



Chapter 11

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Review: Daniel 8 (The Ram and the Goat)

- Vision of a Ram and a Goat
 - The Ram is defeated by the Goat from the West;
 - The “notable horn” of the Goat *divides into 4*;
 - A “Little Horn” has a key role at the end...
- Daniel interprets
 - A Leader from the West (Alexander) will subdue the Medo-Persian Empire...Alexander’s Four Generals (Daniel 8):
 - Cassander Macedonia & Greece;
 - Lysimachus Thrace, Bithynia, most of Asia Minor;
 - Ptolemy Egypt, Cyrene, Arabia , Petraea;
 - Seleucus Syria and lands to the East all the way to India (Antiochus Epiphanes appears as the “Little Horn”)

Daniel 11: Outline

- vv:
- 1,2 Persian Empire
 - 3,4 Greek Empire
 - 5 - 35 Seleucid – Ptolemy Rivalry (“Between the Testaments”)
 - 36 - 39 The Willful King
 - 40 - 45 Armageddon Scenario

Daniel 11: Timeline



Verses 2-20 have past. Verses 36-45 are clearly future. Verses 21-35 apparently have elements of both. Israel endures being a buffer zone between the struggles between the two dynasties. The “400 silent years” between the OT and NT are detailed in advance with such accuracy that skeptics have attempted to “late date” Daniel...

McGee Introduction: Chapters 10–12 all deal with the same vision, and therefore chapter 11 is a continuation of the previous chapter. It is a very important chapter because it fills in some of the details of the Seventy Weeks of chapter 9, which specifically concern Daniel’s people, Israel. It also fills in some of the details of the last three of the four nations symbolized in the multimetallic image of chapter 2 and in the beasts of chapter 7. The very importance of this chapter caused Satan to hinder the angel in coming to give Daniel the answer to his prayer, because this prophecy does concern two of the nations which were all-important in relation to Daniel’s people. The two nations were Persia and Greece.

A further notable contribution of this chapter is that it bridges prophetically part of the gap between the Old and New Testaments. We speak of the intertestamental period between the Old and New Testaments as being a period of silence, which is not exactly accurate. The intertestamental period was the time of Israel’s greatest travail. They suffered at the hands of both Syria and Egypt. As these two nations warred against each other, Palestine was caught in the middle as the armies of these two nations seesawed back and forth, up and down, across the land of Israel.

During the intertestamental period came the rise of Antiochus Epiphanes (who is a type of the Antichrist of the future). He was a member of the Seleucid family, and we will identify him when we come to him in this chapter. He was a persecutor of the Jews, far exceeding any Pharaoh or Haman or Hitler or modern Russia. He has been called the Nero of Jewish history. He has also been called the Great Profaner.

There is a remarkable division in the chapter which separates history and prophecy—the historical from the eschatological section. Remember, it was all future when it was originally written, but part of it has been fulfilled.

This prophecy is rather complicated and goes into prophecy a little deeper than the average person likes to go into it. Most people seem to like the exciting, sensational part of prophecy, but they do not want to dig down into the Word of God to see what it really says. However, if you are one who enjoys a deep and detailed study of prophecy, you will be thrilled by this section of the remarkable Word of God.

VISION CONTINUED

This prophecy bridges the gap from Media-Persia over to Greece, from Asia to Europe. It tells of the transition of world powers from one continent to another, from the East to the West. Remember that the prophecy concerns the people of Daniel. It was especially important to Israel because they would be caught in a vise between these different powers. It would be a period of great suffering for these people.¹

¹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:594). Nashville: Thomas Nelson.

Characteristics of This Chapter - Deffinbaugh

Daniel 11 is unique, as a number of commentators have also noted. Its uniqueness causes some less conservative scholars to reject it as prophecy, insisting it is history written as though it were prophecy.² To begin our study, we should consider some of those characteristics which will enhance our understanding of the chapter as a whole.

(1) The prophecy of chapter 11 is the longest, most detailed prophecy in all of the Book of Daniel, perhaps in all of the Old Testament.³ While chapter 2 is four verses longer than Daniel 11, a great deal of historical narrative is interwoven into these verses, making the prophecy of chapter 11 far more extensive than the general prophecy revealed in chapter 2. Chapter 11 contains not only more prophecy than any other chapter, but more detailed prophecy, much not revealed before.

(2) The symbolism of statues, winged-lions, rams, goats and horns is replaced by straightforward literal references to kings and kingdoms. None of the kings and only some of the kingdoms are named, but the mysterious symbolism has been dropped, and these final chapters of Daniel are written in straightforward terms, like the last chapters of Revelation in the New Testament.

(3) The prophecy of Daniel 11 is a part of the final recorded revelation given to Daniel in chapters 10-12. Chapter 10 serves as the introduction, chapter 11 supplies the major content of the revelation, and chapter 12 sums up and concludes the prophecy. Chapter 10 focuses on our Lord, as revealed to Daniel in his vision (verses 5-6). Chapter 11 focuses on the “kings of the North and the South.” Chapter 12 focuses on Daniel and the faithful, who die without receiving the promise, with the assurance of attaining it after their resurrection.

(4) While chapter 10 focused on the spiritual warfare in the heavenlies, chapter 11 dwells on the earthly, human struggles occurring between men, especially between the kings of the north and the kings of the south. Chapter 10 has opened our eyes to the unseen struggle taking place between fallen and unfallen angels. Somehow, this conflict and its outcome has a direct relationship to the events which take place on the earth. Chapter 11 is much more earthy, much more human. It has the appearance and even the smell of earthly politics. Kings come to the conference table making promises and commitments, lying all the while (verse 27). The daughter of the king of the South is given to the king of the North as his wife, hoping an alliance can be made (verse 6).

(5) While human motivation, self-seeking, and even rebellion are prominent in chapter 11, the underlying theme is man in his rebellion achieving the will of God,

² “If this chapter were indeed the utterance of a prophet in the Babylonian Exile, nearly four hundred years before the events--events of which many are of small comparative importance in the world’s history--which are here so enigmatically and yet so minutely depicted, the revelation would be the most unique and perplexing in the whole Scriptures. It would represent a sudden and total departure from every method of God’s providence and of God’s manifestations of His will to the mind of the prophets. It would stand absolutely and abnormally alone as an abandonment of the limitations of all else which has ever been foretold.” F. W. Farrar, *The Book of Daniel*, p. 299, as cited by John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), p. 253.

³ The longest chapter in Daniel is chapter 2 with 49 verses. The shortest is chapter 12 with a mere 13 verses. The average length per chapter would be 30 verses. With 45 verses, chapter 11 is the second longest chapter, being fifty percent longer than the average.

determined long before time began. In this chapter, as elsewhere, kings assert themselves, seek their own interests, and even oppose God and His people, while in the midst of it all, they accomplish what God has purposed (verses 27, 29, 36).

(6) The kings of the North and of the South, in pursuit of their own interests and expressing their own sinfulness, continually have contact with the nation Israel, posing a constant threat to this small nation caught between two super-powers. “North” and “South” are reckoned with respect to the nation Israel. When the “king of the North” engages the “king of the South,” he passes by Israel on his way there and back. The same can be said for the “king of the South.” If the king is successful, he may seek to gain more territory and control at Israel’s expense. If he is defeated, he may take out his wrath on Israel in retaliation for his defeat. Israel finds herself caught in the middle of this struggle between the powers of the North and those of the South. This may appear to be mere coincidence, but our text strongly suggests this is by divine design. Israel is not only impacted by the results of the spiritual warfare in which angels are engaged, she is also affected by the struggle of earthly kings, because God has providentially placed His people between the major world powers.

(7) A very clear connection exists between the evil king of verses 21-45 and the “little horn” of chapter 8. It is my understanding that one “king of the North” is spoken of in verses 21-45,⁴ and that this king is none other than the “little horn” of chapter 8. Consider the following similarities between these two villains, the “little horn” of chapter 8 and the “king of the North” of chapter 11:

Characteristics of the Two Villains

Initially insignificant	8:9	11:21,23
Wicked and evil	8:23	11:21
Very powerful	8:12,24	11:22-23, 36
Proud, glorifying themselves	8:11	11:36

Methods of the Two Villains

Use trickery and deception	8:12,23,25	11:21,23-27, 32
Take advantage of peace	8:25	11:21,24

⁴ If this is true, there is not a decisive break between verses 35 and 36, as maintained by noted scholars such as Dr. John Walvoord or as suggested in the translation of the New International Version. They would hold that while verses 1-35 refer to prophecies which have already been fulfilled, verses 36-45 are prophecies pertaining to the future, as yet unfulfilled. I do not know where the break comes in Daniel 11 between those prophecies which have been fulfilled and those which yet remain to be fulfilled. I understand the early verses of the chapter refer to events close to Daniel’s time which have been fulfilled. I also recognize that the final verses of the chapter and in chapter 12 refer to events pertaining to the end time. But I cannot see a clear dividing line in the text which tells me exactly where the transition takes place. I am inclined to think the dividing line was deliberately obscured.

Deeds of the Two Villains

Enjoy success	8:10,12	11:33,36
Oppose God and His people	8:10, 25	11:22,28,30,32,36
Threaten the “Beautiful land”	8:9	11:41,45
Exalt and glorify themselves	8:11	11:36-37
Destroy	8:24-25	11:44
Defile, bringing on the abomination of desolation	8:11; 9:27	11:30-31
Accomplish divine objectives	8:19	11:35,36
Supernaturally defeated	8:25	11:45

(8) A literary unity and continuity is evident in chapter 11, distinct from that of previous chapters. The prophecies of Daniel 2 and 7 focus on four kingdoms, symbolized by the four metals of the statue (chapter 2) and the four beasts (chapter 7). The unifying factor in chapter 11 is the on-going struggle between the North and the South. This struggle seems to commence shortly after the death of Alexander the Great (11:3-4) and continues until the very end of human government (11:45). The emphasis does not fall so much on the kingdoms previously named. The fall of the Medo-Persian empire and the rise of the Greek empire is described, but not pointed out as such (11:2-4). Because the text does not emphasize distinct phases of prophecy but a continuity of struggle between the North and the South, I have made no effort to identify specific kings or events in terms of time.⁵

Daniel 11:1

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

[**In the first year of Darius the Mede**] This is a continuation of the preceding discourse. Bp. Newton, who is ever judicious and instructing, remarks: It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the former; and thus revelation “is a shining light, that shineth more and more unto the perfect day.” The four great empires shown to Nebuchadnezzar, under the symbol of a great image, were again more particularly represented to Daniel under the forms of four great wild beasts. In like manner, the memorable events that were revealed to Daniel in the vision of the ram and he-goat, are here more clearly revealed in this last vision by an angel; so that this latter prophecy may not improperly be said to be a comment on the former. It comprehends many signal events. The types, figures, and symbols of the things are not exhibited in this, as in most other visions, and then expounded by the angel; but the angel relates the

⁵ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

whole: and, not by way of vision, but by narration, informs Daniel of that which is noted in the Scripture of truth, chap. 10:21.⁶

Two years after the vision of Daniel 7, 12 years *before* the Fall of Babylon in Daniel 5...

The angel is speaking here. He helped establish Darius as king in the first year of his reign. The angel (of Chapter 10) announces three kings: Cyrus, Cambyses, and Darius Hystapes (Smerdis). [Herodotus III. 89-97.] (He helped establish Darius as king in the first year of his reign.) The fourth king, Xerxes, would instigate trouble with the Greeks (486-465 B.C.) (He appears to be Ahasureus of Ezra 4:6, Esther 1:1-12.) He instituted tax reforms, became very powerful, trained over 2 million warriors for 4 years, built special barges, and attacked Greece in 480 B.C. He crossed the Hellespont in seven days. This attack laid the basis for the vendetta that Alexander exploited later.

McGee: The speaker here is the angel, and this is a continuation from chapter 10. The angel may have been Gabriel; we are not told his name. Remember that it occurred during the reign of Darius when Daniel was thrown into the den of lions. Darius tried in vain to deliver Daniel, but he was trapped by his own decree. Yet he said to Daniel, “Thy God whom thou servest continually, he will deliver thee” (Dan. 6:16).

“I stood to confirm and strengthen him.” The angel confirmed and strengthened Darius in his faith. He also comforted and assisted Daniel. And Daniel said, you recall, “My God hath sent his angel, and hath shut the lions’ mouths” (Dan. 6:22).

So historically this is where the vision fits in, and it bridges the gap between the Old and New Testaments, the intertestamental period.⁷

Daniel 11:2

And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Four Persian Kings (Dake):

1. Cyrus reigned 2 years after Astyages or Darius the Mede had taken to Babylon in 538 B.C. and reigned 9 years (note, *Daniel 10:1).
2. Cambyses, the son of Cyrus, reigned 7 years over Persia, 527-520 B.C. (See pt. 6, The Seventy Weeks)
3. Darius I reigned 35 years, 520-485 B.C. (see pt. 6, The Seventy Weeks). He was the first king of Persia to invade Greece, but was defeated at the battle of Marathon 490 B.C.

⁶ Adam Clarke’s Commentary

⁷McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:595). Nashville: Thomas Nelson.

4. Xerxes reigned 21 years, 485-464 B.C. (see pt. 6, The Seventy Weeks). He was the Persian king that stirred up all against the realm of Grecia, fulfilling Daniel 11:2. He also was defeated by the Greeks in 480-479 B.C.

Darius had conquered Thrace as far west as the Strymon river and added it to the Persian Empire. This brought the Greeks and Persians face to face in a death struggle, and a crises in history. Persia had completely adopted oriental culture. She represented the fullest possible growth of the ancient civilization of Egypt and Babylon. She was rooted deeply in the traditions of the past and was unable to produce a better civilization.

The Greeks, on the other hand, were a fresh and youthful people. They were giving the world new ideas of literature, art, and individual rights in self-government. If the Persians had conquered, the progress of the world would have been set back many centuries. When the two powers started to fight it was a war which could only end in the destruction of one type of civilization or the other, the Western or Eastern. The struggle was not continuous, but broke out again and again over a period of 150 years.

During this time the Greeks were developing in unity and culture. By 337 B.C. they were united in one nation under Philip of Macedon. In 336 B.C. Alexander the Great came to the throne. His northern Greek subjects rebelled. He soon crushed the rebels and was recognized as head of all Greek forces for a war against Persia which Philip had been making preparation for. In 13 years Alexander the Great had conquered the whole Persian Empire and the Greeks had become the masters of the known world.

Kings of Persia After Xerxes:

1. Artaxerxes I (surnamed "The longarmed") reigned 40 years, 464-424 B.C.
2. Xerxes II reigned only 1 year, 423 B.C.
3. Darius II reigned 19 years, 423-404 B.C.
4. Artaxerxes II reigned 46 years, 404-358 B.C.
5. Artaxerxes III reigned 20 years, 358-338 B.C.
6. Darius III reigned 8 years 338-330 B.C.

This is the king that was defeated by Alexander the Great whose empire succeeded the Medo-Persian Empire as the 5th world empire oppressing Israel in the times of the Gentiles, and the 3rd world empire of Daniel 2:37-45; Daniel 7:3-8; Daniel 8:3-8,20-21.⁸

[the fourth shall be far richer than they all] This was Xerxes, the son of Darius, of whom Justin says. "He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted."

[He shall stir up all against the realm of Grecia] His military strength was such, that Herodotus, who lived in that time, informs us that his army amounted to five millions, two hundred and eighty-three thousand, two hundred and twenty men. Besides these, the Carthaginians furnished him with an army of three hundred thousand men, and a fleet of two hundred ships. He led an army against the Greeks of eight hundred thousand men, and twelve hundred and seven ships, with three banks of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.⁹

⁸ Dake's Study Notes, Dake's Study Bible

⁹ Adam Clarke's Commentary

The angelic messenger was revealing Israel's future (see Daniel 10:20-21). Only God can reveal future events so clearly. God's work not only deals with the sweeping panorama of history, but also focuses on the intricate details of people's lives. And his plans—whether for nations or individuals—are unshakable.

McGee: From here through verse 34 is one of the most remarkable examples of prewritten history. This section has caused the destructive critic to demand a late date for the composition of the Book of Daniel. Here are clear-cut statements of prophecy which have been literally fulfilled.

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

When the angel gave this information to Daniel, he knew that Daniel would not live to see it fulfilled. Obviously, it was recorded for the comfort and encouragement of the people of God who would live through the difficult days it describes. Also it was written for all generations as a testimony of the fact that God knows the end from the beginning.

The angel told him that there would be four notable kings of Persia to follow Cyrus. We think we can identify them today: (1) Cambyses, 529 B.C.; (2) Pseudo-Smerdis, 522 B.C.; (3) Darius Hystaspis, 521 B.C.; and (4) Xerxes who invaded Greece in 480 B.C. He was defeated and never again did Media-Persia make a bid for world dominion. Incidentally, I believe that Xerxes is the Ahasuerus of the Book of Esther. He was very rich, as the prophecy here said he would be.¹⁰

¹⁰McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:595). Nashville: Thomas Nelson.

History under Greece 11:3-35

(BKC [OT]p. 1367)

The Ptolemies and the Seleucids in Daniel 11:5-35	
Ptolemies	Seleucids
(Kings "of the South," Egypt)	(Kings "of the North," Syria)
Daniel 11:5 Ptolemy I Soter (323-285 B.C.)* 11:6 Ptolemy II Philadelphus (285-246) 11:7-8 Ptolemy III Euergetes (246-221) 11:11-12, Ptolemy IV Philopator 14-15 (221-204) 11:17 Ptolemy V Epiphanes (204-181) 11:25 Ptolemy VI Philometer (181-145)	Daniel 11:5 Seleucus I Nicator (312-281 B.C.) Antiochus I Soter † (281-262) 11:6 Antiochus II Theos (262-246) 11:7-9 Seleucus II Callinicus (246-227) 11:10 Seleucus III Soter (227-223) 11:10-11, Antiochus III the Great 13, 15-19 (223-187) 11:20 Seleucus IV Philopater (187-176) 11:21- Antiochus IV Epiphanes 32 (175-163)

*The years designate the rulers' reigns.
 †Not referred to in Daniel 11:5-35.

Daniel 11:3

And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

[mighty king shall stand up, that shall rule with great dominion, and do according to his will] This is Alexander the Great who carried out the plans of his father, Philip of Macedon, to invade the Persian Empire. The war began in 336 B.C. when Alexander came to the throne of Greece and Macedon. He had only 35,000 soldiers and \$75,000 to start the war with, while the Persian king had a yearly revenue of \$11,000,000, many millions in the treasury, and hundreds of thousands of soldiers, besides a great navy. He hired 50,000 Greek soldiers with Greek generals. But in 13 years Alexander conquered the whole Persian Empire and beyond. He literally did "according to his will," fulfilling Daniel 11:3.

[A mighty king shall stand up] This was Alexander the great. It is not said that this mighty king shall stand up against Xerxes, for he was not born till one hundred years after that monarch; but simply that he should stand up, i.e., that he should reign in Greece.

The **mighty king** was Alexander whose rise had been foreshadowed by (a) the bronze belly and thighs of Nebuchadnezzar's image (2:32, 39b), (b) the winged leopard (7:6), and (c) the prominent horn of the goat (8:5-8). Between 334 and 330 B.C. Alexander conquered Asia Minor, Syria, Egypt, and the land of the Medo-Persian Empire. His conquests extended as far as India (see the map "The Route of Alexander's Conquests," near 8:20-21) before Alexander's death at the age of 32 in 323 B.C. from malaria with complications from alcoholism.¹¹

Daniel 11:4

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

The rise of the Greeks, under Alexander the Great, was detailed in Chapter 8. Alexander died without a qualified heir. His half brother, Philip Arrhidaeus, was mentally defective. His two sons (illegitimate Hercules, by Basina, the daughter of Darius, and Young Alexander, posthumously by Roxana) were murdered within 13 years after their father's death. After 22 years of fighting, Alexander's four generals divided up the Empire (as was detailed in the notes on Chapter 7).

[kingdom shall be broken, and shall be divided toward the four winds of heaven]

This refers to the breaking up of the Grecian Empire into 4 divisions after the death of Alexander the Great. The period from Alexander to the conquest of these 4 kingdoms by the Romans (336-100 B.C.) is called the Hellenistic or Alexandrian Age. For a time the generals of the army agreed to rule the various parts of the empire until Alexander's son by Roxane became of age to take the throne, but they all really desired to become king of the province they held. In 311 B.C. the child and his mother were murdered. Then the struggle for power became an open contest. Antigonos, one of the most able generals of Alexander, used Syria as a base to conquer the whole empire for himself. In 301 B.C. he was defeated by 4 other generals and slain. The 4 great generals then divided the empire.

[not to his posterity, nor according to his dominion which he ruled] This simply means that Alexander's kingdom was to be divided among others who were not of his posterity nor according to the dominion by which he ruled. In 15 years not one of Alexander's family, including 3 wives, 2 sons, his brother and wife, and mother, was left alive.

[his kingdom shall be plucked up, even for others beside those] His kingdom was to be plucked up, even for others besides the 4 generals that would seize the greatest part of his empire. Minor parts of the empire did go to others from which they were taken.

¹¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1367). Wheaton, IL: Victor Books.

And not to his posterity—The family of Alexander had a most tragical end:

1. His wife Statira was murdered soon after his death by his other wife Roxana.
2. His brother Aridaeus who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months.
3. Olympias herself was killed by the soldiers in revenge.
4. Alexander Aegus, his son, together with his mother Roxana, was slain by order of Cassander.
5. Two years after, his other son Hercules, with his mother Barsine, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!

“Blood calls for blood.” He (Alexander) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only thirty-two years and eight months old: and a retributive Providence destroyed all his posterity, so that neither root nor branch of them was left on the face of the earth. Thus ended Alexander, the great butcher; and thus ended his family and posterity.¹²

At the time of Belshazzar's death (see chapter 5), the Babylonian empire had fallen, and Cyrus was presently the king of Medo-Persia. The text indicates the events of chapters 10-12 took place in the “third year of Cyrus, king of Persia” (10:1). The angel now informs Daniel that three more kings will arise in Persia, followed by a fourth (11:2).

Critics quickly point out that Persia had more kings than Daniel mentions. I see several possibilities. It may be the angel is speaking only of those kings who are considered major figures in history. The explanation which best satisfies me is that which the text itself seems to suggest: the angel had no intention of indicating the total number of kings who would rule over Persia. The angel indicated only that the Persian king who arouses the animosity of Greece is the fourth king of Persia. There could well have been other kings after him, and during their reign Greece waited for the time when they could avenge themselves by defeating Persia. However, the actions of this fourth Persian king is that which offended the Greeks and led ultimately to the overthrow of the Medo-Persian empire by Greece.

The “mighty king” who was to arise seems to be Alexander the Great, whose power was indeed great but who came to an early end to be replaced in time by four men. These four were not his sons nor did they exercise the authority which Alexander once demonstrated. Verse 4 strongly suggests the normal course of events did not happen because God sovereignly intervened, taking the throne away from Alexander the Great and his descendants. In all that took place, God was in control, and His purposes were achieved. Despite the great plans Alexander the Great may have had, God's plans prevailed.¹³

¹² Adam Clarke's Commentary

¹³ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

Van Impe: Details that Confound the Skeptics

These first four verses trace the history of four Persian rulers and Alexander the Great of Greece-giving summary details of the Ptolemies of Egypt and the Seleucids of Syria, whom, as you will recall, represented the two major divisions of Alexander's worldwide kingdom. It is this kind of historical detail that confounds the skeptic who says, "How could any one-God included-have known with such accuracy the events, people, and interaction of nations four centuries before such events took place?" Here, however, we are not concerned with the critics' skepticism, but rather rejoice in the knowledge that we have a God who knows the future, has ordained its activity, and is now allowing us to unseal mysteries so long hidden from view.

Here's a quick summary of some of the enormous amount of prophetic information contained in Daniel's vision-all of which has now been fulfilled. When Daniel received his fourth revelation, Cyrus was king of Medo-Persia. However, Christ- in the vision-told Daniel there would be three more MedoPersian rulers prior to the reign of successor number four. The three kings were Cambyses, Pseudo-Smerdis, and Darius I Hystaspes. The fourth would be Xerxes I, a powerful ruler who later accumulated great armies, power, and wealth over a four-year period which he used to invade Greece in the year 480 B.C. I highlight this here because it was Xerxes' attack of Greece that moved Alexander the Great to attack Medo-Persia some one hundred and fifty years later. However, not all would go well for Alexander in spite of his great power and dominance of so much of the then-known world. Though the young king grasped worldwide control, he soon died of malaria and syphilis at the age of thirty-two. Previously, we saw a defeated Greece predicted in the form of a leopard (Daniel 7:6), and as the goat in Daniel 8:5-6. Events prophesied; events fulfilled.¹⁴

Daniel 11:5

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

Ptolemy I Soter taking Egypt and Seleucus Nicator taking Syria led to 150 years of warfare, and the repeated trampling through Israel. Chapter 11 chronicles this warfare between the "King of the South" (Egypt) and the "King of the North" (Syria) that continued until Rome marched east and the conquests of Pompey established Roman rule over the area.

The continued attempts by Bible critics to "late date" this passage is a testimony to its accuracy. Ptolemy Soter I Soter (323-285 B.C.) was one of Alexander's wisest and most capable generals and grew very powerful, but now Ptolemy II Philadelphus (285-245 B.C.) grew even more powerful. It was under Ptolemy II's rule that the great library was established at Alexandria and the translation of the Old Testament into Greek (the "Septuagint" translation) was commissioned. The famed mathematician Euclid taught geometry in Ptolemy's court.

Ptolemy I captured Jerusalem in 321 B.C. on the Sabbath day without resistance.[Josephus, *Antiquities* XII. i. 1.] However, in 316 B.C. Israel was lost to

¹⁴ Jack Van Impe, Commentary on Book of Daniel.

Ptolemy's rival, Antigonus. After the Battle of Gaza in 312 B.C., Ptolemy reclaimed it. Seleucus I Nicator (312-281 B.C.), who cooperated with Ptolemy, made himself the master of Babylon and established the Seleucid Empire, ruling from Antioch.¹⁵

[the king] Ptolemy I, king of the south, the founder of the Egyptian division of the Grecian Empire, which continued 323-30 B.C. when Rome took over Egypt. Ptolemy I:

He was the son of Lagus, Macedonian nobleman of Eordaea, one of Alexander's trusted general's and among his 7 bodyguards. Ptolemy I played a principal part in Alexander's campaigns in Afghanistan and India. His first occupation of Palestine was in 318 B.C. He left there in 315 B.C. due to a war with Antigonus. In 312 B.C. he and Seleucus, the fugitive satrap of Babylonia, invaded Palestine and defeated Antigonus at Gaza. Again Ptolemy I occupied Palestine and again a few months later he had to leave because his general lost another battle and Antigonus then entered Syria in force. He also lost Cyprus at this time. In 306-305 B.C. Antigonus invaded Egypt but was defeated. In 302 B.C. Ptolemy I joined in a coalition in a war against Antigonus. He invaded Palestine a 3rd time. On the report that Antigonus had won a great victory against Lysunachus in Asia Minor he left Palestine again. But when he learned Antigonus was defeated in 301 B.C. by Lysimachus and Seleucus, he entered Palestine the 4th time. The other members of the coalition had decided to give Palestine to Seleucus because they considered Ptolemy had deserted the coalition; and so, for the next 150 years the Seleucid and Ptolemaic dynasties fought over Palestine. Ptolemy I died in 283 B.C. leaving a strong realm after 50 years of wars.

[south] South with reference to Judea.

[strong] He became strong, for he added Cyprus, Phoenicia, Caria, Corinth, etc. to his kingdom of Egypt.

[one of his princes] This was Seleucus I, called Nicator, the Conqueror, founder of the Seleucid Empire, 312-280 B.C. He lost out to Antigonus who conquered Babylonia in 316 B.C. Seleucus fled to Egypt and distinguished himself as one of the commanders of Ptolemy I, hence, he is called a prince of Ptolemy (Daniel 11:5). In the victory won by Ptolemy at Gaza, 312 B.C., the way was opened for Seleucus to return to Babylonia. In 9 years he won the whole of the eastern part of Alexander's empire. In 301 B.C. he added Syria and part of Asia Minor to his empire. The Seleucid era was from 312-65 B.C. when the kingdom of Syria was reduced by Pompey to a Roman province.

McGee: "The king of the south." South of what? Directions in the Bible are reckoned from Palestine as the center of the earth. The king of the south is not from south of Los Angeles or Chicago or New York. It is the king from the south of Israel, so this would be the king from Egypt. This king of the south would be one of the Ptolemies.¹⁶

¹⁵ Chuck Missler, Commentary on the Book of Daniel, khouse.org

¹⁶ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:596). Nashville: Thomas Nelson.

Daniel 11:6

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

[**end of years**] after a lapse of several years (2 Chr 18:2; Dan 11:8,13). A political marriage was arranged between Antiochus II Theos (262-246 B.C.) and Ptolemy II Philadelphus's daughter, Bernice. Antiochus was required to divorce his own wife, Laodiceia, to facilitate this arrangement. Bernice was unable to prevail against her rival Laodiceia who poisoned Antiochus, murdered Bernice, and set her elder son, Seleucus II Callinicus, on the throne (246 - 226 B.C.). [Note: this occurs after the Septuagint translation of the OT (285-270 B.C.), which included the book of Daniel!]

[**in the end of years**] Literally, "after some years"—about 65 years. Thus a number of historical events are passed over at this point (cp. 2 Chron. 18:2).

[**they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement**] They: the kings of the north (Syria) and of the south (Egypt) shall make a league together. Having been in a bloody war for several years, they agreed to terminate it in 250 B.C. by the marriage of Berenice, daughter of Ptolemy II Philadelphus, king of Egypt, 285-247 B.C., to Antiochus II Theos, the king of Syria, 262-246 B.C. The marriage was on condition that Antiochus would put away his wife, Laodice, and her children, and this he did. Since Berenice brought an immense fortune to her husband, it seemed that all would go well. But after a while Antiochus recalled his former wife, Laodice, and her children; and she, fearing that he might later recall Berenice, caused him to be poisoned and Berenice to be murdered with her son. She then set her own son Callinicus (Seleucus II) upon the throne. He was called Antiochus II. Antiochus I reigned 280-262 B.C.

The king's daughter of the south—Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife Laodice and her children, which he did; and Berenice having brought an immense fortune to her husband, all things appeared to go on well for a time.

[**but she shall not retain the power of the arm**] Berenice shall not retain the power of the Syrian throne (her posterity shall not reign over Syria). This was fulfilled, for Antiochus II left her and her infant son in Antioch and returned to live with his divorced wife, Laodice, who was responsible for all three being killed.

[**neither shall he stand, nor his arm**] This predicts the death of Antiochus II by Laodice who poisoned him and put her own son on the throne.

[but she shall be given up] Berenice was divorced.

[they that brought her] The Egyptian women who accompanied Berenice from Egypt strove to defend her when she was murdered and many were killed.

[he that begat her] Literally, "he whom she brought forth," referring to the son of Berenice who was killed with her.

[he that strengthened her in these times] This refers to her own father who gave her to Antiochus for a wife.

Daniel 11:7

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

Ptolemy III Euergetes (245-221 B.C.), the brother of murdered Bernice, invaded Syria, seized the port of Antioch, and overran Seleucus' empire as far as Babylon.

[out of a branch of her roots] A branch of the same roots from which Berenice sprang. Her brother, Ptolemy III, who had just succeeded to the Egyptian throne, at once invaded the Seleucid realm to avenge his sister who was murdered at Antioch. He annexed the eastern provinces to Egypt and ravaged the coasts of Asia Minor with his navy, 246 B.C. (Daniel 11:7-9).

[his estate] His: Ptolemy, the father of Berenice who is referred to in Daniel 11:6, as "he that strengthened her."

[king of the north] This was Seleucus II, son of Laodice who suffered defeat by Ptolemy III. He not only entered into the fortress of the king of the north, but plundered Seleucia, Susa, and Babylonia, even penetrating to the borders of India. Ptolemy III could not enjoy the fruit of his great victories due to trouble in his own country (Daniel 11:9). He did take many captives back to Egypt and the Egyptian gods which Cambyses, king of Persia, took from Egypt 300 years before (Daniel 11:8). Hence, he was called Euergetes (benefactor) by the Egyptians.

Daniel 11:8

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

His spoils for Egypt included 4000 talents of gold, 40,000 talents of silver, and 2500 idols.[Polybius, *Histories* V. 38] These included some carried from Egypt by Cambyses 280 years earlier. He continued more years than his rival: 24 years vs. 20.

[and he shall continue more years than the king of the north] The death of Seleucus II was due to a fall from a horse. Ptolemy III survived him 4 or 5 years.

Daniel 11:9

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

[come into his kingdom] Come into the kingdom of Seleucus II. This refers to a second invasion of Syria, but having heard of rebellion in Egypt, Ptolemy III returned there to suppress it. Otherwise, he would have wholly destroyed the kingdom of Syria.

And shall return—Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

Daniel 11:10

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

After two years Seleucus reorganized and marched south against Egypt, got clobbered, and returned to Antioch with only a small remnant of his army. The sons of Seleucus II were Seleucus III Ceraunus (226-223 B.C.), who was murdered during a campaign in Asia Minor, and Antiochus III (“The Great”) (223-187 B.C.) who recovered the fortress of Seleucia, the province of Coele-Syria, Tyre, and then resumed the war with Egypt. [Polybius, *Histories*, II. 71.]

In 312 B.C. a large Egyptian army, led by Ptolemy IV Philopator (221-203 B.C.), marched through Judea until it was met in Lebanon by Antiochus who routed it and captured many Judean cities both west and east of the Jordan. Initially, the army of Ptolemy IV was larger than that of Antiochus III. In the spring of 219 B.C., at the battle at Raphia (20 miles south of Gaza), Antiochus commanded 60,000 men and Ptolemy, 70,000. Antiochus was defeated with a loss of 10,000 infantry and 300 cavalry. Ptolemy, indolent and dissolute, signed a peace treaty with Antiochus III. Ptolemy IV celebrated his victory by a tour of the eastern Mediterranean provinces including Jerusalem. He was prevented from entering the Holy of Holies by paralysis. Returning to Egypt, he took out his chagrin and humiliation by persecuting the Egyptian Jews.

[his sons shall be stirred up] The sons of Seleucus II, Seleucus III, (Ceraunus, or Thunderbolt) and Antiochus III, called the Great. Seleucus II did assemble a great multitude of forces to recover his father's dominions, but was poisoned by two of his own generals after a reign of 2 years. His brother, Antiochus III, was then proclaimed king, so that only one of the sons actually started a war against Egypt. He retook Seleucia and regained Syria. He seemed disposed to invade Egypt, as he came to his fortress, even to the borders of Egypt.

Shall assemble a multitude—Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that one only of the sons did certainly come, and overflow, and pass through; he retook Seleucia, and regained Syria. He then returned, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt, as he came even to his fortress, to the frontiers of Egypt.

Daniel 11:11

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

[**the king of the south**] Ptolemy Philopater, "Lover of Father" or Tryphon, son of Euergetes, reigned 221-204 B.C. Antiochus the Great of Syria declared war on him about 219 B.C. Philopater defeated Antiochus in the battle of Raphia near Gaza, 217 B.C. He became greatly exalted destroying and oppressing many in his own land especially the Jews (Daniel 11:12). He was not to be strengthened by his victories due to the constant decline of his kingdom brought about by permitting favorites to rule or ruin (Daniel 11:12).

And he (Antiochus, the king of the north) shall set forth a great multitude—

Amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants; but yet the multitude was given into his hand, the hand of the king of the south; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See 3 Maccabees 1:1-6, and Polybius, lib. v.

Daniel 11:12

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

His heart shall be lifted up—Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire; but giving way to pride, and a criminally sensual life, he made peace on dishonorable terms; and though he had gained a great victory, yet his kingdom was not strengthened by it, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

Daniel 11:13

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

[the king of the north shall return] Antiochus III, called the Great, who ruled 223-187 B.C. Fourteen years after his defeat at Raphia, he returned to fight the Egyptians with a greater army than before and with many riches from his campaign in restoring the eastern parts of his empire.

Daniel 11:14

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

After the death of Ptolemy IV, his son, four years old, succeeded him as Ptolemy V Epiphanes (203-181 B.C.). Twelve years after the Battle of Raphia, Antiochus III set out with a greater army than before for the conquest of Egyptian territory.

The “many” that stood up against the King of the South included Antiochus and his ally, Philip of Macedon, as well as risings among the vassals of Egypt. In 200 B.C., an Egyptian mercenary named Scopas attempted to wrest Judea from Antiochus. After a temporary success, he was defeated by 100,000 troops at Sidon in 198 B.C. None were able to stand against Antiochus III (“The Great”).

[there shall many stand up against the king of the south] Antiochus the Great and Philip of Macedonia united in conquering Egypt. In 198 B.C. Egypt was defeated and Palestine was again under the Seleucids.

[the king of the south] This was Ptolemy V, called Epiphanes, the Illustrious. He was only 5 years old at this time, when Philopater died. Rome for the first time interfered to make Antiochus surrender his conquests. Not daring to disobey Rome, Antiochus made peace with Ptolemy and betrothed to him his daughter Cleopatra, 193 B.C.

[also the robbers of thy people shall exalt themselves] The Jews who rejected their religion and joined Ptolemy under Scopas, the Egyptian general defeated by Antiochus the Great in 198 B.C.

[to establish the vision; but they shall fall] To take the side of Syria to help fulfill the prophecy of liberating Judea. In doing so they fell under the wrath of the Egyptians, for Scopas came with a large army, while Antiochus was engaged in other parts, and subdued Palestine taking much spoil into Egypt.

Daniel 11:15

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

[the king of the north shall come, and cast up a mount, and take the most fenced cities] This refers to Antiochus the Great coming to recover Judea. He defeated Scopas, taking several fenced cities; none of the Egyptian generals were able to oppose him (Daniel 11:15-16).

So the king of the north—Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him; but he was defeated near the fountains of Jordan, and was obliged to take refuge in Sidon with ten thousand men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged several of the fenced cities, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and his chosen people, his ablest generals, were not able to oppose him.¹⁷

Daniel 11:16

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

[The glorious land] is Judea, cf. Dan 8:9; Jer. 3:19.

[But he that cometh against him shall do according to his own will, and none shall stand before him] This refers to Antiochus the Great coming against Ptolemy and doing as he pleased in his conquests.

[and he shall stand in the glorious land] Antiochus the Great was helped by the Jews who supplied him with provisions and assisted him in reducing the garrison of Scopas in the citadel at Jerusalem. Antiochus showed the Jews great favor at this time, bringing back the dispersed and freeing the priests from all tribute.

[which by his hand shall be consumed] Palestine was greatly reduced to poverty through the long wars.

McGee: “He shall stand in the glorious land.” Now we know why this has been recorded and given to Daniel—it concerns the “glorious land,” which is Israel, the land that God had vouchsafed to Abraham and to those coming after him.

These two verses predict what history now records as the victory of Antiochus the Great over Egypt. It was a decisive victory, and it caused Israel to suffer immeasurably. I am going to pass over some of the secular history of this period. If you care to go into

¹⁷ Adam Clarke’s Commentary

detail, I suggest that you consult one of the larger Bible encyclopedias, such as *Hastings'* or the *International Standard Bible Encyclopedia*, and read in detail the secular history covered in this section. You will find that Daniel's prophecy was fulfilled in a remarkable way. There is a period of 125 years that was fulfilled in detail.¹⁸

Daniel 11:17

He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

In 197 B.C., Antiochus III set out with a fleet to attack Cilicia, Lycia, and Caria, which were under Egyptian control. However, he encountered a disastrous defeat by an upstart power rising on the banks of the Tiber: Rome. Antiochus' daughter, Cleopatra, was given in a political marriage to Ptolemy (arranged in 197, consummated in 193 B.C., the groom being 10 years old) along with Coele-Syria, Phoenicia, and Judea as dowry, and in the hopes that he could eventually annex Egypt. He was disappointed, however, as she became a devoted wife instead and sided with Egypt (and her new ally, Rome).

[He shall also set his face to enter with the strength of his whole kingdom] Antiochus the Great had purposed to march into Egypt, but chose instead to make a covenant of peace with Ptolemy, giving him his own daughter, Cleopatra.

[upright ones with him] Antiochus the Great acted as if being influenced by nothing but upright views in his covenant with Ptolemy.

[the daughter of women] This term denotes the beauty of Cleopatra.

[corrupting her: but she shall not stand on his side, neither be for him] Antiochus planned to corrupt Cleopatra causing her to be a snare to Ptolemy, but instead she helped her husband and put him on guard against her father.

Daniel 11:18

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

[After this shall he turn his face unto the isles, and shall take many] After making peace with Egypt, Antiochus the Great prepared a great fleet of ships, subdued most of the maritime places on the coast of the Mediterranean and took many islands, including Rhodes, Samos, Colophon, and others.

¹⁸McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:597). Nashville: Thomas Nelson.

[but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him] This refers to the Roman consul who defeated Antiochus, causing him to withdraw from Greece to Asia. The Romans then defeated him in Asia Minor, compelling him to abandon all the country north of the Taurus. Thus the reproach Antiochus planned to cause Rome to suffer was turned upon himself.

Daniel 11:19

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

In 196 B.C., Antiochus had turned toward the west in Greece, Asia Minor, and crossed the Hellespont to seize part of Thrace. It was Hannibal, the Carthaginian general, who encouraged Antiochus III to fight with the Romans. In 191 B.C., Antiochus was defeated by the Romans at Thermopylae. In 190 B.C. his army of 80,000 suffered an ignominious defeat in a decisive battle near Smyrna where the Roman commander, Lucius Scipio, forced him to renounce all claims in Europe and Asia Minor. [Appian, *Roman History: The Syrian Wars*, XI. i. 5; XI. vii. 38.] He had to surrender all territory west of the Taurus Mountains and pay a heavy tribute of 15,000 talents (over 30 million dollars). He was ruined. He took it all out on the northeastern part of his kingdom, plundering the temples in his realm.

[Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found] This refers to Antiochus the Great turning back to his own fort in Antioch. He was obliged to raise 15,000 talents for Rome, to pay for the war. He marched into his eastern provinces to exact the unpaid taxes and perished in a war in Luristan, 187 B.C.

But he shall stumble and fall—Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of Jupiter Belus at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that Diodorus Siculus, Strabo, and Justin give of his death. But it is variously related by others; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast.—So Aurelius Victor. St. Jerome says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, “He shall stumble and fall, and NOT BE FOUND.”¹⁹

¹⁹ Adam Clarke’s Commentary

Daniel 11:20

Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Seleucus IV Philopater (187-175 B.C.) succeeded Antiochus III, giving his son Demetrius as a hostage in the place of his brother Antiochus, and to meet heavy Roman tribute, oppressed Israel through taxation.[2 Maccabees 3:1-12, 24-31.] After 12 years of rule, he is murdered by his treasurer, Heliodorus, who hoped to take over but is out-trigued by Antiochus IV ("Epiphanes") 175-164 B.C.

[Then shall stand up in his estate a raiser of taxes] The tax raiser who succeeded Antiochus the Great was his son, Seleucus IV, called Philopater, who reigned 187-176 B.C. His kingdom then consisted of Syria, Cilicia, Palestine, Mesopotamia, Babylonia, Media, and Persia.

[raiser of taxes] Seleucus IV was called a raiser of taxes because he was compelled to pay a yearly war indemnity exacted by Rome. He raised money from many new sources, even sending his minister, Heliodorus, to Jerusalem to plunder the temple. Seleucus IV was assassinated by Heliodorus who sought to be king.

[but within few days] What is meant by the "few days" is not stated. It could not be that he ruled only a few days, for he reigned 11 years. This perhaps refers to his quick death from the time he sought to plunder the Jewish temple at Jerusalem to get the money deposited there, which is here called "the glory of the kingdom."

[he shall be destroyed, neither in anger, nor in battle] This refers to the manner of death of Seleucus IV—not in anger and not in battle fighting with the enemy, but basely and treacherously assassinated by one in whom he trusted. He died of poison.

Daniel 11:21

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Legitimate candidates might have included Demetrius, the son of the Seleucus IV, held as a hostage in Rome, or the younger son, also named Antiochus, who was still a baby in Syria. **Antiochus IV** was the brother of Seleucus IV, who had also been a hostage for his father in Rome for 14 years. Just prior to the murder of his brother by Heliodorus, he had been recalled to Antioch. His brother died before he reached the capital, and with the help of the king of Pergamum, and posing as the guardian of young Antiochus who was in Syria, Antiochus IV, with numerous intrigues, gained the throne.

[in his estate shall stand up a vile person] This refers to Antiochus IV, called Epiphanes, the Illustrious, who reigned 175-163 B.C. All of Daniel 11:21-34 refers to

him. Several details are given concerning things which the last Syrian king, the Antichrist, will also do, and that more completely.

Ten Proofs Antiochus Epiphanes Was Not Antichrist (Dake)

1. The expression "in his estate" is used in Daniel 11:7,20,21,38 of immediate succession, without a time break of over 2,000 years as would be the case if Antichrist had been referred to in Daniel 11:21-34.
2. There is no break mentioned in Daniel 11:21 as would be the case if there was to be a long period between Seleucus IV of Daniel 11:20 and the future Antichrist of Daniel 11:35-45. There is such a break at the end of the reign of Antiochus Epiphanes, Daniel 11:34, and the beginning of the prophecy of the future Antichrist in Daniel 11:35 where it is clear that the reference is to the end time.
3. The kingdom was not given to Antiochus Epiphanes (Daniel 11:21), but in the case of Antichrist, he is given a crown (Rev. 6:1-2) and power to rule (Rev. 13:1-5).
4. Antiochus Epiphanes was forced to go back into his own land by the Romans (Daniel 11:28-30), but Antichrist is not to be so forced by the Romans or anyone else until Christ comes. He will do according to his own will (Daniel 11:36).
5. Antiochus Epiphanes made 2 invasions of Egypt (Daniel 11:25-31), while Antichrist will make only one (Daniel 11:40-45).
6. In the 2nd invasion of Egypt Rome forced Antiochus Epiphanes to return to Syria (Daniel 11:29-30), but when Antichrist takes Egypt (Daniel 11:40-45) the Romans will surrender to him (Daniel 7:23-24; *Rev. 17:12-17, notes).
7. Antiochus Epiphanes was deeply grieved at the Roman opposition but finally yielded to their demand to liberate Egypt (Daniel 11:30-31), while Antichrist will have no such opposition nor will he yield to Rome or any other power desiring to liberate Egypt (Daniel 11:40-45; *Rev. 17:12-17, notes).
8. The exploits of the Maccabees are definitely referred to in Daniel 11:32-33, as proved in the books of 1 Macc. and 2 Macc. of the Apocrypha (1 Macc. 1:10-24,54; 2 Macc. 4:4-22; 2 Macc. 5:11-21; 2 Macc. 6:2).
9. The spoiling of Israel many days by the sword, flame, and captivity could not apply to Israel in the days of Antichrist, for the woman representing Israel at that time reaches the wilderness safely, without destruction or captivity (Rev. 12:6,14-17).
10. The whole passage (Daniel 11:21-34) was too literally fulfilled concerning Antiochus Epiphanes, not to refer to him as we shall see in the comments on this passage. It seems very clear that prophecy of the future Antichrist begins in Daniel 11:35.²⁰

[to whom they shall not give the honour of the kingdom] The true heir, Demetrius, another son of Seleucus IV, was being held in Rome as a hostage. This gave Antiochus Epiphanes the opportunity of seizing the throne.

[but he shall come in peaceably, and obtain the kingdom by flatteries]

How Antiochus Epiphanes Became King (Dake)

Antiochus Epiphanes was on his way from Rome when his father, Seleucus IV, died. Heliodorus who poisoned the king had already declared himself king, as had several

²⁰ Dake's Study Notes, Dake's Study Bible

others, but Antiochus came home peaceably (not in war) and obtained the kingdom with flattery. He flattered Eumenes, king of Pergamos, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favor, paying them tribute which was in arrears. He flattered the Syrians, gained their favor, and took the throne with their backing. Here Antiochus Epiphanes is called a "vile person" because he was every man's companion. He resorted to the common shops and taverns, drank with the lowest characters, and sang debauched songs with them. For this he was called by some Epimanes, the Madman.

McGee: This prophecy is concerned with one king in the line of the Seleucidae, Antiochus Epiphanes. Most fundamental interpreters of Scripture consider this section to be a direct reference to this man. The prophecy fits the history of Antiochus Epiphanes like a glove. (He is at the same time a type of the Antichrist, thus illustrative and figurative of the Man of Sin who is yet to come. The careers of both are strikingly similar.)

Antiochus Epiphanes came to the throne in 175 B.C. He is called vile because of his blasphemies. He came to the throne with a program of peace. (The Antichrist will come to power in the same way. He will introduce the Great Tribulation with three and one half years of peace, and the people of the world will think they are entering the Millennium when they are really entering the Great Tribulation Period.) Antiochus was a deceiver and a flatterer. My friend, beware of that type of person. You can find them even in the ministry. They have hurt the church more than anything. We do not need men who will deceive and butter up folk for their own advantage; we need honest, forthright men who will stand in the pulpit and tell it like it is. Unfortunately, they are getting few and far between, but, thank God, there are still many of them about.²¹

Daniel 11:22

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

[**Prince of the covenant**] refers to the murder of Onias III, the High Priest in 171 B.C. (2 Maccabees 4:30-35.)

[**with the arms of a flood shall they be overflown from before him, and shall be broken**] With the help of the arms of his supporters, his competitors for the throne were overthrown and broken.

[**also the prince of the covenant**] Not only were his competitors overthrown but the high priest, Onias, was deposed and Jason, who had given him a great sum of money, was installed in his place (2 Macc. 4:4-10).

²¹McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:598). Nashville: Thomas Nelson.

Daniel 11:23

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

[after the league made with him he shall work deceitfully] The agreement between Antiochus Epiphanes and Jason was broken and Antiochus put wicked Menelaus in the position of high priest because he offered him more money than Jason did. Thus he acted deceitfully in his agreement with Jason (Daniel 11:22).

[for he shall come up, and shall become strong with a small people] This refers to his coming back from Rome where he had been a hostage for the payment of the tax laid on his father. On his return Antiochus found but few to espouse his cause of becoming king, for the people were divided among many claimants to the throne. Being supported by the king of Pergamos and his brother, his few followers increased until he became strong enough to get the throne.

Daniel 11:24

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

Unlike his fathers, Antiochus IV robbed the richest places of the country under his control. He attacked his enemies when they least expected it. There was a power contest between Antiochus' two nephews, Ptolemy VI Philometer (181-145 B.C.) and Ptolemy VII Euergetes (Physicon) for control of Egypt.

[He shall enter peaceably even upon the fattest places of the province] After becoming king, Antiochus Epiphanes laid claim on Coelesyria, Palestine, and Phoenicia, so war broke out between Syria and Egypt (Daniel 11:23).

[and he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches] This refers to the policy of Antiochus in dividing the spoils of war among his friends and subjects, as well as his own revenues. He spent much in public show and in many ways manifested his liberality more than all other kings before him. He would even go out in the street and throw handfuls of money to any who would get it.

[he shall forecast his devices against the strong holds, even for a time] Antiochus planned in various ways to prevent an invasion of his kingdom by Egypt, and strengthened the strongholds of defense on his borders while making preparation for a war on Egypt. This he did for a time.

He shall forecast his devices—As Eulaeus and Lenaeus, who were the guardians of the young Egyptian king Ptolemy Philometer, demanded from Antiochus the restitution of Coelesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore he forecast devices—fixed a variety of plans to prevent this; visited the strong holds and frontier places to see that they were in a state of defense. And this he did for a time—he employed some years in hostile preparations against Egypt.²²

Daniel 11:25

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

After much preparation Antiochus Epiphanes finally made war on Egypt and was victorious. Ptolemy was taken prisoner. Antiochus then had himself crowned king of Egypt (171-167 B.C.).

[for they shall forecast devices against him] This refers to using means of corruption to turn away from Ptolemy certain key men who helped defeat Egypt. They that were fed by Ptolemy were corrupted by Antiochus and caused the fall of Egypt (Daniel 11:26).

Daniel 11:26

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

After the death of his mother, Cleopatra, Ptolemy IV Philometer received bad advice regarding Antiochus IV who swept over his army. When Antiochus conquered Ptolemy Philopater, the Alexandrians brought his brother Ptolemy Physicon to the Egyptian throne.

[Yea, they that feed of the portion of his meat] This is the proof of what has been last noted, that the intrigues of Antiochus, corrupting the ministers and officers of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. They that fed of the portion of his meat—who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying him and his army, so that he was defeated, as was before observed.

²² Adam Clarke's Commentary

Daniel 11:27

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

[both these kings' hearts shall be to do mischief, and they shall speak lies at one table]

Deceitfulness of Antiochus Epiphanes and Ptolemy Philometer (Dake))

The hearts of these kings, Antiochus Epiphanes of Syria and Ptolemy Philometer of Egypt (whom Antiochus took prisoner), were equally deceitful. Antiochus, the uncle of Ptolemy, pretended to have the interest of Ptolemy at heart, since the Alexandrians had rebelled and made Ptolemy's brother their king. When Antiochus came to Memphis, he and Ptolemy had frequent conferences at the same table. They both professed love for each other, yet both were planning how to ruin the other. Neither one prospered with his lies (Daniel 11:27). The reason Antiochus did not prosper was because the Romans demanded that he surrender Egypt. In this he yielded but retained Coelestria, Palestine, and Phoenicia. Ptolemy did not prosper because of this settlement demanded by the Romans. The reason is given in Daniel 11:27: "for yet the end shall be at the time appointed." That is, the end of the appointed time was not yet come.

And both these kings' hearts shall be to do mischief—That is, Antiochus, and Ptolemy Philometer, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance to him, and set his younger brother Euergetes upon the throne. When Antiochus came to Memphis, he and Philometer had frequent conferences at the same table; and at these times they spoke lies to each other, Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulaeus; while at the same time he spoke lies, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.²³

Daniel 11:28

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

Antiochus took Philometer under his protection. As uncle and nephew, they eat together at one table and, with lies, discussed policy with one another.

[Then shall he return into his land with great riches; and his heart shall be against the holy covenant] After conquering Egypt, Antiochus returned to Antioch with the

²³ Adam Clarke's Commentary

spoils of Egypt (1 Macc. 1:19-20). Hearing that there had been great rejoicing in Jerusalem because they heard a report of his death, he turned against the Jews.

His heart shall be against the holy covenant—He was determined to take a severe revenge, and he had an ostensible pretext for it, for Jason, who had been deprived of the high priesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high priest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem; took it by storm; slew forty thousand of the inhabitants; sold as many more for slaves; boiled swine's flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents; restored Menelaus to his office; and made one Philip, a Phrygian, governor of Judea. 1 Maccabees 1:24; 2 Maccabees 5:21. Prideaux and Newton. These are what we term exploits; which having finished, he returned to his own land.

The Church, Covenant People—God used foreign rulers and armies such as those of Assyria, Babylon, and Persia to discipline His people. That does not mean every enemy ruler was God's instrument against a disobedient people. God condemned enemy rulers such as the Syrian Antiochus Epiphanes IV, who acted against God's will and looted the Jerusalem Temple of its sacred objects in 169 B.C.. This was an action against the holy God's commitment to His people and against His eternal plan to create a people for Himself. Such action prompted God's response to protect His people (v. 45). God's people must live with evil people (Jn 3:19), but we do not have to be evil. We can be part of God's holy covenant. He will purify us even though we stumble briefly. God's people may endure wicked political leadership, but in the end time God will triumph for His people.²⁴

Daniel 11:29

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

Antiochus Epiphanes made a second invasion of Egypt, but it was not as successful as the first when Egypt was conquered and plundered. "The former" refers to his victory over the Egyptian army at Pelusium, and "the latter" to his subjugation of all Egypt, except Alexandria.

At the time appointed he shall return—Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask; and having collected a great army early in the spring, he passed through Coelesyria; entered Egypt; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, "it shall not be as the former or as the latter:" he had not the same success as the former, when he overthrew the

²⁴ Disciple's Study Bible

Egyptian army at Pelusium; nor as the latter, when he took Memphis, and subdued all Egypt, except Alexandria. See the reason.

Daniel 11:30

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

In his second campaign against Egypt, Antiochus was less successful and failed to take Alexandria. Furthermore, he encountered the Roman navy.

Chittim, or Kittim, is found in the Dead Sea Scrolls as a general reference to the people of the Mediterranean, Cyprus in particular. The Roman fleet of Caius Popillius Laenas sailed from Cyprus to Egypt after a stunning Roman victory over Perseus of Macedon near Pydna, south of Thessalonica. [Livy's *Annales*, XLIV. 37.] The intimidation of the Romans caused Antiochus to return in humiliation to Syria and, looking for someone to take it out on, he then focused on oppressing the Jews.

[the ships of Chittim shall come against him: therefore he shall be grieved] The reason given here for Antiochus not continuing his war on Egypt is the ships of Chittim coming against him. This refers to the Romans who ordered him to cease his war on his two nephews. Antiochus said he would consult with his friends, but the Roman legate drew a circle around him demanding that he give his answer before stepping out of the circle. Antiochus yielded to the Roman demand and left the country after being within seven miles of Alexandria. This is what grieved him.

[return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant] While in Egypt he heard that Jason, who had been deceived by him and deposed of the high priesthood, had gathered an army and marched against Jerusalem to take it from the wicked Menelaus who was besieged in the castle (see notes, □ Daniel 11:22-23). Antiochus then came against Jerusalem and took it by storm; slew 40,000 Jews; sold many as slaves; boiled swine's flesh and sprinkled the broth in the temple and on the altar; broke into the holy of holies; took away the golden vessels and other sacred treasures; restored Menelaus to office; and made Philip, a Phrygian, governor of Judea (1 Macc. 1:24; 2 Macc. 5:21). He also prohibited Jewish worship and consecrated the Jewish temple to Jupiter Olympius. After taking away the Jewish sacrifices in the Jewish temple, Antiochus offered a swine upon the altar and made the temple desolate of divine worship (Daniel 11:30-31; 1 Macc. 1:44-50). All this brought about the rebellion of the Jews under the Maccabees (Daniel 11:32-34). This war with Antiochus lasted about four years after which he died in a war in Persia.

Dake: This ends the historical section of this vision (Daniel 11:2-34), which was all prophecy when Daniel received the revelation of these events. Other kings continued in Syria and Egypt until these countries were taken over by the Romans about 30 B.C.²⁵

Have indignation against the holy covenant—For he vented his rage against the Jews; and he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the Grecian worship; and the Jewish worship was totally abrogated, and the temple itself consecrated to Jupiter Olympius. How great must the wickedness of the people have been when God could tolerate this!

In the transacting of these matters he had intelligence with them that forsake the holy covenant; with wicked Menelaus the high priest; and the apostate Jews united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem the temple, and the people. See 1 Maccabees 1:41, 62; 2 Maccabees 6:1-9; confirmed by Josephus, War, book 1 chap. 1, s. 1. The concluding reflection of Bp. Newton here is excellent:—

“It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history, and is so wonderfully exact, not only to the time of Antiochus Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer, ‘No one could thus declare the times and seasons, but he who hath them in his own power.’²⁶

Daniel 11:31

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

[take away the daily sacrifice, and they shall place the abomination that maketh desolate] This is not the same as cutting off the daily sacrifices and setting up the abomination of desolation by the future Antichrist (*Daniel 8:9-14, notes; Daniel 9:27; Daniel 12:7; Matthew 24:15; Rev. 13). There have already been over 2,100 years since Antiochus caused this abomination of desolation (1 Macc. 1:44-50).²⁷

²⁵ Dake’s Study Notes, Dake’s Study Bible

²⁶ Adam Clarke’s Commentary

²⁷ Dake’s Study Notes, Dake’s Study Bible

McGee: Antiochus came against Jerusalem in 170 B.C., at which time over one hundred thousand Jews were slain! He took away the daily sacrifice from the temple, offered the blood and broth of a swine upon the altar, and set up an image of Jupiter to be worshiped in the holy place of the temple of God. This was an “abomination that maketh desolate,” but it was not the abomination to which our Lord Jesus refers which was future when He was on earth and is still future in our day. It is the abomination which Antichrist will set up. Antiochus set up an image of Jupiter in the holy place, and the Antichrist will probably set up an image of himself in the holy place.²⁸

Daniel 11:32

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

The famed “abomination of desolation” now takes place.[2 Maccabees 5:11-18; 6:1-11. Josephus, *Antiquities*, XII. ii. 6.] (Two centuries later Jesus predicted this would occur again in the future. It will require a Temple, the preparations for which have begun.)

The opposition led to the Maccabean revolt, and the ultimate rededication of the Temple (celebrated to this day at Hanukkah) and begins the period of the Hasmoneans.

[but the people that do know their God shall be strong, and do exploits] A reference to the exploits of the Jews under the Maccabees (Daniel 11:32-33; 1 Macc. and 2 Macc.).

McGee: There were a few in the nation Israel who played the role of a Judas, but there were many who knew God and were strong and did exploits. It was during this time that God raised up the family of the Maccabees. In 166 B.C. Mattathias the priest raised a revolt against the awful blasphemy. The family was called the Maccabees, that is, the hammer. Although they are not recorded in Scripture, I am convinced that they were God’s men for that particular hour.²⁹

Chuck Smith: Judas Maccabaeus and other young Jewish men were angered by the pollution of the temple. They took revenge on Syria.³⁰

Daniel 11:33

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

²⁸ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:599). Nashville: Thomas Nelson.

²⁹ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:599). Nashville: Thomas Nelson.

³⁰ Chuck Smith, Pastor Calvary Chapel, Costa Mesa, CA, Sermon notes on Daniel.

Daniel 11:34

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

The Jews received little help in all their struggles with Antiochus Epiphanes.

McGee: This period lies between the Testaments and is a saga of suffering. There were many in this time who served God as faithfully and courageously as had Gideon or David or Elijah or Jeremiah or Daniel. If you are not familiar with this period of history, you should look into the apocryphal books of *1 and 2 Maccabees* as well as the writings of Josephus.³¹

Daniel 11:35

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

[In vv. 1-35, approximately 135 prophetic statements have been counted. This is an impressive introduction to the section which follows.]

[even to the time of the end: because it is yet for a time appointed] This verse emphasizes the fact that the main purpose of the vision was to show what would befall Israel in the last days (Daniel 10:14).

Van Impe: It is impossible to do justice to the history that takes place between verses 1 and 35 without writing a major compendium on the prophecies and their actual fulfillment. There are already many commentaries available that deal with such issues. For our purpose, however, the most important, underlying message of these first thirty-five verses is this:

- They contain 135 Bible prophecies that have been 100 percent fulfilled.
- There is no supportive evidence in history to contradict any of the 135 prophecies, i.e., everything prophesied has come true.
- They provide a convincing introduction to end-time events—a period of time in world history that is rapidly approaching.
- Prophecies still to come in this chapter can be expected to be fulfilled in the same manner as the 135 prophecies were in the first thirty-five verses of Daniel chapter eleven.³²

³¹ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:599). Nashville: Thomas Nelson.

³² Jack Van Impe, *Commentary on the Book of Daniel*

McGee: “The time of the end” leaps forward in prophecy from Antiochus Epiphanes to the Antichrist. We move now from the history of that day into that which is yet in the future. All of this prophecy was in the future when Daniel gave it—some is now history and some is yet future.³³

Chuck Smith: This prophecy concerns the plight of the Jews and the sufferings they have endured. They will still be in great danger until the end of the Great Tribulation. Though the United States has been a close ally of Israel, our country has lately been moving away from this position (because of our dependence on Arab oil). When we finally abandon Israel, Russia will feel free to attack her without any retaliation from the U.S.³⁴

Daniel 11:36

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

The remainder of the chapter, verses 36 - 45, has yielded a number of diverse views. Some have attempted to restrict the passage to the historical Antiochus IV, and while his megalomania lends itself to such views, the language seems to go far beyond that. The “Willful King” has been identified by Ibn-Ezra with Constantine the Great; Rashi and Calvin understood him to represent the Roman Empire; Jerome, Theodoret, Luther, J.N. Darby and most “Pre-trib” scholars see him as the Antichrist. The similarity to other prophetic passages are striking: 2 Thess 2, etc.³⁵

The remainder of ch. 11 concerns events of the last time, as promised by the angel in 10:14. Therefore, a gap of an undisclosed period must be positioned between vv. 35 and 36. This time gap has been observed previously in Dan. 9 between the sixty-ninth and seventieth weeks reckoned upon Israel, and is the age of the church. While difficult to analyze, these latter verses apparently refer to a godless Jewish ruler of the period of the Tribulation who will virtually substitute himself for God (vv. 36, 37). Eventually, however, he will anger forces from both North and South (v. 40), and, caught in that vise, will be ultimately defeated and slain without help or sympathy (v. 45).

The king described (11:36-39)

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.

³³ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:599). Nashville: Thomas Nelson.

³⁴ Chuck Smith, Pastor Calvary Chapel, Costa Mesa, CA, Sermon notes on Daniel.

³⁵ Chuck Missler, Commentary on the Book of Daniel, khouse.org

However, the God who knows the end from the beginning, was able to reveal details of forthcoming history to Daniel.

In verses 36-45 a leader is described who is introduced simply as “the king.” Some suggest that this is Antiochus IV Epiphanes and that the verses describe additional incursions of his into Israel. However, the details given in these verses were not fulfilled by Antiochus. True, Antiochus was a foreshadowing of a king who will come (cf. comments on 8:25). But the two are not the same. One is past and the other is future. The coming king (the little “horn” of 7:8 and “the ruler” of 9:26) will be the final ruler in the Roman world. His rise to prominence by satanic power is described in Revelation 13:1-8 where he is called a “beast.” According to John (Rev. 17:12-13), he will gain authority not by military conquest but by the consent of the 10 kings who will submit to him. Starting with Daniel 11:36 the prophecy moves from the “near” to the “far.” The events recorded in verses 36-45 will occur during the final seven years of the 70 sevens (9:24).³⁶

[And the king shall do according to his will] From here to the end of the book the future Antichrist and events connected with the last Syrian king before the second coming of Christ are predicted.

Tenfold Purpose of Daniel 10-12 (Dake):

1. To give further information of what will befall Israel in the last days (Daniel 10:14)
2. Complete the revelation as to where the Antichrist comes from (Daniel 11:2-45)
3. Complete the revelation of the book of Daniel of Gentile world powers that will oppress Israel before the second coming of Christ (Daniel 2:37-45; Daniel 7:17-27; Daniel 8:20-25)
4. Give further information of the little horn or Antichrist (Daniel 11:36-12:7)
5. Identify Antichrist as the king of the north (*Daniel 11:36-45, notes)
6. Complete the revelation of the Revised Roman and Revised Grecian empires (Daniel 2:40-43; Daniel 7:23-24)
7. Narrow down the coming of the Antichrist geographically, from the 10 kingdoms of Daniel 2 and Daniel 7 and the 4 kingdoms of Daniel 8 to one of these kingdoms— Syria (Daniel 7:23-24; Daniel 8:9-14,20-25; Daniel 11:36-45)
8. Explain more fully when, why, and how the Antichrist will come (Daniel 7:23-24; Daniel 8:9-14,20-25; Daniel 9:27; Daniel 11:36-45)
9. Complete the revelation of the last day wars (Daniel 2:40-45; Daniel 7:23-24; Daniel 8:9-14,20-25; Daniel 11:40-45)
10. Show the operation of satanic powers over the kingdoms of this world (Daniel 10:12-21; Daniel 11:1; Daniel 12:1)³⁷

[king] The last Syrian king of the last days, the Antichrist.

cf. *confer*, compare

³⁶Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1370). Wheaton, IL: Victor Books.

³⁷Dake’s Study Notes, Dake’s Study Bible

Antichrist, the King of the North:

Daniel 11:36-12:13 definitely identifies the Antichrist as the king of the north (Syria) at the time of the end. The whole purpose of this vision was to show "what shall befall thy people (Israel) in the latter days" (Daniel 10:14) under the last Syrian king who is foreshadowed by Antiochus Epiphanes (Daniel 11:21-34), and to narrow down the coming of Antichrist geographically, from the 4 divisions of Grecia to one—the Syrian division.

The visions of Daniel 2 and Daniel 7 were given to show the formation of 10 kingdoms inside the old Roman Empire and reveal that the Antichrist would come out of one of these 10 kingdoms and lead these nations against Christ at His second coming. The purpose of Daniel 8 was to give additional information to that of Daniel 2 and Daniel 7—to narrow down the coming of Antichrist geographically, from the 10 kingdoms to the 4 divisions of the Grecian Empire which will make up 4 of the 10 kingdoms of the Revised Roman Empire before Antichrist comes. The purpose of the last vision (Daniel 10:1-12:13) was to narrow down the coming of Antichrist geographically, from the 4 divisions of the Grecian Empire to one of these divisions, the Syrian, and complete the visions of Daniel concerning the last days and the reign of the Messiah. Daniel 11:35-12:13 gives the third and last description of the Antichrist in Daniel.

The Little Horn, King of the North, the Man of Sin, and the Beast of Revelation Are the Same—The Future Antichrist:

1. All do according to their will (Daniel 11:36 with Daniel 7:25; Daniel 8:24; 2 Thes. 2:10-12; Rev. 13:5-7).
2. All exalt themselves "above every god" (Daniel 11:36,37 with Daniel 7:25; Daniel 8:25; 2 Thes. 2:4; Rev. 13).
3. All "speak marvelous things against the God of gods" (Daniel 11:36 with Daniel 7:8,11,20,25; Rev. 13:1-7; 2 Thes. 2:4).
4. All prosper UNTIL indignation (tribulation, Daniel 8:19; Rev. 6-19) is accomplished (Daniel 11:36 with Daniel 8:9-11,21,22,25-27; 2 Thes. 2:8; Rev. 19:11-21).
5. All refuse to regard the God of their fathers (Daniel 11:37 with Daniel 7:25; Daniel 8:25; Rev. 13:1-7; 2 Thes. 2:4; John 5:43).
6. All honor a god whom their "fathers knew not" (Daniel 11:38-39 with Daniel 8:24; 2 Thes. 2:8; Rev. 13:1-4).
7. All exist "at the time of the end" and will be successful in conquests in the same territories (Daniel 11:40-42 with Daniel 7:8,11-12,20-26; Daniel 11:23-25; 2 Thes. 2:8; Rev. 13:1-10; Rev. 17:8-17).
8. All reign from Jerusalem "in the glorious holy mountain" and have their thrones in the temple (Daniel 11:45 with Daniel 9:27; 2 Thes. 2:4; Rev. 11:1-2; Rev. 12:1-17; Rev. 13:1-18).
9. All cause the greatest "time of trouble" ever on the earth (Daniel 12:1 with Daniel 7:21-27; Daniel 8:19,24-25; Daniel 9:27; Matthew 24:15-23; 2 Thes. 2:8-12; Rev. 13:1-18; Rev. 15:2-4; Rev. 20:1-6).
10. All wage war on Israel during the same time and length (Daniel 12:7 with Daniel 7:21-22,25-26; Daniel 8:24; Rev. 13; Matthew 24:15-23).
11. All take away the daily sacrifices and cause the abomination of desolation (Daniel 12:11 with Daniel 7:25; Daniel 8:24-25; Matthew 24:15; 2 Thes. 2:4; Rev. 13).

12. All come to an end (Daniel 11:45 with Daniel 7:8-11,21-22,25-27; Daniel 8:25; 2 Thes. 2:8; Rev. 19:11-21; Rev. 20:10).³⁸

From Where Does Antichrist Come?

Daniel saw the little horn coming out of one of the four divisions of the Grecian Empire (Daniel 8:8-9,21-23). This was to be "in the latter time of their kingdom" and so it must yet be in the future, for these kingdoms still exist (Daniel 8:23). These four divisions are known today as Greece, Turkey, Syria, and Egypt. In Daniel 7 we have the Antichrist coming from ten kingdoms inside the Roman Empire and if we did not have the vision of Daniel 8 we could believe that he could come from England, Holland, Belgium, France, Switzerland, Spain, Portugal, Italy, Austria, Hungary, Yugoslavia, Albania, or some other part of the old Roman Empire territory outside the four divisions of the Grecian Empire. But since we have in Daniel 8 the narrowing down of Antichrist's coming from ten kingdoms to four of the ten and definitely limiting his coming as from Greece, Turkey, Syria, or Egypt, then we must limit his coming to one of these four countries. If the Antichrist is coming from Greece Turkey, Syria, or Egypt, then it is certain that he cannot come from Italy, the Vatican, England, America, Germany, Russia, or any country of the world other than one of these four. See The Angelic Interpretation for proof that Antichrist will come from Syria.

[according to his will] Antichrist will do "according to his will" until the second coming, then he will do what he will not want to do (Daniel 7:11; Daniel 8:25; Daniel 9:27; Daniel 11:45; 2 Thes. 2:8; Rev. 19:20; Rev. 20:10).

[and he shall exalt himself, and magnify himself above every god] Compare Daniel 7:25; Daniel 8:25; 1 Thes. 2:4; Rev. 13.

[shall speak marvellous things against the God of gods] Compare Daniel 7:8,11,20,25; 2 Thes. 2:4; Rev. 13.

[shall prosper till the indignation be accomplished] He will prosper until the indignation (Hebrew: za'am (HSN-2194), froth at the mouth; rage; fury, especially, God's displeasure at sin) is accomplished, for it shall be finished in due time. This refers to the tribulation wrath of God in the seals, trumpets, vials, and woes that will come upon men for their sins during Daniel's 70th week (Rev. 6:17; Rev. 15:1). It no doubt also refers to the end of sins for Israel and all men in general when Christ comes to rid the earth of all rebellion and sin (1 Cor. 15:24-28; Ephes. 1:10; Rev. 21:3-7). This is proof that this king is yet future and that he will be the last one before God puts down sin on the earth. He could be none other than the beast of 2 Thes. 2:8; Rev. 13:18; Rev. 17:12-17; Rev. 19:11-21; Daniel 7:25-27; Daniel 8:25; Daniel 9:27; Daniel 11:36-45. Compare Jehovah's indignation (Daniel 8:19; Daniel 9:16; Isaiah 10:23,25).

³⁸ Dake's Study Bible, Dake's Study Notes

the king: Many ancient and modern interpreters have concluded that at this point a new person, the Antichrist, is introduced. This king is distinguished from the king of the North (v. 40); therefore he cannot be Antiochus Epiphanes.³⁹

McGee: At this point history ends and prophecy begins. The text passes from a vile person to a vicious character, moving over a bridge of unmeasured time. Antiochus Epiphanes was certainly a contemptible person, but he could not measure up to the king described in verses 36–39. Antiochus was an adumbration of Antichrist, and I believe that this passage of Scripture thus indicates that Antichrist will rise out of the geographical bounds of the ancient Grecian empire.

There will be a political Antichrist, the one who is mentioned here, a Gentile raised out of the Roman Empire. There will also be a religious Antichrist who will pretend to be Christ and who will arise out of the land of Israel—he will be like a wolf in sheep’s clothing.

Antichrist is given many names in Scripture. J. Dwight Pentecost, in his book *Things to Come* (p. 334), gives a list of names compiled by Arthur W. Pink (*The Antichrist*, pp. 59–75) which are applicable to Antichrist: “The Bloody and Deceitful Man (Ps. 5:6), the Wicked One (Ps. 10:2–4), the Man of the Earth (Ps. 10:18), the Mighty Man (Ps. 52:1), the Enemy (Ps. 55:3), the Adversary (Ps. 74:8–10), the Head of Many Countries (Ps. 111:6 [*sic*]), the Violent Man (Psalm 140:1), the Assyrian (Isa. 10:5–12), the King of Babylon (Isa. 14:2), the Sun [*sic*] of the Morning (Isa. 14:12), the Spoiler (Isa. 16:4–5; Jer. 6:26), the Nail (Isa. 22:25), the Branch of the Terrible Ones (Isa. 25:5), the Profane Wicked Prince of Israel (Ezek. 21:25–27), the Little Horn (Dan. 7:8), the Prince that shall come (Dan. 9:26), the Vile Person (Dan. 11:21), the Wilful King (Dan. 11:36), the Idol Shepherd (Zech. 11:16–17), the Man of Sin (2 Thess. 2:3), the Son of Perdition (2 Thess. 2:3), the Lawless one (2 Thess. 2:8), the Antichrist (1 John 2:22), the Angels [*sic*] of the Bottomless Pit (Rev. 9:11), the Beast (Rev. 11:7; 13:1). To these could be added: the One Coming in His Own Name (John 5:43), the King of Fierce Countenance (Dan. 8:23), the Abomination of Desolation (Matt. 24:15), the Desolator (Dan. 9:27).”

“The king shall do according to his will.” Antichrist is self-willed. How contrary this is to the Lord Jesus Christ who said, “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (John 5:30).

“He shall exalt himself.” The little horn (the name given to Antichrist in ch. 7) tries to be a big horn. Again, how unlike the Lord Jesus this is! Paul wrote of Him: “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Phil. 2:5–8).

“And magnify himself above every god.” In 2 Thessalonians 2:4 Paul wrote of the Antichrist: “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” And in Revelation 13:8 we are also told: “And all that dwell upon the earth shall

³⁹ Nelson Study Bible

worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

It is blasphemous rebellion against God which marks the willful king as the final and logical expression of humanism. He is the typical representative of that which is against God and that which is *our* old nature: “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God” (Rom. 8:7–8). The carnal mind of men will turn to the Antichrist. When men choose their own rulers and leaders, what kind of man do they choose? Generally it is one who is like they are, and that is the reason we are getting such sorry leaders in the world today. The leadership of the world is frightful—they are the kind of folk we picked out. God has said right here in the Book of Daniel that He would set over the kingdoms of this world the basest of rulers.

“And shall prosper till the indignation be accomplished.” The willful king will be successful at first and for a brief time. God will permit this to come to pass during the last half of Daniel’s Seventieth Week.⁴⁰

This coming **king** will be independent of any authority apart from himself (he **will do as he pleases**). Midway during his seven-year reign he will exercise the political power given him by the 10 kings who will have elected him (Rev. 17:12-13). He will also take to himself absolute power in the religious realm, magnifying **himself above** all gods and defying and speaking blasphemously **against the God of gods**. “He opposes and exalts himself over everything that is called God or is worshiped, and even sets himself up in God’s temple, proclaiming himself to be God” (2 Thes. 2:4). “He will speak against the Most High” (Dan. 7:25). The world will be persuaded to worship him as god by the miracles the false prophet will perform in his name (Rev. 13:11-15). He will succeed in spreading his influence around the world, both politically and religiously (Rev. 13:7-8).

The duration of this king’s rule **has been determined** by God. **He will be successful** as the world ruler during **the time of wrath**, the three and one-half years of the Great Tribulation, but at the end of that period the judgment determined by God will be meted out to him (cf. Dan. 7:11, 26; 9:27; Rev. 19:19-20).⁴¹

The king described here is the Antichrist. He’ll put himself forward and seek the people’s worship and praise just as Satan has always craved worship (Isaiah 14:12-14, Matthew 4:8-10, II Thessalonians 2:4).

⁴⁰McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:599). Nashville: Thomas Nelson.
cf. *confer*, compare

⁴¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1371). Wheaton, IL: Victor Books.

Daniel 11:37

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

Seven Facts: Antichrist and Deities (Dake)

1. He will disregard the God of his fathers, the true God (Daniel 11:37; John 5:43).
2. He will reject the gods that women desire.
3. He will reject every idol god (Daniel 11:37).
4. He will exalt himself above every idol god, and even the true God (Daniel 11:36-37; 2 Thes. 2:4; Rev. 13).
5. He will honor the god of forces (Daniel 11:38).
6. He will honor a god whom his fathers knew not (Daniel 11:38).
7. He will honor a strange god (Daniel 11:38-39; see 2 Thes. 2:4; Rev. 13:1-18).⁴²

The “one desired by women” may refer to Tammuz, a Babylonian fertility god. Tammuz is also mentioned in Ezekiel 8:14. In other words, this person won’t recognize any deity or religions at all, not even pagan ones. Instead, he will proclaim himself to be divine and the ultimate power.⁴³

McGee: “Neither shall he regard the God of his fathers.” It has been assumed from this statement that Antichrist would have to be an Israelite. However, this statement could refer to a Protestant, a Roman Catholic, or a heathen. Wherever he comes from, he will not regard the God of his fathers. We have examples of this in history. Smith, the head of the now defunct organization, the American Association for the Advancement of Atheism, was the son of a Methodist minister, and Stalin at one time studied in a theological seminary.

As I have stated previously, I believe that it takes two men to fulfill this office, and they are both presented in chapter 13 of Revelation. This first one is a political ruler who comes out of the Roman Empire and probably the Greek section of the Roman Empire. He is the one who doesn’t have to be an Israelite at all. The second beast that arises is a religious leader, and he imitates Christ—I assume he will be an Israelite.

“Nor the desire of women.” This refers evidently to the desire of Hebrew women to be the mother of the Messiah. Not only will the Lord Jesus Christ be absolutely rejected, He will become the enemy. Antichrist leads a rebellion against God and Christ. As Psalm 2 puts it: “The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us” (Ps. 2:2–3).

“Nor regard any god.” That means very plainly that he will oppose all religions and worship, except worship of himself. He is not only a believer in the ecumenical movement, he promotes it; in fact, he is *it*. One religion for one world will be his motto, and *he* is that religion.

⁴² Dake’s Study Notes, Dake’s Study Bible

⁴³ Life Application Notes.

“He shall magnify himself above all” is the final fruition of the self-will of this willful king. His total ambition is self-adulation.

This is the frightful prospect of the final days of the Great Tribulation Period: “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name” (Rev. 13:15–17). You will not be able to go to a restaurant to eat or buy a ticket on a plane or train without the mark of the Beast. I tell you, that is going to be dictatorship with a vengeance!⁴⁴

Because of the reference to **the gods** (or God, ’ ĕlōhīm) **of his fathers**, some have concluded that this ruler will be a Jew, since the Old Testament frequently uses the phrase “the God of your fathers” to refer to the God of Abraham, Isaac, and Jacob (e.g., Ex. 3:15). However, since this individual will be the final ruler in the Roman world, the little horn of the fourth beast (Dan. 7:8, 24b), he must be a Gentile. His showing **no regard** for the gods of his fathers means that in order to gain absolute power in the religious realm, this king will have no respect for his religious heritage. He will set aside all organized religion (**nor will he regard any god**) and will set himself up (**exalt himself**) as the sole object of worship. Instead of depending on gods, he will depend on his own power (received from Satan, Rev. 13:2) and by that power he will demand worship of himself.

The fact that he has no regard **for the one desired by women** suggests he repudiates the messianic hope of Israel. Perhaps many an Israelite woman had longingly wondered if she would become the mother of the coming Messiah, the nation’s Savior and King.⁴⁵

Chuck Smith: This Scripture has led many people to believe that the Antichrist will be an apostate Jew. He may be homosexual. The "desire of women" could refer to every Jewish woman's hope that she would bear the child who would bruise the serpent's head ([Genesis 3:15](#)). Jesus was the Child who fulfilled this prophecy with His atoning death on the cross. So this verse could mean that the Antichrist will not regard God or Jesus.⁴⁶

⁴⁴McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:600). Nashville: Thomas Nelson.

e.g. *exempli gratia*, for example

⁴⁵Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1371). Wheaton, IL: Victor Books.

⁴⁶Chuck Smith, Pastor, Calvary Chapel, Costa Mesa, CA, Sermon notes on Daniel.

Daniel 11:38

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

In place of the God of his fathers he will honor the god of forces by dedicating gold, silver, precious stones, and pleasant things to it in all strongholds (Daniel 11:38-39).

McGee: “The God of forces” should be more accurately translated “the God of fortresses.” It is true that we are living in a day, as someone has written, in which man is increasingly making gods out of forces, but that is not what Daniel is saying here. I am quoting Dr. Newell: “We know from pagan mythology that both Cybele and Diana are variously represented as crowned with multi-tiered crowns, plainly setting forth the idea of fortification with turrets, battlements, and so forth” (*Daniel, The Man Greatly Beloved, and His Prophecies*, p. 178). I am sure you have seen pictures of these heathen idols with their multi-tiered crowns with all kinds of fortresses on them which represent the kingdoms of this world. Antichrist will honor the god of fortresses who has the kingdoms of the world. Who is that? Well, it was Satan who offered to Christ the kingdoms of this world, and our Lord rejected his offer. Apparently, Satan had a right to make that offer. Antichrist will accept the offer and become the world’s dictator. We are told in 2 Thessalonians 2:4 and Revelation 13:4 that Antichrist will accept worship and will have the world worshiping Satan in that day. All the kingdoms of the world will be under his rulership, the first truly worldwide dictatorship.⁴⁷

Daniel 11:39

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

The Armageddon Scenario: Daniel 11:40-45

Verses 40-45 seem to outline the “Armageddon Scenario” of the final conflict climaxing in Rev. 16, 19, etc. Chapter 12 continues, with a clear description of the Tribulation period.

[them to rule over many] Referring to the god of forces and the strange god whom he will honor (Daniel 11:38).

[shall divide the land for gain] He will be liberal, sharing the spoils and riches taken from many sources, and in this he will be similar to Antiochus Epiphanes (Daniel 11:24).

McGee: This is going to be Satan’s hour. He will make the most of it, as he knows his time is short. “Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the

⁴⁷ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:601). Nashville: Thomas Nelson.

inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time” (Rev. 12:12). Antichrist will be the pliant tool to completely do the will of Satan in that day. He will rule over many people and dispose of property as he pleases. He is the willful king and the final world dictator.⁴⁸

Chuck Smith: The Antichrist will make a covenant with Israel. He'll work out a Middle East peace plan that will divide the land of Israel for his gain. The covenant will be broken by the Antichrist after three and one-half years when he stops the sacrifices in the temple and demands that he himself be worshipped as God. At this point those Jews who are close to God will flee to the Jordanian rock city of Petra ([Matthew 24:15-21](#), [Isaiah 16:1-4](#), [Revelation 12:14-17](#), [Sela is Petra])⁴⁹

Daniel 11:40

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

This definitely identifies the time of fulfillment of the main purpose of the vision (Daniel 11:40; Daniel 8:19; Daniel 9:27; Daniel 11:35,45; Daniel 12:1,7-13). The vision concerns the very end of the Gentile world powers symbolized by the image of Daniel 2 and the beasts of Daniel 7 and Daniel 8; Rev. 13; Rev. 17:8-17. At the time of the end of this age in which we live, "shall the king of the south (Egypt) push at him (that is, the king of the north); and the king of the north (Syria) shall come against him (that is, the king of the south) like a whirlwind" with his armies and navies and conquer many countries (Daniel 11:40).

Revival of the Grecian Empire (Dake):

The above quotation refers to the little horn or Antichrist coming out of the 10 horns of Revised Rome, and after them to get power over them in the first half (3 1/2 years) of Daniel's 70th week. He subdues 3 of them (Daniel 7:23:24). The others submit to him without further struggle (Rev. 17:12-17). He comes from Syria, one of the 4 divisions of the Grecian Empire (Daniel 8:9,23; Daniel 11:36-45) and overthrows the other 3 divisions—Greece, Turkey, and Egypt. He thus revives the old Grecian Empire, which is symbolized by a leopard (Daniel 7:6; Rev. 13:1-2). The other 6 kingdoms of the old Roman Empire submit to him, making him their leader in a war with the north and east (Daniel 11:44; Rev. 17:12-17).

[the countries] The "countries" here are the ones of the old Grecian Empire divisions, as dealt with in this chapter, as well as Daniel 8:8-9,20-23.

⁴⁸McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:601). Nashville: Thomas Nelson.

⁴⁹ Chuck Smith, Pastor, Calvary Chapel, Costa Mesa, CA, Sermon notes on Daniel.

McGee: It is “the time of the end,” not the end of time. It is the end which Daniel has had in mind all through this section, the last days of the nation Israel which the Lord Jesus labeled the Great Tribulation.

“The king of the south” is evidently a ruler of Egypt, but it is impossible for us to identify him. Actually, Egypt has not had a native ruler for years. God has done a pretty good job of putting over that nation the basest of rulers. However, this one who is going to arise at the time of the end will probably unite all of Africa as no leader of Egypt has ever been able to do, and he will come against Antichrist.

“The king of the north” is more easily identified. He takes the place of the Seleucidae dynasty, and I believe he is the one who comes out of the north mentioned in Ezekiel 38 and 39. The king of the north is Russia. Russia will open the campaign of Armageddon which will not be just a battle, but an entire war. At the very beginning, the king of the north will be eliminated as God moves in judgment upon that nation.⁵⁰

The king of the South will attack Israel. Some suggest that this will occur at the middle of the 70th “seven” of years; more likely it will take place toward the end of the second half of that seven-year period. Since “the king of the South” in 11:5-35 referred to a king of Egypt, there seems to be no reason to relate *this* king of the South (v. 40) to some other nation. In fact Egypt is mentioned twice in verses 42-43. In this invasion Egypt will not come alone but will be joined by the Libyans and Nubians (v. 43). These nations, referred to elsewhere as Put and Cush, may be nations in Africa. However, it is more likely that Put refers to Arab nations in the Sinai area and Cush to nations in the Persian Gulf region (cf. Gen. 2:13 and comments there).

Simultaneous with the invasion of Israel by the king of the South (Egypt) will be an invasion by **the king of the North**. Some Bible scholars equate this invasion with the one by Gog and Magog, for Gog will “come from . . . the far north” (Ezek. 38:15). Others say the battle of Gog and Magog will occur in the first half of the 70th “seven” and thus *before* this two-pronged invasion in Daniel 11:40. They suggest that the battle of Gog and Magog will occur when Israel is at peace (Ezek. 38:11, 14). According to that view, a difference is made between Gog who will come from “the far north” (Ezek. 38:15) and a later invasion which will be headed by “the king of the North” (Dan. 11:40). Either way the king of the North in verse 40 is certainly not one of the *Seleucid* kings of the North in verses 5-35. This invasion has no correspondence to historical facts; it is yet future.

The king of the South and the king of the North will fight against the Antichrist. Israel will be occupied and many Jews will flee, seeking refuge among the Gentile nations.⁵¹

⁵⁰McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:601). Nashville: Thomas Nelson.

v. verse

cf. *confer*, compare

⁵¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1371). Wheaton, IL: Victor Books.

Daniel 11:41

He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

[He shall enter also into the glorious land, and many countries shall be overthrown]

After Antichrist from Syria has conquered Greece, Turkey, and Egypt and the countries making up these last-day divisions of the Grecian Empire, he then breaks his covenant with the Jews (Daniel 9:27), entering into Palestine as well as taking over the many countries of the other six kingdoms of Revised Rome.

[but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon] The Antichrist's kingdom will be limited. Here, three countries escape out of his hand even though they border on his empire.

Daniel 11:42

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

[He shall stretch forth his hand also upon the countries] The countries referred to here must be the three kingdoms he will subdue (Daniel 7:24), besides the rest of the ten kingdoms of Revised Rome that will submit to him (Rev. 17:12-17), plus Libya and Ethiopia (Daniel 11:43).

[the land of Egypt shall not escape] If the wars of Daniel 11:5-34 are only between Syria and Egypt, and if the last-day war of Daniel 11:40-43 is between Syria and Egypt, ending with the overthrow of Egypt (the king of the south) by Syria (the king of the north), then it settles the question as to where Antichrist comes from. He arises from Syria and will fulfill Daniel 7:8,19-27; Daniel 8:9-14,22-25; Daniel 9:27; Daniel 11:40-45; Daniel 12:1-7; Rev. 6:1-8; Rev. 13:1-18; Rev. 16:13-16; Rev. 17:8-17; Rev. 19:19-21.

Egypt and the king of the south will yield to the Antichrist.

Daniel 11:43

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

Prophetic Sensationalism (Dake)

When Mussolini took Libya and Ethiopia in 1935, thousands of Bible students hailed him as the Antichrist, claiming Daniel 11:43 was being fulfilled. This, plus the fact of his dream of the revival of the Roman Empire, caused many to teach that he was truly the Antichrist, but how wrong they have been. This and all other foolish speculations of the

past about Hitler, Stalin, the pope of Rome, and others should cure students of further guessing concerning the fulfillment of prophecy, but this seems impossible. Speculation still goes rampant through the land without check. Some have gone so far as to find the U.S.A. in the name of Jer-USA-lem. Others see the U.S.A. in Isaiah 18, in the white horse rider of Rev. 6, and the two-horned lamb of Rev. 13. Innumerable speculations have been advanced concerning the name of the Antichrist, the mark of the beast, and a host of other things of Scripture. Some even find flying saucers in Scripture, as well as the atom bomb, the H-bomb, the airplane, the automobile, radio, television, and other modern inventions, while the truth is that not one of these is mentioned apart from the general statement that "knowledge shall be increased" (Daniel 12:4; see Knowledge Shall Be Increased). Libya and Ethiopia could be conquered by any number of men, if the Lord tarries, without fulfilling Daniel 11:43. Unless one conquers after the 10 kingdoms are formed (Daniel 7:24), after the rapture of the church (see Rapture Before Antichrist), and comes from Syria and makes a 7-year covenant with Israel (Daniel 8:9-14; Daniel 9:27), he cannot fulfill this prophecy. There would be no sensational speculation about prophecy if men would watch the time element and other facts that identify a true fulfillment.⁵²

McGee: He will have control of the wealth of this world. He will control the entire money markets of the world at that time. Libya and Ethiopia will surrender to him—he will have control of Africa.⁵³

Daniel 11:44

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.

[But tidings out of the east and out of the north] This verse predicts the third tri-continental war of the future

Three Great Future Tri-Continental Wars (Dake)

1. The first tri-continental war will be for the purpose of forming the 10 kingdoms inside the old Roman Empire territory, fulfilling Daniel 7:23-24. The 24 states now inside this territory will be reduced to 10 kingdoms. This will require a war in Europe, Asia, and Africa, and the defeat of Russia who now controls part of the territory. These 10 kingdoms will be the Revised Roman Empire symbolized by the 10 toes on the image of Daniel 2, and the 10 horns of the beasts of Daniel 7, Rev. 12, Rev. 13, and Rev. 17.
2. The second tri-continental war will take place after the 10 kingdoms are formed and the Revised Roman Empire continues a short space (Rev. 17:10). The little horn or future Antichrist will come from one of these 10 kingdoms and from among them to form the eighth kingdom of Rev. 17:8-17. In this second war he will overthrow 3 of the 10 kingdoms before the others submit to him (Daniel 7:23-24; Rev. 17:12-17).

⁵² Dake's Study Notes, Dake's Study Bible

⁵³ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:602). Nashville: Thomas Nelson.

3. The third tri-continental war will be after Antichrist gets power over the 10 kingdoms, in the middle of Daniel's 70th week, or 3 1/2 years before the second coming of Christ (Rev. 13:5). The 10 kingdoms under Antichrist will fight this third war with the countries of the north and east of the old Roman Empire territory (Daniel 11:44). When Antichrist conquers these new enemies he will lead the nations down to Jerusalem to battle and then Christ will come to defeat them at Armageddon (Ezekiel 38-39; Zech. 14 Rev. 19:11-21).

It literally predicts that plans of war against him and his ten kingdoms inside the old Roman Empire will become known to Antichrist and he will lead his armies to victory against the combined nations, east and north of his ten kingdoms.

Russia Not the King of the North (Dake)

Many teach that Russia is the king of the north of Daniel 11, but this is impossible for the following reasons:

1. Russia never was a part of the old Roman Empire out of which 10 kingdoms must be formed in the last days and out of which Antichrist must come (Daniel 7:8,23-24).
2. Russia never was a part of the old Grecian Empire, or the 4 divisions of that empire after the death of Alexander the Great, out of which Antichrist must come (Daniel 8:9-14,20-23).
3. Russia is not once referred to in the wars of Daniel 11:4-34. These were eventually fought between Syria and Egypt in a period of about 150 years, ending with the reign of Antiochus Epiphanes, as seen in the notes on that section of Scripture. Therefore, to insert Russia into the future war between the future king of the north (Syria) and the king of the south (Egypt) is adding to God's Word. One might as well identify the U.S.A., Britain, or any other country we want to as the king of the north as to do so with Russia.
4. If Russia is the king of the north of Daniel 11:4-45, then what countries are north of Russia that will make war on Russia, fulfilling the war tidings from the north and east of this king of the north of Daniel 11:44? There are no countries north of Russia that could make war on her, fulfilling this verse. Hence, Russia is entirely out of the picture in Daniel 11.
5. In the past, Russia bordered the Syrian division of the 4 divisions of the old Grecian Empire, so in the formation of the 10 kingdoms this will perhaps be true of the border between future Syria and Russia. Hence, Russia could be the only country to fulfill making war on Syria at that time, for Turkey will have already been conquered by him and made a part of the 10 kingdoms of Revised Rome, under the king of the north (Daniel 7:23-24; Rev. 17:8-17).

Another Fallacy about Russia (Dake):

The only other major fallacy about Russia is that she will invade Palestine, fulfilling Ezekiel 38-39. Many are the speculations regarding Russia being the country from which Antichrist comes, of her fulfilling Daniel 11:40-45; Ezekiel 38-39, and of her invading Palestine before the battle of Armageddon. Not one of these theories is true. Even if Russia did invade Palestine before Armageddon, no particular prophecy would be involved. Ezekiel 38-39 could not be fulfilled by any such war, for these two chapters are to be fulfilled at Armageddon only, and not in some war before then.

If Bible scholars will recognize one thing, not only will Ezekiel 38-39 be clear for them, but also Daniel 11:44. That one thing is, Antichrist from Syria will get power over the 10 kingdoms of Revised Rome in the first 3 1/2 years of Daniel's 70th week, and then the war between him and his 10 kingdoms and the countries east and north of the old Roman Empire territory will be fought. Antichrist will conquer the eastern and northern countries and become the ruler of Russia by conquest, not by being a native of Russia and coming from her (Daniel 11:44). At that time he will become the Gog, the chief prince of Meshech and Tubal of Ezekiel 38-39—at the end of this war or near the end of the last 3 1/2 years of Daniel's 70th week. Then, and then only, will Ezekiel 38-39 be fulfilled. The Antichrist will lead the newly conquered countries, together with the 10 kingdoms and other nations that will cooperate with him, through the ministry of the 3 unclean spirits (Rev. 16:13-16), to their end at Armageddon (Ezekiel 38-39; Joel 3; Zech. 14; Rev. 19:11-21).

Thus the king of the north (Syria), will war on the countries north and east of Syria, and they will be defeated, for Antichrist will go forth with great fury to destroy, and utterly make away many (Daniel 11:44). Many, if not all the nations north and east of the old Roman Empire territory, will unite to put down this new conqueror who, in 3 1/2 short years, will have gained complete mastery of all the 10 kingdoms of the Roman Empire territory. Realizing that he is set upon complete world conquest they will know that they must defeat him or be defeated eventually by him. So, before he recovers from his bloody wars inside the Roman Empire, they will unite to put an end to his conquests. Antichrist could perhaps conquer more of the world if it were not for Christ's coming to earth to save Israel when half of Jerusalem is taken (Zech. 14). Thus, Antichrist's dream of being a total worldwide dictator will come far short of his goal. Christ will be the one and only worldwide ruler other than Adam and Noah of the human race and Lucifer of the angelic race.

[trouble] Hebrew: *bahal* (H926), to tremble inwardly; palpitate; be alarmed; agitated; to hasten (Daniel 11:44; Genesis 45:3; 1 Samuel 28:21; 2 Samuel 4:1; 2 Chron. 32:18; Job 4:5; Job 23:15; Psalm 30:7; Psalm 48:5; Psalm 83:17; Psalm 90:7; Psalm 104:29).

[fury] Hebrew: *chema* • (H2528), heat; fury.

[utterly] Hebrew: *kaliyl* (H3632), complete; wholly consume.

McGee: “Tidings out of the east”—that means the Orient with its teeming millions. A great army will come from there to the Battle of Armageddon, and this world ruler will be troubled. At that time, there will be no hope for the world, and certainly there will be no hope for God’s people, except in God Himself.⁵⁴

⁵⁴McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:602). Nashville: Thomas Nelson.

Daniel 11:45

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.

[he shall plant the tabernacles of his palace between the seas in the glorious holy mountain] The Antichrist, or king of the north (Syria), will make his capital the Jewish temple in Jerusalem between the Dead Sea and the Mediterranean Sea in the glorious holy mountain, Mount Moriah; yet he shall come to an end at Armageddon (Daniel 7:11,26-27; Daniel 8:25; Daniel 9:27; 2 Thes. 2:8; Rev. 19:19-21).

[his end] His end will be the lake of fire (Daniel 7:11; Isaiah 11:4; Rev. 19:20; Rev. 20:10).

[none shall help him] His army will be destroyed except a sixth part (Ezekiel 39:2). His supernatural backers (Satan, angels, and demons) will be cast into the bottomless pit (Rev. 20:1-3; Isaiah 24:21-22), and he will be left alone to die as all men must do (Rev. 19:20).

“The beautiful holy mountain” is Mount Zion or the city of Jerusalem.

McGee: “The seas” refer to the Mediterranean Sea, and “the glorious holy mountain” is Jerusalem. In other words, at that time Antichrist will establish his headquarters for world conquest between the Mediterranean Sea and Jerusalem. However, instead of ruling from there, he will be destroyed by the personal return of the Lord Jesus Christ (Rev. 19:17–20). Evil will have taken over, and only in the personal coming of Christ to establish His kingdom will any on this earth be delivered and saved.⁵⁵

Then the Antichrist will hear alarming reports **from the east** (probably referring to an invasion by a massive army of 200 million soldiers from east of the Euphrates River, Rev. 9:16) and from **the north** (perhaps another attack by the king of the North; cf. Dan. 11:40). Enraged, the Antichrist will set out to **destroy . . . many** of the invaders. Then he will occupy Israel and **will pitch his royal tents between the seas**, that is, between the Dead Sea and the Mediterranean Sea, **at the beautiful holy mountain**, probably Jerusalem. Posing as Christ, the Antichrist will set up his headquarters in Jerusalem, the same city from which Christ will rule the world in the Millennium (Zech. 14:4, 17). The Antichrist will also pose as Christ by introducing a one-world government with himself as the ruler and a one-world religion in which he is worshiped as god. But God will destroy the kingdom of this king (**he will come to his end**; cf. Dan. 7:11, 26) at the personal appearance of Jesus Christ to this earth (Rev. 19:19-20).⁵⁶

⁵⁵ McGee, J. V. (1997, c1981). *Thru the Bible commentary*. Based on the Thru the Bible radio program. (electronic ed.) (3:602). Nashville: Thomas Nelson.
cf. *confer*, compare

⁵⁶ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (1:1372). Wheaton, IL: Victor Books.

Conclusion by Deffinbaugh:

The early events of chapter 11 can quite easily be seen as fulfilled in the rise and fall of Alexander the Great. After this, history, as presently understood, does not neatly fit into the scheme of events spelled out in the prophecy of this chapter. In the future, we may see how this has occurred, but for now we must see that at least the last verses of the chapter are yet to be fulfilled in the end times. While we cannot understand all the details of the program outlined in chapter 11, we certainly can see the “big picture” and find comfort and encouragement, just as Daniel could and did. What are some of the lessons this chapter offers for our edification?

(1) The details in this chapter provide the saints of the last days with a description of the “little horn,” which will expose the deception and cunning of this coming king. The ungodly will not discern the wickedness of this king, or if they do, they will actually be attracted by it. They will follow him to their own destruction. The godly will have “insight,” through the Word of God and the Spirit of God, and discern who he is and resist him. Some of the “insight” by which they will discern his identity and the events of the last days will come from Daniel chapter 11.

Christians have been inclined to think of this evil king in a way quite different from the description given in our text. The origin of this “king of the North” is very different from his final outcome. He has no legitimate claim to his throne, and yet he seizes it (verse 20). He arises in a time of tranquility, not in a time of war. He comes to power not by military might but by cunning and intrigue (verse 21). His power is given to him by men, because he offers and provides them with what they want. Like the false prophets of all ages, he appeals to the flesh and wins a broad hearing and support (see 1 Peter 2; Jude 1). Let us be very careful to think of this “little horn” as the Scriptures describe him, and beware of the appeal of his cunning and schemes.

(2) Our text describes the willful acts of godless kings and those who follow them, but all the while it reminds us that while these sinners are rebelling against God and seeking their own interests, God’s plans and purposes are being achieved. Let us draw our attention to those verses which underscore the sovereign control of God over all human history and especially over the events which come about at the end time (see verses 2, 4, 14, 20, 24, 27, 29, 35, 36, 45). **God is in control of human history**, including the events which occur due to the reign of wicked men. The degree of detail depicted about future events in our chapter reflects the degree to which God’s sovereign control of history extends.

(3) The prophecy of Daniel 11 tells us of the certain suffering of the saints, especially those living in the days of this evil king yet to come. This king has a special animosity toward God, toward Israel, toward the covenant, and toward all who worship and serve God. Repeatedly, he comes in contact with Israel and consistently seeks to devour, destroy, or defile it. **When wicked men rule, the saints should expect to suffer. This is the consistent teaching of the Word of God for the saints** (see John 15:17-21; Acts 14:22; 2 Timothy 3:12; James 1:2-4; 1 Peter 1:6-9; 2:18-25; 4:1-6, 16-19).

(4) Our text warns the godly of the certainty of suffering, but it assures them of their security in the midst of suffering. Verse 32 tells us some who disdain the holy covenant will follow the wicked “king of the North.” While this will happen, the godly are assured that **God has given them the means not only to endure, but to be enriched in the**

troublesome times of the evil king. Not only will the godly have “insight” to recognize this king for who he is, they will “take action” by proclaiming the truth, as the Lord brings some to genuine repentance and salvation (verses 32-33). ***For their faithfulness,*** the godly will be persecuted and some will be put to death. This will in no way hinder their blessings, but enhance them. In the process of suffering, they will be purged and purified. God allows the wicked to triumph over the righteous for a time, but it is always ***for His glory and our good*** (see Romans 8:28).

In a way, we can see the final events described in chapter 11 as the ultimate illustration of the truths taught in Psalm 73. There, Asaph confesses his frustration and sinful response to the prosperity of the wicked. How could the God who promised blessing to the righteous allow the wicked to prosper and even to persecute the righteous? As Asaph gains an eternal perspective, he understands that the success of the wicked led them to arrogance and rebellion against God, but suffering caused him to cling more closely to God. So we read in Psalm 73 and hear the witness of saints through the ages: God turns suffering to blessing as the “nearness of God” is our good.

Daniel 11 is the ultimate outworking of the truths of Psalm 73. This arrogant, wicked king who is yet to come will prosper for a season. When he does, he will persecute and afflict the people of God. God will nevertheless bless His people in their suffering and bring them through it to enjoy His presence forever. The wicked will prosper for a time but will then come to sudden destruction. ***God’s purposes and presence are realized in suffering by those who know and trust Him.***

May God use the revelation of this chapter, when evil men seem to triumph over the righteous, to give us insight and encouragement to face the trials of this age, to His glory and for our good.⁵⁷

⁵⁷ Robert Deffinbaugh, deffinbaugh@bible.org, Biblical Studies Press, www.bible.org, 1995

**Conclusion by Van Impe:
The King of the Time of the End**

Up until this point in chapter eleven, the 135 prophecies that deal with the Persian and Grecian empires have been fulfilled with minute precision-every event verified and documented by the rigors of both religious and secular history, and culminating with the "end days" of the wicked Antiochus Epiphanes (164 B.C.). Now, however-beginning with verse 36-we find ourselves in new territory. Here we suddenly confront prophecies that have not yet been fulfilled. Nothing here can be related to previously predicted and fulfilled historical events, which means we are now stepping into areas that speak of a yet-to-be-fulfilled future-specifically the life and times of the Antichrist who will wield his worldwide influence for seven years as he and his worldwide reign lead up to the second coming of our Lord Jesus Christ.

As this Antichrist of the Great Tribulation is described in Daniel's revelation, we learn again that he does as he pleases, magnifies himself above every god, speaks terrible things against God, and prospers until the "indignation" is finished (Revelation 14:10). He will be an absolute dictator who, like a child, demands his own way and expects to accomplish all his objectives on his own terms. The Antichrist will blaspheme the one true God and will do monstrous things against the God of gods. You'll recall that the same thing was said of his predecessor-the little horn of Daniel 7:25.

In simple terms, the Antichrist will be a madman who claims he is deity, one who will run the "end-time show" in an attempt to obliterate Israel. The Scripture also adds that he will not "regard the desire of women" (v. 37). Some scholars have suggested this to mean that the Antichrist will not engage in the normal physical desires which a man has for a woman. This idea, however, does not fit the context. More in line is the thought that this is a specific urge or craving the women of Israel had to become the mother of the Messiah, fulfilling Micah 5:2 and Isaiah 9:6-7.

Therefore, because the Antichrist hates God-and hates Christ-he has no regard for the Savior, the desire of women for centuries to bear and deliver the Messiah. The Antichrist will hate Jesus so much, and become so violently opposed to everything for which He stands, that he not only refuses to bow down and worship the Savior, but also executes those who do (Revelation 13:15; 20:4).⁵⁸

⁵⁸ Jack Van Impe, Commentary on the Book of Daniel