

Old Testament Survey

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DANIEL PART 2 (chs. 8-12)

NOVEMBER 12, 2017

COMING UP ... •NOV 19 Revelation part 1 •NOV 26 NO CLASS (Thanksgiving) •DEC 3 Revelation part 2

DANIEL

The "Times of the Gentiles"

Covers chapters 2-7

Written in Aramaic

The prophetic camera is focused on the "far," on the big picture of the future from Daniel's time

From 605 BC until the "smashing stone" of God's kingdom "lands" on the earth in A.D. something ...

Everything is basically in focus

THE TIMES OF THE GENTILES

(see "Identification of the Four Kingdoms" chart, p. 3)

The "Times of the Jews"

Covers chapters 8-12; written in Hebrew

Unfolds the entire future timeline of Israel right up to the eventual coming of God's Kingdom

The prophetic camera is sometimes focused on the "far" and at other times focused on the "near"

Every snapshot is of an "end times" event

Every snapshot reveals how these "end times" events impact the Jewish people

LESSON THEME: Knowing God's plans for the future leads to obeying God's will in the present

God Reveals Israel's Future (8)

The date is 551/550 BC

The Near ...

Difficult days lie ahead for God's people in the "near" times of the third empire, Greece

A "little horn" will bring trouble and persecution to God's people and God's land

He is the type to the antitype in Ch. 7

He is Antiochus Epiphanes

The Far ...

These "near" difficult days foreshadow difficult days ahead for the Jews in the "far" end times

Antiochus foreshadows a coming Antichrist

The tribulation under Antiochus foreshadows a coming tribulation under Antichrist

Knowing all this made Daniel ill

God Reveals The Jewish Calendar (9)

The date is 539/538 BC; a dozen years later

The Near ...

Daniel discovers God's promise in his quiet time (Jer 25:11-12; 2 Chron 36:21)

Daniel prays God's promise for release

Adoration (v. 4) [God's character]

Confession (vv. 5-15) [people's willful rebellion]

Intercession (vv. 16-19) [fulfill Your Word]

The Far ...

God reveals the Jewish "calendar"

Seventy "sevens" are decreed for Daniel's people

Daniel's "Seventy Weeks"

(see "The 79 Weeks of Daniel" chart, p. 4)

God Reveals The Jewish Calendar (9)

The Near ...

The Far ...

God reveals the Jewish “calendar”

Seventy “sevens” are decreed for Daniel’s people

Period #1: 49 years (begins with Neh 2:5-8)

Period #2: 434 years (see handout and Luke 19:42)

Period #3: 7 years (subject of much of the book of the Revelation)

God Reveals Israel’s Future (10-12)

The date is 536 BC; two to three years later

The first 50,000 exiles would have returned and begun rebuilding the Temple’s foundation

The Near ... (10:1-11:35)

The next 400 years (536-164 BC; see handout)

The intrigue of the third empire

The tribulation Antiochus Epiphanes brings

The end he meets

The Far ... (11:35-12:13)

The rise of Antichrist (11:36-39)

The Tribulation (12:1; cf. Jer 30:7)

War and invasion (11:40-43)

The Battle of Armageddon (11:44-45a)

The return of Christ to defeat Antichrist (11:45b)

The resurrection of the dead (12:2, 13)

The glorious kingdom comes (12:3, 13)

Prophecy Led To A Holy Life

Daniel received a ton of prophecy!

Daniel’s holy life ...

He devoted himself to the study of God’s Word; he always sought further and deeper understanding

He devoted himself to prayer for the people he loved – even though he couldn’t be with them

He devoted himself to prayer for the place he loved – Jerusalem, the holy mountain, God’s throne

He devoted himself to pray that *God* would be glorified

He walked with courageous faith

He was an exceptional witness for his God

He willingly “paid the price” for a faithful life and reaped the reward of special intimacy with God

He is akin to Joseph, and a picture of Jesus

APPLICATION: *Knowing God’s plans for the future should lead us to obey God’s will in the present*

Prophecy Should Lead To A Holy Life

Jesus’ “any minute” appearing

We’re living in the last days (Heb 1:2)

They are days of spiritual decline (1 Tim 4:1)

The rapture of the Church is the next event on God’s “prophetic calendar” (Rev 3:10-11)

He could come at any moment! Are you ready?

How are we to live in light of the end?

Like Daniel ...

Knowing God’s future plans should lead us to stand alone with God if necessary

God’s plans should give us *confidence*

Daniel – no matter who is on the throne, God is in control to preserve and care for His people

God’s plans should give us *courage*

2 Peter 1:19-21

We should be convinced of the truth of the Bible

Knowing God's future plans should lead us continually to pray for God's promises to be fulfilled

Jesus' Own prayer (Matt 6:9-13)

It's our sacrifice or offering (Psalm 141:2; Heb 13:15-16)

For other believers, our rulers and spiritual warfare (Daniel 9; 1 Tim 2:1-2; Eph 6:10-18)

For enablement to live a godly life (2 Peter 1:3-5a)

Knowing God's future plans should lead us to obey God's present will for our lives

We should live *expectantly*

There's a crown laid up for those who are longing for His appearing (Php 3:20; 1 Pet 5:4)

Faithfulness today leads to reward and ministry in His Kingdom tomorrow (Matt 25:14-30)

We should live *honorably*

We don't want to be ashamed when He comes (Mk 8:38; Php 1:20; 2 Tim 2:15)

We want to be found at work when He returns (Luke 12:40)

Knowing we will give Him an account of how we spent our life (2 Cor 5:6-10)

We should live *resolutely*

We're to be motivated to holiness by His any-minute coming (2 Tim 4:1)

To be found believing and patiently enduring when He comes (Jas 1:12)

We should live godly lives

To be found pure (1 John 3:1-3)

To be found living a godly life (2 Pet 3:11)

Knowing God's plans for the future should lead us to obey God's will in the present

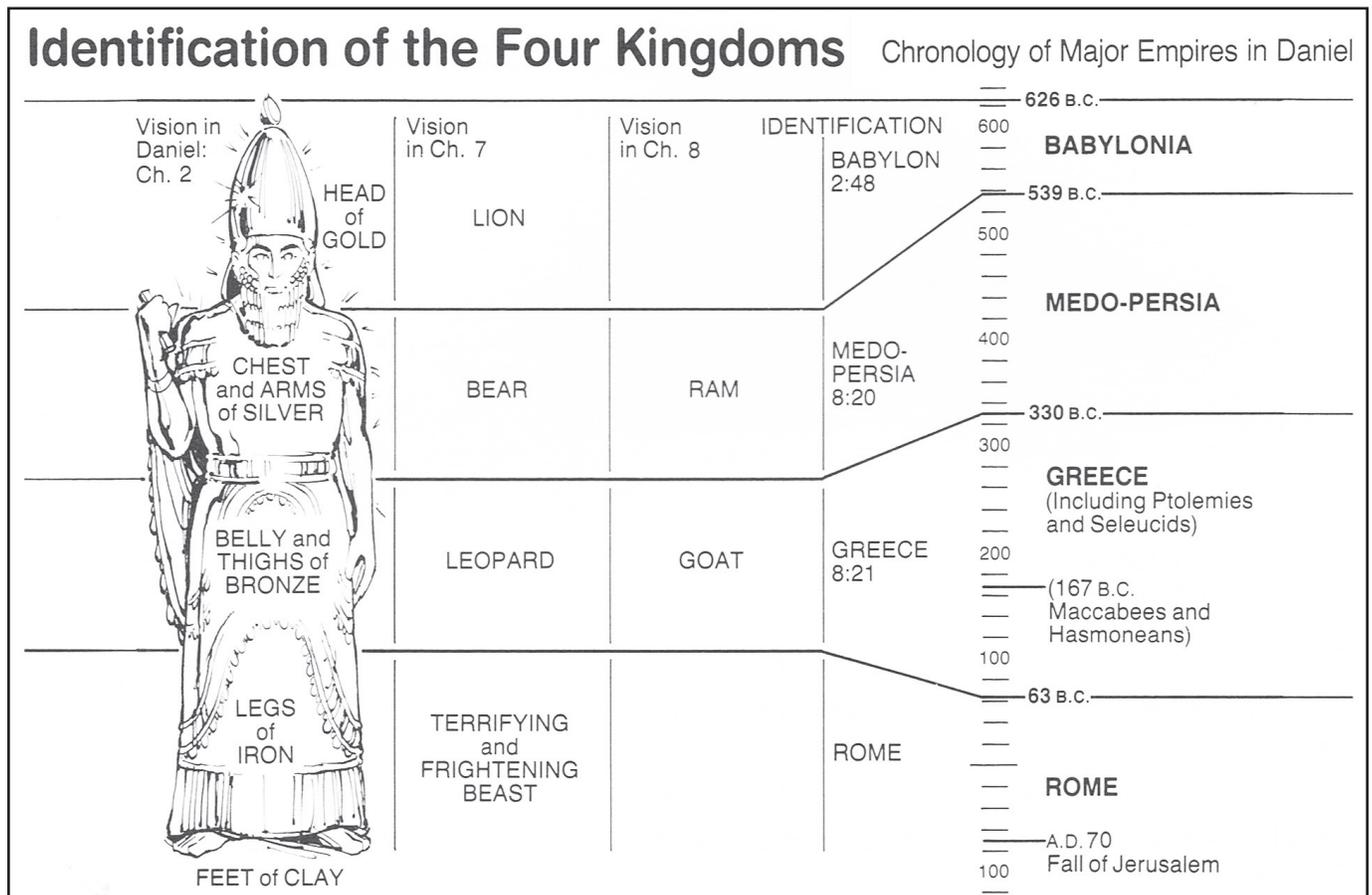
Is it?

FOR NEXT TIME: _____

LECTURE AUDIO & HANDOUTS ONLINE:

ccbcfamily.org/sermons/old-testament-survey

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DANIEL'S SEVENTY "SEVENS"

Daniel 9:24-26

HEBREW CALENDAR

69 "sevens"
 $\times 7$ years
 483 years

$\times 360$ days (prophetic years)
 173,880 days

GREGORIAN CALENDAR

444 B.C.
 + A.D. 33
 477 years
 -1 (1 B.C. to A.D. 1 = 1 year, not 2)
 476
 $\times 365$ days
 173,740 days
 + 25 Nisan 1, 444 B.C. = March 5
 Passover, A.D. 33 = March 30
 25

+ 115 days for leap years
 173,880 days

Adopted from *Chronological Aspects of the Life of Christ*, by Harold W. Hoener (Grand Rapids; Zondervan, 1977), 139; quoted in *The Old Testament Explorer* by Charles Dyer and Gene Merrill

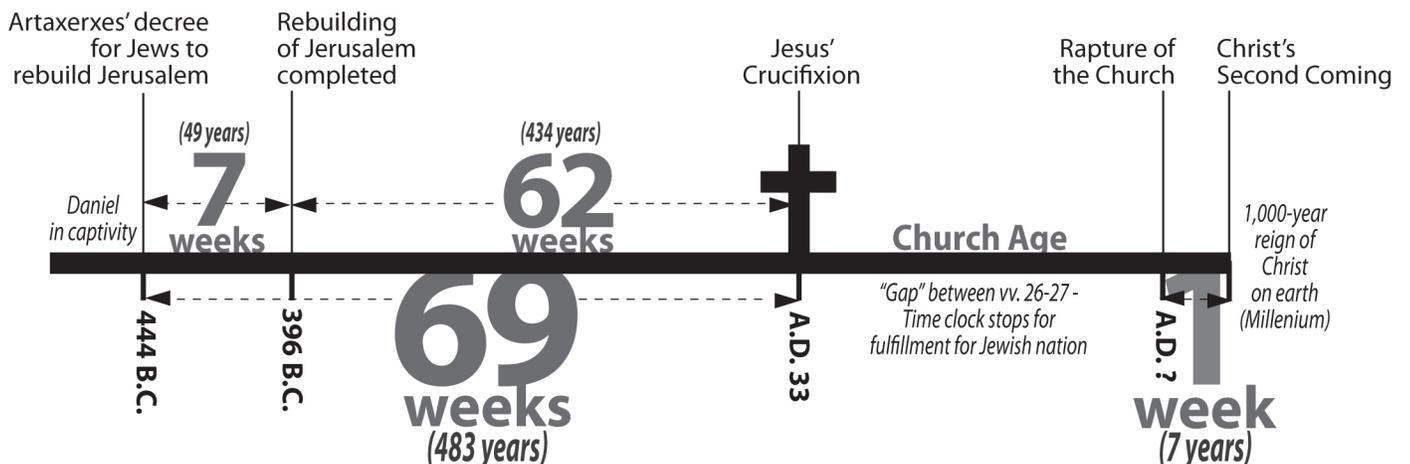
RATIONALE FOR 360-DAY YEARS

Daniel 9:27 "middle of the 'seven'"
 Daniel 7:25; 12:7 "time, times, and half a time"
 Revelation 12:14 "time, times, and half a time"
 Revelation 11:3; 12:6 "1,260 days"
 Revelation 11:2; 13:5 "42 months"

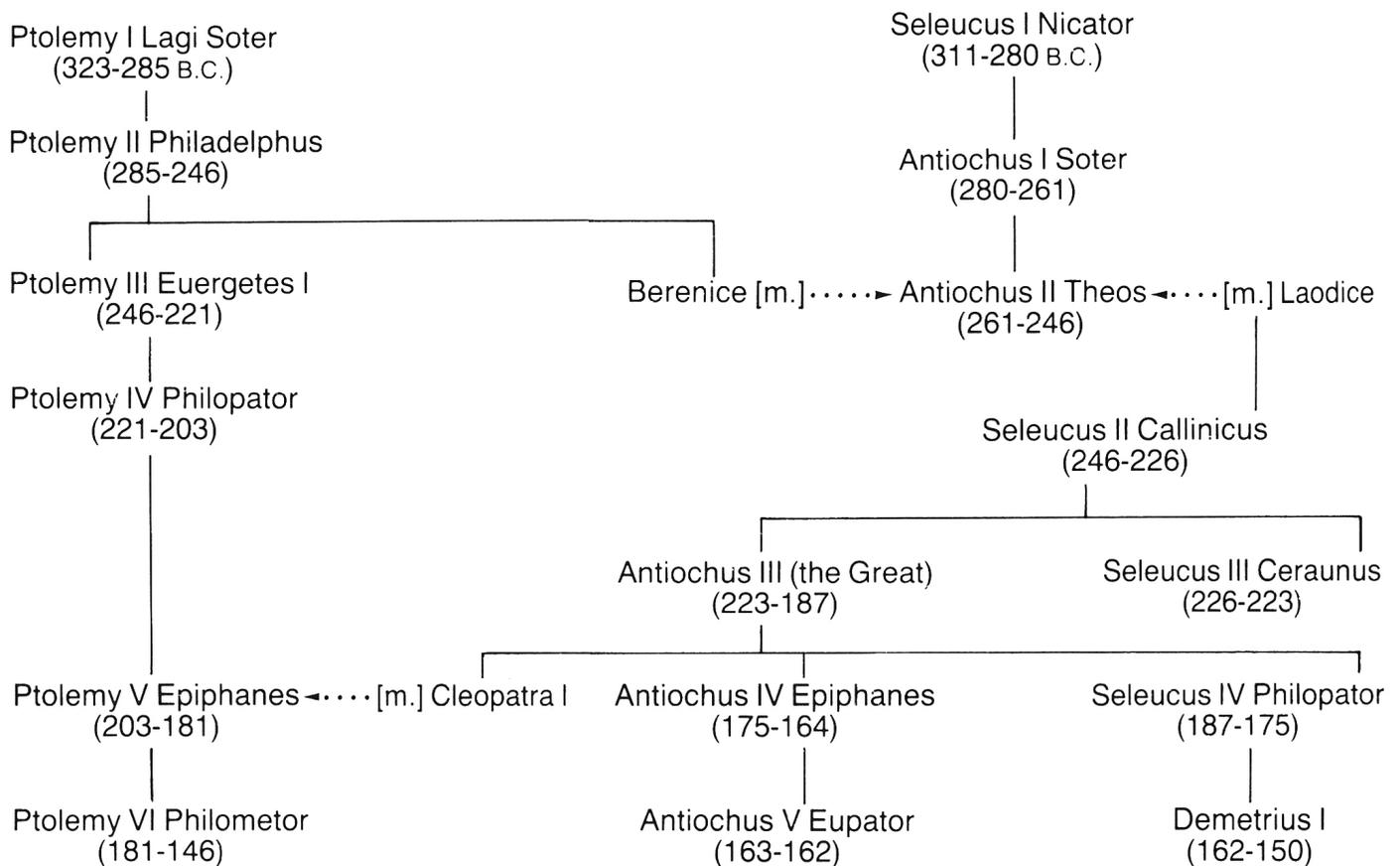
These parallel passages imply that a prophetic year was composed of twelve months with thirty days each. A "time" was parallel to a year; and a "time" (1), "times" (2), and "half a time" (1/2) were equivalent to three and a half years, or the "middle of the 'seven'."

From *The Old Testament Explorer* by Charles Dyer and Gene Merrill

THE 70 WEEKS OF DANIEL



Ptolemies and Seleucids

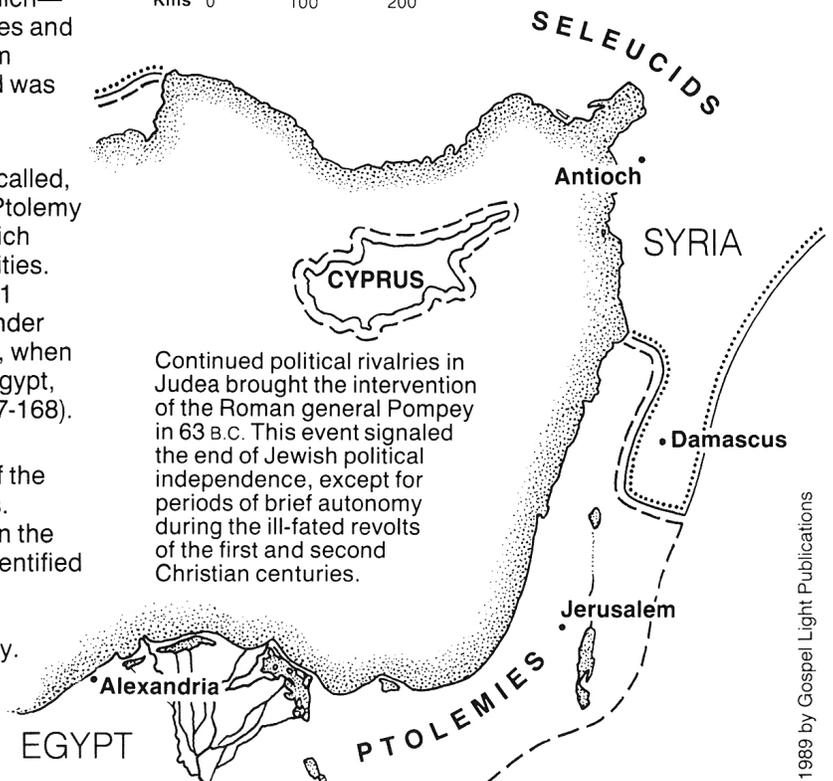


Soon after the death of Alexander the Great in 323 B.C., his generals divided his empire into four parts, two of which—Egypt and Syria—were under the rule of the Ptolemies and Seleucids respectively. Palestine was controlled from Egypt by the Ptolemaic dynasty from 323 to 198, and was subsequently governed by the Seleucids of Syria from 198 to 142.

The Diadochi, as the successors of Alexander were called, struggled bitterly for power over his domain. At first Ptolemy I seized his own satrapy, Egypt and North Africa, which had splendid resources and natural defense capabilities. Seleucus gained Syria and Mesopotamia, and by 301 Lysimachus held Thrace and Asia Minor and Cassander ruled Macedon. The situation changed again by 277, when only three major Hellenistic kingdoms stabilized in Egypt, in Syria, and in Macedonia under the Antigonids (277-168). Each continued until the eventual triumph of Rome.

Da 11 treats the “king of the South” and the “king of the North,” describing their conflicts, wars and alliances. Their hostility toward the people of God culminated in the “abomination that causes desolation” (Da 11:31), identified historically with the reign of Antiochus IV Epiphanes (175-164). The Maccabean revolt followed, leading eventually to the founding of the Hasmonean dynasty.

Miles 0 50 100 150
Kms 0 100 200



Borders shown } PTOLEMIES ————
c. 240 B.C. } SELEUCIDS ······

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(11:2) “Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece.</p> <p>(3) Then a mighty king will appear, who will rule with great power and do as he pleases.</p> <p>(4) After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others.</p>			<p>(11:2) Darius (was the current king) followed by #1 Cambyses, #2 Pseudo-Smerdis, #3 Darius I and #4 Xerxes I (Ahasuerus). Xerxes I attacked Greece in 480 B.C. but suffered a huge defeat. This event probably took place between Esther 1 and 2.</p> <p>(3) The mighty king who arose and did as he pleased proved to be the Greek Alexander the Great. His invasion of the Persian Empire was in large part retaliation for Xerxes’ attacks against his people. He first attacked the Persians at the Granicus River near Constantinople in 334 B.C. and finally overthrew the Persian yoke at Gaugamela near Nineveh in 331 B.C. His conquest of the ancient world took only five years (334-330 B.C.).</p> <p>(4) After conquering most of the ancient world, even farther east than the Persian Empire had extended, Alexander died prematurely in Babylon, his imperial capital, in 323 B.C. His two sons, Hercules and Alexander, were both murdered when they were very young as was his uncle, Philip Arrhidaeus. Consequently his kingdom eventually was divided up between his four leading generals (cf. 7:6; 8:8, 22). Cassander ruled Macedonia-Greece, Lysimachus governed Thrace-Asia Minor, Seleucus took the rest of Asia except lower Syria and Palestine, and Ptolemy reigned over Egypt and Palestine. This Greek Empire following Alexander’s demise did not retain the strength that it had previously under the centralized authority of Alexander.</p>

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(5) “The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power.</p> <p>(6) After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power will not last. In those days she will be handed over, together with her royal escort and her father and the one who supported her.</p>	<p>(5) The “commander” of the South who would gain ascendancy over the king of the South was Seleucus I, another of Alexander’s most prominent generals. He had gained authority to rule Babylon in 321 B.C. However in 316 B.C. another of Alexander’s generals, Antigonus, attacked Babylon. Seleucus sought help from Ptolemy I, and with Ptolemy’s sponsorship and superior power was able to retain control of Babylon. He was in this sense Ptolemy’s “commander;” he submitted to him to gain his military support against Antigonus. Seleucus I eventually ruled all of Babylonia, Media, and Syria, a territory much larger than Ptolemy’s. Seleucus assumed the title “king” in 305 B.C. and was the “commander” referred to in this verse. His dynasty lasted until 64 B.C.</p> <p>(6) Seleucus I was the victim of an assassin in 281 B.C., and his son, Antiochus I, began ruling in his place. Antiochus I died in 262 B.C. and left his son, Antiochus II, in power.</p> <p>Ptolemy II of Egypt and Antiochus II of Syria were contemporaries. They were also bitter enemies. However, they finally made an alliance about 250 B.C., which they sealed with the marriage of Ptolemy II’s daughter, Berenice, to Antiochus II.</p> <p>When Ptolemy II died in 246 B.C., Antiochus II took back his first wife, Laodice, whom Antiochus had divorced to marry Berenice. To gain revenge, Laodice had Berenice and her infant son by Antiochus murdered. Laodice also poisoned Antiochus and ruled in his place briefly. Her son, Seleucus II, then succeeded his father, Antiochus</p>	<p>(5) The king of the South described in this verse proved to be Ptolemy I, one of Alexander’s most powerful generals, who proclaimed himself king of Egypt in 304 B.C. He was an ambitious monarch who sought to extend his holdings north into Cyprus, Asia Minor, and Greece. His dynasty ruled Egypt until 30 B.C.</p> <p>(6) In the South, Ptolemy I eventually died in 285 B.C. leaving his throne to his son, Ptolemy II.</p> <p>Ptolemy II’s daughter is Berenice.</p> <p>Ptolemy II dies in Egypt in 246 B.C.</p>	

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(7) “One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious.</p> <p>(8) He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone.</p> <p>(9) Then the king of the North will invade the realm of the king of the South but will retreat to his own country.</p> <p>(10) His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress.</p>	<p>II, and ruled Syria beginning in 246 B.C. Berenice is the woman the angel referred to in this verse.</p> <p>The NASB text says, “She [Berenice] will not retain her position of power [as queen of the North], but she will be given up [by her husband, Antiochus II], along with those who brought her in [perhaps the diplomats who arranged the marriage], and the one who sired her [her father, Ptolemy II], as well as he who supported her in those times [perhaps her supporting patron].” Laodice is the woman for whom the town of Laodiceia in Asia Minor was named (Rev. 3:14; et al.). Similarly the towns of Antioch in Syria and in Asia Minor received their names from Antiochus. Antioch of Syria was the capital of Syria during the Selucid dynasty.</p> <p>(9) Evidently Seleucus II invaded Egypt later unsuccessfully, though I know of no record of this in secular history.</p> <p>(10) Seleucus II’s son, Seleucus III, succeeded his father upon his death in 227 B.C. However, Seleucus III himself died not many years later in 223 B.C., and his brother, Antiochus III, became</p>	<p>(7) Berenice’s brother, Ptolemy III, whose other name, “Euergetes,” means “Benefactor,” succeeded his father and determined to avenge Berenice’s death. He attacked Seleucus II at Antioch in Syria and killed Laodice. He also conquered much adjacent territory and remained the foremost power in the region for the rest of his reign.</p> <p>(8) Ptolemy III returned to Egypt from Antioch with much spoil including idols and precious vessels from the temples and treasure houses of Syria. He also signed a treaty with Seleucus II in 240 B.C. that resulted in peace between their two nations.</p>	

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(11) “Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated.</p> <p>(12) When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant.</p> <p>(13) For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped.</p> <p>(14) “In those times many will rise against the king of the South. The violent men among your own people will rebel in fulfillment of the vision, but without success.</p> <p>(15) Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces</p>	<p>king of the North. Both of these sons of Seleucus II had sought to restore Syria’s glory. Seleucus III invaded Asia Minor, and later Antiochus III attacked Egypt. Though Antiochus III did not defeat Egypt, he was successful in gaining control of Israel during his campaign of 219-217 B.C. Egypt’s northern border had until then been Syria, but Antiochus III drove the Egyptians, then led by Ptolemy IV, back to the southern borders of Israel. He earned the epitaph “the Great” because of his military successes.</p> <p>(13) Antiochus III then proceeded to turn in other directions for conquests, specifically to his east and to his north. About 203 B.C., Antiochus III returned with a much larger army and repulsed the Egyptians who were now under the rule of the child king, Ptolemy V. Antiochus was able to retake Palestine as far south as Gaza.</p> <p>(14) The Macedonians under Philip V of Macedonia and the Jews living in Israel joined Antiochus III in opposing the Egyptians. Evidently some of the politically zealous Jews believed that they could gain more freedom if Antiochus III succeeded, but that did not happen.</p> <p>(15) The fortified city that Antiochus III besieged and took was Sidon, which he defeated about 200 B.C. There he forced</p>	<p>(11) In an attempt to recapture his lost territory to the north, Ptolemy IV attacked Antiochus III on the southern borders of Israel, specifically at Raphia in 217 B.C. Initially he was successful.</p> <p>(12) Ptolemy IV was proud and did not pursue his advantage even though he killed many Syrians. He did acquire all of Palestine, however.</p>	

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>of the South will be powerless to resist; even their best troops will not have the strength to stand.</p> <p>(16) The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it.</p> <p>(17) He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him.</p> <p>(18) Then he will turn his attention to the coastlands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back upon him.</p> <p>(19) After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more.</p>	<p>the Egyptian General Scopas, whom he had recently defeated at Paneas (biblical Dan), near the headwaters of the Jordan River, to surrender. Three other Egyptian commanders tried to free Scopas from Sidon, but they were unsuccessful.</p> <p>(16) Antiochus III continued to solidify Syrian control over Palestine without successful opposition from the Egyptians. When Antiochus III entered Jerusalem, the populace welcomed him as a deliverer and benefactor.</p> <p>(17) Antiochus III, under threat from Rome, then initiated peace with Egypt and offered his daughter Cleopatra to Ptolemy V in marriage to ensure their alliance. He hoped that Cleopatra would remain pro-Syrian and that her loyalty to him would give him control over Egypt. This attempt failed, however. Cleopatra consistently sided with her husband against her father, even though Ptolemy V was then only a boy.</p> <p>(18) Antiochus III then turned his attention to the Aegean coast and sought to conquer Asia Minor and Greece. He had been contemptuous of Roman authority in Greece and had said the Romans had no business there. Antiochus did not succeed completely because a Roman commander named Claudius Scipio repulsed him. He is the commander that fulfilled the prophecy in this verse.</p> <p>(19) Antiochus III returned to Antioch where he died a year later in 187 B.C. He had tried to reunite Alexander</p>		

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(20) “His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle.</p> <p>(21) “He will be succeeded by a contemptible person who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue.</p> <p>(22) Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed.</p>	<p>the Great’s empire under his own authority, but he failed largely because he underestimated the power of the rising Roman Empire. Nevertheless Antiochus III, “the Great,” was a brilliant and successful military leader.</p> <p>(20) Antiochus’ elder son, Seleucus IV, succeeded his father. He taxed his people, including the Jews, so heavily to pay Rome that his Jewish tax collector, Heliodorus (2 Macc. 3:7), poisoned him. Heliodorus was evidently the oppressor that Seleucus sent through “the jewel of his kingdom,” namely, Israel, collecting taxes. This assassination set the stage for the terrible persecutions of the Jews that followed. Thus Seleucus IV did not die because of mob violence, as his father had, or in battle, but from poison, as this verse predicted.</p> <p>(21) The Seleucid king who succeeded Seleucus IV was the younger son of Antiochus III, namely, Antiochus IV Epiphanes (“Illustrious One”). The throne rightly belonged to one of the sons of Seleucus IV, the former king and brother of Antiochus IV, but Antiochus IV seized it for himself and had himself proclaimed king. He persuaded the leaders of Syria to allow him to rule since Demetrius, the eldest son of Seleucus IV, was being held hostage in Rome. In this way, through intrigue, he secured the throne for himself.</p> <p>(22) Antiochus IV was successful in battle against the Egyptians initially, which this verse describes as flooding away overwhelming forces opposed</p>		

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(23) After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power.</p> <p>(24) When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses--but only for a time.</p> <p>(25) "With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him.</p>	<p>to him.</p> <p>"It was Epiphanes' policy to throw his intended victims off guard by offering them his friendship and alliance. Then he would maneuver for an advantageous position till he could catch them by surprise."</p> <p>Antiochus also swept away the Jewish high priest, Onias III, here called "the prince of the covenant," about 172 B.C. Another view is that Ptolemy VI was "the prince of the covenant" since Antiochus later made a treaty with him. However the term "covenant" in this chapter seems to refer to the Jewish state (cf. vv. 28, 32).</p> <p>(23) This verse probably refers to the alliance that Antiochus made with Ptolemy VI in 170 B.C. This treaty was part of a plot to advance his own power in Egypt by siding with Ptolemy VI and against his rival for the Egyptian throne.</p> <p>(24) Antiochus craftily pillaged the treasures of his provinces, but not to grow rich himself as his predecessors had done. He used this wealth to bribe and influence other leaders to cooperate with his plans. In this way he enlarged his power base (cf. 1 Macc. 3:30).</p> <p>(25) After Antiochus had grown strong enough, he marched his army against Ptolemy VI in 170 B.C. He was able to get all the way to the Nile Delta before the Egyptians discovered that he was approaching. He exercised much influence over Egypt usually pretending to be an ally and then using this enemy</p>	<p>(22) The Egyptian king was now Ptolemy VI, whom Antiochus IV deceived and then defeated.</p>	

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(26) Those who eat from the king's provisions will try to destroy him; his army will be swept away, and many will fall in battle.</p> <p>(27) The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time.</p> <p>(28) The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country.</p>	<p>for his own advantage. Notice how this text serves to highlight Antiochus' deceptiveness. We can see again how he was a forerunner of the future Antichrist.</p> <p>“Antiochus IV took the name “Epiphanes” upon himself. As mentioned previously, he linked “Epiphanes” with “Theos” on coins that he minted and so claimed to be “God manifest.” However, he proved so untrustworthy that many people made a play on his name and called him “Epimanes” (“Madman”).”</p> <p>(27) This battle was successful in part because Antiochus claimed to be fighting for Ptolemy against a usurper within Egypt. When the battle was over, Antiochus and Ptolemy sat down together at a banquet pretending to want peace. Really each king was trying to make the most of the situation for his own advantage.</p> <p>(28) As a result of this “peace conference,” Antiochus returned home with much plunder. Then his interests turned from Egypt to Israel.</p> <p>A Jew named Jason wanted to be high priest. Knowing Antiochus' reputation, Jason offered the king a bribe to depose the high priest, Onias III. Antiochus cooperated. This state of affairs encouraged another pretender to the high priesthood, Menelaus, to try the same tactic against Jason. Antiochus cooperated again. Onias, whom the Jews respected, objected and lost his life for doing so. Antiochus executed certain individuals for their alleged roles in these maneuverings. However, he did</p>	<p>(26) Those who ate Ptolemy's choice food, those who should have supported him, plotted to destroy him. Eventually his army suffered defeat and many soldiers died.</p>	

A Study of Daniel, Chapter 11

NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(29) “At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.</p> <p>(30) Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.</p> <p>(31) “His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.</p>	<p>not punish Jason or Menelaus but the people of Jerusalem, again in response to bribes. After Jason attempted a <i>coup de etat</i> thinking that Antiochus was dead, Antiochus entered Jerusalem, slew 80,000 men, and, accompanied by Menelaus, desecrated the temple. This happened in 168 B.C.</p> <p>(30) So again he took out his frustration on the Jews in Jerusalem who observed the holy covenant (i.e., the Mosaic Law; cf. v. 28). He favored the renegade Jews who had abandoned the Mosaic Law (cf. 1 Macc. 2:18; 2 Macc. 6:1). Menelaus and his henchmen, for example, willingly abandoned their religious scruples rather than oppose Antiochus who had put them in power.</p> <p>(31) Antiochus ordered his general, Apollonius, and a contingent of 22,000 soldiers into Jerusalem on what he claimed was a peaceful mission. However when they were inside the city, they attacked the Jews on a sabbath, when the Jews were reluctant to exert themselves. Apollonius killed many Jews, took many Jewish women and children captive as slaves, plundered the temple, and burned the city. Antiochus’ objective was to exterminate Judaism and to Hellenize Palestine. Consequently he forbade the Jews to follow the Mosaic Law and did away with the Jewish sacrifices,</p>		<p>(29) In the same year, Antiochus decided to attack Egypt. When he arrived with his army, the Roman consul, Popillius Laenas, met him at Alexandria and forbade him to invade Egypt. Consequently he was not able to do what he wanted with Egypt as he had previously.</p> <p>(30) The ships from Kittim (Cyprus) that came against him belonged to Popillius Laenas and Rome. Antiochus had to return home since to do otherwise would have meant declaring war on Rome, a foe he could not hope to defeat. He returned to Syria disappointed.</p>

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	<p>festivals, and circumcision (1 Macc. 1:44-54). He even burned copies of their law. As a culminating measure, he installed an image of Zeus, his Greek god, in the temple and erected an altar to Zeus on the altar of burnt offerings (cf. 2 Macc. 6:2). Then he sacrificed a pig, an unclean animal to the Jews, on it. This happened on December 16, 168 B.C. The Jews referred to this act as “the abomination that caused desolation” (cf. 12:11) since it polluted their altar and made sacrifices to Yahweh on it impossible (cf. 8:23-25). Antiochus further ordered his Jewish subjects to celebrate his subsequent birthdays by offering a pig to Zeus on this altar.</p> <p>Jesus Christ indicated that another similar atrocity would befall the Jews in the future (Matt. 24:15; Mark 13:14). He referred to it literally as “the abomination that causes desolation,” the exact words used in the Septuagint version of this verse. Thus Antiochus’ actions were a preview of similar atrocities that are yet to befall the Jews. The destruction of Jerusalem in A.D. 70 by the Roman general Titus has seemed to some interpreters to fulfill Jesus’ prediction. However, Titus did not treat the Jews as Antiochus did. Furthermore the Book of Revelation, which dates after the destruction of Jerusalem, predicts the coming of a “beast” who will behave as Antiochus did, only on a larger scale (Rev. 13).</p> <p>“Antiochus thus becomes a type of the future man of sin and his activities foreshadow the ultimate blasphemous persecution of Israel and the desecration of their temple.”</p>		

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NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(32) With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.</p> <p>(33) “Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered.</p>	<p>(32) Antiochus deceived many Jews with his flattery and promises (cf. 1 Macc. 1:11-15). They participated in the worship of Zeus.</p> <p>This most repulsive of all insults to the Jews precipitated the Maccabean revolt in which thousands of Jews rebelled against Antiochus. Initiated by a priest named Mattathias from the town of Modein in Ephraim and led by three of his sons, Judas, Jonathan, and Simon (cf. 1 Macc. 2:23-28), this nationalistic movement eventually overthrew the Seleucids in Palestine. Judas Maccabeus slew Antiochus’ general, Apollonius, in battle, and later he and his brothers achieved many important victories that freed the Jews.</p> <p>(33) Antiochus’ persecutions gave impetus to the Chassidim (“the godly, pious, loyal ones”) movement that was already underway in Israel. The Chassidim advocated strict adherence to the Mosaic Law and the traditions of Judaism.</p> <p>The Maccabean revolt likewise fueled this movement since it was a political and military manifestation of the Chassidim conservative philosophy. The Chassidim movement really resulted in the spiritual survival of Israel until Jesus’ time. Some of the Chassidim became the sect of the Pharisees (“separated ones”), which appears in the Gospels. Later a smaller group of Chassidim became the isolationist Essene community that lived at Qumran beside the Dead Sea. The Essenes repudiated the rationalism of the Sadducees and the materialism of the Pharisees. All these groups had their roots in “the people who know their God” (v. 32).</p>		

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NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(34) When they fall, they will receive a little help, and many who are not sincere will join them.</p> <p>(35) Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.</p> <p>(36) “The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place.</p>	<p>Antiochus retaliated with brutal force and killed tens of thousands of Israelites during the few years that followed his desecration of the temple. He died insane in Persia in 163 B.C.</p> <p>(34) The godly in Israel received little encouragement from their apostate pro-Hellenistic brethren at first. Even the Maccabean revolt started out small. As time went by and the Maccabees’ effectiveness became apparent, more Jews joined their numbers, but many of them did so without abandoning their pro-Hellenistic convictions. They hypocritically joined the nationalists. Eventually the Maccabees had to purge their own ranks. They executed many of their fellow Jews.</p> <p>(35) Even though many godly Jews died, the struggle against the Syrians (Greeks) purified the Jews. John Hyrcanus, the son of Simon Maccabeus, eventually founded a strong Jewish kingdom. His son, Alexander Jannaeus, enlarged it to its fullest extent in the last part of the first century B.C.</p> <p>Daniel received assurance that the predicted persecution would run its course and end. The purification of his people came eventually, though not completely, through the turmoil just described. There would be a final end later.</p>		<p>(36) “Then” [NASB, Net Bible] signals a leap in time to the distant future, as the context indicates.</p> <p>The predicted king will have the power to do as he pleases; apparently he will not be subject to a higher human authority</p>

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NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(37) He will show no regard for the gods of his fathers or for the one desired by women, nor will he regard any god, but will exalt himself above them all.</p> <p>(38) Instead of them, he will honor a god of fortresses; a god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts.</p>			<p>(cf. 7:23; Rev. 13:1-10; 17:12). He will exalt himself higher than any other god implying that he will demand worship (cf. 2 Thess. 2:4; Rev. 13:11-18; 17:16). He will also repudiate the true God (cf. 7:25). He will prosper for a time, until God's indignation against His people the Jews has elapsed (cf. 8:19; Isa. 10:25; 26:20). All of this will happen under the sovereign authority of God, however.</p> <p>(37) This verse gives more information about the ruler's religious convictions. The phrase "the gods of his fathers" is similar to one that occurs elsewhere in Scripture describing the God of the Jews (cf. 2:23; Exod. 3:15-16; 4:5; et al.). Probably the angel meant that this king will abandon the religion in his past whatever that religion may have been.</p> <p>He will do this because he will set himself up as the object of worship in place of all gods.</p> <p>The identity of the "desired by women" is also problematic. It may be a reference to the Messiah. Supposedly the supreme desire of every godly Jewish woman in Daniel's day was that she bear the Messiah. Others believe that the meaning is that this king will have no desire for women. In other words, he will be devoid of natural affection. I tend to favor this last view.</p> <p>(38) What this king will really trust in is a "god" who he believes can give him military success. Evidently this is not a god in the religious sense. He will probably idolize power. His forefathers typically acknowledged some supreme being or some pagan god or gods. He will honor his "god" by spending money</p>

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NIV	North (Syria/Selucids)	South (Egypt/Ptolemies)	Persia/Greece/Rome
<p>(39) He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.</p> <p>(40) “At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood.</p>			<p>to build his military arsenal. In other words, he will be a materialist.</p> <p>(39) The foreign god referred to in this verse may be the god of military might mentioned in verse 38. Alternatively it may be some other foreign god that he uses for his own ends, or it may even be himself. As Antiochus before him, this ruler will reward those who are loyal to him and support him by bestowing honors and positions of authority on them. Perhaps he will also take bribes, as Antiochus did, and give land to those who pay him off.</p> <p>(40) Finally the very end time will arrive (cf. vv. 27, 35; 12:4, 9). Then this king will be the focus of attack by the king of the South (cf. vv. 42-43), a power south of Palestine, and the king of the North, a force to its north. Evidently they will attack him simultaneously. Apparently this king is neither the king of the South nor the king of the North himself. In view of 9:26, he will probably be a western ruler, the little horn arising out of the Roman Empire (i.e. Antichrist; 7:8, 24).</p> <p>The conflict will be great, but he, apparently the ruler described in verses 36-39 (Antichrist), will invade many countries, overwhelm them, and pass on to conquer others that he will reward with lands to those who are faithful to him. “Presumably the warfare will be carried on by armored vehicles and missiles such as are used in modern warfare—though in order to communicate with Daniel’s generation, ancient equivalents of these are used here. Likewise, the ancient names of the</p>

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<p>(41) He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand.</p> <p>(42) He will extend his power over many countries; Egypt will not escape. (43) He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission.</p>			<p>countries or states occupying the region where the final conflict will be carried on are used in the prediction, though most of those political units will no longer bear these names in the last days.</p> <p>Ezekiel described a great military force descending on Israel from the far north in the future (Ezek. 38—39; 38:15). Ezekiel did not mention a power from the South. Part of the fulfillment of Ezekiel’s prophecy is probably the same invasion Daniel recorded here. This aspect of the fulfillment will probably occur in the second half of the Tribulation, when Israel is suffering intense persecution.</p> <p>(41) The Antichrist will also enter Palestine (cf. 8:9), and many there will fall before his forces. He will also defeat other countries in addition to Israel. He will probably enter Palestine after he breaks his covenant with Israel, which would confirm that these events will happen in the last half of the Tribulation. There will be a few areas that he does not overpower, however, namely, those in the former territories of Edom, Moab, and Ammon. These nations were to the east and south of Israel. Today Jordan occupies this region. The “leaders” of Ammon probably refers to the best part.</p> <p>(42-43) This ruler will then press his attack against other countries, particularly Egypt. It will fall to his control. He will plunder the treasures of Egypt and will bring those living in the ancient territories of Libya and Ethiopia under his control. Libya lay to the west of Egypt and Ethiopia to its south.</p>

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<p>(44) But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many. (45) He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.</p>			<p>(44-45) Rumors of enemy armies from the East (cf. Rev. 9:13-21; 16:12) and from the North (cf. v. 40) will cause him to kill more people (cf. Zech. 13:8). He will also return to Palestine. His headquarters there will evidently be in Jerusalem. This city stands between the Mediterranean and Dead Seas. The NIV translation “at the beautiful holy mountain” confirms this location since Jerusalem stands on Mt. Moriah. It is evidently there that he will meet his match and suffer defeat. Later revelation says that Jesus Christ will return from heaven and destroy him (Rev. 19:19-20; cf. Zech. 14:1-4).</p> <p>One writer summarized the revelation about Antichrist in verses 36-45 as follows. He will act in self-will (v. 36), will exalt himself (v. 36), and will magnify himself above every god (v. 36).</p> <p>He will blaspheme the true God (v. 36), will prosper for a limited period of time (v. 36), and will be an irreligious person (v. 37).</p> <p>He will also place confidence in military might (vv. 38-39); his military might will be challenged (v. 40), and he will be initially victorious in battle (vv. 40-43).</p> <p>However, he will face renewed conflict (v. 44), will establish his headquarters in Jerusalem (v. 45), and will finally come to an end (v. 45).</p>