

Daniel's Visions

Daniel 7: Daniel's Vision of the 4 Beasts

Daniel received this vision in *The first year of Belshazzar, king of Babylon* (553bc)

He sees four beasts, representing four kingdoms of the Gentiles:

1. A **Lion**, representing the Babylonian Empire (Daniel 7:4). Known rulers in this empire were Nebuchadnezzar & Belshazzar.
2. A **Bear**, representing the Medo-Persian Empire, an alliance between Medes & Persia (Daniel 7:5). Daniel says that **one side was higher than the other**, which could represent the fact that Persia overshadowed Medes in their alliance. Daniel also saw **three ribs** in the bears mouth, which could represent Egypt, Lydia, & Babylon, which the Medo-Persian empire defeated. Key rulers in the Medo-Persian empire were Cyrus the Great, Xerxes (married Queen Esther), and Artaxerxes.
3. A **Leopard**, representing the Greek Empire (Daniel 7:6). Daniel sees that the leopard has **four heads**. After Alexander the Great died unexpectedly, the empire was divided among four of his generals, Cassander, Ptolemy I Soter, Seleukos I Nikator, and Lysimachus. Alexander the Great is the best known Greek ruler, and then his generals Ptolemy & Seleukos I Nikator had the longest reigns after him.
4. A **Fourth Beast**, representing the Roman Empire (Daniel 7:7-8). There are **ten horns** on this beast. Many believe this represents 10 kings of this kingdom, the present age in which we live. Out of the ten horns comes **a little horn**. We are told that the little horn:
 - Comes after the 10 kings - **Daniel 7:24**
 - Uproots 3 of the kings - **Daniel 7:24**
 - Is intelligent - **Daniel 7:8**
 - Is arrogant and boastful - **Daniel 7:11**
 - Will persecute the saints of the Most High - **Daniel 7:25**

- Will overcome the nation of Israel and bring Israel under its authority - **Revelation 12:13-17, 17:7**
- He will be judged by God - **Revelation 19:19-20**
- Its empire will devour the whole earth - **Daniel 7:23, Revelation 13:7**
- He will oppose God's authority - **Daniel 7:25, Revelation 13:6**
- He will oppress the saints - **Daniel 7:25**
- He will introduce a new era in which he will abandon previous laws & institute his own system

Daniel 7:25 says that he shall rule for *time, times, and half a time*. This has been translated to equal 3.5 years (time [1 year], times (2years), half a time (6months]). This is similar reading to **Revelation 12:6**, which states 1,260 days (3.5 years), as well as **Revelation 11:2** and **13:5**, which both say 42 months (3.5 years).

Daniel 8: Daniel's Vision of the Ram & Goat

This vision was given in the third year of Belshazzar, king of Babylon (551bc), pertaining to Israel under the Greek Empire (330-64.c)

The Ram — Mede-Persia Empire

In the vision, Daniel sees a **Two Horned Ram**, which represents the Mede-Persia Empire, the same as the Bear in **Daniel 7**. As with the bear, Daniel notices that **the second horn being bigger on the ram**, representing Persia growing larger than Medes. Daniel says the ram went **westward, northward, and southward**. Persia (modern day Iran) came from the east and conquered Syria (**westward**), Armenia (**northward**), and Egypt (**southward**).

The Goat - The Grecian (Greek) Empire

Daniel then says that he sees a **male goat** with a **conspicuous horn between his eyes**. This single horn is Alexander the Great. He came **from the west** with a small but fast army (**without touching the ground**). He was enraged (**v. 6: ran at him in**

his powerful wrath) at the Persians for having defeated the Greeks at the Battle of Marathon (490 b.c.) and the Battle of Salamis (481), Greek cities near Athens. He quickly conquered Asia Minor, Syria, Egypt, and Mesopotamia in a few years, beginning in 334 b.c. The Persians were helpless to resist him (**v. 7: the ram had no power**). Alexander died of malaria and complications from alcoholism in 323 b.c. at the age of 32 in Babylon. At the height of his power he was cut off (**v. 8: when he was strong the great horn was broken**). Josephus, a first century AD Jewish historian, writes that Alexander was met outside of Jerusalem by Juddua (Israel's high priest), who showed Alexander how Daniel predicted some 225 years prior that he would defeat the Persians, proceeding to read Daniel 8 to Alexander, where he fell down and worshiped and spared Jerusalem.

After the single horn is broken off, Daniel notices **4 conspicuous horns** raising up in the single horns place. These are the same as the four heads that came out of the Leopard in **Daniel 7**, representing the four generals that Alexander's empire went to after his death. The generals and their territories are:

- **Ptolemy** - Egypt & parts of Asia Minor
- **Cassander** - Macedonia & Greece
- **Lysimachus** - Thrace, western Bithynia, Phrygia, Mycia, & Lydia
- **Seleucus** - Syria, Israel, & Mesopotamia

Daniel 8:9-14 says that Daniel noticed a **Little Horn** coming out of one of the four horns. This is Antiochus IV Epiphanes, a descendant of Seleucus, one of Alexander the Great's four generals. After murdering his brother, who had inherited the throne in the Seleucid dynasty, Antiochus IV Epiphanes came to power in 175 b.c. In 170 b.c., Ptolemy VI of Egypt sought to recover territory then ruled over by Antiochus. So Antiochus invaded Egypt and defeated Ptolemy VI and proclaimed himself king in Egypt. This was his growth "**in power to the south**" (**v. 9**). On his return from this conquest, trouble broke out in Jerusalem so he decided to subdue Jerusalem ("**the Beautiful Land,**" **v. 9**; cf. **11:16, 41**). The people were subjugated, the temple desecrated, and the temple treasury plundered. From this conquest Antiochus returned to Egypt in 168 but was forced by Rome to evacuate Egypt. On his return he determined to make the land of Israel a buffer state between himself and Egypt. He attacked and burned Jerusalem, killing multitudes (cf. **8:10, some of the host and some of the stars it threw down to the ground**

and trampled). The Jews were forbidden to follow the Mosaic Law in observing the Sabbath, their annual feasts, and traditional sacrifices, and circumcision of children (cf. **v. 11, the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown**). Altars to idols were set up in Jerusalem and on December 16, 167 b.c. the Jews were ordered to offer unclean sacrifices and to eat swine's flesh or be penalized by death. Though his friends called him Epiphanes ("the Illustrious One") no wonder the Jews called him Epimanes ("the Madman".) Antiochus' desecration of the temple was to last **2,300 evenings and mornings** before its cleansing (**8:14**). Some take the 2,300 evenings and mornings to mean 2,300 days, that is, a little more than six years. In this interpretation, the six years were from Antiochus' first incursion into Jerusalem (170 b.c.) to the refurbishing and restoring of the temple by Judas Maccabeus in late 164. A second interpretation views the reference to evening and morning sacrifices, which were interrupted by Antiochus' desecration (cf. "**the daily sacrifice**," vv. **11-21**). With two sacrifices made daily, the 2,300 offerings would cover 1,150 days or three years (a Jewish year of 360 days each plus 70 days). This is the time from Antiochus' desecration of the temple (December 16, 167 b.c.) to the refurbishing and restoring of the temple by Judas Maccabeus in late 164 and on into 163 b.c. when all the Jewish sacrifices were fully restored and religious independence gained for Judah.

Daniel 9: Daniel's Vision of the 70 "Sevens/Weeks"

Daniel receives a vision of 70 "Sevens", or some versions say "Weeks". Throughout Scripture, the Jews have seen significance in the number "seven" (seven days in a week, every seventh year was a Sabbath rest year, seven "sevens"/years brought them to the Year of Jubilee, the 50th year. Based on the length of time and the terms that Daniel uses, the belief is that "sevens" represents periods of seven years, and therefore seventy "sevens" accounts for a span of 490 years. Based on this timeframe, the prophecy that Daniel sees would be about the history of Israel and the city of Jerusalem. According to the vision, by the end of the 490 years, God will have completed six things for Israel. The first three have to do with sin, the second three with the kingdom. According to the prophecy:

- God will finish the transgression of Israel
- God will put an end to sin.
- God will atone for wickedness.
- God will bring in everlasting righteousness.
- God will seal up vision and prophecy.
- God will anoint the most holy.

The first three we see as being fulfilled in the work of Christ on the cross.

The prophecy continues by saying that the 70 "sevens" would begin, Gabriel said, **with the going out of the word to restore and rebuild Jerusalem (Daniel 9:25).**

This decree was the fourth of four decrees made by Persian rulers in reference to the Jews.

- Cyrus in 538 b.c. made a decree for the Jews to return to Jerusalem and rebuild the Temple (**2 Chronicles 36:22-23; Ezra 1:1-4; 5:13**)
- Darius I in 520 b.c. made a decree for the Jews to be able to resume building the Temple after there was opposition to it and the work ceased (**Ezra 6:1, 6-12**).
- Artaxerxes Longimanus in 457 b.c. made a decree that Ezra, as well as anyone else who wanted to go worship in Jerusalem, could return (**Ezra 7:11-26**).
- Artaxerxes Longimanus, issued on March 5, 444 b.c. that the Jews could **rebuild the walls of Jerusalem (Neh. 2:1-8)**. This is the decree that is the starting point for the 490 years.

According to the prophecy, we can divide the 490 year period into three segments.

1. Seven "sevens" (49 years)

This may refer to the time in which the rebuilding of the city of Jerusalem, permitted by the decree from Artaxerxes, was completed (444-395bc). The total rebuilding of the walls of Jerusalem took 52 days, but it took more time to clear all the debris.

2. Sixty-two "sevens" (434 years)

This period is after the walls are rebuilt. The prophecy states that this period will lead up to the introduction of the Messiah to the nation of Israel. This part excites me extremely, because if we have specific dates for the decree of Artaxerxes for the rebuilding of the walls of Jerusalem (March 5, 444bc). According to the prophecy, and if we account for "sevens" representing periods of seven years, then from the decree of Artaxerxes to rebuild the walls of Jerusalem (49 years) plus the period leading up to the coming of the Messiah (434 years), we get a total of 483 years. When we take a Jewish year, which is 360 days instead of our 365 days, and multiply that by 483 years, we get (483years x 360days) 173,880 days. If you start at the decree made from Artaxerxes on March 5, 444bc and count 173,880 days, you land on March 30, ad33, which is the date for the TRIUMPHAL ENTRY OF JESUS! Daniel prophecies 483 years prior that down to the day, **the anointed one shall be cut off** (meaning Jesus is going to be crucified. Seven days after the coming of the Anointed One (where He is recognized by the crowds on the Triumphal entry), Jesus is crucified and then conquers the grave, **finishing the transgression, putting an end to sin, and atoning for iniquity!**

3. One "seven" (7 years)

With this interpretation in view, this final "seven" appears to be a time that is yet to come. Some interpretations view it as being fulfilled by the church today, others view it as a time yet to come.

Daniel 11: The Kings of the South and the North

Daniel 11 is one of the most accurate pictures of history, yet it was given decades and centuries before the events actually occurred. Due to the accuracy of the events prophesied about, liberal scholars believe that it was written after the events, yet Daniel gives us the dating in which he saw the vision. **In the first year of Darius the Mede.** Darius the Mede began his reign in 539bc, so we have that as the dating for this prophecy.

The best way I can make this make sense is by presenting the passage, and then explaining the events that it is talking about following that passage.

1. "And as for me, in the first year of Darius the Mede, I stood up to confirm and strengthen him.
 - There is confusion who this Darius is. According to Daniel 6:28, there was a Darius that reigned alongside Cyrus the Great. There are some views that Darius is another name for Cyrus. Regardless, this prophecy was given in 539bc.

2. "And now I will show you the truth. Behold, (1)**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.
 - The Four Kings of Persia (Modern Day Iran):
 1. **Cambyses** (Cyrus' Son) — 530-522bc
 2. **Pseudo-Smerdis** — 522bc
 3. **Darius I Hystaspes** — 521-486bc
 4. **Xerxes/Ahaseurus** (in Esther) — 485-465bc
 - ☆ In 481, Xerxes I began to march against Greece and carried out the main part of the Greco-Persian War, consisting of the Battle of Thermopylae in August, 480, fighting Leonidas and his 300 Spartans.

3. **Then a mighty king shall arise, who shall rule with great dominion and do as he wills.**
 - This mighty king is Alexander the Great, ruler of Greece, who conquered the ancient world in only five years (334-330).

4. (a)**And as soon as he has arisen, his kingdom shall be broken** and (b)**divided toward the (i-iv)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.
 - a. Alexander the Great died at a young age of 32 years old in 323bc
 - b. After his death, the kingdom was divided to Alexander the Greats four generals, none of whom were his children (not to his posterity)
 - i. Ptolemy I — Egypt and parts of Asia Minor

- ii. Cassander — Macedonia and Greece
 - iii. Lysimachus — Thrace, western Bithynia, Phrygia, Mycia, and Lydia
 - iv. Seleucus — Syria, Israel, and Mesopotamia
5. Then the king of the south (Ptolemy I Soter) shall be strong, but one of his princes (Seleucus I Nicator) shall be stronger than he and shall rule, and his authority shall be a great authority.
- Ptolemy I Soter was a general who served under Alexander the Great. He was given authority over Egypt in 323BC and proclaimed king of Egypt in 304BC. Seleucus I Nicator (the prince) was also a general under Alexander the Great, and was given authority to rule in Babylon in 321BC. But in 316BC, when Babylon came under attack by Antigonus, another general, Seleucus sought help from Ptolemy Soter I in Egypt. After Antigonus' defeat in 312BC, Seleucus returned to Babylon greatly strengthened. He ruled over Babylonia, Media, and Syria, and assumed the title of king in 305BC. Thus Seleucus I Nicator's rule was over far more territory than Ptolemy I Soter's.
6. After some years they shall make an alliance, and the daughter (Bernice) of the king of the south (Ptolemy II Philadelphus) shall come to the king of the north (Antiochus I Soter) 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.
- Ptolemy I Soter died in 285BC and Ptolemy II Philadelphus, Ptolemy I Soter's son, ruled in Egypt (285-246BC). Meanwhile Seleucus I Nicator was murdered in 281BC and his son Antiochus I Soter ruled till 262BC. Then Seleucus I Nicator's grandson Antiochus II Theos ruled in Syria (262-246BC). Ptolemy II Philadelphus and Antiochus II Theos were bitter enemies but finally (after some years) they entered into an alliance in around 250BC. This alliance was sealed by the marriage of Ptolemy II Philadelphus' daughter Bernice to Antiochus II Theos. This marriage, however, did not last (did not retain) for Laodice, whom Antiochus II Theos divorced in order to marry Bernice, had Bernice killed (she shall be given

up). Laodice then poisoned Antiochus II Theos and made her son, Seleucus II Callinicus, king (246-227BC).

7. "And from a branch from her (Berenice's) roots one (Ptolemy III Euergetes) shall arise in his (Ptolemy II Philadelphus's) place. He (Ptolemy III Euergetes) shall come against the army and enter the fortress of the king of the north (Seleucus II Callinicus), 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.
 - Berenice's brother, Ptolemy III Euergetes (246-221), succeeded his father and set out to avenge the death of his sister Berenice. He prevailed over the Syrian army (the king of the North), put Laodice to death, and returned to Egypt with many spoils.
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.
 - After this humiliating defeat, Seleucus II Callinicus (the latter, the king of the North) sought to come into the realm of Egypt but was unsuccessful. After his death (by a fall from his horse) he was succeeded by his son, Seleucus II Soter (227-223BC), who was killed by conspirators while on a military campaign in Asia Minor. Seleucus III's brother, Antiochus III the Great, became the ruler in 223BC at 18 years of age and reigned for 36 years (till 187BC). The two sons (Seleucus III and Antiochus II) had sought to restore Syria's lost prestige by military conquest, the older son by invading Asia Minor and the younger son by attacking Egypt. Egypt had controlled all the territory north to the borders of Syria which included the land of Israel. Antiochus III succeeded in driving the Egyptians back to the southern borders of Israel in his campaign in 219-217BC.
11. Then the king of the south (Ptolemy IV Philopator), 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.
 - The king of the South in this verse was Ptolemy IV Philopator (221-204BC). He was the one driven back by Antiochus III the Great. Ptolemy IV Philopator came to meet Antiochus III the Great at the southern borders of Israel. Ptolemy IV Philopator was initially successful in delaying the invasion of Antiochus III the Great (Ptolemy IV Philopator slaughtered tens of thousands). But after a brief interruption Antiochus III the Great returned with another army (greater than the first) and turned back the king of the South.
14. "In those times **many shall rise** against the king of the south (Ptolemy IV Philopator), 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 (Antiochus III the Great) 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 (Ptolemy V Epiphanes) the daughter of women to destroy the kingdom, but it shall not stand or be to his advantage.
 - Syria was not Egypt's only enemy, for Philip V of Macedonia (many shall rise) joined with Antiochus III the Great against Egypt. Many Jews (your own people, i.e., Daniel's people, the Jews) also joined Antiochus III the Great against Egypt. Perhaps the Jews hoped to gain independence from both Egypt and Syria by joining its conflict, but their hopes were not realized. Antiochus III the Great then sought to consolidate control over Israel from which he had expelled the Egyptians.

- The fortified city seems to refer to Sidon which Antiochus III the Great, captured in 203BC. Antiochus III the Great continued his occupation and by 199BC had established himself in Israel (the glorious Land). Antiochus III the Great sought to bring peace between Egypt and Syria by giving his daughter (the daughter of women) to marry Ptolemy V Epiphanes of Egypt. But this attempt to bring a peaceful alliance between the two nations did not succeed (did not stand)
18. **Afterward he shall turn his face to the coastlands and shall capture many of them, but a commander (Cornelius Scipio) 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.**
- Antiochus III the Great then turned his face to Asia Minor in 197BC and Greece in 192BC. However, Antiochus III the Great did not succeed because Cornelius Scipio (a commander was dispatched from Rome to turn Antiochus III the Great back. Antiochus III the Great returned to his land in 188BC and died a year later. Antiochus III the Great had carried on the most vigorous military campaigns of any of Alexander's successors but his dream of reuniting Alexander's empire under his authority was never realized.
20. **"Then shall arise in his place one (Seleucus IV Philopator) 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.**
- Antiochus III the Great's son Seleucus IV Philopator (187-176BC) heavily taxed his people (shall send an exactor of tribute)to pay Rome (for the glory of the kingdom), but he was poisoned (broken ... not in ... battle) by his treasurer Heliodorus.
 - These verses describe Antiochus IV Epiphanes, a son of Antiochus III the Great. This one Seleucid who who ruled from 175-163BC is given as much attention as all the others before him combined. He is the little horn or Daniel 8:9-12, 23-25. A long section (Daniel 11:21-35) is devoted to him not only because of the effects of his invasion on the land of Israel, but more

so because he foreshadows the little horn (king) of Daniel 7:8 who in a future day will desecrate and destroy the land of Israel

21. In his (Seleucus IV Philopator) place shall arise a contemptible person (Antiochus IV Epiphanes) 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 (Onias III, the high priest).
 - Antiochus IV Epiphanes is introduced as a contemptible person. He took to himself the name Epiphanes which means "the illustrious One." But he was considered so untrustworthy that he was nicknamed Epimanes which means "the Madman." The throne rightly belonged to Demetrius Soter, a son of Seleucus IV Philopator, but Antiochus IV Epiphanes seized the throne and had himself proclaimed king (to whom royal majesty has not been given). Thus he did not come to the throne by rightful succession; he seized it by flatteries. He was accepted as ruler because he was able to turn aside an invading army, perhaps the Egyptians. He also deposed Onias III, the high priest, called here a 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.
 - After his military victories, Antiochus IV Epiphanes' prestige and power rose with the help of a comparatively small number of people. He evidently sought to bring peace to his realm by redistributing wealth, taking from the rich and giving to his followers.
25. And he shall stir up his power and his heart against the king of the south (Egypt) 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.
- After Antiochus IV Epiphanes consolidated his kingdom, he moved against Egypt, the king of the South, in 170BC. Antiochus IV Epiphanes was able to move his army from his homeland to the very border of Egypt before he was met by the Egyptian army at Pelusium near the Nile Delta. In this battle the Egyptians had a large army (exceedingly great and mighty army) but were defeated and Antiochus IV Epiphanes professed friendship with Egypt. The victor and the vanquished sat at a table together as though friendship had been established, but the goal of both to establish peace was never realized for they both were deceptive.
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**.
- Antiochus IV Epiphanes carried great wealth back to his homeland from his conquest. On his return he passed through the land of Israel. After his disappointment in Egypt (he had hoped to take all of Egypt but failed) he took out his frustrations on the Jews by desecrating the temple in Jerusalem. Evidently he opposed (heart shall be set against) the entire Mosaic system (the holy covenant). After desecrating the temple (he shall work his will), he returned to his own country (return to his own land).
29. "At the time appointed he shall return and come into the south (Egypt), but it shall not be this time as it was before.
30. **For ships of Kittim** (Cyprus, Rome) 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.
- Two years later (in 168BC) Antiochus IV Epiphanes moved against Egypt (the South) again. As he moved into Egypt, he was opposed by the Romans who had come to Egypt in ships from the western coastlands (lit.,

"ships of Kittim", i.e., Cyprus). From the Roman senate Popillius Laenas took to Antiochus IV Epiphanes a letter forbidding him to engage in war with Egypt. When Antiochus IV Epiphanes asked for time to consider, the emissary drew a circle in the sand around Antiochus IV Epiphanes and demanded that he give his answer before he stepped out of the circle. Antiochus IV Epiphanes submitted to Rome's demands for to resist would be to declare war on Rome. This was a humiliating defeat for Antiochus IV Epiphanes (he shall be afraid) but he had no alternative but to return to his own land.

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.**
 - For a second time (cf. v. 28) Antiochus IV Epiphanes took out his frustration on the Jews, the city of Jerusalem, and their temple. He vented his fury against the holy covenant, the entire Mosaic system (cf. v. 28), favoring any renegade Jews who turned to help him (cf. v. 32). He desecrated the temple and abolished the daily sacrifice. Antiochus IV Epiphanes sent his general Apollonius with 22,000 soldiers into Jerusalem on what was purported to be a peace mission. But they attacked Jerusalem on the Sabbath, killed many people, took many women and children as slaves, and plundered and burned the city. In seeking to exterminate Judaism and to Hellenize the Jews, he forbade the Jews to follow their religious practices (including their festivals and circumcision), and commanded the copies of the Law be burned. Then he set up the abomination that causes desolation. In this culminating act he erected on December 16, 167BC an altar to Zeus on the altar of burnt offering outside the temple, and had a pig offered on the altar. The Jews were compelled to offer a pig on the 25th of each month to celebrate Antiochus IV Epiphanes' birthday. Antiochus IV Epiphanes promised apostate Jews (those who ... violated the covenant; cf. v. 30) great reward if they would set aside the God of Israel and worship Zeus, the god of Greece. Many in Israel were persuaded by his promises (flattery) and worshiped the false god.

However, a small remnant remained faithful to God (the people who know their God shall stand firm and take action), refusing to engage in those abominable practices. Antiochus IV Epiphanes died insane in Persia in 163BC

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.***
 - The Jews who refused to submit to Antiochus IV Epiphanes' false religious system were persecuted and martyred for their faith. The word fall (wv. 33-34), literally "stumble" (kasal), refers to severe suffering on the part of many and death for others. This has in view the rise of the Maccabean revolt.
 - Mattathias, a priest, was the father of five sons. (One of them, Judas, became well known for refurbishing and restoring the temple in late 164BC. He was called Judas Maccabeus, "the Hammerer.") In 166BC, Mattathias refused to submit to this false religious system. He and his sons fled from Jerusalem to the mountains and began the Maccabean revolt. At first only a few Jews joined them. But as their movement became popular, many joined them, some out of sincere motives and some from false motives. The suffering that the faithful endured served to refine and purify them. This time of persecution was of short duration. It had previously been revealed to Daniel that the temple would be desecrated for 1,150 days (8:14). Here Daniel was assured that this persecution would run its course and then be lifted, for its end will still come at the appointed time.

Daniel now shifts to the end time ruler (little horn of **Daniel 7:8** // ruler of **Daniel 9:26**). He will be the final ruler in the Roman world. His rise to prominence is described in **Revelation 13:1-8** where he is called the Beast. **Revelation 17:12-13** says he will gain authority not by military conquest but by the consent of the 10 kings who will submit to him. The prophecy moves from the "near" to the "far." The following verses will occur during the final seven years of the 70 sevens.

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.
 - This coming king will be independent of any authority apart from himself. Midway during his seven-year reign he will exercise the political power given him by the 10 kings who will have elected him (**Revelation 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. **2 Thessalonians 2:4** says "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". **Daniel 7:25** says "He will speak against the Most High".
 - The world will be persuaded to worship him as god by the miracles the false prophet will perform in his name (**Revelation 13:11-15**). He will succeed in spreading his influence around the world, both politically and religiously (**Revelation 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. Since this individual will be the final ruler in the Roman world, the little horn of the fourth beast, he must be a Gentile. The Antichrist will honor a god of fortresses, that is, he will promote military strength. And because of his political and religious power he will be able to accumulate vast wealth. The god unknown to his fathers (ancestors), who will give him

strength, may be Satan. Though this king will come to power offering peace through a covenant with Israel, he will not hesitate to use military power to expand his dominion. And he will be helped by a foreign god. Those who submit to his authority will be put in positions of power (he will greatly honor them), and his ability to dispense favors will gain him a great following.

The events in verses 40-45 will transpire at the time of the end, that is, they will occur in the second half of the 70th "seven" of years.

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.

- "Him" refers back to the king, Every occurrence of "he" (seven times), "him" (four times), and "his" (three times) refers to the coming king. He will have entered into a covenant with the people of Israel, binding that nation as part of his domain. Any attack, then, against the land of Israel will be considered an attack against him with whom Israel will be joined in covenant. The king of the south will attack Israel. Some suggest that this will occur in the middle of the 70th "seven" of years; more likely it will take place toward the end of the second half of the 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, the Libyans and Nubians (v. 43). These nations, referred to elsewhere as Put and Cush, may be 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. 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. 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.

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.
 - When the Antichrist hears of this invasion, he will move his army from Europe into the Middle East, sweeping through many countries ... like a flood (v. 40). He will move quickly into the land of Israel, the Beautiful Land (v. 41; cf. v. 16; 8:9). His first strike will be against Egypt (11:42-43a), for Egypt and her Arab allies (Libyans and Nubians, v. 43) are the ones who will initiate the invasion on Israel. On this occasion the king will not conquer the territory of Edom, Moab, and ... Ammon (v. 41), now included in the present kingdom of Jordan. But he will gain control over "many countries."
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.
 - 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)