

The Historical Aspects of Daniel (chs. 1-6)

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The prophetical Aspects of Daniel (chs. 7-12)

*The passage begins with a description of the Persian Empire to the death of Alexander the Great, whose empire was divided up between four of his generals (11:1–4). It goes on to describe wars between the Ptolemies in Egypt (the South) and the Seleucids of Babylon/Syria (the North) (vv. 5–20). In time the Seleucids dominate Palestine and one of them, Antiochus Epiphanes, institutes a great persecution of the Jews (vv. 21–35). Many of Antiochus’ characteristics serve as a type of the Antichrist, his latter-day counterpart, who is then introduced (vv. 36–39). Though the Antichrist initially succeeds, he soon falls (vv. 40–45), although the Jews experience great tribulation before his defeat (12:1). At that time the dead will be raised and judged (vv. 2–3), and the prophecy is “sealed” to indicate it is an official and binding statement of God’s intent.<sup>1</sup>*

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IV. GOD CAUSES DANIEL TO HAVE A VISION ABOUT THE FUTURE OF ISRAEL, (ch. 10-12)

B. Daniel Is Told of the Persian and Greek Conflicts, (11:2-4)

 INTERPRETATION:

(Parade of Persian Kings, 11:2)

<sup>2</sup> “**And now** (that you are strong enough to listen), **I will tell you the truth** (about your visions): **Behold, three more kings will arise in Persia** (Cambyses [530-522], Smerdis [522], and Darius I [521-486]), **and the fourth** (Xerxes [486-65] cf., Esther and Ezra 4:6), **shall be far richer than them all**; (and) **by his strength, through his riches, he shall stir up all** (in his own empire), **against the realm of Greece**, (for the purpose of avenging his father Darius I, humiliating defeat by Greece).<sup>2</sup>”

NOTES:

 COMMENTARY:

<sup>1</sup> Richards, Lawrence O., *The Bible Reader’s Companion*, (Wheaton, IL: Victor Books) 1997.

<sup>2</sup> Although there were several more Medo-Persian kings, after Xerxes, Christ traced the history of that kingdoms rulers only to the king who launched the massive attack against Greece. The reason He did so was as follows: that attack of Greece by Xerxes was one of the major factors motivating Alexander the Great and the Greeks to attack Medo-Persia almost 150 years later, thus, Christ uses Xerxes’ invasion of Greece as the foundation for introducing Alexander. (Showers, *The Most High God*, pp. 150, 151)

(Three Empire Builders 11:3-5)





2a Between Egypt and Syria, (7-9)

 INTERPRETATION:

(Wars of Revenge, 11:7-9)

<sup>7</sup> “**But from a branch of her** (Berenice's families), **roots one** (her brother, Ptolemy III Euergetes [246-221 B.C.]), **shall arise in his** (father's, Ptolemy II's), **place** (on the throne), **who shall come with an army** (to avenge his sisters death and), **enter** (penetrate), **the fortress of the king of the North** (Syria), **and deal with them and prevail**, (against the Syrian army and he put Laodice to death, [Seleucus, was not there at the invasion]).

<sup>8</sup> “**And he** (Ptolemy III), **shall also carry their gods captive** (showing them to be in subjugation), **to Egypt**, (along), **with their princes and their precious articles of silver and gold; and he shall continue** (to be victorious), **more years than the king of the North**.

<sup>9</sup> “**Also the king of the North** (Seleucus II Callinicus, of Syria), **shall come to the kingdom of the king of the South** (Ptolemy III, of Egypt), **but shall** (be defeated and), **return to his own land**, (in Syria).<sup>4</sup>

F APPLICATION:

Again we also see that revenge is a vicious cycle of blows. One after another, each trying to strike the other harder than he himself was struck. Those who are bent upon revenge, will never find peace. For as soon as they find their revenge, the opponent strikes again and nullifies their victory.

The only real way to draw the matter to a conclusion is not to get a bigger stick, but a bigger and wiser heart. God says that vengeance is His to inflict. We are to exercise mercy and grace to our enemies. We are to seek to reconcile our differences and not annihilate them.

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3a Between the sons of the North and Egypt, (10-19)

 INTERPRETATION:

(A Tireless Warrior, 11:10-19)

<sup>10</sup> “**However**, (even though Seleucus II was defeated in battle against Egypt, and his kingdom left in a weakened condition), **his sons** (Seleucus III Ceraunus [227-223 B.C.-- killed in battle in Asia Minor] and Antiochus III [or] the Great [223-187 B.C.]),

NOTES:

<sup>4</sup> Berenice's brother, Ptolemy III Euergetes (246-221 B.C.), succeeded his father as king of Egypt. To avenge his sister's murder he marched north, defeated the Syrian army, invaded Syria and put Laodice to death. He conquered large areas of the Seleucid kingdom and carried back to Egypt 40,000 talents of silver and 2,500 idols. He remained more powerful than the Syrians for a number of years. However, around 240 b.c., the new Syrian king, Seleucus III Callinicus, made a retaliatory invasion against Egypt. He was defeated and had to return home. (Showers, *The Most High God*, p. 153)

**shall stir up strife** (determine to go to war), **and assemble a**

**multitude of great forces** (for his army); **and one** (of the brothers, Antiochus the Great), **shall certainly come** (to Egyptian held territory), **and overwhelm** (like a river does its banks), **and pass through** (much of the Egyptians empire, including a large part of Palestine); **then** (after his successful campaign), **he shall return to his fortress and stir up strife**, (for a second campaign that would take him to the southern border of Palestine, at Raphia).

<sup>11</sup> “**And the king of the South** (Ptolemy IV), **shall be moved with rage** (at how badly the war was going for Egypt), **and go** (himself), **out and fight with him, with the king of the North**, (Antiochus the Great), **who shall muster a great multitude** (against Ptolemy IV); **but the multitude shall be given into the hand of his enemy**, (i.e., Egypt wins).

<sup>12</sup> “**When he** (Ptolemy IV), **has taken away the multitude** (of Antiochus' army), **his heart will be lifted up** (in pride); **and he will cast down tens of thousands** (of the enemy), **but he will not prevail**, (be strengthened by this victory; because he did not pursue his enemy to total defeat, but left to go home).<sup>5</sup>

<sup>13</sup> “**For** (not completing his victory), **the king of the North** (Antiochus the Great), **will return and muster a multitude greater than the former, and shall certainly come at the end of some years** (14 years later, when Ptolemy IV mysteriously dies and his four year old son Ptolemy V takes the throne), **with a great army and much equipment**, (supplies for war).

<sup>14</sup> “**Now in those times many** (not just Antiochus the Great), **shall rise up against the king of the South** (Antiochus and Philip V of Macedonia will team up against Egypt). **Also, violent men** (rebels), **of your people** (Daniel, the Jewish community), **shall exalt themselves** (pursue their ambitions by assisting Antiochus' army when he moved in to take Jerusalem from the Egyptians), **in fulfillment of the vision** (of chapter 8]), **but** (in the end, as it is revealed in chapter 8), **they** (the Jews), **shall fall**, (they shall fail to gain the independence they sought to gain).<sup>6</sup>

<sup>15</sup> “**So** (back to the end of verse 13, as), **the king of the North shall come and build a siege mound, and take a fortified city** (Sidon); **and the forces of the South shall not withstand him**, (win against him). **Even his choice** (elite), **troops shall have no strength to resist**.

<sup>16</sup> “**But he** (Antiochus the Great), **who comes against him** (the Egyptians), **shall do according to his own will, and no one shall stand against him. He** (having taken the city of Sidon), **shall stand in the Glorious Land** (Palestine, [cf., 8:9]), **with destruction in his power**, (i.e., with the power to destroy it).

## NOTES:

### COMMENTARY:

<sup>5</sup> History reveals that directly after the battle he returned to Egypt and the life of luxury and [laziness] he so enjoyed. This in turn caused dissatisfaction on the part of his people, which left him really a weaker ruler after the victory than before, (Wood, *Daniel*, p. 288).

<sup>6</sup> Verse 14 is a parenthetical statement.

<sup>17</sup> “**He** (Antiochus), **shall also set his face** (i.e., determine,

having won all of Palestine), **to enter** (into negotiations with Egypt), **with the strength of his whole kingdom and upright ones** (the Jews), **with him**; (pressuring Egypt to comply to his demands, now being in the position of superiority), **thus shall he do**, (Antiochus will carry out his plans). **And** (in doing so), **he** (Antiochus), **shall give him** (Ptolemy V), **the daughter of women** (i.e., his daughter, Cleopatra, to be Ptolemy's wife), **to destroy it** (in hopes that through her, he could take Egypt from within by her fostering Syrian interests); **but she shall not stand with him** (her father Antiochus), **or be for him**, (follow his designs for her. She instead, became loyal to her new husband, Ptolemy, and his kingdom).<sup>7</sup>

## F APPLICATION:

Antiochus pursued his desire for fulfillment through Cleopatra. He believed that she would be the means by which he would find satisfaction. He believed that she would ultimately make him a happy man. In the end, Antiochus didn't find fulfillment, only further disappointment and frustration.

This happens to us all of the time in principle. We pursue our desires for fulfillment through a woman, a man, a job, finances or some material item. We believe that they will be the means by which we will find satisfaction. We believe that they will ultimately make us happy. In the end, we also don't find the fulfillment that we seek, only further disappointment and frustration. That sometimes leads to irrational behavior.

Christ is the only well that we can drink from that we will not thirst again afterwards, (Jn. 4:13, 14). He is the only one that can and truly satisfy our hunger to be fulfilled. Looking to be satisfied from any other well than Christ's, is like looking for water in cracked cisterns, (Jer. 2:11-13).

<sup>18</sup> “**After this** (disappointment), **he shall turn his face** (direct his attention), **to the coastlands** (of Asia Minor), **and shall take many**, (Macedon, Thrace and Greece [he's taking Roman territory now!]). **But** (in 191 B.C.), **a ruler** (a Roman commander), **shall bring the reproach** (that Antiochus had brought upon Rome by taking Greece), **against them to an end** (Rome will take Greece back from Antiochus); **and with the reproach removed** (as Antiochus was forced to accept a peace

### NOTES:



### COMMENTARY:

<sup>7</sup> Antiochus thus gained firm control of Palestine and Phoenicia, including Judea, and also captured some of the areas on the coast of Asia Minor that had been subject to Egyptian rule: Cilicia, Lycia, and Caria. He was in a position to invade Egypt itself and destroy the Ptolemaic empire, but he feared Roman intervention. Instead he made peace with Egypt in 197, betrothing his daughter Cleopatra to Ptolemy V. He hoped to further his designs on Egypt through her, but she (Egypt's first Cleopatra) became perfectly loyal to her husband and new homeland and encouraged an Egyptian alliance with Rome, which frustrated Antiochus's continuing designs on the Ptolemaic area of the old empire of Alexander, (Goldingay, *WBC: Daniel*, p. 298).

agreement in 188 B.C., surrendering all of Asia Minor to the Ro-



of Antiochus the Great),<sup>8</sup> **to whom they will not give the honor of royalty** (as the throne was to go to his nephew, Demetrius Soter [who was being held hostage in Rome]); **but he shall come in peaceably, and seize the kingdom by intrigue**, (fancy talk, flattery).

<sup>22</sup> “**With the force of a flood they** (the armies that invade Syria, and the armies Syria itself invades), **shall be swept away from before him** (Antiochus Epiphanes), **and be broken,**<sup>9</sup> **and also the prince of the covenant**, (the Jewish high priest and head of the theocratic Jewish state, Onias III -- whose death Antiochus ordered in 171 B.C.).

<sup>23</sup> “**And after the league is made with him** (reestablishing peace with Egypt), **he** (Antiochus), **shall act deceitfully** (when he becomes stronger), **for he shall come up and become strong with a small number of people**, (by adding those he conquers in battle or by deceit to his army).<sup>10</sup>

<sup>24</sup> “**He** (Antiochus), **shall enter peaceably** (unexpectedly and with ease), **even into the richest places of the province** (the most fertile regions of his own domain); **and he shall do what his fathers have not done, nor his forefathers** (i.e., squander their plunder on themselves): **he shall** (instead), **disperse** (what he took from the rich), **among them** (his more numerous subjects; the poor), **the plunder, spoil, and riches; and** (having gained their support), **he shall devise his plans against the strongholds** (of Egypt), **but only for a time**, (his cunning would only work for awhile, for an appointed time, up to a certain point).

<sup>25</sup> “**He shall stir up his power** (his strength), **and his courage against the king of the South** (his nephew, Ptolemy VI), **with a great army. And the king of the South** (Ptolemy), **shall be**

#### COMMENTARY:

<sup>8</sup> Antiochus called Epiphanes, that is, “the illustrious,” for vindicating the claims of the royal line against Heliodorus, was nicknamed, by a play of sounds, Epimanes, that is, “the madman,” for his mad freaks beneath the dignity of a king. He would carouse with the lowest of the people, bathe with them in the public baths, and foolishly jest and throw stones at passers-by [POLYBIUS, 26.10]. Hence, as also for his crafty supplanting of Demetrius, the rightful heir, from the throne, he is termed “vile.” Jamieson; Fausset; and Brown, *Commentary Critical and Explanatory on the Whole Bible*, (Logos Research Systems)

<sup>9</sup> “Overwhelming forces . . .” . . .one of these was Ptolemy VI of Egypt, son of Seleucus's and Antiochus's sister Cleopatra, and the language here suggests a reference to the conflict with Egypt that is a main feature of Antiochus's reign as vv. 21-45 as a whole describe it, and a main feature of the Hellenistic period as chap. 11 as a whole describes it, (Goldingay, *WBC: Daniel*, p. 299).

<sup>10</sup> History shows that he offered friendship at first, as just noted, but that he later withdrew it when he became strong. Antiochus' father, Antiochus the Great, had promised the two states, Coele-Syria and Palestine, to Egypt as a dowry with Cleopatra, on her marriage to Ptolemy Epiphanes. It may be assumed that Antiochus reiterated the promise on first coming to the throne, in order to foster the friendship he then needed. It is known that he rescinded this promise in 170 B.C., after coming to power, by marching through both areas, asserting the control of Syria over them, and making the attack on Egypt set forth in verse twenty-five, (Wood, *Daniel*, p. 296).

**stirred up to battle with a very great and mighty army**, (in an attempt to take back Palestine); **but he** (Ptolemy), **shall not stand** (he will not prevail), **for they** (his own people), **shall devise plans against him**, (they will assist the enemy).

<sup>26</sup> “**Yes, those who eat of the portion of his delicacies** (his most trusted counselors), **shall destroy him** (do him irreparable harm); **his army** (even as big as it is), **shall be swept away** (because of the treachery), **and many shall fall down slain**.

<sup>27</sup> “**Both these kings’ hearts** (Antiochus's and the captured Ptolemy's), **shall be bent on** (doing one another), **evil, and they shall speak lies** (make promises to each other that neither intended to keep), **at the same table; but it** (their schemes), **shall not prosper** (either one of them), **for the end** (of the Syrian and Egyptian wars), **will still be at the appointed time**, (all according to His divine plan).<sup>11</sup>

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3a From the king of the North who is enraged, (28-35)

#### **INTERPRETATION:**

(The Illustrious Madman, 11:[28]-35)

<sup>28</sup> “**While** (Antiochus was), **returning** (without accomplishing his goal), **to his land** (he still returned), **with great riches, his** (frustrated and angry), **heart shall be moved against the holy covenant** (on his return to Syria through Palestine, and he will take out his frustrations on the Jews);<sup>12</sup> **so he shall do** (great), **damage and** (and then), **return to his own land**.

<sup>11</sup> Ptolemy was overthrown as king of Egypt and taken captive by Antiochus. Some Egyptians crowned Ptolemy Philometor's brother, Ptolemy VII Euergetes, as king of Egypt in Alexandria. In light of this new development, Antiochus pretended to befriend captured Philometor in order to obtain his help against Euergetes. Antiochus promised to re-conquer Egypt for Philometor to restore him as king. Philometor pretended to believe Antiochus. But both intended to use the other to gain control of all Egypt. The intentions of both failed. Antiochus did conquer the city of Memphis but failed to take Alexandria. He returned home without taking all of Egypt. Philometor became king of Memphis but had to settle for a joint rule of Egypt with his brother. Their intentions failed because God's appointed time for the end of the Syrian-Egyptian wars had not yet come. God in His sovereignty was using these wars as part of His indignation against Israel. Since Israel was located between these two Gentile powers, it suffered greatly during the course of these war.-, (vv. 25-27), (Showers, *The Most High God*, pp. 158, 159)

<sup>12</sup> While Antiochus was fighting in Egypt, Jason [whom Antiochus replaced with Menelaus, as High Priest], heard a false rumor to the effect that Antiochus was dead. Jason raised a Jewish force and attacked Jerusalem to overthrow Menelaus. Menelaus beat off the attack, but, as Antiochus returned home through Israel, he determined to teach the rebel Jews a lesson. He slaughtered many Jews, sold many into slavery, plundered the Temple of its valuable contents and carried these sacred things of God to Syria (I Macc. 1:20-28; 2 Macc. 5:5-21). This showed his personal contempt for Israel's covenant relationship with God (v. 28). (Showers, *The Most High God*, p. 159).

<sup>29</sup> “**At the appointed time** (God moved upon Ptolemy VI to break his treaty with Antiochus and make a coalition with his brother Ptolemy VII. When Antiochus learns of it), **he shall return and go toward the south**; (to break the resistance), **but it shall not be** (successful), **like the former** (campaign), **[so] the latter**, (will be the case; his campaign will be unsuccessful).

<sup>30</sup> “**For** (the reason being), **ships from Cyprus** (a Roman delegation, with a letter from the Senate, forbidding him to make war with Egypt), **shall come against him** (as Antiochus Epiphanes makes his way towards Egypt); **therefore** (daring not to resist the Romans), **he shall be grieved** (i.e., humiliated and bitter), **and** (thus will), **return** (towards home), **in rage** (venting his wrath and frustration), **against the holy covenant** (the Jews on his way back), **and** (he will), **do damage**, (trying to stamp out Judaism and establish Hellenism). **So he shall return and show regard** (only), **for those who forsake the holy covenant**, (only for those who forsake Israel's God for the Greek gods [slaughtering and enslaving as many as 80,000 Jews who resisted him]).

<sup>31</sup> “**And forces shall be mustered by him, and** (according to Antiochus orders), **they shall defile the sanctuary fortress** (the holy temple); **then** (after this), **they shall take away the daily** (Jewish), **sacrifices** (altogether), **and place there** (instead), **the abomination of desolation**, (apparently a statue of Zeus was put in the temple).<sup>13</sup>

<sup>32</sup> “**Those** (Jews who go apostate), **who do wickedly against the covenant** (those who forsake the one true God for the Greeks false gods), **he** (Antiochus), **shall corrupt** (even further), **with flattery** (they will give themselves utterly up to perversion); **but** (in contrast), **the** (Jewish), people who know their God (personally and remain true to Judaism), **shall be strong, and carry out great exploits**, (known principally as the Maccabean Revolt).

## F APPLICATION:

- Where is the temple today? God tells us in 1 Corinthians 6:19, that temple of God in within every believer today. God use to dwell in the Jewish Temple, but now He dwells within His children. We don't go to a temple to offer sacrifices. The believer offers himself as a living sacrifice to God, ( Rom. 12:1, 2). We must be careful about what we allow into God's temple. We must also be careful where we take God's temple. If the believer is not careful, he can typify Antiochus' spiritual darkness in his daily thinking and living.

<sup>13</sup> Syrian soldiers and harlots performed licentious heathen rites in the Temple courts. Pigs were sacrificed to Greek gods in the Temple. Jews were required to take part in a drunken orgy in honor of Bacchus, the god of wine. Jews who tried to offer sacrifice to God, practice circumcision or observe the Sabbath or feast days were put to death. The Old Testament was ordered destroyed. A pagan altar was erected over the altar of God, and the Temple was rededicated to Zeus. This was the "abomination of desolation" that was caused by Antiochus (v. 31). (Showers, *The Most High God*, p. 160).

- Another thing that we can learn from this passage (and we have seen over and over again), is that God is always in control. God is always the majority. When all is said and done, He has the final word and He always has a remnant that remains faithful to that truth. A remnant that is ready, willing and waiting to be that channel that God can channel His blessings through.

<sup>33</sup> “**And those of the people who understand** (how to think and act under this great affliction), **shall instruct many** (who don't know and are confused and fearful); **yet for many days** (three years), **they shall fall by sword and flame, by captivity and plundering**, (the instruction would give strength and peace during the time of persecution, but it would not deliver them from the persecution itself).

<sup>34</sup> “**Now when they fall** (through persecution), **they** (the Maccabees), **shall be aided with a little help** (others will replace them); **but many shall join with them by intrigue**, (in word only; they are not really one of them).<sup>14</sup>

<sup>35</sup> “**And some of those of understanding** (the committed; the spiritually wise and mature), **shall fall** (through persecution), **to refine** (as metal is refined), **them** (Israel as a whole, in order to), **purify them** (to separate them from their impurities), **and make them white** (genuinely pure), **until the time of the end** (until the conclusion of history); **because it is still for the appointed time**,<sup>15</sup> (the conclusion of history [which is controlled by God and for His purposes], lies beyond Antiochus of Epiphanes).<sup>16</sup>

<sup>14</sup> This is more easily understood if the above reference is to the groups who wished to join the Maccabees, for intrigue did come to be used by some of them. As the protest movement grew, it became popular to join and some resorted to subterfuge to be accepted. Others did so out of fear when the Maccabees came to bring reprisal on those who aided Syria, (Wood, *Daniel*, p. 303).

<sup>15</sup> Verse 35 provides the transition from Maccabean times down through the times of the Gentiles until "the end times. The outlook is one of spiritual blessing ("make them pure") for those "who have insight" even in the midst of great physical trials ("fall," "refine," "purge"). God makes no mistakes with His people. Nothing is left to chance, "because it is still to come at the appointed time. " And thus the Lord of all history and destiny lifts Daniel's eyes to see the coming centuries (omitting the ago of the church entirely) down to the seventieth week, which is introduced next in terms of the Antichrist and his global dominion, (Whitcomb, *Daniel*, p. 152).

<sup>16</sup> All the events described thus far in chapter 11 are past. The intricate details of the conflicts between the Seleucids and the Ptolemies were fulfilled literally, exactly as Daniel had predicted. So detailed are the facts that skeptics have denied that the book was written by Daniel in the sixth century B.C. They conclude that the book must have been written during the time of the Maccabees (168-134 B.C.) *after* the events took place, (Walvoord, and Zuck, *The Bible Knowledge Commentary*, Logos Lib.). The *Dead Sea Scrolls* have now proven that Daniel was written before the Maccabees.



(The Future Antichrist, 11:36-45)

<sup>36</sup> “**Then** (when the final days of history do come), **the king** (of that time, the final week of the 70 weeks described in Daniel 9:24-27), **shall do according to his own will** (he will do as he pleases; he will do as his self-centered desires dictate): **he shall exalt and magnify himself above every** (nations, peoples), **god, shall speak blasphemies** (unbelievable and extraordinary things), **against the God of gods** (the God of Israel in particular [*as both the Roman Prince {Dan. 9:25} and the Antichrist do, {2 Thess. 2:4}*]), **and shall prosper** (in his abominable wickedness), **till the wrath** (God’s wrath upon the Jews for their sins, [Da 8:19]), **has been accomplished** (fulfilled, exhausted); **for what has been determined** (as punishment for Israel’s sin), **shall be done**, (it must take place).

<sup>37</sup> “**He** (the willful king), **shall regard neither the God** (Elohim), **of his fathers**<sup>18</sup> **nor the** (natural), **desire of women,**<sup>19</sup> **nor regard any god** ([*eloahh*], of any other people or nation); **for he shall exalt himself above** (and beyond), **them all**.

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<sup>18</sup> A phrase search “**of his fathers,**” showed that every time it was used (16 times), it pertained to a Jewish person concerning a matter of their nation or their God.

The phrase is a Jewish emphasis and has reference to the Jewish religion. The one who has no regard for this Jewish religion is himself a Jew, the Antichrist, (Whitcomb, *Daniel*, p. 154).

The willful king is a beast, without any more respect for God than a dumb brute has. He will forsake the God of Abraham, Isaac, and Jacob (the fathers). “The description given of the willful king indicates that he will be a Jew . . . .” The willful king will be a religious apostate, and that takes us right back to the man of sin and the apostasy of 2 Thessalonians 2:3.

In commenting on Daniel 11:37, Ironside says:

‘I take it as conclusive evidence that the Antichrist is by birth a Jew, but a Jew who has apostatized from the God of his fathers. How could any but a Jew impose upon his nation as being the Messiah, when it is clearly predicted in their Scriptures that the Hope of Israel is to spring from the favored nation?’ ((Benson, *Who Is the Antichrist*, p. 73).

<sup>19</sup> Since this statement appears in the midst of a list of objects of worship for which Antichrist will have no regard, it seems best to assume that “the desire of women” also refers to an object of worship, (Showers, *The most High God*, p. 164).

The willful king will abandon everything that Jews cherish, especially “the desire of women.” This term refers to the Messiah. He is “the desire of all nations” (Hag. 2:7). He is the desire of the women of Israel. He is the promised seed of the woman. Every mother of the tribe of Judah hoped to be a progenitress of the Messiah, and every godly woman among the other tribes of Israel put her hope in the coming Messiah as the final realization of Israel’s salvation. The willful king, however, will pose as the Messiah. He will have apostate Jews believing that he is the Messianic king who has arrived to insure the security of the nation, (Benson, *Who Is the Antichrist*, p. 73, 74).

<sup>38</sup> “**But** (there is one exception), **in their** (Elohim and eloahh's), **place** (of prominence), **he** (the willful king), **shall honor** (acknowledge and increase), **a god of fortresses** (a god of military might);<sup>20</sup> **and** (this is), **a god which his fathers did not know** (a foreign god, which), **he shall honor with gold and silver, with precious stones and pleasant things** (desirable), **things**.

<sup>39</sup> “**Thus** (in this alliance), **he** (the willful king), **shall act against the strongest fortresses with** (by the side of), **a foreign god, which he shall acknowledge, and advance** (promote), **its glory** (fame); **and he shall cause them** (those of the Roman Empire), **to rule over many** (of the Jewish populace), **and divide the land** (the promise land, Palestine), **for gain**, (for a personal reward).<sup>21</sup>

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2. **He will be challenged by the king of the North and South, (40-45)**

 **INTERPRETATION:**

<sup>40</sup> “**At the time of the end** (during the entire 70<sup>th</sup> week or more than likely, the final 3 1/2 years of it),<sup>22</sup> **the king of the South** (Egypt, and possibly Arab allies [*making another bid for Palestine as in the previous verses; only a few thousand years later*]), **shall**

<sup>20</sup> The willful king "in his estate shall ... honour the God of forces" (Dan. 11:38). "In his estate" means "at its base" or "on its pedestal." The "God of forces" is "the god of fortresses"--"a god whom his fathers knew not." The god of fortresses evidently stands on its pedestal, and the willful king honors this god. This harmonizes with all the preceding data on the subject of the statue of the Roman prince standing in the temple at Jerusalem. Ironside is emphatic: "This god can be no other than the Little Horn, the Roman Beast. To him, as we have seen, Antichrist will turn for assistance and support. . . "

The Roman prince is the military head of the reorganized Roman empire. By treaty he has pledged his support to defenseless Israel. To maintain his military aid, Israel will have to erect a statue of the Roman emperor in the temple. The antichrist will lead the Jews in worship of the Roman prince, whose statue stands on its pedestal in the temple. The Roman prince is a Gentile and therefore a foreign deity, (Benson, *Who Is the Antichrist*, p. 74).

<sup>21</sup> This seems to teach that the willful king will give away tracts of land in Palestine to those who have promised to defend him and recognize him as a coequal ruler in the reorganized Roman empire. By his gifts and his acknowledgments he gains personal prestige. He uses the treasures and territories of Israel just as he pleases and is, therefore, the king who shall do according to his own will--especially with respect to the question of Israel's possessions in the Holy Land (Dan. 11:36), (Benson, *Who Is the Antichrist*, p. 75).

<sup>22</sup> John Walvoord and Roy Zuck place this time in the second half of the tribulation period, which would agree with the treaty made in Isaiah 28:15. "The events in verses 40-45 will transpire **at the time of the end**, that is, they will occur in the second half of the 70th "seven" of years. **Him** refers back to the king introduced in verse 36," (Walvoord, John F., and Zuck, Roy B.), *The Bible Knowledge Commentary*, (Logos Software).

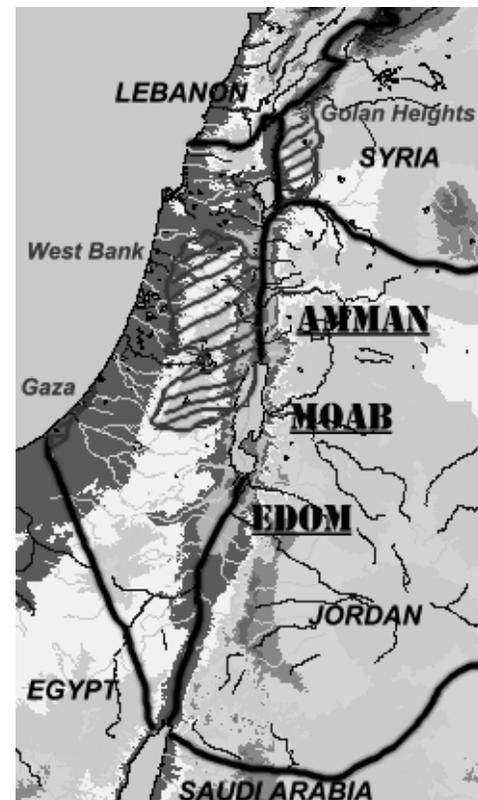
## NOTES:

**attack him** (the willful king, the antichrist; to take the strategic land bridge to the Middle East - disregarding the defense treaty of Daniel 9:27); **and** (retaliating [*also like the previous verses*]), **the king of the North** (a northern world power contender [*e.g., Russia, and/or a league of nations that forms such a power*]),<sup>23</sup> **shall come against him** (either the antichrist or the king of the South [*either one would achieve the primary objective*]),<sup>24</sup> **like a whirlwind** (with incredible swiftness and destructive fury), **with chariots, horsemen** (his land forces), **and with many ships** (his naval force); **and** (so by land and by sea), **he** (the king of the North), **shall enter the countries** (that separate him from Palestine), **overwhelm them** (as the raging waters of an overflowing river), **and pass through**, (dominate them all).

<sup>41</sup> **“He shall also** (having not been stopped), **enter the Glorious Land** (Palestine [*as was the case with the Ptolemies and Seleucides in the previous verses wrecking havoc upon Palestine*]), **and many countries** (surrounding Israel), **shall be overthrown** (by the king of the North); **but** (not all shall fall), **these shall escape from his hand: Edom, Moab, and the prominent people of Ammon**, (today's region of Jordan).

<sup>42</sup> (After taking Palestine), **“He shall** (continue South and), **stretch out his hand against the countries** (that probably in part, initiated the attack), **and the land of Egypt shall not escape**, (but shall succumb to the king of the North [*as the Seleucides new they had to take Egypt from the Ptolemies in order to hold on to Palestine*]).

<sup>43</sup> **“He shall have power** (gain control), **over the treasures of gold and silver, and over all the precious things of Egypt** (having conquered it); **also the Libyans and Ethiopians shall follow at his heels**, (fall into place behind him).<sup>25</sup>



<sup>23</sup> The name of any particular "King of the North" may indeed change with the flux of history, but the general location remains fixed. "Russia meets the hermeneutical requirements involved in the title 'King of the North' associated with the Seleucid empire [of vv. 5-29]. It has a corresponding northern location, a corresponding vast geographical scope, and a corresponding vast political preeminence," (Whitcomb, *Daniel*, p. 156).

<sup>24</sup> Geographic directions are given in relation to Israel. North is north of Israel; south is south of Israel. When the Arab states (presumably the Muslim countries of North Africa and the Arabian peninsula) attack Israel in the hope of liquidating the state of Israel and confiscating Israel's assets, an army north of Israel will promptly act to prevent the Arab states from controlling the Mideast. It goes without saying that whoever controls Palestine will control three continents, for Palestine is a land bridge to Europe, Asia, and Africa. The king of the north cannot afford to permit the Arab world to have absolute dominion in the Mideast, (Benson, *Who Is the Antichrist*, p. 85, 86).

<sup>25</sup> In that day, as to some extent today, Egypt (king of the south) may be allied with oil-rich Arab nations and thus, in spite of the presence of an impoverished lower class, will be irresistibly attractive to the king of the north (cf. Ezek. 38:13 for Gog's grasp after silver and gold).

Having destroyed the king of the south and occupying his Egyptian domain, the king of the north now sends his victorious armies westward into Libya and further southward into Ethiopia. Compare Ezekiel 38:5., (Whitcomb, *Daniel*, p. 158).

<sup>44</sup> “**But** (in the midst of his African campaign; in spite of his prowess and victories), **news from the east** (oriental, possibly China),<sup>26</sup> **and the north** (probably the Roman Prince [*as Antiochus of Epiphanes was stopped by Roman interference*]),<sup>27</sup> **shall trouble him** (cause him great alarm); **therefore he shall go out** (evacuate Northern Africa), **with great fury** (burning anger at the turn of events), **to destroy and annihilate many**, (probably Jews for insurrection)<sup>28</sup> [*as was the case when the Jews sought to free themselves from Antiochus [the hope of this king would also be to destroy the invading armies]*).

<sup>45</sup> “**And he shall plant the tents of his palace** (military headquarters), **between the seas** (the dead sea and the Mediterranean sea), **and the glorious holy mountain** ( in Judah, south of Jerusalem); **yet** (before he can completely carry out his desires), **he shall come to his end** (he and his allies, shall be supernaturally vanquished [*although the Ptolemies and Seleucidaes were not supernaturally vanquished, their campaigns were thus controlled*]), **and no one will** (be able to), **help him**.

## F APPLICATION:

Daniel 11:40-45 does not correspond to any other passages that describe the activities of the Roman prince, but Daniel 11:40-45 does parallel exactly what other passages explain about the northern invasion. Ezekiel 38 is a case in point. The participants are the Prince of Rosh, Meshech, and Tubal (vv. 2, 3). The army comes from the uttermost part of the north (v. 15). The Lord brings forth the army by putting hooks into the jaws and by turning it back (v. 4). The reference to putting hooks in the jaws occurs also in 2 Kings 19:28. Sennacherib, king of Assyria (the ancient king of the north), pushed his armies through Palestine to Egypt. Later he launched a campaign against Jerusalem while Hezekiah was king. God put hooks into the jaws of Sennacherib and dragged him out of Egypt against Jerusalem. God sent an angel one night and destroyed 185,000 of Sennacherib's troops before they could breach the walls of Jerusalem (Isa. 37:36).

When Ezekiel says that God will put hooks in the jaws of Gog and Magog and turn them back, it can only be seen in the light of Sennacherib's experience. Gog and Magog will be in Egypt after a swift

<sup>26</sup> If this is the oriental army of Revelation 16:12, we are at the end of the tribulation period and preparing for the battle of Armageddon.

<sup>27</sup> Rome would be north of northern Africa, and the Roman Prince would probably be coming to finally keep his covenant with Israel. This could explain the maddening rage that the king of the north returns to Palestine in. Israel was to be no more, they were to be his obedient subjects now. For them to reach out to the Roman Prince to fulfill his treaty and rescue them was insurrection. (The Roman Prince would as well, certainly have an interest in the other countries that the king of the north had conquered and intended to conquer.)

<sup>28</sup> The annihilation of the Jews fits perfectly with Satan's constant desire. If he can annihilate the Jews, then they as a nation cannot profess Christ as the Messiah. That would secure Satan's victory as Christ could not return to fulfill His promise to set up His kingdom and cast Satan himself into the abyss.

transit through Palestine. There God will drag the northern armies back into Israel, where they will meet a sudden end in their ambition to exterminate all Jews.

Like Daniel 11:40, Ezekiel 38:4 emphasizes the cavalry-the horses and horsemen. Like Daniel 11:43, Ezekiel has Egypt and Ethiopia involved with the northern army. Egypt and Ethiopia will participate with the king of the north when he hits Israel from the south, after having conquered Ethiopia and Egypt earlier.

Persia, Ethiopia, Libya, Gomer, and Togarmah of Ezekiel 38:5 and 6 are doubtlessly some of "the countries" which Daniel 11:42 says will be overthrown by the king of the north. At the time of the invasion, these countries will either join the northern confederacy voluntarily or they will be defeated by the confederacy, and the king of the north will add the conquered armies to his own army. This is the procedure which the ancient king of the north (Sennacherib) followed when he invaded the Mideast. He defeated one country after the other and incorporated the defeated armies into the Assyrian army.

Gog and Magog will come against "the mountains of Israel" (Ezek. 38:8); the invader in Daniel 11:45 will plant his palace in the "glorious holy mountain." Gog and Magog will come like a storm, like a cloud to cover the land (Ezek. 38:9). The invader in Daniel 11:40 will come like a whirlwind to overflow the land. Gog and Magog want silver and gold (Ezek. 38:13). The invader of Daniel 11:43 takes over the treasures of gold and silver in Egypt.

Gog and Magog come to a sudden supernatural end when meteorological disturbances destroy the army on the mountains of Israel (Ezek. 38:19-22). The invader of Daniel 11:45 comes to his end suddenly and supernaturally. The invader of Daniel 11:40-45, therefore, resembles Gog and Magog so closely that it is difficult not to see the correspondences. The king of the north is the subject of Daniel 11:40-45, and the king of the north is Prince Rosh, or Gog and Magog.<sup>29</sup>

### ANTICHRIST: IMITATOR OF CHRIST<sup>30</sup>

ANTICHRIST: IMITATOR OF CHRIST <sup>30</sup>		
<b>SECOND THESSALONIANS</b>	✓ An Object of Worship	2:4
	✓ A Priest (temple)	2:4
	✓ A Prophet	2:9
	✓ A Miracle-worker	2:9
<b>REVELATION</b>	✓ A Lamb	13:11
	✓ An Equal	13:12
	✓ A Promoter of Worship	13:12
	✓ A Life-giver	13:15
	✓ A Provider of Food	13:16, 17
<b>DANIEL</b>	✓ A King	11:36
	✓ A Jew	11:37
<b>ZECHARIAH</b>	✓ A Shepherd	11:15, 17

#### NOTES:

<sup>29</sup> (Benson, *Who Is the Antichrist?*, pp. 94, 95)

<sup>30</sup> Dr. John L. Benson, Handouts in Daniel/Revelation Class, Practical Bible College, 1987.

## CONTRASTING CHRIST AND ANTICHRIST<sup>31</sup>

☹ The Liar ☹ Substitute Christ ☹ Man of Sin ☹ False Prophet ☹ From Earth ☹ Willful King ☹ Magnifies Self ☹ Honors the God of Forces ☹ Sheep Die for Shepherd ☹ Hireling Shepherd	☺ The Truth ☺ Genuine Christ ☺ Sinless Man ☺ True Prophet ☺ From Heaven ☺ Not My Will ☺ Humbles Self ☺ Honors the God of Heaven ☺ Shepherd Dies for Sheep ☺ Good Shepherd
<b>ANTICHRIST</b>	<b>CHRIST</b>

## THE DECEIVER IN ISRAEL

### I. ACCORDING TO 2 THESSALONIANS 2

1. His Disclosure (verse 3)--*a revelation*
2. His Designations (verse 3)--*man of sin, son of perdition, lawless one*
3. His Domain (verse 4)--*the Jewish temple*
4. His Deification (verse 4)--*poses as God (the son)*
5. His Delay (verses 6-7)--*delayed by the Restrainer*
6. His Dynamic (verse 9)--*energized by the devil*
7. His Destruction (verse 8)--*by the personal arrival of Christ*

### II. ACCORDING TO 1 AND 2 JOHN

1. His Departure (2:19)--*an archapostate*
2. His Denials (2:22)--*denies the Father and the Son*
3. His Deeds (2:26, etc.)--*he seduces, deceive, leads into religious error*
4. His Dishonesty (2 John 7)--*He is the deceiver and the liar*

### III. ACCORDING TO REVELATION 13:11-18

1. His Description (13:11)--*a beast with two horns*
2. His Derivation (13:11)--*from the earth*
3. His Disposition (13:11)--*apparently (a lamb); actually (a dragon)*
4. His Dominion (13:12)--*exercises all the power of the first beast*
5. His Devotion (13:12)--*exalts the first beast*
6. His Demonstrations (13:13)--*does wonders, causes the image to speak, calls down fire from heaven*
7. His Delusions (13:14-15)--*has Israel believing that the image is alive*
8. His Demands ( (13.-16-17)--*worship for the first beast --a mark for beast worshipers before letting them trade at Babylon*
9. His Denomination (13:18)--*666, the number of man*

#### NOTES:

<sup>31</sup> Dr. John L. Benson, Handouts in Daniel/Revelation Class, Practical Bible College, 1987.

**IV. ACCORDING TO DANIEL 11:36-39**

1. His Sovereignty (11:36)--*does according to his own will*
2. His Self-Exaltation (11:36)--*exalts himself*
3. His Speeches (11:36)--*speaks marvelous things against God*
4. His Successes (11:36)--*prosper (achieves a Middle East peace)*
5. His Sins (11:37-39)
  - (1) *He sins by departing from the Jewish faith* (11:37).
  - (2) *He sins by disregarding the true Messiah* (11:3-37).
  - (3) *He sins by deifying the Roman prince, the god of forces* (11:38).
  - (4) *He sins by dividing the land of Israel for gain* (11:39).
6. His Setback (11:40-45)--*the northern invasion puts an end to the Jewish king.*

**V. ACCORDING TO ZECHARIAH 11:15-17**

1. His Insignia (11:15)--*he has the badge of a shepherd.*
2. His Iniquity (11:16)--*he does not have a shepherd's heart.*
3. His Indifference (11:16)--*he does not care for Israel in crisis.*
4. His Inhumanity (11:16)--*he feeds on the lambs right down to the hoof.*
5. His Idolatry (11:17)--*he is the "idol" shepherd.*<sup>32</sup>

**CORRELATION OF DANIEL AND ISAIAH<sup>33</sup>**

DANIEL 11:40-45	ISAIAH
✓ The time of the end	✓ In that day, the day of the Lord
✓ The king of the south	✓ Isaiah 18?
✓ The king of the north overflows	✓ Isaiah 8, 10, 17, 28:18; 30:28
✓ King of north enters the glorious land	✓ Isaiah 8, 9, 28, 31
✓ Many overthrown; his hand upon the countries	✓ Isaiah 15-21; 23
✓ Egypt shall not escape	✓ Isaiah 19
✓ These shall escape--Moab	✓ Isaiah 16
✓ Ethiopians at his steps	✓ Isaiah 20
✓ Intends to sweep away many	✓ Isaiah 10:7
✓ Plants his tent in the holy mountain (of Judea)	✓ Isaiah 31:4; 10:32; 14:25
✓ Comes to his end without hand	✓ Isaiah 10:18-19, 25, 33-34; 14:25; 17:12-14; 29:5-8; 30:27-33; 31:8-9
✓ So that the king of the north does not conquer Jerusalem	✓ Isaiah 8; 30:28; 31:5
✓ Then what is the conquest of Jerusalem in Isaiah 22?	✓ It must be equivalent to Zechariah 14:1-2

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

# GOD'S PROPHETIC CALENDAR FOR ISRAEL

*(The 70 Weeks of Years)*

NOTES:

## **I. THE DECREE OF 70 WEEKS**

1. Decreed for Jews
2. Decreed for Jerusalem

## **II. THE DESIGN OF THE 70 WEEKS**

1. To Finish the Transgression
2. To End Sins (sinning)
3. To Make Reconciliation
4. To Usher in Righteousness
5. To Seal Up the Vision
6. To Anoint the Holy

## **III. THE DIVISIONS IN THE 70 WEEKS**

1. The      7 Weeks      49 Years  
*(Events during these weeks)*
2. The      62 Weeks      434 Years  
*(Events during or after)*
3. The      1 Week          7 Years  
            70 Weeks      490 Weeks

### ***Events In the Final Week***

1. Covenant Ratified
2. Sacrifices Suspended
3. Idolatry Instituted
4. Protection Guaranteed
5. Desolation Deserved
6. Desolator Destroyed<sup>34</sup>

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<sup>34</sup> Ibid.





(BKC [OT]p. 1367)

### The Ptolemies and the Seleucids in Daniel 11:5-35

<b>Ptolemies</b>		<b>Seleucids</b>	
(Kings "of the South," Egypt)		(Kings "of the North," Syria)	
Daniel 11:5	Ptolemy I Soter (323-285 B.C.)*	Daniel 11:5	Seleucus I Nicator (312-281 B.C.)
11:6	Ptolemy II Philadelphus (285-246)		Antiochus I Soter † (281-262)
		11:6	Antiochus II Theos (262-246)
11:7-8	Ptolemy III Euergetes (246-221)	11:7-9	Seleucus II Callinicus (246-227)
		11:10	Seleucus III Soter (227-223)
11:11-12, 14-15	Ptolemy IV Philopator (221-204)	11:10-11, 13, 15-19	Antiochus III the Great (223-187)
11:17	Ptolemy V Epiphanes (204-181)		
		11:20	Seleucus IV Philopater (187-176)
11:25	Ptolemy VI Philometer (181-145)	11:21- 32	Antiochus IV Epiphanes (175-163)

\*The years designate the rulers' reigns.

†Not referred to in Daniel 11:5-35.