**Wars, Conflicts, Battles, and Rebellions!**

Daniel Chapter 11:1-45 (Lesson #15)

Chapter 11 is complex and loaded with historical details that were given hundreds of years before they happened.

1. Much of it is fulfilled prophecy (Persian and Greek), but it is so detailed it is mind-boggling.
2. Equally, unless you are a person who studies history during this timeframe, it is unlikely you would even make any of these connections, we are so far removed from the actual events.
3. But, as we pull in history, we see that this prophecy here in Daniel 11 is more detailed than any other prophecy in the entire Bible. But it is tough to work through, and it would be easy to turn a Sunday School lesson into a history lesson, which would not benefit you or I at all.
4. So, I have provided enough history in your notes, that will allow you to walk through all the details (if you are so inclined). Do not forget this is still apocalyptic in nature, so the language will seem archaic.
5. I will not focus on every detail, I will leave that to you, if you are so inclined, but I will focus on those that I think are important to understand what is going on (overall) and to highlight spiritual truth along the way.

In his sermon on Daniel 11, Alistair Begg playfully said this: *“I have actually adjusted my view, where I said the end of Daniel 9 was the most daunting part of the book, that was before I made a stab at Daniel 11. I have now moved Daniel 11 into first place as the most paralyzing challenge.”*

Section I: A Detailed History

***Dan 11:2b Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece. 3 Then a mighty king shall arise, who shall rule with great dominion and do as he wills. 4 And as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these***.

**Vs 2** - **History tells us with great clarity who these kings are**. But before we develop it. Who is the king of the Persian Empire at this moment?

* Cyrus the Great ­- founder of the Achaemenid Empire, he ruled from 553 – 530BC.
	+ (Cyrus died in Battle in **530BC**).
1. The first of the three kings – **Cambyses II**
	1. Cambyses was the son of Cyrus the Great
	2. He ruled from 530-522 BC
2. The second of these three kings - **Smerdis**
	1. son of Cyrus the Great and the younger brother of Cambyses II,
	2. He died in 522BC at the hands of the third king.
3. The third king on the list was **Darius I or (Darius the Great)**
	1. Took the throne in a coup
	2. Reigned from 522-486
4. This brings us to #4, most commentators and scholars agree this fourth king is **Xerxes I** **(Xerxes the Great)** you may know him as Ahasuerus (the husband of Esther).
	1. He was the son of Darius
	2. He ruled from (486–465 BC), when he was assassinated.
	3. He is notable in history for his failed invasion of Greece in BC (the Battle of Salamis).480

**It is noteworthy that God used pagan kings and kingdoms to accomplish his will:**

1. Think of Cyrus, he gave the initial proclamation to restore and rebuild Jerusalem, after the 70 years of desolation.
2. Think of Ahaserus, in the book of Esther, he is the one who was instrumental in preserving the Jews in Susa.
3. Think of Artexersis in Ezra and Nehemiah (he gave two additional proclamations to rebuild and restore). These are both key points in the two major views of the timeline for the 70 weeks of Daniel.

**Vs 3 -** It is important to note that there is a gap of almost 150 years (as a number of lesser Persian kings) are simply bypassed between verses 2 and 3. These lesser kings are passed over as the angel gets to the next major figure, the one identified in verse 3 as **“the mighty king,”** arrives on the scene.

The identity of this person is **not in any doubt** this is **Alexander the Great.** The man who conquered most of the known world, was given **“great dominion”** and seemed to **“do according to his will.”**

Daniel Akin in his commentary wrote this:*“Historians have written volumes about him (Alexander the Great), God gives him one verse in one chapter.”*

**Vs 4** - Alexander the Great, died in 323 B.C. shortly after establishing an enormous empire encompassing much of the then known world. His kingdom passed (with some strife) to four of his generals. The kingdom passed to:

1. **Cassander** took Macedonia and Greece
2. **Lysimachus** took Thrace and portions of Asia Minor
3. **Ptolemy** took Egypt and Israel **(Kingdom of the South)**
4. **Seleucus** took part of Asia Minor, Syria and Mesopotamia **(Kingdom of the North)**

It is here, the text shifts and begins focusing on **Kings of the North**, and the **Kings of the South**. The next phase of history runs from verse 5 to verse 20, covering the conflict of these two kingdoms. The elements that are highlighted in this part of the history are a seemingly endless sequence of wars, conflicts, battles, and rebellions (thus the title) that never seem to reach a conclusion.

**Our lesson here is man’s constant struggle for power and man’s constant rebellion.**

Section II: The Kingdom of the South and the Kingdom of the North

***5 Then the king of the south shall be strong, but one of his princes shall be stronger than he and shall rule, and his authority shall be a great authority. 6 After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make an agreement. But she shall not retain the strength of her arm, and he and his arm shall not endure, but she shall be given up, and her attendants, he who fathered her, and he who supported her in those times. 7 "And from a branch from her roots one shall arise in his place. He shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail. 8 He shall also carry off to Egypt their gods with their metal images and their precious vessels of silver and gold, and for some years he shall refrain from attacking the king of the north.***

**Vs 5 -** Two of the four kingdoms that emerged out of Alexander’s empire were the kingdom of the Ptolemies (south), based in Egypt, and the kingdom of the Seleucids (north), based in Syria and Babylonia.

Ptolemy I Soter (323–285 B.C., king of the south) was a capable general and became ruler of Egypt. About the same time, Seleucus I Nicator (king of the north) started out as a lesser general under Alexander and was given Babylon to rule, but one of the other generals, Antigonus I Monophthalmus, took over Babylon and caused Seleucus to flee (316 B.C.). He fled south to Ptolemy I Soter in Egypt to serve under him. Thus, for a short time he became one of his princes. Then Antigonus was defeated at Gaza in 312 B.C., and Seleucus returned to Babylon to retake his former authority.

Seleucus increased significantly in power and took over the areas of Babylon, Syria, and Media, and became stronger than Ptolemy I Soter.

**Vs 6 –** Around 250 BC, Ptolemy II (Philadelphus) (the king of the South) attempted to make peace with Antiochus II (Theos) (the king of the North) by sending his daughter Berenice to marry Antiochus II.

One small problem, Antiochus II was married to Laodice. It appears he planned to divorce her and disinherit her sons so that he could marry Berenice. Ptolemy II was thinking that he might be able to rule both empires.

Laodice had Antiochus II and Berenice poisoned, fulfilling the words she shall not retain the strength of her arm and he and his arm shall not endure. In the same year, Berenice’s father (Ptolemy II) died in Egypt.

**Vs 7 -** So Berenice’s father (Ptolemy II) died in Egypt. He was succeeded by Berenice’s brother (Ptolemy III), ***a branch from her roots,*** who then invaded the Seleucid kingdom (northern) and conquered its capital, Antioch, exactly as verses 7 predicted. You can imagine his rage; his dad has sent his sister over to be part of a marriage alliance and she was killed!

**Vs 8 -** Ptolemy III captured the kingdom, looted the capital city, he seized many idols and other valuables and returned to Egypt with many treasures. He refrains from further attacks as he has other battles going on!

**All of this reminds us of a sovereign God who oversees and rules in the affairs of men. And knows all things in advance of their happening. But there is something else I want us to see.**

**Quick look at verses 2b through 8!**

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***9 Then the latter shall come into the realm of the king of the south but shall return to his own land. 10 "His sons shall wage war and assemble a multitude of great forces, which shall keep coming and overflow and pass through, and again shall carry the war as far as his fortress. 11 Then the king of the south, moved with rage, shall come out and fight against the king of the north. And he shall raise a great multitude, but it shall be given into his hand. 12 And when the multitude is taken away, his heart shall be exalted, and he shall cast down tens of thousands, but he shall not prevail. 13 For the king of the north shall again raise a multitude, greater than the first. And after some years he shall come on with a great army and abundant supplies. 14 "In those times many shall rise against the king of the south, and the violent among your own people shall lift themselves up in order to fulfill the vision, but they shall fail. 15 Then the king of the north shall come and throw up siegeworks and take a well-fortified city. And the forces of the south shall not stand, or even his best troops, for there shall be no strength to stand. 16 But he who comes against him shall do as he wills, and none shall stand before him. And he shall stand in the glorious land, with destruction in his hand. 17 He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of an agreement and perform them. He shall give him the daughter of women to destroy the kingdom, but it shall not stand or be to his advantage. 18 Afterward he shall turn his face to the coastlands and shall capture many of them, but a commander shall put an end to his insolence. Indeed, he shall turn his insolence back upon him. 19 Then he shall turn his face back toward the fortresses of his own land, but he shall stumble and fall, and shall not be found. 20 "Then shall arise in his place one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle.***

**Vs 9 -** Here the “latter” Seleucus II comes into the realm of the south, gains back some of their lost territories, but ultimately returns back to his own land.

**Vs 10 –** After Seleucus II Callinicus’s death in 226 B.C. his sons (Seleucus III Ceraunus, 226–223; and Antiochus III the Great, 223–187) continue skirmishes with the Ptolemies. Seleucus III was murdered after a short reign, but his brother took the disorganized state and made it a strong nation. In 219-218 BC Antiochus III campaigned in Phoenicia and Palestine so that he made it as far as his fortress (in Raphia, southwest of Gaza).

**Vs 11-12 -** Ptolemy IV Philopator (221–204 B.C., king of the south) responded quickly to Antiochus III’s advances and administered a severe defeat at Raphia in Palestine. Antiochus III’s losses were very high (Ptolemy IV cast down tens of thousands), yet Ptolemy IV’s victory was short-lived (he shall not prevail). At this point the Ptolemies begin to weaken as the Seleucid empire becomes increasingly dominant.

From this point in the chapter the Ptolemies begin to weaken as the Seleucid kingdom becomes increasingly dominant.

**Vs 13 -** After a period of about 15 years, Antiochus III (the Great, 223–187 B.C., the king of the north) invaded Phoenicia and Syria with a great army. Ptolemy IV had just died (203 B.C.), and Antiochus III intended to use the instability around the young king (Ptolemy V Epiphanes [203–180]) to his advantage. It worked, at least initially, and by 201 B.C. the fortress of Gaza had been recaptured, possibly with the help of Philip V of Macedonia.

**Vs 14 -** In verses 14-20 we see the rise of Antiochus III. There was indeed instability around the beginning of Ptolemy V Epiphanes’s reign (many shall rise against the king of the south). Even a large number of Jews were tired of the heavy taxation and believed that rule by the Seleucids would be preferable (a really bad idea). A rebellion by many Jews (the violent among your own people) attempted to overthrow Egyptian rule, but General Scopas of the southern empire, angered at their rebellion against the Ptolemaic nation, punished many of the leaders of Jerusalem and Judah.

**Vs 15-16 -** Antiochus III the Great (the king of the north) fought against General Scopas and the forces of the south at the battle of Panium, a well-fortified city, in 198 B.C. (Polybius, *Histories* 16.18; 28.1). The Egyptian forces were defeated, and they fled to Sidon, where General Scopas finally surrendered. Antiochus took control of Phoenicia and **Palestine** (the glorious land) and it remained under Syrian control until Pompey’s invasion in 63 B.C. established Roman rule.

By the way, when Antiochus III enters Jerusalem in 198 BC he is welcomed as the benefactor and deliverer of the Jewish people!

**Vs 17-19 -** After General Scopas’s surrender, Egypt was forced into an alliance with the Syrians. Antiochus III the Great gave his daughter, Cleopatra (not the famous one from a later period, associated with Julius Caesar and Mark Antony), to Ptolemy V in marriage. Antiochus III hoped that her offspring would rule over Egypt to give him further power over Egypt, but Cleopatra supported Ptolemy V Epiphanes instead of her father (it shall not stand or be to his advantage).

[**Verses 18–19**](https://www.esv.org/Daniel%2B11%3A18%E2%80%9319/) - We see after all his attempts to gain control of Egypt did not work; Antiochus III shifts his interests. Notice his attention is to the coastlands (a reference to Asia Minor and possibly also mainland Greece) (Aegean coastline). Antiochus III’s initial successes in the region of the coastlands, but ultimately, he was defeated by Roman and Greek troops. He was forced to sign a treaty at Apanea in 188 B.C. and surrender territory, much of his military force, and 20 hostages (one was his son Antiochus IV Epiphanes). He was also forced to pay a large tribute to Rome. He returned home and was killed by an angry mob (he shall stumble and fall) while he was trying to pillage a temple of Zeus to pay for the heavy tribute to Rome.

**Vs 20** - Antiochus III’s son Seleucus IV Philopater (187–175 B.C.) succeeded him and sent a “tax collector” (or an exactor of tribute), Heliodorus, to collect the money necessary to pay Rome their yearly tribute of 1,000 talents. He even tried to plunder the temple in Jerusalem but decided against it after being terrified by a dream (*2 Macc.* 3:7–40). Seleucus IV was not killed in anger (i.e., by an angry mob like his father), or in battle, but was poisoned by his own tax collector, Heliodorus.

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THE THIRD PHASE: ANTIOCHUS IV (Epiphanes)

***21 In his place shall arise a contemptible person to whom royal majesty has not been given. He shall come in without warning and obtain the kingdom by flatteries. 22 Armies shall be utterly swept away before him and broken, even the prince of the covenant. 23 And from the time that an alliance is made with him he shall act deceitfully, and he shall become strong with a small people. 24 Without warning he shall come into the richest parts of the province, and he shall do what neither his fathers nor his fathers’ fathers have done, scattering among them plunder, spoil, and goods. He shall devise plans against strongholds, but only for a time. 25 And he shall stir up his power and his heart against the king of the south with a great army. And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him. 26 Even those who eat his food shall break him. His army shall be swept away, and many shall fall down slain. 27 And as for the two kings, their hearts shall be bent on doing evil. They shall speak lies at the same table, but to no avail, for the end is yet to be at the time appointed. 28 And he shall return to his land with great wealth, but his heart shall be set against the holy covenant. And he shall work his will and return to his own land. 29 "At the time appointed he shall return and come into the south, but it shall not be this time as it was before. 30 For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant. 31 Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate. 32 He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. 33 And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder. 34 When they stumble, they shall receive a little help. And many shall join themselves to them with flattery, 35 and some of the wise shall stumble, so that they may be refined, purified, and made white, until the time of the end, for it still awaits the appointed time.***

So we saw the reign of the other Seleucid kings, but God slows down to highlight for us a particularly evil ruler (Antiochus IV). This is the same ruler who God highlighted in Daniel 8:9-14.

Keep in mind in the Bible there are no underlining, **bolding**, or highlighting of the text. God’s methods to do that include repetition and the volume that he speaks about something.

In the first 20 verses God covered a period of time of 365 years. In verses 21 – 35 (15 verses) God covers 11 years. God slows down and once again talks about this madman who rose out of the Grecian Empire, in particular out of the Seleucid empire (Antiochus IV Epiphanes). A horrible tyrant, an antichrist, and as we said in chapter 8, he was likely serving as a picture of the final antichrist.

**Vs 21-23 -** In his place shall arise a contemptible person, Antiochus IV Epiphanes (reigned 175–164 B.C.), who is also the **“little horn”** of [ch. 8](https://www.esv.org/Daniel%2B8/) ([8:9–12, 23–25](https://www.esv.org/Daniel%2B8%3A9%E2%80%9312%3B%2BDaniel%2B8%3A23%E2%80%9325/)). He took the name Antiochus “Epiphanes” “Manifest One”; as we said in the lesson on chapter 8, many called him “Epimanes” (“madman”).

Seleucus IV Philopater’s son, Demetrius I Soter, was the rightful heir to the throne, but because he was imprisoned in Rome, Antiochus IV Epiphanes took the throne, even though royal majesty had not been given to him. He paid off important people for supporting him, which is what the phrase to obtain the kingdom by flatteries refers to. Ptolemy VI Philometer (181–145 B.C.) of Egypt came against Antiochus IV but was defeated and held as a hostage. Later Ptolemy VI (the prince of the covenant) made an alliance (a covenant) with Antiochus IV to regain his throne because his brother (Ptolemy VIII Euergetes II Physcon) had taken it while he was imprisoned in Syria. This worked, and he received his throne back, but later he broke this covenant and joined with his brother Ptolemy VIII, to force Antiochus IV out of Pelusium, one of Egypt’s fortress cities.

Antiochus Epiphanes was the brother of Seleucus IV, the throne should have passed to his Nephew, Demetrius (at the time was imprisoned in Rome), but Antiochus gained it by intrigue.

**Vs 24** - Without warning, Antiochus IV Epiphanes retaliated and plundered some of the richest parts of Egypt’s territory. He appeared to divide plunder among his soldiers (

Polybius, *Histories* 26.1), but his grand plans against Egypt’s strongholds lasted only for a time (i.e., **a time set by God**).

He had a great desire to conquer the Ptolemaic empire. As you think of this very evil man, let these key words catch our attention: ***“but only for a time.”***

**Vs 25-27 -** These verses appear to refer to the events of Antiochus IV Epiphanes’s first battle with Egypt and explain in more detail why Ptolemy VI Philometer was defeated. Ptolemy VI’s own trusted counselors (those who eat his food) encouraged him to go against Antiochus IV and he was defeated. Then the two kings, Antiochus IV and Ptolemy VI (now the former’s prisoner), made a covenant to regain control of Egypt from Ptolemy VI’s brother, Ptolemy VIII, but neither king intended to keep the covenant (they shall speak lies to each other). While their alliance had initial success capturing Memphis, it failed to capture all of Egypt, and Ptolemy VIII continued to rule in Alexandria. Later the two brothers, Ptolemy VI and Ptolemy VIII, joined forces and ruled together over all of Egypt.

Once again, we are reminded that although Antiochus IV was an evil character, he will not prosper forever: ***for the end is yet to be at the time appointed.***

**Vs 28 -** Antiochus IV Epiphanes returned to his land after plundering Egypt in 169 B.C., and on his way home stopped in Palestine and found an insurrection going on (cf. *1 Macc.* 1:16–28; *2 Macc.* 5:1–11). He dealt ruthlessly with the Jews (his heart shall be set against the holy covenant), destroying eighty thousand men, women, and children (*2 Macc.* 5:12–14) and plundering the temple (*2 Macc.* 5:15–21).

**Vs 29-30 -** In 168 BC, Antiochus IV Epiphanes invaded Egypt again, but this time he met with a humiliating defeat. The Romans had joined forces with the Ptolemies, and Antiochus IV was no match for the Roman army and especially the ships of Kittim (“Kittim” is the ancient name for Cyprus, but it came to be used for the lands around the Mediterranean Sea in general, and in this case specifically the Romans).

Several early historians (cf. Polybius, *Histories* 29.27; Livy, *Roman History* 45) tell the story of the defeat of Antiochus IV, stating that the Roman commander Gaius Popilius Laenas met Antiochus IV outside Alexandria and handed him a letter from the Roman senate telling him to leave Egypt or risk war with Rome. Next, he drew a circle around Antiochus IV and told him to decide before he left the circle. You can imagine he had been embarrassed and humiliated, but ultimately, he chose to leave Egypt.

After this, he turned his anger toward Palestine and sent his chief tax collector, Apollonius, to Jerusalem. Initially Apollonius appeared to come in peace, but on the Sabbath he began killing people and plundering the city and burned it with fire (*1 Macc.* 1:30–32; *2 Macc.* 5:25–26). He also rewarded those Jews who supported the Hellenistic policies (he will pay attention to those who forsake the holy covenant).

Notice, how the angel describes the focal point of his rage; it is against the “holy covenant.”

**Vs 31** - Here we see events described to us originally in Dan 8.

Later in 167 B.C., Syrian forces came back to suppress the Jewish religious practices in earnest. They entered the temple, stopped the regular burnt offering, and on the fifteenth day of Chislev (December), 167 B.C. (*1 Macc.* 1:59), Antiochus IV set up an idol devoted to Zeus (Jupiter) in the temple (the abomination that makes desolate; cf. [Dan. 9:27](https://www.esv.org/Daniel%2B9%3A27%3B%2BDaniel%2B12%3A11/)) and shortly afterward offered up sacrifices (swine) on the altar (*1 Macc.* 1:47; *2 Macc.* 6:4–5). Antiochus IV’s flattery enticed some of the Jews to turn against the covenant (cf. *1 Macc.* 2:18; *2 Macc.* 7:24). But some faithful Jews (those who know their God) chose to stand strong and die rather than go against God’s laws (*1 Macc.* 1:62–63), and many did die.

Antiochus had his soldiers kill people who were in possession of OT scrolls, people were put to death who circumcised their sons, now I provide just two verses to help you catch how horrible Antiochus IV was:

*According to the decree, they put to death the women who had their children circumcised,****61****and their families and those who circumcised them; and they hung the infants from their mothers’ necks”* (I Macc 1:60-61; RSVCE).

In spite of all he had done, he was able to alure progressives to side with him and even support him, this is indeed shocking!

**Vs 32b -** …***but the people who know their God shall stand firm and take action.*** Some also began to organize a revolt (take action), probably referring to the priest Mattathias and his five sons who led the Maccabean Revolt and who in 164 B.C. rededicated the temple (*1 Macc.* 4:52).

**This is a universal truth. The people who know their God did and will always stand against evil!**

**Vs 33-36** - The wise among the people shall make many understand. This refers primarily to the Maccabean Revolt. In that process many (tens of thousands) would die. In this time of persecution, the nation will receive a little help, which probably refers to the small forces that initially rebelled against the Syrians in Modein, 7 miles (27 km) northwest of Jerusalem, led by Mattathias and later his third son Judas (the hammer) Maccabeus (*1 Macc.* 2–4). The rest probably has in view the many who would join themselves to the Maccabean rebellion out of necessity to save their lives, though it may more specifically refer to the *Hasidim* who joined with the Maccabeans and killed those who were sympathetic to the Seleucids (cf. *1 Macc.* 2:42–48). Some of the wise shall stumble likely describes true believers who would die in this persecution; through this persecution they would be refined, purified, and made white.

Similarly, church history has shown that the Christian church has flourished under times of intense persecution, which may be what [Dan. 11:35b](https://www.esv.org/Daniel%2B11%3A35/) is referring to (until the time of the end). But at least it refers to the end of Antiochus IV’s persecution, which ended with his death in 164 BC.

Although not mentioned here, it is through the Maccabean revolt that the temple would be cleansed, and the daily sacrifices would be reestablished. This is where the Feats of Hanukkah (Feast of Lights) came from.

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THE FINAL PHASE: ONE GREATER THAN ANTIOCHUS

As we come to verse 36, we lose the great agreement within scholarship we had up to this point. As we read, there does not appear to be a transition to a new character, but many scholars agree there is a transition.

As we progress through this vision towards the conclusion of the prophecy, there is the growing sense on the part of many interpreters that even while the vision addresses the situation under Antiochus, it is not simply about him. **They argue that beginning in verse 36 a new, and more evil man is in view.**

I say all this to say, although we may “think” or “believe” it has transitioned to the antichrist (which I do), it is unwise to be dogmatic, for the Scriptures are not dogmatic.

***36 "And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done. 37 He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all. 38 He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts. 39 He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and shall divide the land for a price. 40 "At the time of the end, the king of the south shall attack him, but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships. And he shall come into countries and shall overflow and pass through. 41 He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites. 42 He shall stretch out his hand against the countries, and the land of Egypt shall not escape. 43 He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt, and the Libyans and the Cushites shall follow in his train. 44 But news from the east and the north shall alarm him, and he shall go out with great fury to destroy and devote many to destruction. 45 And he shall pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him.”***

**11:36** ***And the king shall do as he wills.*** *We* have seen this throughout Daniel. Kings who did everything and anything they could.

**11:36b** - In the kings we have already seen they all worshipped some false gods, including Antiochus IV. But this one, will exalt himself above every single false god and indeed even over the true and living God. This one will speak blasphemies against the God of Gods. He will not simply do things that fall under the heading of blasphemy, but he will with great arrogance and pride speak out against the true and living God.

**Vs 37 -** This is one who is interested in no god nor that women show an interest in him. WOW! Rather this one is driven by the insatiable desire that he be worshiped as God.

This one has no interest in even the foundational issues involving God’s creation and sexuality. His interested is completely about himself. **He is the ultimate megalomaniac!**

**Vs 38** - Antiochus IV viewed himself as a god, as his nickname “Epiphanes” made clear. But it is doubtful that he fulfilled the prophecy, he shall magnify himself above all. Instead, he worshiped Zeus, a god who embodied military strength, but all these gods were still in the Greek pantheon and thus there is some question as to whether Antiochus IV abandoned “the gods of his fathers.” Instead, this person will worship the god of fortresses (i.e., of military power and might) and will spend lavishly (gold and silver, with precious stones and costly gifts) to support this strength.

Power that only the God of War can provide. It seems that power, might, and control are his deifying features.

He is both wicked and powerful.

**Vs 39 -** The passage probably speaks of a future king who will be a larger and more ultimate version of Antiochus IV Epiphanes, one who will truly “do as he wills,” will deal with the strongest fortresses, and will make his followers rulers over many.

The idea here in verse 39 seems to be the idea of rewarding those who follow him by providing them the ability to, in some form, (political or militarily) to share in his power.

**Vs 40 -** The language seems to link back to all of chapter 11 and borrows from it the imagery of chapter 11. Unless we believe this future battle will involves horsemen and chariots.

If this is indeed a (yet future) wicked ruler. A few observations:

1. At the time of the end a “king of the South” shall attack him.
2. He will rush upon and apparently crush him.
3. He will overflow into a number of other countries.

**Vs 41-42 -** The nations under discussion are the original nations, the geography is the geography of the original audience.

1. He will come into Israel, and many shall fall.
2. Some will be delivered from his hand.
3. He attacks the lands of Egypt.

**Vs 43** - This wicked person seems to possess great power and is able to destroy many and even annihilate armies.

1. He takes down everybody.
2. But news from the east and north alarms him, and he goes out to destroy!

**Vs 45** - One striking difference between Antiochus IV Epiphanes and the Antichrist lies in the events surrounding the king’s death, which do not fit what is known of the death of Antiochus IV. He met his end during a relatively minor campaign against Persia in 164 B.C., not between the sea and Jerusalem after a grand and successful assault on Egypt.

1. He will set up his camp in Israel and he will be destroyed, with none to help him.

Here is the point… This man of sin, whoever he is, for all his authority, for all his alliances, for all his supposed power…

**This evil world power goes out, not with a bang, but with a whimper. *He shall come to his end!***

If you remember this is just like **Antiochus IV**, just like **Hitler**, just like **Mussolini,** just like **many antichrists** before him.

**Let’s draw lessons from these verses that we can apply today:**

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