

Daniel

Leon L. Combs, M.A., M.Div., Ph.D.

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Chapter Eleven

Chapters 10-12 deal with the same vision so this chapter is a continuation of chapter ten. The vision bridges the gap between the Old and the New Testaments and the accuracy of the prophecies are truly amazing. Remember that most of these events occurred during the 400 years of silence from God between the testaments. It was a time of great tribulation and distress for the Jews

Dan 11:1

"In the first year of Darius the Mede, I arose to be an encouragement and a protection for him.

The person quoted here is the angel of the previous chapter and it may be Gabriel although we are not told his name. He states that he came to both encourage and protect Daniel. This occurred during the reign of Darius when Daniel was thrown into the lions' den so he was probably the angel referred to by Daniel: *"My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime."* (Dan 6:22) The verses through verse 34 contain remarkable prophecy that was futuristic to Daniel and his immediate readers but has been fulfilled from our perspective. Because the prophecy is so accurate, liberal critics insist that the book must have been written later when the details had already occurred. However we know that is not correct and that these verses are truly miraculous in their fulfillment. Remember that they also concern Daniel's people.

Dan 11:2-4

"And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece. (3) "And a mighty king will arise, and he will rule with great authority and do as he pleases. (4) "But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and given to others besides them.

The angel then begins to reveal some truths to Daniel. The first of the three kings was Cambyses, Cyrus's oldest son, who ruled from 530-522 B.C. and succeeded in conquering Egypt. The second king was Gaumata or Bardiya who ruled for only one or two years. He tried to pretend that he was Cyrus's youngest son, Smerdis who had already been murdered. The third king was Darius the Persian who ruled from 522-485 B.C. He attained to the throne by killing the imposter. He was actually of royal blood since he was a cousin of Cyrus through his father,

Hystaspes. The fourth king who achieved more riches than all the previous kings was Xerxes (485-465 B.C.), the son of Darius who had made an attempt to conquer Athens in 490 B.C. but was defeated in a naval battle. Xerxes then tried to avenge his father's defeat but he attained an even greater defeat than had his father. He had an army of a million men and had defeated most of Greece to the Isthmus of Corinth and he reduced Athens to mostly ashes. However his navy was thoroughly defeated by the Greek fleet in 480 B.C. so he had to hastily retreat to Asia. He left a 100,000 army of men behind and they were completely defeated by the allied forces of the Greeks.

Verse three introduces us to the rise of Alexander the Great. His final overthrow of the Persian forces took place in 331 B.C. In seven or eight years he accomplished the greatest military conquests in human history:



However he lived only four more years when he died of one of his drunken episodes in a fever in 323 B.C. in Babylon. We have already mentioned that his kingdom was then split into four sections with none of Alexander's family involved since they had been murdered. The Macedonia-Greece area was ruled by Antipater and his son Cassander. The Thrace-Asia area was ruled by Lysimachus. The rest of Asia except lower Syria and Palestine was ruled by Seleucus Nicator. Egypt and Palestine were ruled by Ptolemy, the son of Lagus. We will then see battles between the Ptolemies and the Seleucids as they and their relatives gain power in the area.



Dan 11:5-6

"Then the king of the South will grow strong, along with one of his princes who will gain ascendancy over him and obtain dominion; his domain will be a great dominion indeed. (6) "After some years they will form an alliance, and the daughter of the king of the South will come to the king of the North to carry out a peaceful arrangement. But she will not retain her position of power, nor will he remain with his power, but she will be given up, along with those who brought her in and the one who sired her as well as he who supported her in those times.

The king of the south would be Ptolemy I, son of Lagus, who had been placed over Egypt by Alexander. He had ambitions beyond Egypt and Palestine but in the 280 years between Ptolemy I and Cleopatra VII, who died around 30 B.C., the Ptolemy family was almost entirely restricted to Egypt and Cyprus. They lost Palestine to a Seleucid king before 200 B.C. Ptolemy I died in 285 and his son Ptolemy II (Philadelphus) continued the battle with the Seleucids until 252 when a treaty of peace was arranged. The king of the north represented the Seleucids and this treaty of peace was sealed with a marriage to the daughter of Philadelphus, Berenice. But Antiochus II already had a wife named Laodice who was a very powerful person. Thus she did not maintain her position of power as stated in verse 6. The king was poisoned by Laodice and Berenice became queen during the minority of her son, Seleucus II. Laodice was divorced and banished but she organized a coup and had Berenice and her son killed. Thus Philadelphus also did not maintain his position of power as stated in verse 6. We then see that verses five and six were fulfilled in history.

Dan 11:7-9

"But one of the descendants of her line will arise in his place, and he will come against their army and enter the fortress of the king of the North, and he will deal with them and display great strength. (8) "Also their gods with their metal images and their precious vessels of silver and gold he will take into captivity to Egypt, and he on his part will refrain from attacking the king of the North for some years. (9) "Then the latter will enter the realm of the king of the South, but will return to his own land.

History informs us that the son of Ptolemy Philadelphus was Ptolemy III who was also the son of Laodice. Ptolemy III was a very capable leader who was determined to avenge the death of his sister Berenice. He waged war against Syria from 246 to 241 and captured the capital of Seleucid, Antioch. He then fulfilled verse seven. He also recovered the long-lost treasures from Persia that had been taken by Cambyses in 524 B.C. and returned to the Nile with the booty. He was treated as a returning hero by Egypt with such success that he had no intention of attacking the North again for many years in fulfillment of verse eight. Verse nine prophesies a trip by Seleucus II into Ptolemaic regions of northern Syria and Phoenicia. In 240 B.C. he attempted to invade Egypt in response to the humiliation he had suffered under Ptolemy III but his fleet was destroyed in a storm so he had to retreat.

Dan 11:10-17

"His sons will mobilize and assemble a multitude of great forces; and one of them will keep on coming and overflow and pass through, that he may again wage war up to his very fortress. (11) "The king of the South will be enraged and go forth and fight with the king of the North. Then the latter will raise a great multitude, but that multitude will be given into the hand of the former. (12) "When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall; yet he will not prevail. (13) "For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment. (14) "Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down. (15) "Then the king of the North will come, cast up a siege ramp and capture a well-fortified city; and the forces of the South will not stand their ground, not even their choicest troops, for there will be no strength to make a stand. (16) "But he who comes against him will do as he pleases, and no one will be able to withstand him; he will also stay for a time in the Beautiful Land, with destruction in his hand. (17) "He will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand for him or be on his side.

History informs us that verse 10 is referring to the sons and grandsons of Seleucus II who were Seleucus III Ceraunos and Antiochus III. Antiochus III became king at the age of 18 when his older brother died. They fought against Asia Minor, Phoenicia and Palestine that ended in a great defeat in ~218 B.C. as described in verses 11-12. Antiochus III, the king of the north, had 62,000 infantry, 6,000 cavalry, and 103 war elephants. The king of the South refers to this battle led by Ptolemy IV when Antiochus III had to cede Phoenicia and Palestine back to Ptolemy IV. Verse 13 foretells the event when in 202 B.C. Antiochus pushed again against Phoenicia and Palestine and had great successes.

Verse 14 continues this development as many people rebel against Ptolemy V (a boy king only in his early years) trying to fulfill this vision but they will fail. Regarding the prophesied actions of the Jews, the Jewish historian Josephus wrote:

...the Jews, of their own accord, went over to him, and received him into the city [Jerusalem], and gave plentiful provision to all his army, and to his elephants, and readily

assisted him when he besieged the garrison which was in the citadel of Jerusalem. (Ant. 12.3.3)

Verse 15 foretells a battle when Sidon was captured and the Holy Land was permanently acquired by the Antioch government. With his final victory over Scopas at Sidon, Antiochus the Great took the Holy Land away from the Egyptians for good. Judea and Jerusalem had passed from the king of the South to the king of the North. Verse 16 refers to the Beautiful Land (Palestine) when Antiochus did not want to destroy the city but only wanted to exact reprisals from the pro-Egyptian leaders he captured. He was treated as a hero when he came into Jerusalem in 198 B.C. Verse 17 refers to a situation when Antiochus tried to get the boy king Ptolemy V (~10 years old now) under control of his daughter Cleopatra I. They married in 195 B.C. but she became completely sympathetic to the desires of Ptolemy V and gave birth to Ptolemy VI but with no advantage to Antiochus. Ptolemy V died in 181 and Cleopatra I became queen of Egypt. She died soon after and the Seleucid influence on Egypt was over since Antiochus died a few years before.

Dan 11:18-20

"Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn. (19) "So he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more. (20) "Then in his place one will arise who will send an oppressor through the Jewel of his kingdom; yet within a few days he will be shattered, though not in anger nor in battle.

The coastland must refer to Greece and the Greek islands where Antiochus the Great began his moves against Ptolemy in the south and in lands to the west. The commander putting a stop must refer to Rome that was beginning to arise in the west. Rome collected taxes from Syrians and were the most efficient at taxation until the United States. Rome built its kingdom by taxing those nations it conquered. The Syrian leader died in 187 and sent his successor, Seleucus IV to the Jewish people to collect taxes. However Seleucus IV died suddenly probably from being poisoned by his minister Heliodorus (fulfilling verse 20). Some historians think that Heliodorus desired the throne for himself, while others believe that Antiochus IV was behind the murder. Seleucus' young son, (another Antiochus – age 5) was put on the throne in his place. However, Heliodorus was the actual power behind the throne.

Dan 11:21-24

"In his place a despicable person will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue. (22) "The overflowing forces will be flooded away before him and shattered, and also the prince of the covenant. (23) "After an alliance is made with him he will practice deception, and he will go up and gain power with a small force of people. (24) "In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his fathers never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but only for a time.

Most interpreters agree that verse 21 refers to Antiochus Epiphanes who came to power in 175 B.C. and who had been introduced in Dan 8:9-14. He is often depicted as a picture of the Antichrist. He gave himself the name Epiphanes that means “glorious one” although Gabriel calls him a despicable person. As told by Gabriel, he was not an heir to the throne but took it by deceit. Antiochus IV arrived in Seleucia with a powerful ally and thwarted Heliodorus' designs on the throne. He became co-regent and protector of Seleucus IV's infant son (also named Antiochus). In 170 BCE, the younger Antiochus was murdered while Antiochus IV was conveniently absent, paving the way for him to take sole possession of the throne. His first battle was against Egypt when he won the battle but did not take all of Egypt. The prince of the covenant is probably the high priest, Onias III, who was murdered by deceitful methods of Antiochus Epiphanes. A brother of Onias named Joshua, who had become Hellenized and changed his name to Jason, made a deal with Antiochus IV. Jason told him that he would pay Antiochus IV a large bribe if he would remove Onias and make him high priest in his place. So Antiochus IV forced Onias out and installed his brother Jason as high priest in Jerusalem in 174 BCE. In 172 BCE, Jason sent a priest named Menelaus to Antiochus IV with his tribute money. However, Menelaus took Jason's money, added some of his own to it, and bribed Antiochus IV to secure the high priesthood for himself. Menelaus then returned to Jerusalem and deposed Jason, who fled for his life. Antiochus IV's double-cross of Jason shows the true nature of his character.

As stated in verse 23, Antiochus sat with the Egyptian leaders at a bargaining table but never intended to keep any treaties. Verse 24 also clearly states of this time when Antiochus Epiphanes ruled in an apparent peace and accomplished more than any other Syrian rulers had done. Antiochus IV pursued a novel plan for gaining the Egyptian-controlled provinces. He moved into the parts of the kingdom that were the richest. Then he did something that no other Seleucid king had ever done. Antiochus IV spread around some of the spoils from his war campaigns to secure the loyalty of the people. The historical book of I Maccabees states that he spent much on the public (I Mac. 3:30). It is even reported that he would go into the streets and throw money to the citizens there. However, this was only the beginning of Antiochus IV's plan. Using his cunning, he visited Egyptian strongholds to determine their strengths.

Dan 11:25-27

"He will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him. (26) "Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain. (27) "As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table; but it will not succeed, for the end is still to come at the appointed time.

Verses 25-28 describe the campaign of Antiochus and his victory over the king of Egypt. By distributing the plunder he built up a good relationship among his people. In 170 BCE, when Antiochus IV felt secure about the state of his own kingdom, he decided to take Egypt by force in what came to be known as the Sixth Syrian War. . The Egyptians had a large army arrayed against him there. Antiochus, risking death by riding into the midst of the battle of Pelusium, ordered the Egyptians to be taken alive instead of slain. By this policy, he gained Pelusium and later took Memphis. Ptolemy VI's army, although large, was not able to withstand Antiochus IV. In large part, this was due to the intrigues of Antiochus IV, who corrupted several of the Egyptian

ministers and officers as indicated by verse 26. This was one of the main causes of the defeat of Ptolemy VI. Those who were in his confidence and possessed the secrets of the state betrayed him to Antiochus IV.

Verse 27 was fulfilled as Antiochus IV professed his great friendship to his nephew and concern for his interests, but his true plan was to weaken Egypt by setting the brothers against one another. Conversely, Ptolemy VI professed gratitude to his uncle for the interest he took in his affairs. He laid the blame of the war upon his minister Eulaeus, one the guardians appointed to watch over him after his father's death. All the while, Ptolemy VI sought to smooth over things with his brother Ptolemy VII so they could join forces against their deceitful uncle, Antiochus IV.

Dan 11:28

"Then he will return to his land with much plunder; but his heart will be set against the holy covenant, and he will take action and then return to his own land.

Antiochus IV left Egypt; on his way home, he and his armies marched against Jerusalem. He commanded his soldiers to kill everyone they encountered (men, women, and children). Within the space of three days, his forces had killed somewhere between 40,000 and 80,000 people. A similar number were captured and sold into slavery. Not satisfied with the slaughter, Antiochus IV entered the Temple and (guided by Menelaus) took the holy vessels, including the golden altar, the menorah, the table for the showbread, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple. He took all the silver and gold, as well as the hidden treasures which he found. After appointing the Phrygian Phillip as governor in Jerusalem, Antiochus IV then returned to Antioch.

Dan 11:29-32

"At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. (30) "For ships of Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant.

Verse 29 states that at God's appointed time he will stage another battle against Egypt but he will not be as successful this second time. The problem was the Roman navy (the ships of Kittim) that came against him. Roman ambassador Popillius delivered to Antiochus IV the Senate's demand that he withdraw from Egypt. When the king requested time for consultation, Popillius drew a circle around Antiochus IV with a stick he was carrying and told him not to leave the circle until he gave his response. The king of the North was astonished at this display of Roman arrogance, but after a brief time, said he would do all that the Romans demanded. On his return to Syria, Antiochus IV tried to ease the sting of the humiliation he had suffered at the hands of the Romans by taking out his frustration on the Jews in Judea. His armies encircled Jerusalem and then attacked. All those Jews who resisted were executed. However, the pro Hellenistic Jews who allied themselves with Antiochus IV were left unharmed.

Dan 11:31-32

"Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation. (32) "By smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.

He then breaks his covenant with Israel. He came against Israel in 170 B.C. when over one hundred thousand Jews were killed. On the 15th of Kislev, in December 168 B.C., the Syrians built a pagan altar over the altar of burnt offering in the Temple and placed an image of Zeus Olympius upon it. Ten days later, on the 25th of Kislev, swine's flesh was offered on the altar to Zeus. He stopped the daily sacrifice in the temple, offered the blood and broth of a swine on the altar. This last act was the abomination of desolation. Some of the Jews played the role of Judas but many remained true to God and came against Antiochus Epiphanes. The Jewish family fighting was called the Maccabees.

After venting his anger upon the Jews and desecrating the Temple, Antiochus IV decreed that his entire kingdom should become one people, each giving up his own customs. The other peoples under his rule accepted Antiochus IV's command. Because of his flattering approach, many of the people of Israel also forsook the Law and adopted his religion. Antiochus IV commanded a change in all the ordinances of God. No sacrifices were to be offered in the sanctuary, the Sabbaths and feasts were to be profaned, and that the Jews were not to circumcise their sons. Upon pain of death, they were commanded to profane the true religion so that eventually the Law would be forgotten. Antiochus IV appointed inspectors to watch the Jews and commanded the cities of Judah to offer pagan sacrifices. Yet many in Israel stood firm and rejected the innovations of the king of the North.

Dan 11:33-35

"Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for many days. (34) "Now when they fall they will be granted a little help, and many will join with them in hypocrisy.(35) "Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time.

Only by reading 1 and 2 Maccabees and the writings of Josephus can we obtain information about the courageous fighting of these Jewish people. It was a time of great suffering but also some fierce victories. Whenever Antiochus IV's men found copies of the Torah, they tore them to pieces and burned them. Whoever was found in possession of a Torah was put to death. According to Antiochus IV's decree, women who had their children circumcised were put to death, along with their entire families and those who had circumcised them. Those who remain pure will be refined, purged, and made pure until the end time. In all times, God always has his remnant that remains faithful.

In 165 BC, Lysias again sent the Syrian army (now numbering 60,000 infantrymen and 5,000 cavalry) against the Jewish forces, which had risen to 10,000. This time, 5,000 Syrians were killed and Lysias fled back to Antioch. Because of his great victory, Judas and his men were able to recapture the Temple. The pious Jews cleansed and renewed it, and on Kislev 25, 165 BC, three years to the day after the first abominable sacrifice had been offered, the new altar was

rededicated and holy sacrifices offered. The Jews celebrated the rededication of the Temple for eight days. In memory of the Jewish victory and rededication of the Temple, Judas Maccabee decreed that the Feast of Dedication (called *Chanukah* in Hebrew) was to be observed every year thereafter for eight days, beginning on Kislev 25. In 164 BC, Antiochus IV's army was defeated at Elymais, Persia when he attempted to plunder the city of its gold and silver. Soon thereafter, a messenger came from Antioch and notified him of the defeat of his armies by Judas and the Jews. Terribly shaken by these events, he fell sick and became bedridden. Antiochus IV died shortly after that.

When the Gentile nations around Judea heard of their victory over the Seleucids, they became very angry. They began to kill those Jews who lived among them. Judas Maccabee and his brother Simon went out to fight against those Gentiles who sought to kill the Jews and defeated them. After the death of Judas Maccabee in battle in 161 BCE, persecution continued upon the Jews, as history records. Many wicked Jews who had opposed Judas and his goals took opportunity after his death to persecute and kill righteous Jews. Beginning with Mattathias' leadership of the rebellion against Antiochus IV, the rule of the Hasmoneans (named after Mattathias' grandfather, Asmoneus) lasted from 168 until 37 BCE. The words "until the time of the end" refer to the end of this second period of Jewish sovereignty. The "appointed time" refers to the 70 weeks of years that Gabriel had earlier told Daniel about (Dan. 9:24-27), which led to the appearance of the Messiah. Many interpreters think verse 35 then ends history from our perspective and prophecy begins from our perspective. That is not my opinion as we will see in the following.

Dan 11:36

"Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done.

Gabriel then states that at the appointed time this king will raise himself above everyone and even speak against God. During this time he will prosper until the time for his end comes because God is sovereign and only His time matters. In this verse, the king being spoken of changes. Starting in verse 21, Antiochus IV Epiphanes was the referenced king. Verses 32 through 35 prophesy his defeat by the Maccabees (the Hasmoneans) and encompass the subsequent fall of their dynasty. But the context shows that the remaining verses in this chapter cannot apply to Antiochus IV. Many Christian scholars try to insert a huge chronological gap in the prophecy here, making the rest of it apply not to the antitype Antiochus IV, but to the end-time type, the Antichrist. But staying in the time sequence context earlier alluded to by Gabriel (Dan. 11:1), what should we expect to see next in this prophecy? Was there a king who ruled Israel after the end of the Hasmonean era?

What appears to have caused scholars to stray away from the correct understanding at this point of the prophecy is that they were unable to find a successor to Antiochus IV who matched the description of "the king." But two points must be kept in mind in order to properly understand this prophecy. The subject is the Seleucid or Ptolemaic dynasties ONLY as these kingdoms affected Daniel's people. Therefore, the expression "the king," without any other description, could certainly mean one who was king over Israel. Secondly, the immediately preceding verses

(Dan. 11:32-35) refer to the Jews and their situation during and after the Maccabean revolt. Based on the history of this period, we should look for the fulfillment of this verse by a "king" other than Antiochus IV or the Hasmonean rulers.

Both secular history and the New Testament record the acts of a king who appeared on the scene in Israel at the end of the Hasmonean period. As we shall see, this king fulfilled every prophetic description given in verses 36 through 39. That king was Herod the Great. In verse 36, the one spoken of is not identified as either the king of the North or the king of the South, but simply as "the king." Herod was seated as king on the throne of Israel when Messiah Yeshua was born. He is called "the king" in the Gospels (Matt. 2:1, 3, 9; Luke 1:5). He, like Antiochus IV before him, was an antitype of the coming Antichrist, as his actions revealed. Let's look at the specific points in the prophecy and see how Herod fulfilled them.

Antipater II made Herod the governor of Galilee at the age of 25 in 47 BCE. Herod ingratiated himself with Rome following the assassination of Julius Caesar and eventually married Mariamne, a granddaughter of Hyrcanus II (even though he was already married with a young son). Due to a recommendation by Hyrcanus II (as well as a bribe paid to Roman ruler Mark Antony), Herod was appointed as a tetrarch over Judea in 41 BCE. He left Rome with an army and by 37 BCE had captured Judea and deposed Antigonus. He bribed Antony to have Antigonus killed, lest his claims to the Judean throne be found to be more legitimate than Herod's own. All in all, Herod's rise to power showed that he was very successful at doing "according to his own will."

The text also states that the king "shall exalt and magnify himself above every god." It is clear that Herod exalted and magnified himself above every "mighty one" in Israel, whether priests or rulers. He appointed whomever he chose to the sacred office of high priest. However, because he owed true allegiance only to himself in his lust for absolute power, Herod truthfully could be said to have exalted and magnified himself above all other gods (including the God of Israel, whose will he attempted to thwart by destroying the promised Messiah).

We read in verse 36 that "He shall speak monstrous things against the God of Gods". This charge against Herod primarily refers to his command to slaughter the male babies of Bethlehem. This was done for the express purpose of destroying the coming Messiah (Matt. 2:4), the one God had promised to send to be king over His people Israel. Herod chose to act directly against God's will in this way to ensure that his throne would not be taken over by the rightful heir, Messiah the Son of David. We shall look at this action more later.

Dan 11:37

"He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all.

Verse 37 speaks about how he will put himself above all gods and he will even worship himself above women. Some have stated that he will be a homosexual but the meaning of showing no regard for the desire of women probably refers to Isa 26:8. It was the desire of women to be the mother of the promised Messiah and this man rejects the concept of the Messiah. He will lift himself up above all gods and people. Verse 37 states that he will not show regard for the gods of

his fathers and the NAS translates gods plural although the KJV has it singular. Those using the singular word state that this person must be a Jew. When translated properly as plural the meaning is that he shows no regard for any of the many gods that his relatives have worshipped and he lifts himself up above all of those gods. He is the true atheist and humanist.

Dan 11:38

"But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures.

Dan 11:39

"He will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out land for a price.

Verses 38 and 39 refer to his worship of Satan who will assist him in his actions. He will only worship power and invest all of his resources in the development of that military might and his control over everything. He will greatly reward all of those who support him by giving ruling powers and material wealth to them.

Dan 11:40-45

"At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through. (41) "He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. (42) "Then he will stretch out his hand against other countries, and the land of Egypt will not escape. (43) "But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians will follow at his heels. (44) "But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many. (45) "He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

However he will not be without enemies. In previous prophecies, the king of the south has been Egypt and the king of the north has been Syria. This would mean that the descendants of Ptolemy and Seleucus will continue in their warfare but now they will fight against this antichrist rather than against each other. Some Bible teachers see this as a battle like described in Ezekiel 38-39 with a northern confederacy headed by Russia but I think this is a great stretch of imagination. He enters Israel (the Beautiful Land) and conquers many countries but he will have trouble dealing with Edom, Moab and the sons of Ammon that refers to the sons of Ishmael where the Arabs live today. He will capture Egypt and take many precious things they have. Libyans and Ethiopians will try to come against him but he will conquer them and his attention will be drawn to the East and North where he will go with great forces to destroy and annihilate many. The East would be the Orient with its great armies. He will then set up his headquarters between the Mediterranean Sea and the Holy Mountain where Jerusalem sits. However he will meet his end because there will be nobody who can stop his defeat, presumably by the hand of Jesus Christ.

Dan 11 Conclusion

The expansive prophecy recorded in Daniel 11 shows the political maneuverings of the powers which fought over and ruled Judea and the Jews throughout the period of the 70 weeks prophecy earlier given to Daniel (Dan. 9:24-27). These powers included the northern Seleucid kingdom of Syria, the southern Ptolemaic kingdom of Egypt, the Jewish Hasmonean dynasty, the Roman Empire, and Rome's vassal in Judea, Herod the Great. Like many prophecies, this one is likely dual in some ways; events that have occurred in ancient times could be replicated at the time of the end. Obviously, Antiochus IV and Herod the Great are antitypes of the coming Antichrist.

But to assign much of this prophecy to a yet future time is to miss the fact that this prophecy conclusively shows God is in control and world events happen according to His plan and purpose.