack in 217 B.C.

THE VIOLENT MEN OF YOUR PEOPLE

DANIEL 11:14-16

- **Daniel 11:14-16:** Now in those times many shall rise up against the king of the South (Ptolemy V) (king of Egypt). Also, violent men of your (Daniel's) people shall exalt themselves in fulfilment of the vision, but they shall fall. ¹⁵So the king of the North (Antiochus III king of Syria) shall come and build a siege mound, and take a fortified city; and the forces of the South (Egypt) shall not withstand him (Antiochus III). Even his (Ptolemy the child king of Egypt) choice troops shall have no strength to resist. ¹⁶But he (Antiochus III king of Syria) who comes against him (Ptolemy the child king of Egypt) shall do according to his own will, and no one shall stand against him. He (Antiochus III king of Syria) shall stand in the Glorious Land (Israel) with destruction in his power.

Ponder for a moment, Daniel sought the Lord for twenty-one days to understand the vision he had in chapter ten and now the one having the appearance of a man (Dan 10:18) is giving Daniel the interpretation of the vision.

The violent men of your people: refers to the Jews who rebelled against Ptolemy (the child king of Egypt), the gates of Jerusalem were opened for the armies of Antiochus III king of Syria who attacked the Egyptian garrison at Jerusalem and they decisively defeated Scopas the Egyptian General in 198 B.C.

CLEOPATRA THE DAUGHTER OF WOMEN

DANIEL 11:17

- **Daniel 11:17:** He (Antiochus III king of Syria) 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 (Antiochus king of Syria) shall give him the daughter of women (Cleopatra) to destroy it; but she (Cleopatra) shall not stand with him (Antiochus), or be for him.

The prospect of Roman intervention forced Antiochus III king of Syria to make a treaty with Egypt, by marrying his Syrian daughter Cleopatra (daughter of women), to Ptolemy V ruler of Egypt. His plan was for Cleopatra's son and his grandson to become king, he thought his daughter Cleopatra would help him, but she sided with the Egyptians against her father.

FACE TO THE COASTLANDS

DANIEL 11:18-19

- **Daniel 11:18-19:** After this he (Antiochus III king of Syria) shall turn his face to the coastlands, and shall take many. But a ruler (Lucius Scipio Asiaticus) (of Rome) shall bring the reproach against them (Rome) to an end; and with the reproach removed, he (Lucius Scipio Asiaticus) shall turn back on him (Antiochus III) ¹⁹Then he (Antiochus III king of Syria) shall turn his face toward the fortress of his own land (Syria); but shall stumble and fall, and not be found.

Antiochus III king of Syria after his victory over Scopas turned to the growing Roman threat and attempted to conquer Greece and equal the work of Alexander the Great, but the Roman consul, Lucius Scipio Asiaticus defeated Antiochus III in two battles, the first at Thermopylae, north of Athens, in 191 B.C, and again at Magnesia on the Maeander River in 189 B.C.

This paved the way for Roman expansion later into the region. Rome forced Antiochus III king of Syria to pay tribute for twelve years and turn over his son Antiochus IV as a hostage so Antiochus turned back to his own land (Syria) and hoping to raise more money he plundered a temple in Elam, but was killed.

THERE SHALL ARISE IN HIS PLACE

DANIEL 11:20

- **Daniel 11:20:** There shall arise in his (Antiochus III king of Syria) place one (his son Seleucus IV Philopator) who imposes taxes on the glorious kingdom (Israel); but within a few days he (Seleucus king of Syria) shall be destroyed, but not in anger or in battle.

In Antiochus III king of Syria place, his son Seleucus IV Philopator (187-175 B.C.) took the throne of Syria, but he was forced to pay tribute to Rome in the amount of 1000 talents annually, so he taxed all his domain and raised special taxes on the Jews administered by Heliodorus (2 Mac

3:7) who later plundered the temple in Jerusalem. Seleucus Philopater king of Syria suddenly died after that, some suspect he was poisoned by Heliodorus.

IN HIS PLACE SHALL ARISE A VILE PERSON (ANTIOCHUS IV EPIPHANES)

DANIEL 11:21

- **Daniel 11:21:** And in his (Seleucus Philopater king of Syria) 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.

Antiochus IV Epiphanes: after the battle of Magnesia, Antiochus IV Epiphanes was taken hostage to Rome when his father Antiochus III lost to Scipio, then in 175 B.C., his brother, Seleucus IV Philopator (king of Syria) intervened and Antiochus IV Epiphanes was released from Rome. Seleucus substituted Demetrius his own son for his brother Antiochus IV, but while Antiochus IV Epiphanes was in Athens, Seleucus his brother was assassinated. Antiochus was called Epiphanes (Greek, "the illustrious") (c. 215-164 BC), he was king of Syria (175-164 BC), son of Antiochus III. From 171 to 168 BC, he was involved in a war against Egypt, defeating two Egyptian kings, Ptolemy VI and Ptolemy VII. Antiochus IV Epiphanes captured Jerusalem, prohibited Judaism, and tried to establish the worship of Greek gods and is referred to in (Dan 8:9-14) (Dan 8:23-25) as the little horn.

NOTE: Antiochus 1V Epiphanes king of Syria is merely a forerunner of a future and greater desolater who is to come in the latter of days. For further detail of Antiochus 1V Epiphanes see notes following (Daniel 11:31) under the title: "The Abomination of Desolation" (below).

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THE PRINCE OF THE COVENANT WILL BE BROKEN

DANIEL 11:22

- **Daniel 11:22:** With the force of a flood they (Demetrius and Heliodorus) shall be swept away from before him (Antiochus IV Epiphanes) and be broken, and also the prince of the covenant (Philometor of Egypt) (see notes following verse 23).

Seleucus IV (king of Syria), brother, Antiochus IV Epiphanes claimed to act on the behalf of his brothers son, Demetrius, but he was acting on his own behalf and took the kingdom (of Syria) for himself and then immediately set about securing his throne by overthrowing Heliodorus in Jerusalem who was rumoured to have killed his brother Seleucus IV while he was in Athens.

The prince of the covenant: Onias the high priest opposed the Hellenization of the temple and Jerusalem, but his brother Jason and Menelaus another rival, of the tribe of Benjamin, both wanted the office of high priest and both men wanted to introduce Greek culture and customs into temple worship so Antiochus 1V Epiphanes king of Syria had Onias the High Priest killed in 172 BC. The death of Onias allowed Antiochus 1V Epiphanes to move forward with establishing Greek culture in Jerusalem and in 171 BC. Menelaus purchased the office of high priest from Antiochus 1V Epiphanes (believed to be "Zeus Incarnate").

AFTER THE LEAGUE IS MADE WITH HIM HE SHALL ACT DECEITFULLY

DANIEL 11:23

- **Daniel 11:23:** And after the league is made with him (Antiochus IV king of Syria) he shall act deceitfully, for he shall come up and become strong with a small number of people (Philometor of Egypt).

The league: when Antiochus 1V Epiphanes king of Syria sister Cleopatra who was Queen in Egypt died it created a contest for power and control of Egypt between her two sons (Ptolemy Philometor and Ptolemy Euergetes) who were Antiochus 1V Epiphanes nephews so Antiochus made a league with Philometor, but only for his own gain.

HE SHALL DO WHAT HIS FATHERS HAVE NOT DONE AND ENTER PEACEABLY

DANIEL 11:24

- **Daniel 11:24:** He (Antiochus IV Epiphanes king of Syria) 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.

The practice Antiochus IV Epiphanes King of Syria (the little horn) fathers and forefathers had not done can refer to the following three characteristics:

1. Robbed the richest nations in his kingdom and used the money to buy alliances and secure his kingdom through loyalty (Dan. 11:24).
2. Set up an idol of Zeus on the altar in the temple of God and sacrificed swine on it polluting the House of God (the abomination that makes desolate) (Dan. 11:31). Epiphanes stopped the Jews from circumcising their sons, forced Israel to deny their faith by worshipping Greek gods and building temples in all their cities to the gods of Greece.
3. Added divine titles to his name, which no other Hellenistic king had done, such as "Theos Epiphanes" meaning "God Manifest" and after his defeat of Egypt, "Nikephoros" meaning "Bearer of Victory", but his often eccentric behavior and sudden changes in mood swings and even insanity led some of his contemporaries to call him Epimanes ("the mad one").

All three of these were a practice that the fathers and forefathers of the little horn had not done. For further detail of Antiochus 1V Epiphanes see the notes following (Daniel 11:31) under the title: "The Abomination of Desolation" (below).

HE SHALL STIR UP HIS POWER AGAINST THE KING OF THE SOUTH (EGYPT)

DANIEL 11:25-26

- **Daniel 11:25-26:** He (Antiochus IV king of Syria) shall stir up his power and his courage against the king of the South (Ptolemy VI ruler of Egypt) with a great army. And the king of the South (Egypt) shall be stirred up to battle with a very great and mighty army; but he (Ptolemy VI) shall not stand, for they (Ptolemy VI own people) shall devise plans against him (Ptolemy VI). ²⁶Yes, those who eat of the portion of his (Ptolemy VI the king of Egypt) delicacies shall destroy him; his (Ptolemy VI) army shall be swept away, and many shall fall down slain.

Ptolemy VI: Ptolemy VI (c. 186-145 BC), called Ptolemy Philometor (loving his mother), king of Egypt (181-145 BC), the son of Ptolemy V and Cleopatra I. In 170 B.C. the amateur regents Eulaeus and Lenaeus advised Ptolemy VI ruler of Egypt to recover Syria, but the Seleucid king Antiochus 1V Epiphanes king of Syria heard about the attack and invaded

Egypt with a large army and Ptolemy VI was made a prisoner so Ptolemy VI made peace with his uncle Antiochus, but, in the meantime, the Alexandrians established Ptolemy VI brother Ptolemy VIII king causing the Egyptian Kingdom to be weak. After Antiochus 1V Epiphanes withdrew, the brothers ruled as joint kings. Conflicts between them arose, and through Roman arbitration, Cyrenaica was given to Ptolemy VII to rule. After the death of the Seleucid king Demetrius I in 150 BC, Ptolemy VI was offered the Seleucid crown by the people of Antioch, but he declined in favour of the legitimate heir, Demetrius II. In 145 BC Ptolemy VI died of wounds received in a battle, which resulted in the final defeat of Demetrius II's rival, Alexander Balas.

THEY SHALL SPEAK LIES AT THE SAME TABLE

DANIEL 11:27

- **Daniel 11:27:** Both these kings' (Antiochus 1V Epiphanes king of Syria) and (Ptolemy VIII king of Egypt) 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.

Ptolemy VIII: (c. 184-116 BC) called Ptolemy Euergetes (benefactor) II of Egypt (145-116 BC), the son of Ptolemy V, the brother of Ptolemy VI, and the uncle of Ptolemy VII (reigned 145 BC). He was portrayed by Greek writers as a cruel despot, but according to Egyptian sources he was responsible for administrative reforms and the liberal endowment of religious institutions. The Ptolemaic Empire became permanently disunited after his death. His will bequeathed Cyrenaica to his illegitimate son Ptolemy Apion and Egypt and Cyprus to his second wife Cleopatra III, who was instructed to choose one of her sons as a joint ruler. Ptolemy VIII king of Egypt and Antiochus 1V Epiphanes king of Syria made all sorts of agreements. Neither side meant to keep their agreements, but they lied to forestall the real plans.

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HIS HEART SHALL BE SET AGAINST THE HOLY COVENANT

DANIEL 11:28

- **Daniel 11:28:** And he (Antiochus 1V Epiphanes king of Syria) shall return to his land with great wealth, but his heart shall be set against the holy covenant. And he shall work his will and return to his own land.

Antiochus 1V Epiphanes king of Syria sought greater riches and seeing the wealth of the Temple at Jerusalem caused him to try and bring the treasures of the Temple under his control by installing people loyal to him.

SHIPS OF CYPRUS

DANIEL 11:29-30

- **Daniel 11:29-30:** At the appointed time he (Antiochus 1V Epiphanes king of Syria) shall return and go toward the south (Egypt); but it shall not be like the former or the latter (times). ³⁰For ships from Cyprus shall come against him (Epiphanes); therefore he shall be grieved, and return in rage against the holy covenant (Jerusalem), and do damage. So he (Epiphanes) shall return and show regard for those who forsake the holy covenant.

At the appointed time means: the time is established by God; He is in control of the events taking place.

Cyprus: (Kittiy) (Chittim/Kittim) from Strong's Concordance: is an unused name denoting Cyprus; in general, it refers to an islander (i.e. the Greeks or Romans on the shores opposite Palestine). The Septuagint translates this word (Kittiy) as Romans.

Rome came to the aid of Egypt: the establishment of agreements between the children of Cleopatra who started ruling Egypt together caused Antiochus 1V Epiphanes king of Syria to invade Egypt again, but things were different this time because in 168 B.C. Antiochus IV was met by the Romans who ordered him to leave Egypt immediately or be attacked by Rome. The Roman consul, Gaius Popillus Saenas drew a circle around Antiochus 1V Epiphanes king of Syria and demanded he make a decision before he stepped out of the circle. Antiochus IV, having being a captive in Rome from 189 to 175 B.C., knew the power of Roman might so he retreated to his kingdom and planned on securing his borders against Roman power.

Show no regard for the holy covenant: Antiochus 1V Epiphanes king of Syria upset with his humiliation by the Romans, determined to bring Jerusalem into his Hellenistic kingdom tried to destroy the Jewish faith. He along with some Jews tried to turn the temple in Jerusalem into a Greek temple. In 167 BC, Antiochus sent a body of troops to Jerusalem, they took the city by assault on the Sabbath, slaughtered many people and plundered its goods and valuables. Not only were Jews compelled under the penalty of death, "to depart from the laws of their fathers, and cease living by the laws of God, but the temple of God was to be polluted and called "Jupiter Olympius" (1 Macc 1:30) (2 Macc 5:24).

THE ABOMINATION OF DESOLATION

DANIEL 11:31

- **Daniel 11:31:** And forces shall be mustered by him (Antiochus 1V Epiphanes king of Syria), and they shall defile the sanctuary fortress (Jerusalem); then they (the Syrians) shall take away the daily sacrifices, and place there the abomination of desolation (defiling not only the temple but also the city of Jerusalem).

The events that led up to the abomination of desolation: Josephus records Antiochus 1V Epiphanes king of Syria returning out of Egypt for fear of the Romans, made an expedition against the city Jerusalem; and when he was there, in the hundred and forty-third year of the kingdom of the Seleucids, he took the city without fighting, those of his own party opening the gates to him. And when he had gotten possession of Jerusalem, he slew many of the opposite party; and when he had plundered it of a great deal of money, he returned to Antioch. Now it came to pass, after two years, in the hundred forty and fifth year, on the twenty-fifth day of that month which is by us called Chasleu, and by the Macedonians Apelleus, in the hundred and fifty-third olympiad, that Antiochus IV king of Syria came up to Jerusalem, and, pretending peace, he got possession of the city by treachery; at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the temple; but, led by his covetous inclination, (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value,) and in order to plunder its wealth, he ventured to break the league he had made by pillaging the temple of God and stripping it bare.

Antiochus IV king of Syria took from the temple of God the:

- The golden candlesticks and the golden altar of incense.
- The table of shew-Bread and the altar of burnt-offering.
- Veils of the temple, (which were made of fine linen and scarlet).

Antiochus 1V Epiphanes king of Syria also emptied the temple of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God, according to the law. When he had pillaged the whole city, some of the inhabitants he slew, and some

he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. Antiochus 1V Epiphanes king of Syria also burnt down the finest buildings in Jerusalem; and when he had overthrown the city walls, he built a citadel (fortress) in the lower part of the city, for the place was high, and overlooked the temple of God; on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians.

The abomination of desolation: in that citadel (fortress) dwelt the impious and wicked part of the (Jewish) multitude, from whom it proved that the Jewish citizens suffered many and sore calamities. Antiochus 1V Epiphanes of Syria built an idol altar upon God's altar in the Temple and slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country.

Swine on the altar: not only did the king of Syria kill swine on the altar of God, he also compelled the Jews to forsake the worship which they paid their own God and to adore those whom Antiochus 1V Epiphanes took to be gods; and made the Jewish people build temples, and raise idol altars in every city and village of Israel, and offer swine upon them every day and commanded them not to circumcise their sons.

RESULTING PERSECUTIONS OF ISRAEL

DANIEL 11:32-35

- **Daniel 11:32-35:** Those who do wickedly against the covenant he (Antiochus 1V Epiphanes king of Syria) shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. ³³"And those of the people (who know their God) who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. ³⁴"Now when they (those who know their God) fall, they shall be aided with a little help; but many shall join with them by intrigue. ³⁵"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.

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The temple became a test for those in Israel. Those who aligned themselves with Antiochus 1V Epiphanes king of Syria showed their wickedness, while the faithful who knew God made a stand. The gross wickedness of the king of Syria caused the faithful to make a stand in the days of Antiochus 1V Epiphanes. Matthias and his sons, known as the Maccabeans rebelled against the policies of Antiochus and led a guerrilla war against the Greeks and were eventually able to re-establish the Jewish temple practices, they rededicated the temple in a service that is known as Hannauch.

Echo of a future event: people who understand and know their God. Daniel 11 draws a contrast between two groups of people, those, who know God and understand and the wicked who act against God, this line does not stop at the Maccabeans but will continue to the end of the age. This pattern was set in Daniel chapter 8, where we are told about the coming "Abomination of Desolation" by Antiochus 1V Epiphanes king of Syria who would desolate the temple of God. But Antiochus 1V Epiphanes king of Syria is merely a picture of a future and greater desolater who is coming in the end of Days.

For further information on Antiochus 1V Epiphanes, see the title:

- Antiochus 1V Epiphanes, in Map Locations and People of the Bible (ON WEBSITE MENU).

THE VISION IS FOR THE TIME OF THE END

DANIEL 11:17-19

- **Daniel 8:17-19:** So he (Gabriel) came near where I (Daniel) stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end." ¹⁸And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up. ¹⁹He (Gabriel) said, "Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end.

When Gabriel spoke these words to Daniel in chapter eight it was the third year of Cyrus so the first wave of exiles had returned to Jerusalem.

Yet for many days many shall join and be refined: (Dan 11:33). The time of Antiochus IV Epiphanes king of Syria has set the example for future Israel, here we see the period of persecution is long and involves many days and many people. During this prophetic continuation of time until the end many will make the choice of joining those who understand or joining those who are in rebellion against God. This period of time is one of refining, where the people of God are made white by the trials of life.

Until the time of the end, because it is still for the appointed time: (v35) this purification process will continue until the end, the time of the end is a period covered from (Dan. 11:36) to (Dan. 12:2) at this point Israel is re-established after a long period of desolations. This prophetic continuation of time until the end is demonstrated in the Iron legs and Iron/Clay feet of Daniel's vision in chapter two.

Still for the appointed time: (Dan 11:35) means God is in total control of the time and pace of all events leading up to the final climax of Daniel's visions.

DANIEL ELEVEN PART TWO

INTRODUCTION: ponder for a moment, Daniel sought the Lord for twenty-one days to understand the vision he had in chapter ten and now the one having the appearance of a man (Dan. 10:18) is giving Daniel the interpretation of the vision. (Daniel 12:1-3) clearly shows that this prophetic message and time period extends to the glorious return of the Lord Jesus Christ. This chapter is divided into two parts, the first part covers from the Persian kingdom to the time of Antiochus IV Epiphanes king of Syria.

He attempted to transform Judah and Jerusalem into a Greek outpost of his Syrian kingdom (on the border of advancing Roman power). But the desecration (the abomination of desolation) of the Jewish temple (Dan. 11:31) by Antiochus IV Epiphanes caused a reaction, known as the Maccabean rebellion. Antiochus IV rededicated the Jewish temple as the temple to Zeus, picturing himself as the god of Zeus on December 25th, 167 B.C. This led to Mattathias, an older priest, with five sons rejecting Antiochus IV Epiphanes and leading a guerilla war and rebellion against the Greek system. After Mattathias died, his sons continued the struggle along with those who rejected the Greek pagan culture. This included a group known as the Hasideans (meaning the righteous ones), who strictly followed the laws of Moses.

Many died in the struggle, but in December, 164 B.C., the Maccabeans were able to capture the temple and rededicate it and serve God. At this time Antiochus IV Epiphanes king of Syria, was in the east conducting war against Elamites, on hearing the success of the Jews against his armies in Jerusalem he went insane and died.

This rededication of the temple of God: is known as Hanukkah (dedication) the Feast of Dedication, in (John 10:22). The time of the Maccabean rebellion against the pagan Greek culture is covered from (Dan. 11:32) through to (Dan. 11:35), this struggle between those who know their God and those who do wickedly would continue until the time of the end (Dan. 11:35).

Antiochus IV Epiphanes: can be viewed as a type of the coming end-time, world leader, while the Maccabean rebels can be seen as a type, of the righteous Jews who would reject the end time's ruler and thus bring his last days assault on Israel which will result in the return of the Lord Jesus Christ in glory.

The final Gentile king: in (Dan. 11:36) to (Dan. 12:2), we emerge from the prophetic continuation of time to arrive in the end of days, with the final king of the Gentile world in charge and Israel in a very similar situation to their previous period of time during the kingship of Antiochus IV Epiphanes king of Syria. For the story of Antiochus and the abomination of desolation see the notes following (Dan. 11:31).

AT THE END OF THE AGE A KING WILL MAGNIFY HIMSELF ABOVE EVERY GOD

DANIEL 11:36-38

- **Daniel 11:36-38:** Then (at the appointed time of the end) (v35) the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done. ³⁷He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall exalt himself above them all. ³⁸But in their place he shall honour a god of fortresses; and a god which his fathers did not know he shall honour with gold and silver, with precious stones and pleasant things.

The king here is the future king at the end of time or the end of the age and the world's financial and political system as we know it today he is the last king of the Gentile powers, the final king before the return of the Lord Jesus Christ. This king is ruler of the kingdom pictured as the Iron and clay toes in (Dan. 2:44).

The God of his fathers: this statement, has been the subject much debate over many years, based on this verse, some have concluded this final king will have a Jewish background, but the word for God here is (*~yhla 'elohiyim*) not Jehovah which means he will not believe in the God of his descendants. The verse goes on to say he will exalt himself above all that is called god, implying he will be against every faith that confesses to believe in a god or the LORD God. Perhaps the teaching of evolution throughout the world's schools is laying the foundation for the arrival of this final king and his acceptance by the world's secular population.

He will not, regard the desire of women: based on these words, some have concluded the final Gentile king will be homosexual, because he will not have a desire for women, but what this verse actually says is that he will not regard, what is desired of women and not that he will not desire women. The desire of every Jewish woman was to be the mother of the coming Messiah who was promised to come from the seed of woman (Genesis 3:15). This king will not regard the Messiah, the desire of women, nor will he regard the God of his fathers. We know from (Dan. 9:26), he will be a descendent of the armies which destroyed the temple and Jerusalem (i.e. a Roman) and (Dan. 11:37) may hint that this final king, will have Judea/Christian background meaning he could very well have a Catholic background, nevertheless regardless of his religious background, the verse makes it clear that he will not regard any god, neither the God of his fathers or the god of any faith or religion. He himself will be central to this new faith or ideology; he will be deified, much like many of the rulers in history.

He shall honour a God of fortresses: fortresses (v38) (*forces* in KJV) comes from the Hebrew word (*ma'owz*). From Strong's Concordance it means a fortified place, figuratively it means a fortress, stronghold or place of defence and is often translated strength and carries the idea of a place of safety, protection and refuge. Since (Dan. 11:37) informs us, this

final Gentile king will not regard God and place himself above all gods, it appears what is meant by the words, "He shall honour a god of fortresses" is that he will honour in the place of God, strength and power, meaning military might and modern weapons of war of mass destruction (A god his fathers did not know).

He shall honour with gold and silver precious stones: may simply mean that this final king will spare no expense to build up his military might and weapons of war, North Korea, which is communist and atheistic, is a good picture of honouring military might and of this new godless religion. The world's final king will be a materialist, denying the spiritual realm and exalting himself and military might. The final form of materialism and power will be honoured with the wealth of nations and the final religious system on earth will be atheistic, militaristic and capitalistic. The chief focus of the earth's populations will be in the person of the final world leader.

HE WILL ACT AGAINST THE STRONGEST FORTRESSES WITH A FOREIGN GOD

DANIEL 11:39

- **Daniel 11:39:** Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain.

It appears by using a foreign god (perhaps modern technology, weapons of war and massive armies) this final world leader will subdue the strongest of nations. He will appoint his armies to rule over the subdued nations. It appears he will divide the land and goods of the defeated nations and reward countries, kings and his armies who are loyal to him and who aid him in furthering his power and authority by giving them a share in the wealth of the defeated nations.

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THE FINAL WORLD WAR ERUPTS

DANIEL 11:40-45

- **Daniel 11:40-45:** At the time of the end the *king of the South* shall attack him; and the *king of the North* shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.⁴¹ "He shall also *enter the Glorious Land*, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.⁴² "He shall stretch out his hand against the countries, and the land of Egypt shall not escape.⁴³ "He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels.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. 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.

Edom and Moab are on the opposite side of the River Jordan to Jerusalem and Ammon is probably Upper Egypt.

The climax of the vision: the one having the appearance of a man (Dan. 10:18) now explains to Daniel a series of end time events leading to the return of the Messiah (see Dan. 12:1-3). Two kings are mentioned the king of the North and the king of the South, formerly, these kings were mentioned in the context of the Seleucid Dynasty (the kingdom of Syria) and Ptolemy (the kingdom of Egypt), but they (Syria and Egypt) are now mentioned in relation to an end time conflict against the final world leader. There are various interpretations as to who the king of the South and the king of the North are because they come with many ships and enter the holy land this would indicate that nations outside of the Middle East are going to invade. Some say it will be Russia, China or America while others

say the surrounding nations in the Middle East it appears that many nations will eventually be involved, but the battle most likely begins with the nations surrounding Israel, and as the battle escalates many other nations are drawn into it.

The Middle East supplies the majority of oil to the world: on a TV, SBS documentary (2008) about the shortage of global oil, an Arab leader made the following statement to the reporter doing the interview, "whoever controls the oil holds the West hostage." When Israel is attacked, many nations whether they want to or not will be forced to either defend Israel or support the nations attacking it, simply because whoever controls the Middle East controls the oil. It will be very clear to see who these verses are applying to as the time of the end approaches. Following are the three most common views concerning this section of Scripture (Daniel 11:36-44).

1. **It is already fulfilled:** this first view claims it is further historical or prophetic account already fulfilled in Antiochus IV Epiphanes, but this does not correspond to history or with Antiochus IV's historical events. After the abomination of desolation (Dan. 11:31), Antiochus IV never defeated Egypt, because the Roman power stopped him, let alone defeat Libyians or Ethiopians (Verse 44).
2. **Liberal view:** this second view, contradicts the liberal's own position, they deny its supernatural nature and say the accuracy of the chapter is because it was authored during the Maccabean period, but then state the author was wrong on the last part, because he did not have command of the facts.
3. **Still to be fulfilled:** the third view holds to the futurist view that the king is the last king, the end time's ruler. This view is supported by the words the one having the appearance of a man who is talking to Daniel said to him at the conclusion of this vision in the first few verses of Daniel chapter twelve which clearly take us to the resurrection and return of Christ in glory, who is the stone made without hands of Daniel chapter two crushing the kingdoms of the world. The one having the appearance of a man said to Daniel:

- At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. ²And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ³And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever (Dan. 12:1-3).

The book of Revelation shows us that at the end of the age a world ruler will gather the armies of nations together and foolishly attempt to make war against Christ.

- The ten horns that you saw are ten kings who have not yet received royal power, but they are to receive authority as kings for one hour, together with the beast (the final world ruler). ¹³These are of one mind and hand over their power and authority to the beast. ¹⁴They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful." (Revelation. 17:12-14).
- From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶On his robe and on his thigh he has a name written, King of kings and Lord of lords. ¹⁷Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, ¹⁸to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." ¹⁹And I saw the beast (the final world ruler) and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. (Revelation 19:15-19).

For further information see the title:

- The Future Kingdom of God in the New Testament.
- In, Kingdom of God (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

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