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a *Grace Notes* course

## **Daniel**

an expositional study  
by Dr. Grant Richison

Lesson 111

### **Daniel Chapter 11**

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## Daniel 111 – Chapter 11

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## Daniel 11

### Daniel 11:1

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

This verse concludes chapter ten. Without this clue, we might conclude that this refers to yet another king different from 10:1. The angel Michael adds that he was responsible for protecting Darius the Mede from the first year of his reign in Babylon in 539 B.C. The prince of Persia attempted to hinder that return (10:13). Almost immediately after Darius (Cyrus) assumed the throne, he issued a decree permitting the Jews to return to Palestine. The success of the Israelites under Darius was the result of angelic warfare.

**PRINCIPLE:** God's sovereignty upholds us in time of difficulty

**APPLICATION:** God does not always overrule Satan's plan immediately but He sets limits to Satan's plans.

**Job 1:12.** And the Lord said to Satan, 'Behold, all that he has is in your power; only do not lay a hand on his person.' So Satan went out from the presence of the Lord.

**Job 2:6.** And the Lord said to Satan, 'Behold, he is in your hand, but spare his life.'

**1 Corinthians 10:13.** No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

All things ultimately work together for good. God delivers us from anxiety when we put our situation in God's hands.

**Romans 8:28.** And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

**Philippians 4:6,7.** Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

**1 Peter 5:6, 7.** Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

casting all your care (anxiety) upon Him, for He cares for you.

### Daniel 11:2-4

**'And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece.**

**Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.**

**And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.'**

Chapter 11 continues the prophecy running from chapter 10 to chapter 12:4. Chapter 11 presents two phases of prophecy:

The near phase, 11:2-35 = prophecy about future events forward from Daniel's day.

The far phase, 11:36-12:4 = prophecy preceding the Second Coming of Christ.

The interpreting angel now begins to give the prophecy of Israel's near and far future. Cyrus is the reigning king of Babylon as this prophecy begins.

The prophecy of this verse begins with the second kingdom of Nebuchadnezzar's image

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(chapter 2) and with the second of the four beasts of chapter 7 – Medo-Persia.

The three more kings that will arise in addition to Cyrus in Persia are Cambyses, son of Cyrus (530-522 B.C.), Pseudo-Smerdis (522 B.C.) and Darius I Hystaspes (522-486 B.C.). Darius tried to conquer Greece with 100,000 troops, but Miltiades defeated him with a small Greek army of 10,000 at the battle of Marathon in 490 B.C.

The fourth king is Xerxes I (486-465 B.C. – Ahasuerus in the book of Esther). Xerxes attacked Greece in 480 B.C. but suffered defeat 150 years before Alexander the Great came to power. Xerxes was stupendously wealthy. He sought to avenge the defeat at Marathon (490 B.C.) by gathering a great army and a great fleet to again attack Greece. The Greek historian Herodotus gives the combined strength of Xerxes' land and naval forces an incredible 2,641,610 fighters, although the actual number may have been more like 300,000. The Greeks defeated Xerxes at Thermopylae and Salamis. He never crossed the Hellespont to fight again.

The third and fourth verses set forth the rise and fall of the powerful Greek general, Alexander the Great (336-323 B.C.). There are a number of other references to Alexander in Daniel (2:32, 39; 7:6; 8:5-8, 21). His attack on the Persian Empire under Darius III was in retaliation to Xerxes' attack on Greece. He fought the Persians first at the Granicus River near Constantinople in 334 B.C. and finally conquered the Persians at Gaugamela, northeast of Nineveh (Iraq), in 331 B.C. He defeated the Persians army of 250,000 with 40,000 infantry and 7,000 cavalry. This battle opened the East to the Greeks. Alexander's reign marked the beginning of the Hellenistic Age.

Alexander lived 356-323 B.C. and reigned as King of Macedonia from 336-323 B.C. He conquered Asia Minor (western Turkey), Syria, Egypt, Babylonia and Persia. In twelve brief years, he went as far as the Punjab and conquered eastern Asia. Alexander's army would go no further.

Aristotle, the great philosopher, was Alexander's personal tutor. He instructed Alexander in rhetoric and literature, and stimulated his interest in science, medicine and philosophy.

After conquering most of the civilized world, Alexander died prematurely in the city of Babylon in 323 B.C. Alexander's uncle murdered Alexander's two sons, Hercules and Alexander, and his Greek generals divided his kingdom between them (7:6; 8:8,22). Lysimachus ruled Thrace-Asia Minor and Seleucus took the rest of Asia except for lower Syria and Palestine. Cassander governed Macedonia-Greece. Ptolemy ruled over Palestine and Egypt.

**PRINCIPLE:** Biblical prophecy has incredible specificity and accuracy.

**APPLICATION:** The first four verses give us the immediate future from Daniel's day covering about ninety-five years. Daniel predicts four kings following Cyrus, the king of Medo-Persia (who was known to Daniel). These kings were unknown to him at the writing of the book of Daniel: Cambyses, the son of Cyrus, Pseudo-Smerdis (fake Smerdis), Darius Hystaspes and Xerxes the Great. Xerxes raided Greece, which ultimately brought on the rise of Alexander the Great who conquered the Persians.

Daniel anticipates this struggle between nations 215 years before it began. The prophecy covered a period of about 375 years after prediction. The incredible accuracy of the prophecy of this entire chapter staggers the mind.

### **Daniel 11:5-20**

#### **READ Daniel 11:5-20**

The angel now gives prophecies in 11:5-20 of the conflicts between the Greek Seleucid (Syria) and Ptolemy (Egypt) empires.

The expressions king of the North and king of the South repeatedly occur throughout the remainder of chapter 11. The king of the North (Syria, Asia Minor and lands extending to India)

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refers to the Seleucid king, and the king of the South (Egypt) refers to the Ptolemaic king. These references are not to two specific kings, but to the kings who are in power in these kingdoms at any given time.

We can identify the specific king at a given time by comparing intertestamental, extra-biblical records. Second-century B.C. Greek historian Polybius, the apocryphal books of 1 and 2 Maccabees, Diodorus Siculus (first century B.C. writer), the Roman historian Livy (59 B.C.- A.D. 17), Josephus (second century A.D.), Appian (second century writer) and historian Porphyry are primary sources.

The first king of the South (south of Palestine) is Ptolemy I Soter, who served as a general under Alexander (323-285 B.C.). He had authority over Egypt. One of his princes is a reference to Seleucus I Nicator, also a general under Alexander (311-280 B.C.). He ruled Babylon, Media and Syria. The phrase and he shall gain power refers to Seleucus I Nicator.

Ptolemy I died in 285 B.C. His son, Ptolemy II, ruled Egypt after him. Seleucus was murdered and his son, Antiochus I Soter, ruled until 262 B.C. Seleucus' grandson, Antiochus II Theos, ruled Syria from 262-246 B.C.

Ptolemy II and Antiochus II were nasty enemies but joined forces about 250 B.C. The phrase they shall join forces refers to Ptolemy II Philadelphus (285-246 B.C.) and Antiochus II Theos (262-246 B.C.). The daughter is Berenice who married Antiochus II Theos to seal the alliance between Syria and Egypt.

Antiochus II divorced Berenice (queen of the North) and remarried his former wife, Laodice. Laodice poisoned him and put Berenice to death. Laodice installed her son, Seleucus II Callinicus (246-227 B.C.), as the Seleucid king.

The phrase branch of her roots refers to Berenice's brother, Ptolemy III Euergetes (246-221 B.C.). Ptolemy avenged the death of his sister Berenice and attacked Seleucus II at Antioch in Syria killing Laodice. He also

conquered adjacent territory extending his kingdom.

Ptolemy III returned to Egypt from Antioch with idols, princes and precious articles of silver and gold. He later signed a peace treaty with Seleucus II in 240 B.C., which brought temporary reconciliation between them.

Seleucus II Callinicus, king of the North, later unsuccessfully invaded Egypt. He died by a fall from a horse.

The sons here are the sons of Seleucus II Callinicus, Seleucus III Ceraunus (227-223 B.C.) and Antiochus III the Great (223-187 B.C.). Seleucus III succeeded his father in 227 B.C. He died shortly after in 223 B.C. and his brother, Antiochus III, became king of the North.

Both sons sought to restore the glory of Syria by military conquest. Seleucus III invaded Asia Minor. Antiochus III attacked Egypt. He failed in conquering Egypt but gained domination over Israel (219-217 B.C.). This changed the border of Egypt from Syria to the southern borders of Israel. All this prediction anticipates history by hundreds of years.

The king of the South in this verse refers to Ptolemy IV Philopator (221-204 B.C.). He attempted to recapture lost territory to the north by attacking the southern borders of Israel in 217 B.C. at Raphia and crushed the Seleucid army. Ptolemy raised an army of 70,000 infantry, 5,000 cavalry and 73 elephants. The king of the South (Ptolemy) defeated the king of the North (given into the hand of his enemy).

The "he" of this verse is the king of the South, Ptolemy IV. Ptolemy did not pursue the victory of verse 11, so he did not obtain all of Palestine. Ptolemy did not prevail because Antiochus in the end prevailed over him.

Antiochus III proceeded to other conquests to the east and north. He returned to Egypt about 203 B.C. with a much larger army and put down the Egyptians under Ptolemy V. He also took Palestine to Gaza.

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The king of the South in this verse is Ptolemy V Epiphanes (203-181 B.C.). Philip V of Macedonia and the Jews of Israel joined Antiochus III in attacking the Egyptians under Ptolemy V.

The fortified city is Sidon on the coast of Palestine on the Mediterranean Sea. Antiochus (III) the Great captured it from the Ptolemies around 200 B.C. He defeated the Egyptian General Scopas at Paneas (Dan) at the headwaters of the Jordan. This was a strategic conquest for the Seleucid kingdom.

Antiochus III enhanced his control over Israel by defeating the Egyptians under Scopas.

In the phrase he shall give him, the him is the king of the South. The daughter is Cleopatra, the daughter of Antiochus. Cleopatra married Ptolemy V.

Antiochus III initiated peace with Egypt by offering his daughter Cleopatra to Ptolemy V in marriage. Cleopatra did not remain loyal to Syria, however, so her father did not gain dominance over Egypt. Cleopatra sided with her husband against her father although Ptolemy V was only a young man of seventeen.

The ruler here is the Roman commander Lucius Cornelius Scipio. Antiochus III directed his attention toward Asia Minor (197 B.C.) and Greece (192 B.C.) where the Romans had authority. He did not succeed because Scipio defeated him in 190 B.C. in the Battle of Magnesia near Smyrna. Scipio crossed the Hellespont to pursue Antiochus and forced the Syrian to surrender all his European and Asiatic possessions as far as the Taurus Mountains, to pay 15,000 talents over a period of twelve years, and to surrender Hannibal (who escaped).

Antiochus III returned from Greece to Antioch and died in 187 B.C. He wanted to reunite Alexander's Empire but failed because he did not assess the power of the Roman Empire correctly.

The one who imposes taxes was Seleucus IV Philopator (187-176 B.C.). Antiochus' elder son Seleucus IV succeeded the throne. He taxed his people heavily to pay for the 15,000 talents. This put a heavy burden on the Jews under his reign. His Jewish tax collector, Heliodorus (2 Macc 3:7), poisoned him because of this burden as this verse predicted. He did not die in battle. This caused great persecution on the Jews in years to come.

**PRINCIPLE:** History is His story.

**APPLICATION:** True prophecy is replete with detail. It is one of the tests for genuine prophecy. God's sovereignty in history is patently clear. History is His story.

The landmass of Palestine was between the two kingdoms of Ptolemy and Seleucid. They fought over Israel many times, ravaging and sacking the nation. The importance of these two kingdoms revolves around Israel.

### Daniel 11:21

**'And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue.'**

Verses 11-35 set forth persecution of the Jews under Antiochus Epiphanes. The vile person of verse 21 is Antiochus IV Epiphanes of Syria (175-164 B.C.) He gave himself the name Epiphanes (illustrious one). Many called him Epimanes (madman) because of his ruthless behavior. God gives more content about this man than all the other kings combined because of his impact on the Jews. During his reign, Rome gained ascendancy.

The skeptic has great problems with Daniel 11:21-39 because this passage violates all his humanistic prejudice. This passage portrays in significant detail the Ptolemaic kings of Egypt, Seleucid kings of Syria and the career of Antiochus Epiphanes. This is difficult to swallow for exclusively rationalistic people. They cannot get their minds around the fact that God can reveal such substantial detail in

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prophecy. They have the same problem with specific prophecies about the person of Christ, prophecies of His birth, life and death.

Antiochus Epiphanes corresponds to the little horn of 8:9-12, 23-25 and foreshadows the little horn of 7:8.

**PRINCIPLE:** Most prophecy revolves around God's chosen people.

**APPLICATION:** Antiochus Epiphanes touched Israel, God's chosen people, as almost no other figure in history. He brought on the Maccabean revolt. The Feast of Lights celebration (Hanukkah or Feast of Dedication) by the Jews is a memorial of the cleansing of the temple under Judas Maccabaeus. Most of God's prophetic clock revolves around His chosen people Israel.

### **Daniel 11:22-31**

#### **READ Daniel 11:12-31**

Antiochus IV overwhelmed the Egyptian king Ptolemy VI militarily. Antiochus Epiphanes first befriended Ptolemy by deceit and then later defeated him in war.

Antiochus swept away the Jewish high priest Onias III, the prince of the covenant, around 172 B.C.

Antiochus made an alliance with Ptolemy VI in 170 B.C. in a plot to advance his power in Egypt by aligning with Ptolemy VI against his rival for the Egyptian throne.

Antiochus Epiphanes pillaged the provinces to bribe others to cooperate with his plans. He extended his influence by plundering wealth and giving it to his followers (1 Macc 3:30).

The king of the South in this verse is Ptolemy Philometer (181-145 B.C.). After Antiochus gained power, he marched against Ptolemy VI in 170 B.C. He went as far as the Nile Delta before the Egyptians discovered his presence. He defeated the Egyptian army at Pelusium. Antiochus took Ptolemy VI prisoner. After Antiochus withdrew from Egypt, Ptolemy VI and his brother VIII ruled as co-regents.

Antiochus pretended to be an ally to gain influence in Egypt. He used deceit as a basic mode of operation and he was clearly a precursor of the Antichrist of the latter day, as this text asserts.

Those who ate Ptolemy's delicacies destroyed him. They were those whom he trusted.

Antiochus claimed to fight for Ptolemy against a usurper in Egypt. Antiochus and Ptolemy sat down at a banquet after the battle, pretending peace.

The king in this verse is the king of the North, Antiochus Epiphanes. After the peace conference Antiochus returned to Syria with much plunder. He then turned his hatred toward Israel.

A Jew by the name of Jason offered Antiochus a bribe to depose the high priest Onias III. Antiochus agreed. Another pretender, Menelaus, tried the same tactic against Jason. Antiochus again agreed. After Jason attempted a coup, Antiochus accompanied by Menelaus entered Jerusalem and killed 80,000 men and desecrated the temple in 168 B.C.

Antiochus tried to attack Egypt in the same year. The Roman consul Popilius Laenas met him at Alexandria, preventing him from attacking Egypt in 168 B.C.

The ships from Cyprus refers to Roman armed forces led by Gaius Popilius Laenas. He challenged Antiochus in Egypt and demanded that Antiochus withdraw from Egypt. When Antiochus asked for time to consider the issue, Laenas drew a circle in the sand around Antiochus and demanded that he give an answer before he stepped out of the circle. Antiochus returned home rather than declaring war on Rome. He again vented his frustration on the Jews in rage against the holy covenant.

Antiochus came to Jerusalem on an apparent peace mission but ordered General Apollonius to attack the Jews on the Sabbath with 22,000 soldiers. They killed many Jews and took

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women and children captive. They pillaged the temple and burned the city.

Antiochus wanted to Hellenize the Jews so he prevented them from following the Mosaic Law. He burned copies of the law. He did away with the sacrifices, festivals and circumcision (1 Macc. 1:44-54). As the greatest insult, he mounted an image of the Greek god Zeus on the altar of burnt offerings (2 Macc 6:2). He sacrificed a pig, an unclean animal, on the altar on December 16, 167 B.C. Antiochus compelled the Jews to offer a pig on the 25th of each month to celebrate his birthday. This act was the abomination of desolation (12:11) because it violated the sanctuary.

**PRINCIPLE:** Antiochus Epiphanes anticipates the Antichrist.

**APPLICATION:** Jesus predicted that another similar sadism would befall the Jews in a day future from His day. The destruction of Jerusalem in A.D. 70 by the Roman general Titus does not fulfill this prediction.

**Mark 13:14.** 'So when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not' (let the reader understand), 'then let those who are in Judea flee to the mountains.'

The book of Revelation, dating from decades after the destruction of Jerusalem in A.D. 70, predicts an Antichrist that will do things similar to Antiochus, but on a larger scale (Rev 13).

#### Daniel 11:32-35

**'Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits.**

**And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering.**

**Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue.**

**And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.'**

Antiochus deceived Jews by flattery (1 Macc 1:11-15). He divided their loyalties. Many progressive Jewish leaders believed in the expediency of acquiescing to Hellenism.

The people here are Israelites who led the Maccabean revolt in the second century B.C. The Maccabeans sought to bring independence to Israel. In this national movement, thousands led by Mattathias and his three sons revolted against Antiochus (1 Macc 2:23-28). They ultimately defeated the Seleucids in Palestine. Judas Maccabaeus killed General Apollonius in battle.

Antiochus persecuted the Jews faithful to the Mosaic Law. The persecution of the Jews by Antiochus gave impetus to Jews loyal to the Mosaic Law and the traditions of Judaism. This movement was the Chassidim (loyal ones). The Maccabean revolt also energized this movement. Some of the Chassidim became the sect of the Pharisees of Jesus' day. Others became Essenes who isolated themselves in a Qumran community near the Dead Sea.

Antiochus killed many thousands of Jews in the years following the desecration of the temple. He died insane in Persia (163 B.C.).

The pro-Hellenists Jews did not aid Jews faithful to the Mosaic Law. More Jews joined the movement as the effectiveness of the Maccabeans became apparent. Many pro-Hellenists deceptively joined the nationalists. The Maccabees eventually executed many of these phonies.

The resistance against the Greek Syrians purified the Jews. The persecution against the Jews ran its course. A son of Simon



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Maccabaeus, John Hyrcanus, established a strong Jewish kingdom (134 –104 B.C.). He freed Judea from Syria but never proclaimed himself king, although he did designate himself high priest. His departure formed the ideals of the Hasmonaeans (Maccabeans), which many years later became, in part, the Pharisees.

The angel gave assurance to Daniel that the persecution would come to an end; because it is still for the appointed time. There would be further purification in the latter days. Mention of the end sets the context for a transition in chapter 11 to far prophetic events (events not yet fulfilled in our day).

**PRINCIPLE:** Prophecy shows the supernatural nature of the Word of God.

**APPLICATION:** The first thirty-five verses are a remarkable example of pre-written history. This prophecy is so utterly detailed and accurate that it staggers those who study it. There are approximately one hundred and thirty-five fulfilled prophecies in the first thirty-five verses.

The one hundred and thirty-five prophecies in Daniel 11:1-35 are already fulfilled to us in the twenty-first century. The intricate detail of the conflicts between the Seleucids and Ptolemies show the specificity of these prophecies.

The specificity of these prophecies is so extensive that skeptics had to change the date of Daniel so that it would not be so blatantly supernatural. They claim that Daniel was written during the time of the Maccabees (168-134 B.C.) after many of the events took place.

We find the career of a single king of the North – Antiochus Epiphanes – in verses 21-35. He is also the little horn of Daniel 8 who persecuted Israel and set up the abomination of desolation in the temple at Jerusalem. Daniel also predicts in verses 32-35 the rise of the Maccabees who revolted against Antiochus.

#### **Daniel 11:36**

**‘Then the king shall do according to his own will: he shall exalt and magnify**

**himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.’**

All events of this chapter to this point are history to the twenty-first century. Now beginning with this verse, the prophecy moves to a future date – to the twenty-first century. Antiochus Epiphanes could not have fulfilled the prophecies of this section of chapter 11 because he did not do many of the details of this section. However, he did foreshadow the kind of person who would come in the last days.

This verse shifts to the prophetic figure of the Antichrist (vv. 36-45) and the distant future of Israel (11:36-12:4). Daniel 11:1-35 is history to present time. Daniel 11:36-12:4 is future to present time. These passages fulfill the last of the seventy heptads, the seventh seven (9:27). This is the last seven-year period, the period of Tribulation, before the second Coming of Christ.

**Matthew 24:21.** For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

Verses 36-39 set forth the coming Antichrist, a ruler in the Tribulation. This ruler will have power to do according to his own will. His power is supernatural and he has the capacity to exalt himself above every god demanding worship. He will renounce the true God.

**Revelation 13:11,12.** Then I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon.

And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed.

This Antichrist ruler will prosper for a period in the seven-year Tribulation. All this happens under the sovereignty of God – what has been determined shall be done. God will set a limit to

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the duration of his rule. God will mete out judgment to him in the end (Daniel 7:11, 26; 9:27; Revelation 19:19-20).

**PRINCIPLE:** The future Antichrist will deceive the religious world.

**APPLICATION:** The coming Antichrist will be autonomous of any authority apart from himself. He shall do according to his own will. This ruler will exercise the authority given him by the ten kings of the Revived Roman Empire in the middle of the Tribulation (Re 17:12-13).

This person will make himself the highest religious authority in the world. He will exalt and magnify himself above every god. The world will worship him because of his ability to perform miracles.

**2 Thessalonians 2:3,4.** Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

## Daniel 11:37-45

### READ Daniel 11:37-45

This Antichrist ruler does not regard or respect any religious conviction or tradition other than his own.

The phrase the God of his fathers brings some to conclude that this Antichrist will be a Jew. However, the term God is Elohim, the generic name for God. Elohim can have a singular or a plural translation (gods). He had no respect for his religious heritage. It appears that this man is Roman by other passages (Da 7:8, 24; Re 13:1-10).

The phrase the desire of women is difficult to interpret. This may refer to the desire of every godly Jewish woman to bear the Messiah. Some interpret this as a reference to Tammuz (Adonis), a pagan fertility goddess that women found appealing in Daniel's day. Ishtar, the

goddess of love brought destruction to many of her lovers, of whom the most notable was her consort Tammuz. Yet, others believe that this Antichrist will have no sexual desire for women. This third view is most likely the correct view.

This Antichrist wants to believe in a god that will give him military victory. He idolizes power. His forefathers did not recognize his new god. This future ruler will honor his god with massive expenditure for a military armory.

This future Antichrist will move against his foes with religious power, with the god of verse 38. He will reward with kingdoms those who follow him.

Skeptics point out that the conflict between the end of Antiochus Epiphanes in Daniel 11:40-45 differs from stories of his death in 1 and 2 Maccabees. However, these skeptics lose sight of the law of dual fulfillment and the shift from the near to far fulfillment in this passage. This passage deals with the final Antichrist.

The king of the South and the king of the North will simultaneously attack this ruler of the west, the little horn, at the end time. The king of the North may be a ruler from the area of ancient Assyria. Yet, he will overwhelm them and pass through to conquer the two kings (Da 7:8, 24).

The angel describes to Daniel ancient equivalents of modern warfare.

The events of verses 40-45 transpire in the second half of the Tribulation (second half of the seventieth seven). The kings of the South and North will attack the Antichrist.

The Antichrist will enter the promised land (8:9) and defeat many there in the last half of the Tribulation.

The Antichrist will attack Egypt and succeed in conquering her.

The Antichrist will plunder the treasures of Egypt, Libya and Ethiopia. The Hebrew for Libyans is Cushites. Libya was to the west of Egypt and Ethiopia to the south.

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Rumors of armies from the east and north will trouble him and cause the Antichrist to return to his headquarters in Jerusalem.

The seas here are the Mediterranean Sea and the Dead Sea. The holy mountain is Mount Moriah in Jerusalem. It is here that the Antichrist meets his defeat (Zechariah 14:1-4; Revelation 19:19-20).

**PRINCIPLE:** Knowledge of God's sovereignty is a source of comfort.

**APPLICATION:** God is sovereign over all history from beginning to end. Nothing escapes Him and nothing gains dominance over His will. The Gentile world powers have their designs but God has His design. There will come a time when all Israel shall be saved (Romans 11:26). God will tolerate the atrocities of the Antichrist for a period but He will determine the end of the Antichrist.

God's sovereignty is a source of great comfort to His people because He has everything in control. While man may assert his will, the message of Daniel 11 is that God's sovereign will prevails over the nations of the earth albeit that they may unite their forces into a one-world government.

The prophecy of Daniel 11 is the most detailed prophecy in all the Old Testament. This makes manifest that the book of Daniel is a supernatural book fulfilling objective standards for prophecy.

God does not give prophecy to frighten us but to help us understand the international deception and delusion of the last days. The ultimate delusion is the worship of man – humanism. Humanism is the belief that man is the end of man. He does not need God for he is finally and ultimately autonomous.

The Bible presents a true picture of man. Man has great capacity but his powers are no panacea. No form of government will meet all the needs of humanity. All forms of government have a fatal flaw – the sinfulness and selfishness of man himself.