

Daniel 11:20-45 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

Daniel 11:1
Daniel 11:2
Daniel 11:3
Daniel 11:4
Daniel 11:5
Daniel 11:6
Daniel 11:7
Daniel 11:8
Daniel 11:9
Daniel 11:10
Daniel 11:11
Daniel 11:12
Daniel 11:13
Daniel 11:14
Daniel 11:15
Daniel 11:16
Daniel 11:17
Daniel 11:18
Daniel 11:19
Daniel 11:20
Daniel 11:21
Daniel 11:22
Daniel 11:23
Daniel 11:24
Daniel 11:25
Daniel 11:26
Daniel 11:27
Daniel 11:28
Daniel 11:29
Daniel 11:30
Daniel 11:31
Daniel 11:32
Daniel 11:33
Daniel 11:34
Daniel 11:35
Daniel 11:36
Daniel 11:37
Daniel 11:38
Daniel 11:39
Daniel 11:40
Daniel 11:41
Daniel 11:42
Daniel 11:43
Daniel 11:44
Daniel 11:45

Daniel 11:20 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.

- **place**, Da 11:7,21
- Dt 15:2,3 2Ki 23:35
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Time: 187-175BC

In his place one will arise - [Seleucus IV Philopator](#) (187-175BC)

Will send an oppressor through the jewel of his kingdom - A tax collector.

Oppressor (05065) (**nagas**) is a verb which means to force someone to do something, as in this context where it refers to forcing someone to pay money (cf 2Ki 23:35).

Walvoord explains the reason for the taxation "Because of the rising power of Rome, he ([Seleucus IV Philopator](#)) was forced to pay tribute to the Romans of a thousand talents annually. In order to raise this large amount of money, Seleucus had to tax all the lands under his domain, including special taxes from the Jews secured by a tax collector named [Heliodorus](#) ([2Macc 3:7](#)) who took treasures from the temple at Jerusalem (Ed: But read the record from Second Maccabees).

Second Maccabees records a quite incredible story regarding Heliodorus attempts to take funds from the Jewish Temple...

While they (Jews distraught that Heliodorus was attempting to take funds from God's House) were imploring the almighty Lord to keep the deposits safe and secure for those who had placed them in trust, Heliodorus went on with his plan. But just as he was approaching the treasury with his bodyguards, the Lord of spirits who holds all power manifested himself in so striking a way that those who had been bold enough to follow Heliodorus were panic-stricken at God's power and fainted away in terror. **There appeared to them a richly caparisoned horse, mounted by a dreadful rider.** (Click picture below to enlarge) Charging furiously, the horse attacked Heliodorus with its front hoofs. The rider was seen to be wearing golden armor. Then two other young men, remarkably strong, strikingly beautiful, and splendidly attired, appeared before him. Standing on each side of him, they flogged him unceasingly until they had given him innumerable blows. Suddenly he fell to the ground, enveloped in great darkness. Men picked him up and laid him on a stretcher. The man who a moment before had entered that treasury with a great retinue and his whole bodyguard was carried away helpless, having clearly experienced the sovereign power of God. While he lay speechless and deprived of all hope of aid, due to an act of God's power, the Jews praised the Lord who had marvelously glorified his holy Place; and the temple, charged so shortly before with fear and commotion, was filled with joy and gladness, now that the almighty Lord had manifested himself. Soon some of the companions of Heliodorus begged Onias to invoke the Most High, praying that the life of the man who was about to expire might be spared. Fearing that the king might think that Heliodorus had suffered some foul play at the hands of the Jews, the high priest offered a sacrifice for the man's recovery. While the high priest was offering the sacrifice of atonement, the same young men in the same clothing again appeared and stood before Heliodorus. "Be very grateful to the high priest Onias," they told him. "It is for his sake that the Lord has spared your life. Since you have been scourged by Heaven, proclaim to all men the majesty of God's power." When they had said this, they disappeared. After Heliodorus had offered a sacrifice to the Lord and made most solemn vows to him who had spared his life, he bade Onias farewell, and returned with his soldiers to the king. ([2Macc 3:22-35](#)) (Ed note: **To be fair, the reader should be aware that there are no other records of these truly incredible events to definitively substantiate their authenticity**).

Heliodorus Expelled from the Holy Temple

Wikipedia...

[Seleucus IV Philopator](#) was compelled by **financial necessities**, created in part by the heavy war-indemnity exacted by Rome (The [Treaty of Apamea](#) in 188BC stipulated that thousand talents were to be paid annually to the Roman government), to pursue an ambitious policy. In an effort to collect money to pay the Romans, he sent his minister [Heliodorus](#) to Jerusalem to seize (plunder) the temple treasury. On his return, Heliodorus assassinated Seleucus, and seized the throne for himself.

The true heir [Demetrius](#), son of Seleucus, was now being retained in Rome as a hostage, and the kingdom was seized by the younger brother of Seleucus, [Antiochus IV Epiphanes](#) (175-164BC). Antiochus managed to oust Heliodorus and an infant son of Seleucus, also named Antiochus, was formal head of state for a few years until Epiphanes had him murdered.

Yet within a few days will be shattered, though not in anger nor in battle- Some scholars speculate that [Heliodorus](#) poisoned [Seleucus IV Philopator](#) in order to gain the throne.

Daniel 11:21 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.

- **Place** Da 11:7,20
- **Will arise:** Da 8:9,23,25
- **Despicable person:** 1Sa 3:13 Ps 12:8 15:4 Isa 32:5 Na 1:14
- **By intrigue:** Da 11:32, 34 Jdg 9:1-20 2Sa 15:2, 3, 4, 5, 6 Ps 55:21
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Time: 175BC

A DESPICABLE PERSON ANTIOCHUS EPIPHANES (175-164 BC)

Daniel 11:21ff parallels the prophecy of Daniel 8...

Out of one of them (Northern Kingdom - Syria - Seleucids) came forth **rather small horn** ([Antiochus IV Epiphanes](#)) which grew exceedingly great toward the south (Egypt was south), toward the east, and toward the Beautiful Land (Da 11:16, Da 11:41). It grew up to the host (In context appears to refer to Jews - later they are said to commit transgression and would hardly be given over to a human being if they were angelic hosts!) of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. It (Rather Small Horn) even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. And on account of transgression the host will be given over to the horn along with the regular sacrifice; and it will fling truth to the ground (Antiochus forbade reading of the Word of Truth, God's Word) and perform its will and prosper. Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place (Desecration of the Holy Temple) and the host (Destruction of the Holy People, the Jews who were not overtly transgressing) to be trampled?" He said to me, "For 2,300 evenings and mornings; then the holy place will be properly restored." (Da 8:9, 10, 11, 12, 13, 14-notes)

The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king (Alexander the Great - Da 11:1). The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation, although not with his power. In the latter period of their rule, When the transgressors have run their course, a king will arise, Insolent and skilled in intrigue. His power will be mighty, but not by his own power, and he will destroy to an extraordinary degree and prosper and perform his will; He will destroy mighty men and the holy people (Jews). And through his shrewdness He will cause deceit to succeed by his influence. And he will magnify himself in his heart, and he will destroy many (especially Jews) while they are at ease. He will even oppose the Prince of princes, but he will be broken without human agency. The vision of the evenings and mornings which has been told is true; But keep the vision secret, for it pertains to many days in the future (**How so?** Antiochus Epiphanes serves as a "type" or a foreshadowing of the future world ruler, the Antichrist). (Da 8:21, 22, 23, 24, 25, 26-notes)

In his place - [Seleucus IV Philopator](#) (187-175BC)

A despicable person - [Antiochus IV Epiphanes](#) (175-164BC) What a contrast is God's view (despicable) versus his narcissistic view (Epiphanes = shine upon ~ glorious one).

Despicable (0959)([bazah](#)) means to show contempt for someone or something, to view with disdain or to despise. Antiochus was indeed despised by the Jews. It is from a root meaning to accord little worth to something and means to disdain or to hold in contempt. Bazah is used in a number of places to mean "despise" in the sense of treating someone or something as totally insignificant or worthless. The basic meaning of the root is "to accord little worth to something." While this action may or may not include overt feelings of contempt or scorn, the biblical usage indicates that the very act of undervaluing something or someone implies contempt. Bazah means to raise the head loftily and disdainfully, to look down one's nose at something (so to speak)! The idea is that one undervalues something or someone which implies contempt for that thing or person (in this case God's Name in Mal 1:6 and here His table/altar, the place He is to be worshipped, revered, and adored! Woe!) Lest we be too hard on these ancient Israelites, let us "moderns" consider what we do EVERY TIME we willfully sin against God! Are you as convicted as I am! In fact Larry Richards writes that "Disobedience and other sins are portrayed in the OT as nothing less than evidences that we despise God. When we disobey, we show that we place little value on the Lord."

Bazah - 44x in 42v - **NAS** = careless(1), contempt(1), despicable(1), despise(5), despised(32), despises(2), disdained(1), disdained*(1). Ge 25:34; Nu 15:31; 1Sa 2:30; 10:27; 15:9; 17:42; 2Sa 6:16; 12:9f; 2Kgs 19:21; 1Chr 15:29; 2Chr 36:16; Neh 2:19; Est1:17; 3:6; Ps 15:4; 22:6, 24; 51:17; 69:33; 73:20; 102:17; 119:141; Pr 14:2; 15:20; 19:16; Ec 9:16; Isa 37:22; 53:3; Jer 22:28; 49:15; Ezek 16:59; 17:16, 18f; 22:8; Da 11:21; Obad 1:2; Mal 1:6, 7, 12; 2:9.

He will come in a time of tranquility - Either the people or the leaders felt secure and were at ease, suggesting Antiochus came when there was a sense of false security. In Daniel 8 we read that Antiochus Epiphanes "will destroy many while they are at **ease** (**salwah**)." (Da 8:25-note) (**NLT** - "defeating many by catching them off guard")

Tranquility (07962) (**salwah**) means security, prosperity, lack of anxiety or concern. Salwah occurs 8x in 8v - Ps 122:7; Pr 1:32; 17:1; Jer 22:21; Ezek 16:49; Da 8:25; 11:21, 24. **NAS** = complacency(1), ease(2), prosperity(2), quietness(1), time of tranquility(2).

Wikipedia...He assumed divine epithets, which no other **Hellenistic** king had done, such as **Theos Epiphanes** ("God Manifest") and after his defeat of Egypt, **Nikephoros** ("Bearer of Victory"). But his often eccentric behavior, capricious actions and even insanity led some of his contemporaries to call him **Epimanes** ("The Mad One"), a word play off of his title Epiphanes. [Reference](#)

Honor of kingship - Antiochus was not the rightful heir to the throne.

Seize the kingdom by intrigue - Antiochus was a master of "political intrigue." As the son and a potential successor of King [Antiochus III](#), Antiochus became a political hostage of the Roman Republic following the [Peace of Apamea](#) in 188 BC. When his older brother, [Seleucus IV Philopator](#) (187-175BC) followed his father onto the throne in 187BC, Antiochus was exchanged for his nephew [Demetrius I Soter](#) (the son and rightful heir of Seleucus). After King Seleucus was assassinated by [Heliodorus](#), a usurper, in 175BC, Antiochus in turn ousted him. Since Seleucus' true heir, [Demetrius I Soter](#), was still a hostage in Rome, Antiochus, with the help of King [Eumenes II](#) of Pergamum, seized the throne for himself, proclaiming himself co-regent for another son of Seleucus, an infant named Antiochus (whom he then murdered a few years later). [Reference](#)

Matthew Henry comments that Antiochus Epiphanes...was a cruel and violent persecutor of the Jews. See what decaying, perishing things worldly pomp and possessions are, and the power by which they are gotten. God, in His providence, sets up one, and pulls down another, as He pleases. This world is full of wars and fightings, which come from men's lusts. All changes and revolutions of states and kingdoms, and every event, are plainly and perfectly foreseen by God. No word of God shall fall to the ground; but what He has designed, what He has declared, shall infallibly come to pass. While the potsherd of the earth strive with each other, they prevail and are prevailed against, deceive and are deceived; but those who know God will trust in Him, and he will enable them to stand their ground, bear their cross, and maintain their conflict.

Daniel 11:22 THE OVERFLOWING FORCES WILL BE FLOODED AWAY BEFORE HIM AND SHATTERED, AND ALSO THE PRINCE OF THE COVENANT.

- **with:** Da 11:10 9:26 Isa 8:7,8 Am 8:8 9:5 Na 1:8 Rev 12:15,16)
- **also:** Da 8:10,11,25
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

NIV- Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed.

The overflowing forces will be flooded away (engulfed, swept away) **before him** - Describes the military victories of [Antiochus IV Epiphanes](#) over his enemies.

Prince of the covenant ([berit/berith/beriyth](#)) - NET = "a covenant leader will be destroyed." The identity of this individual is debated. Some commentaries favor this as reference to the "shattering" (murder) of the high priest [Onias III](#) who Antiochus Epiphanes ordered in 172BC. Others feel this represents [Ptolemy VI Philometor](#) who was defeated by Antiochus' forces.

[Walvoord](#) notes that "The high priest bore the title "prince of the covenant" because he was de facto the head of the theocracy at that time. In Da 11:28 and Da 11:32 the "covenant" is used for the Jewish state.

Daniel 11:23 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.

- **work:** Da 8:25 Ge 34:13 Ps 52:2 Pr 11:18 Eze 17:13-19 Ro 1:29 2Co 11:3 2Th 2:9
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

After an alliance is made with him he will practice deception- NET = "After entering into an alliance with him, he will behave treacherously" (Da 11:23NET)

Gain power with a small force of people - Antiochus the despicable deceiver allayed suspicion when he came against Egypt with a small force but was able to **gain power** over Egypt as far as Memphis.

Wikipedia...When the guardians of King [Ptolemy VI Philometor of Egypt](#) demanded the return of [Coele-Syria](#) in 170 BC, Antiochus launched a preemptive strike against Egypt, conquering all but [Alexandria](#) and capturing King Ptolemy. To avoid alarming [Rome](#), Antiochus allowed Ptolemy VI to continue ruling as a Puppet-king. Upon Antiochus' withdrawal, the city of Alexandria chose a new King, one of Ptolemy's brothers, also named [Ptolemy \(VIII Euergetes\)](#). Instead of fighting a civil war, the Ptolemy brothers agreed to rule Egypt jointly.

Daniel 11:24 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.

- Jdg 9:4 Pr 17:8 19:6
- **Devise his schemes:** Da 7:25 Pr 23:7 Eze 38:10 Mt 9:4
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

NLT - Without warning he will enter the richest areas of the land and do something that none of his predecessors ever did--distribute among his followers the plunder and wealth of the rich. He will plot the overthrow of strongholds, but this will last for only a short while.

In a time of tranquility - When they felt they were secure.

He will distribute plunder, booty, possessions among them - He used the treasures he gained from his victories to bribe and influence others to cooperate with him (cf [1Macc 3:30](#)).

Only for a time - This phrase reminds us that God is sovereign even over the events of evil men. God set the limits allotted to Antiochus Epiphanes.

THOUGHT - Beloved child of God, are you experiencing unjust evil against you? Rest assured of two things, God limits evil men and He is your [Covenant Defender](#). If the payback to the evil person is not in this lifetime, it will be in the next!

Daniel 11:25 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.

- **stir up:** Da 11:2,10 Pr 15:18 28:25
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

[Constable](#) notes that "After Antiochus had grown strong enough, he marched his army against Ptolemy VI in 170 B.C. He was able to get all the way to the Nile Delta before the Egyptians discovered that he was approaching. He exercised much influence over Egypt usually pretending to be an ally and then using this enemy for his own advantage. **Notice how the text highlights Antiochus' deceptiveness. We can see how he was a forerunner of the future Antichrist.** (Bolding added)

Schemes will be devised against him - There was treason against the King of the South. The idea is that a carefully calculated plan would be orchestrated against the King of the South. The text does not say but the same Hebrew word is used in Da 11:24 where it says Antiochus Epiphanes **devises schemes** against strongholds.

As described in more detail below, Antiochus defeated the army of Ptolemy Philometor, and in the next campaign made himself master of all Egypt, except Alexandria. While they had frequent conferences at the same table, they spoke lies to each other; and the former returned to Syria laden with riches.

Wikipedia describes the main events related to the **Sixth Syrian War** which lasted from 170-168BC...

The causes of this conflict are obscure. In 170, Eulaeus and Lenaeus, the two regents of the young king of Egypt [Ptolemy VI Philometor](#), declared war on the Seleucid ruler [Antiochus IV Epiphanes](#). In the same year, Ptolemy's younger siblings [Ptolemy VIII Physcon](#) and [Cleopatra II](#) were declared co-rulers in order to bolster the unity of Egypt. Military operations did not begin until 169 when Antiochus quickly gained the upper hand, seizing the important strategic town of [Pelusium](#). The Egyptians realised their folly in starting the war, Eulaeus and Lenaeus were overthrown and replaced by two new regents, Comanus and Cineas, and envoys were sent to negotiate a peace treaty with Antiochus. Antiochus took Ptolemy VI (who was his nephew) under his guardianship, giving him effective control of Egypt. However, this was unacceptable to the people of Alexandria who responded by proclaiming Ptolemy Physcon as sole king. Antiochus besieged Alexandria but he was unable to cut communications to the city and he also needed to deal with a revolt in Judaea so, at the end of 169BC, he withdrew his army.

In his absence, [Ptolemy VI Philometor](#) and his brother [Ptolemy VIII Physcon](#) were reconciled. Antiochus, angered at his loss of control over the king (Ptolemy VI), invaded again. The Egyptians sent to Rome asking for help and the Senate dispatched [Gaius Popilius Laenas](#) to Alexandria. Meanwhile, Antiochus had seized [Cyprus](#) and [Memphis](#) and was marching on Alexandria. At Eleusis, on the outskirts of the capital, he met Popilius Laenas, with whom he had been hustlas during his stay in Rome. But instead of a friendly welcome, Popilius offered the king an ultimatum from the Senate: he must evacuate Egypt and Cyprus immediately. Antiochus begged to have time to consider but Popilius drew a circle round him in the sand with his cane and told him to decide before he stepped outside it. Antiochus chose to obey the Roman ultimatum. The "Day of Eleusis" ended the Sixth Syrian War and Antiochus' hopes of conquering Egyptian territory. ([Reference](#))

Daniel 11:26 THOSE WHO EAT HIS CHOICE FOOD WILL DESTROY HIM, AND HIS ARMY WILL OVERFLOW, BUT MANY WILL FALL DOWN SLAIN.

- **that feed:** 2Sa 4:2-12 2Ki 8:14 10:6-9 Ps 41:9 Mic 7:5,6 Mt 26:23 Mk 14:20 Jn 13:18
- **overflow:** Da 11:10,22
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Lehman Strauss - Notice once more that the victory of Antiochus was to be credited to **'deives.'** (**schemes**) Even those who worked closely with the king of the south, that is, men who ate at the king's table, turned against their ruler. We are not told how Antiochus successfully operated his conspiracy within the top administration in the Egyptian government, but we do know his wicked plan worked, at least for awhile. (BORROW [The prophecies of Daniel](#))

Daniel 11:27 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.

- **Will be:** 2Sa 13:26 Ps 12:2 52:1 58:2 64:6 Pr 12:20 23:6-8 26:23
- **speak lies:** Ps 62:9 Jer 9:3-5 41:1-3
- **but:** Pr 19:21 Eze 17:9
- **But:** Da 11:29,35,40 8:19 10:1 Hab 2:3 Ac 1:7 17:31 1Th 5:1

- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

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 - Once again we note that God appoints the time, the starts and the stops! He is sovereign over all.

Lehman Strauss - The two kings are Antiochus and possibly Philometor, however we cannot be certain as to the occasion referred to in the text. We are told that when they sat down at the bargaining table neither had honorable motives nor employed honorable methods. They spoke lies to each other, and in the end neither prospered as the result of their treachery. Deceit and lying must ultimately fail because there is a "time appointed" when all that man builds up must face the final verdict of Almighty God. We have seen this principle at work in our own lifetime when the treaties of men who deceived and lied proved worthless and the men themselves toppled to the dust. Yes, such men appear to prosper for a season! (BORROW [The prophecies of Daniel](#))

Daniel 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.

- **the holy:** The Jews having rejoiced at a report of his death, he took Jerusalem, and slew 40,000 of the inhabitants, and polluted the temple. Da 11:22,30-32 8:24 Ac 3:25
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

ANTIOCHUS RETURNS TO SYRIA

Time: 168BC

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.

Lehman Strauss - Antiochus returned to Syria with many possessions which were the spoils of his military conquests. As he passed through Palestine to get to Syria he showed his hatred against the Temple of God and the holy covenant. But as the following verses show, his second campaign in Egypt was not successful. (BORROW [The prophecies of Daniel](#))

Gaebelein - In 168BC he returned from his expedition and had great riches. Then he marched through Judea and did his awful deeds. A report had come to his ears that the Jewish people had reported him dead. In the first and second book of the Maccabees we read of his atrocities. Then he retired to Antioch. ([The Prophet Daniel: Key to the Visions & Prophecies of the Book of Danie](#))

Comment: See [1Macc 1:20-28](#) and [2Macc 5:11-17](#) for a detailed description of the violent atrocities of Antiochus and his murder of thousands of Jews as he marched through Judea

Daniel 11:29 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.

- **time:** Da 8:19 10:1 Isa 14:31 Ac 17:26 Ga 4:2
- **as the former:** Da 11:23,25
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

At the appointed time - The sovereign God is in control of time. (compare "appointed time in Da 11:27)

He will return - Antiochus IV become angry when Ptolemy VI and his brother, Ptolemy Physcon were reconciled and invaded Egypt a second time.

Will not turn out - Egypt's call for help from Rome resulted in dispatch of the Roman commander [Gaius Popillius Laenas](#) (described in the next verse as "ships of Kittim"), who confronted Antiochus IV, telling him to withdraw from Egypt or face the wrath of Rome. As described in Da 11:30 Antiochus withdrew in great anger which he avenged on the "**Holy Covenant**", the Jews.

Daniel 11:30 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.

- **ships:** Ge 10:4 Nu 24:24 1Ch 1:7 Isa 23:1,12 Jer 2:10 Eze 27:6
- **enraged:** Da 11:28 7:25 Rev 12:12
- **have intelligence:** Ne 6:12 Mt 24:10
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Ships of Kittim will come against him - This verse continues the story of Antiochus IV's unsuccessful second invasion of Egypt described in the previous passage. The ships of Kittim refer to the Roman forces that turned Antiochus IV away from his designs on Egypt.

NET Bible Note on Kittim - The name Kittim has various designations in extra-biblical literature. It can refer to a location on the island of **Cyprus**, or more generally to the island itself, or it can be an inclusive term to refer to parts of the Mediterranean world that lay west of the Middle East (e.g., Rome). For ships of Kittim the Greek OT (Septuagint - LXX) has "Romans," an interpretation followed by a few English versions (e.g., TEV). A number of times in the Dead Sea Scrolls the word is used in reference to the Romans. ([Daniel 11 Commentary Notes](#))

Wikipedia describes the events as follows...

being confronted with the Roman demands that he abort his attack on Alexandria, Antiochus IV played for time; [Popillius Laenas](#) is supposed to have drawn a circle around the king in the sand with his cane, and ordered him not to move out of it until a firm answer had been given. The Syrians withdrew. According to [Livy](#),

"After receiving the submission of the inhabitants of [Memphis](#) and of the rest of the Egyptian people, some submitting voluntarily, others under threats, [Antiochus] marched by easy stages towards Alexandria. After crossing the river at Eleusis, about four miles from [Alexandria](#), he was met by the Roman commissioners, to whom he gave a friendly greeting and held out his hand to Popilius. Popilius, however, placed in his hand the tablets on which was written the decree of the senate and told him first of all to read that. After reading it through he said he would call his friends into council and consider what he ought to do. Popilius, stern and imperious as ever, drew a circle round the king with the stick he was carrying and said,

"Before you step out of that circle give me a reply to lay before the senate."

For a few moments he hesitated, astounded at such a peremptory order, and at last replied,

"I will do what the senate thinks right."

Not till then did Popilius extend his hand to the king as to a friend and ally. Antiochus evacuated Egypt at the appointed date, and the commissioners exerted their authority to establish a lasting concord between the brothers, as they had as yet hardly made peace with each other." Ab Urbe Condita, xlv.12.

He will be disheartened and will return - Antiochus IV submits to the request of the Roman Senate not to invade Egypt again.

Become enraged at the holy covenant and take action - Antiochus IV Epiphanes takes out his wrath on Jerusalem and the Temple

Enraged (02194) (**za'am**) properly means to "foam at the mouth", and thus means to become angry, to express intense anger or indignation (divine indignation - Ps 7:11, Isa 66:14, Zech 1:12, Mal 1:4). Given the root meaning (foaming at the mouth) it is not surprising that such anger can show in one's face (Pr 25:23). The related verb form (za'am) is used to indicate both the state of being indignant and the activity giving expression to that state. It is used in reference to man, but more often to God. Isaiah foretells a day when God's "indignation" will be experienced by Israel's enemies (Isaiah 66:14).

Gilbrant- This verb is used of both the actions of God and man referring to either the action or the state of indignation. Such indignation can take the form of a curse, a denunciation, anger or an accusation.

With reference to an action by man, Num. 23:7f has three uses of the word where it is used with other Hebrew words for "curse." In this passage, Balaam told how Balak asked him to curse Jacob and defy or denounce Israel (v. 7). In the next verse, he asked how he could curse anyone whom the Lord had not cursed or defy or denounce whom the Lord had not defied or denounced. Obviously, the first two uses of the word refer to the

action of man, and the last to the action of God, with the point being that man's action is dependent upon the attitude and action of God.

Anyone who tells the wicked they are righteous shall be cursed and hated by the nations (Prov. 24:24). The KJV translates Prov. 25:23 to read that the north wind drives away rain, and an indignant countenance drives away a backbiting tongue. However, the NASB translates it to read that the north wind brings forth rain, and a backbiting tongue brings an angry countenance. Daniel 11:30 tells of a prince who will be grieved and have hatred or indignation against the holy covenant. Micah 6:10 states that the use of a false measure of weights is abominable to God.

With reference to action by God, this word is also used to express God's anger or indignation toward the wicked (Ps. 7:11), toward his enemies (Isa. 66:14), toward Jerusalem and the cities of Judah for seventy years (Zech. 1:12), and toward Edom forever (Mal. 1:4). Finally, Prov. 22:14 says that the mouth of a strange woman is a deep pit, and the one cursed of the Lord will fall into this pit.

Humans may be the subject of the verb, cursing other humans. This formula is often part of an oral contract, as violation of the wishes of the speaker shall incur the curse, which is divinely sanctioned and guaranteed. Balaam's inability to curse the Israelites is an example of how curses work, as Balaam could only speak a curse against those who were cursed (Num. 23:6, 12, 28). Only Yahweh can sanction blessing and cursing (cf. Prov. 24:24).

Yahweh appears as the righteous Judge in the usages of this verb. His rage occurs with the violation of the Covenant, a legal environment where enforcement of the curse is expected by the original audience. Curses are actually enforced when they involve Yahweh and have his sanction, for He is the lone Power in the universe capable of enforcing them. ([Complete Biblical Library](#))

Za'am - 12x in 11v - Nu 23:7, 8; Ps 7:11; Pr 22:14; 24:24; 25:23; Isa 66:14; Da 11:30; Mic 6:10; Zech 1:12; Mal 1:4. **NAS** = abhor(1), angry(1), become enraged(1), been indignant(1), cursed(2), denounce(2), denounced(1), indignant(2), indignation(1).

Show regard for those who forsake the holy covenant ([berit/berith/beriyth](#)) - Antiochus showed favor to those Jews who apostatized and locked arms with his agenda (which was clearly an anti-Semitic agenda!).

Daniel 11:31 "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.

- **forces:** Da 8:24 Rev 17:12
- **desecrate:** Da 8:11 12:11 La 1:10 2:7 Eze 7:20,21 9:7 24:21,22
- **Do away with:** Da 8:12,13,26 9:27
- **abomination:** Da 8:13 9:27 12:11 Mt 24:15 Mk 13:14 Lk 21:20
- Ac 13:40,41
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination ([shiqqucs](#)) **of desolation.**

Forces ([02220](#)) (**zerowa'**) is literally the arm, a physical part of the body, but is used repeatedly in the OT as a picture or symbol of might, power or strength.

Zerowa' - 92x in 85v -**NAS** = arm(53), arms(19), forces(3), help(1), mighty(1), position(1), power(4), shoulder(2), strength(8). Ge 49:24; Ex 6:6; 15:16; Num 6:19; Deut 4:34; 5:15; 7:19; 9:29; 11:2; 18:3; 26:8; 33:20, 27; Jdg 15:14; 16:12; 1 Sam 2:31; 2 Sam 1:10; 22:35; 1Kgs 8:42; 2Kgs 9:24; 17:36; 2Chr 6:32; 32:8; Job 22:8f; 26:2; 35:9; 38:15; 40:9; Ps 10:15; 18:34; 37:17; 44:3; 71:18; 77:15; 79:11; 83:8; 89:10, 13, 21; 98:1; 136:12; Prov 31:17; Song 8:6; Isa 9:20; 17:5; 30:30; 33:2; 40:10f; 44:12; 48:14; 51:5, 9; 52:10; 53:1; 59:16; 62:8; 63:5, 12; Jer 17:5; 21:5; 27:5; 32:17, 21; 48:25; Ezek 4:7; 13:20; 17:9; 20:33f; 22:6; 30:21f, 24f; 31:17; Dan 10:6; 11:6, 15, 22, 31; Hos 7:15; 11:3; Zech 11:17.

Sanctuary ([04720](#)) (**miqdash**) refers to the consecrated thing or place, especially the sanctuary, the Holy place, the hallowed part. The noun miqdāsh is used most frequently in the OT as the designation of the tabernacle and the temple. It is frequently translated "sanctuary," in these cases. In keeping with the basic meaning of the word group that it represents (qdsh), miqdāsh

denotes that which has been devoted to the sphere of the sacred. When it refers to the sanctuary, it connotes the physical area devoted to the worship of God. This area was sacred because it was the place where God dwelled among the people (Exodus 25:8) and its sanctity was not to be profaned (Leviticus 12:4; Leviticus 19:30; Leviticus 20:3; Leviticus 21:12, 23).

Miqdash - 76x in 72v - **NAS** = holy(1), holy place(2), holy places(1), places(1), sacred part(1), sanctuaries(5), sanctuary(65). Ex 15:17; 25:8; Lev 12:4; 16:33; 19:30; 20:3; 21:12, 23; 26:2, 31; Num 3:38; 10:21; 18:1, 29; 19:20; Josh 24:26; 1 Chr 22:19; 28:10; 2 Chr 20:8; 26:18; 29:21; 30:8; 36:17; Neh 10:39; Ps 68:35; 73:17; 74:7; 78:69; 96:6; Isa 8:14; 16:12; 60:13; 63:18; Jer 17:12; 51:51; Lam 1:10; 2:7, 20; Ezek 5:11; 7:24; 8:6; 9:6; 11:16; 21:2; 23:38f; 24:21; 25:3; 28:18; 37:26, 28; 43:21; 44:1, 5, 7f, 11, 15f; 45:3f, 18; 47:12; 48:8, 10, 21; Dan 8:11; 9:17; 11:31; Amos 7:9, 13.

Fortress (04581) (**mauz**) refers to a place or means of safety or protection. Mā'ôz is used to denote various strongholds, such as fortresses (e.g., Dan. 11:31), cities which are fortified (Isa. 23:4) and lands where one seeks refuge (Isa. 30:2f). It can also denote an area which is strategically defensible, as in a hill (Judg. 6:26). The noun is also frequently used as a simile for the protection of Yahweh, Who is the Protector, the Fortress of the righteous (2 Sam. 22:33) and the poor and defenseless (Ps. 52:7).

Mauz - 35x - Judg 6:26; 2 Sam 22:33; Neh 8:10; Ps 27:1; 28:8; 31:2, 4; 37:39; 43:2; 52:7; 60:7; 108:8; Prov 10:29; Isa 17:9f; 23:4, 11, 14; 25:4; 27:5; 30:2f; Jer 16:19; Ezek 24:25; 30:15; Dan 11:1, 7, 10, 19, 31, 38f; Joel 3:16; Nah 1:7; 3:11

Desecrate the sanctuary fortress - Literally - "the sanctuary, the fortress"

Do away with the regular sacrifice - The parallel passage in Daniel 8 records that **Antiochus Epiphanes...**

even magnified himself to be equal with the Commander of the host; and it removed the **regular sacrifice** from Him, and the place of His sanctuary was thrown down. (Daniel 8:11±)

Abomination (08251) (**shiqquts**) is a very strong word referring to that which is filthy, detestable or abhorrent, disgusting (abominable filth). In the OT **shiqquts** was always used in connection with idolatrous practices, either referring to the idols themselves as being abhorrent and detestable in God's sight, or to something associated with the idolatrous ritual. Idols generally are referred to as an abomination (Jer 16:18; Ezek 5:11, Ezek 7:20). In one of the more incredible uses of this word in the OT we see the wisest man in the OT is described as "going after" the detestable idols (1Ki 11:5) and even building a high place for them (1Ki 11:7). Woe! Before you cast a stone read 1 Cor 10:12!

Shiqquts is translated in the Lxx most often with the noun **bdelugma** which means something that is extremely abhorred (an abomination, often associated with idolatry - Rev 17:4, cp Mt 24:15). **Bdelugma** is found only 6x in the NT (Mt 24:15, Mk 13:14, Lk 16:15, Rev 17:4, 5, 21:27) but over 100x in the Septuagint including 14x in Leviticus - Lev 5:2; Lev 7:21; 11:10, 12, 13, 20, 23, 41, 42; 18:22, 26, 27, 29; 20:13.

Abomination of desolation - **KJV** has "the abomination that maketh desolate." While this abomination was fulfilled in 168BC, the abomination of Da 12:11-note refers to a yet future abomination of desolation which Jesus alluded to in Mt 24:15.

Desolation (08074) (**shamen/samen**) means ruin or waste and is a primary root which refers to a desolation caused by some great disaster, usually a result of divine judgment and is used of people (2 Sam. 13:20; Lam. 1:13, 16) and places (Lev. 26:31, 32; Isa. 61:4; Ezek. 35:12). **Shamen** also refers to the reaction to such a ruin, including consternation, astonishment, or being appalled (Job 18:20; Isa. 52:14; Jer. 18:16). **Shamen** often describes a person's reaction on seeing desolation and destruction (1Ki 9:8) Lev 26:32 uses **shamen/samen** twice and conveys both of the ideas of this word the desolation and the reaction to the desolation = 'I will **make** the land **desolate** (shamen) so that your enemies who settle in it will be **appalled** (shamen) over it. **Webster's** English definition of **desolate** - Laid waste; in a ruinous condition; neglected; devoid of inhabitants and visitors; joyless, disconsolate, and sorrowful through or as if through separation from a loved one, showing the effects of abandonment and neglect; barren, lifeless (desolate landscape). Verb = to lay waste, to make wretched. **Webster's** English definition of **appalled** - to overcome with consternation, shock, or dismay; causing extreme dismay, horror, or revulsion

James Swanson on **shamen/samen** . (1) (**qal**) **be desolate, be devastated, destitute, laid waste, ravaged, ruined, deserted, i.e., be in a destroyed and ruined state, implying the object or area destroyed is now abandoned from all help, deserted, or in personal poverty** (Ge 47:19; 2Sa 13:20; Isa 49:8, 19; 54:1; 61:4; La 1:4, 13, 16; 3:11; 5:18; Eze 6:6; 12:19; 19:7; 33:28; 35:12, 15; 36:3, 4; Da 9:18, 26); (nif) desolate, deserted (Lev 26:22; Ps 69:25; Isa 33:8; 54:3; Jer 12:11; 33:10; La 4:5; Eze 6:4; 25:3; 29:12; 30:7; 32:15; 36:34, 35,36; Joel 1:17; Am 7:9; 9:14; Zep 3:6; Zec 7:14); (polel) cause desolation (Da 8:13; 9:27; 11:31; 12:11+), note: some parse Da 8:13; 9:27b as qal; (hif) lay waste, cause ruin (Lev 26:31, 32; Nu 21:30; 1Sa 5:6; Job 16:7; Ps 79:7; Jer 10:25; 49:20; 50:45; Eze 20:26; 30:12, 14; Hos 2:12; Mic 6:13+); (hof) lie desolate (Lev 26:34, 35, 43; 2Ch 36:21+), note: 2Ch 36:21 some parse as 2021 + 9014; (hitpolel) destroy oneself (Ecc

7:16+); (2). (qal) **be appalled, horrified, terrified, dismayed, i.e., have an emotion or attitude of horror and great fear, implying also dismay and discouragement** (Lev 26:32; 1Ki 9:8; 2Ch 7:21; Job 17:8; Ps 40:15; Isa 52:14; Jer 2:12; 18:16; 19:8; 49:17; 50:13; Eze 26:16; 27:35; 28:19; (nif) be appalled (Job 18:20; Jer 4:9; Eze 4:17); (polel) be appalled (Ezr 9:3, 4+); (hif) cause to be appalled (Job 21:5; Eze 3:15; 32:10+); (hitpolel) be appalled (Ps 143:4; Isa 59:16; 63:5; Da 8:27), (Dictionary of Biblical Languages)

Shamem - 86v - Usage in **NAS** = **appalled**(13), **astonished**(8), astounded(1), become desolate(1), causes horror(1), causing consternation(1), **desolate**(22), desolated(4), desolating(1), desolation(5), desolations(3), destitute(1), destroy(1), devastations(1), horrified(2), laid desolate(1), laid waste(4), lie deserted(1), lies desolate(1), made me desolate(1), made you desolate(1), made desolate(3), make the desolate(2), make their desolate(2), make them desolate(1), make your desolate(1), make... appalled(1), make... desolate(1), makes desolate(2), ravaged(1), ruin(1), ruined(1), ruins(1).

Leviticus 26:22 (see context Lev 26:21 "**seven times**") 'I will let loose among you the beasts of the field, which will bereave you of your children and destroy your cattle and reduce your number so that your roads **lie deserted**.

31 'I will lay waste your cities as well and will **make** your sanctuaries **desolate**, and I will not smell your soothing aromas.

32 'I will **make** the land **desolate** so that your enemies who settle in it will be **appalled** over it.

34 ¶ 'Then the land will enjoy its sabbaths all the days of the **desolation**, while you are in your enemies' land; then the land will rest and enjoy its sabbaths.

35 'All the days of its **desolation** it will observe the rest which it did not observe on your sabbaths, while you were living on it.

43 'For the land will be abandoned by them, and will make up for its sabbaths while it is **made desolate** without them. They, meanwhile, will be making amends for their iniquity, because they rejected My ordinances and their soul abhorred My statutes.

Numbers 21:30 "But we have cast them down, Heshbon is ruined as far as Dibon, Then **wehave laid waste** even to Nophah, Which reaches to Medeba."

1 Samuel 5:6 Now the hand of the LORD was heavy on the Ashdodites, and He **ravaged** them and smote them with tumors, both Ashdod and its territories.

2 Samuel 13:20 Then Absalom her brother said to her, "Has Amnon your brother been with you? But now keep silent, my sister, he is your brother; do not take this matter to heart." So Tamar remained and **was desolate** in her brother Absalom's house.

1 Kings 9:8 "And this house will become a heap of ruins; everyone who passes by **will be astonished** and hiss and say, 'Why has the LORD done thus to this land and to this house?'

2 Chronicles 7:21 "As for this house, which was exalted, everyone who passes by **itwill be astonished** and say, 'Why has the LORD done thus to this land and to this house?'

2 Chronicles 36:21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its **desolation** it kept sabbath until seventy years were complete.

Ezra 9:3 ¶ When I heard about this matter, I tore my garment and my robe, and pulled some of the hair from my head and my beard, and sat down **appalled**.

4 Then everyone who trembled at the words of the God of Israel on account of the unfaithfulness of the exiles gathered to me, and I sat **appalled** until the evening offering.

Job 16:7 "But now He has exhausted me; You have **laid waste** all my company.

Job 17:8 "The upright will be **appalled** at this, And the innocent will stir up himself against the godless.

Job 18:20 "Those in the west are **appalled** at his fate, And those in the east are seized with horror.

Job 21:5 "Look at me, and be **astonished**, And put your hand over your mouth.

Psalms 40:15 Let those be **appalled** because of their shame Who say to me, "Aha, aha!"

Psalms 69:25 May their camp **be desolate**; May none dwell in their tents.

Psalms 79:7 For they have devoured Jacob And **laid waste** his habitation.

Psalms 143:4 Therefore my spirit is overwhelmed within me; My heart is **appalled** within me.

Ecclesiastes 7:16 Do not be excessively righteous and do not be overly wise. Why should you **ruin** yourself?

Isaiah 33:8 The highways are **desolate**, the traveler has ceased, He has broken the covenant, he has despised the cities, He has no regard for man.

Isaiah 49:8 Thus says the LORD, "In a favorable time I have answered You, And in a day of salvation I have helped You; And I will keep You and give You for a covenant of the people, To restore the land, to make them inherit the **desolate** heritages;

19 "For your waste and **desolate** places and your destroyed land-- Surely now you will be too cramped for the inhabitants, And those who swallowed you will be far away.

Isaiah 52:14 Just as many were **astonished** at you, My people, So His appearance was marred more than any man And His form more than the sons of men.

Isaiah 54:1 ¶ "Shout for joy, O barren one, you who have borne no child; Break forth into joyful shouting and cry aloud, you who have not travailed; For the sons of the **desolate** one will be more numerous Than the sons of the married woman," says the LORD.

3 "For you will spread abroad to the right and to the left. And your descendants will possess nations And will resettle the **desolate** cities.

Isaiah 59:16 And He saw that there was no man, And **was astonished** that there was no one to intercede; Then His own arm brought salvation to Him, And His righteousness upheld Him.

Isaiah 61:4 Then they will rebuild the ancient ruins, They will raise up the former **devastations**; And they will repair the ruined cities, The **desolations** of many generations.

Isaiah 63:5 "I looked, and there was no one to help, And I **was astonished** and there was no one to uphold; So My own arm brought salvation to Me, And My wrath upheld Me.

Jeremiah 2:12 "**Be appalled**, O heavens, at this, And shudder, be very desolate," declares the LORD.

Jeremiah 4:9 ¶ "It shall come about in that day," declares the LORD, "that the heart of the king and the heart of the princes will fail; and the priests **will be appalled** and the prophets will be astounded."

Jeremiah 10:25 Pour out Your wrath on the nations that do not know You And on the families that do not call Your name; For they have devoured Jacob; They have devoured him and consumed him And have **laid waste** his habitation.

Jeremiah 12:11 "It has been made a desolation, Desolate, it mourns before Me; The whole land has **been made desolate**, Because no man lays it to heart.

Jeremiah 18:16 To make their land a desolation, An object of perpetual hissing; Everyone who passes by it will be **astonished** And shake his head.

Jeremiah 19:8 "I will also make this city a desolation and an object of hissing; everyone who passes by it will be **astonished** and hiss because of all its disasters.

Jeremiah 33:10 "Thus says the LORD, 'Yet again there will be heard in this place, of which you say, "It is a waste, without man and without beast," that is, in the cities of Judah and in the streets of Jerusalem that are **desolate**, without man and without inhabitant and without beast,

Jeremiah 49:17 "Edom will become an object of horror; everyone who passes by it will be **horrified** and will hiss at all its wounds.

20 Therefore hear the plan of the LORD which He has planned against Edom, and His purposes which He has purposed against the inhabitants of Teman: surely they will drag them off, even the little ones of the flock; surely He will **make** their pasture **desolate** because of them.

Jeremiah 50:13 "Because of the indignation of the LORD she will not be inhabited, But she will be completely desolate; Everyone who passes by Babylon **will be horrified** And will hiss because of all her wounds.

45 Therefore hear the plan of the LORD which He has planned against Babylon, and His purposes which He has purposed against the land of the Chaldeans: surely they will drag them off, even the little ones of the flock; surely He will **make** their pasture **desolate** because of them.

Lamentations 1:4 The roads of Zion are in mourning Because no one comes to the appointed feasts. All her gates are **desolate**; Her priests are groaning, Her virgins are afflicted, And she herself is bitter.

13 "From on high He sent fire into my bones, And it prevailed over them. He has spread a net for my feet; He has turned me back; He has made me **desolate**, Faint all day long.

16 "For these things I weep; My eyes run down with water; Because far from me is a comforter, One who restores my soul. My children are **desolate** Because the enemy has prevailed."

Lamentations 3:11 He has turned aside my ways and torn me to pieces; He has **made** me **desolate**.

Lamentations 4:5 Those who ate delicacies **Are desolate** in the streets; Those reared in purple Embrace ash pits.

Lamentations 5:18 Because of Mount Zion which **lies desolate**, Foxes prowl in it.

Ezekiel 3:15 Then I came to the exiles who lived beside the river Chebar at Tel-abib, and I sat there seven days where they were living, **causing consternation** among them.

Ezekiel 4:17 because bread and water will be scarce; and they will be **appalled** with one another and waste away in their iniquity.

Ezekiel 6:4 "So your altars **will become desolate** and your incense altars will be smashed; and I will make your slain fall in front of your idols.

6 "In all your dwellings, cities will become waste and the high places **will be desolate**, that your altars may become waste and desolate, your idols may be broken and brought to an end, your incense altars may be cut down, and your works may be blotted out.

Ezekiel 20:26 and I pronounced them unclean because of their gifts, in that they caused all their firstborn to pass through the fire so that I might **make** them **desolate**, in order that they might know that I am the LORD."

Ezekiel 25:3 and say to the sons of Ammon, 'Hear the word of the Lord GOD! Thus says the Lord GOD, "Because you said, 'Aha!' against My sanctuary when it was profaned, and against the land of Israel when it was **made desolate**, and against the house of Judah when they went into exile,

Ezekiel 26:16 "Then all the princes of the sea will go down from their thrones, remove their robes and strip off their embroidered garments. They will clothe themselves with trembling; they will sit on the ground, tremble every moment and be **appalled** at you.

Ezekiel 27:35 'All the inhabitants of the coastlands **Are appalled** at you, And their kings are horribly afraid; They are troubled in countenance.

Ezekiel 28:19 "All who know you among the peoples **Are appalled** at you; You have become terrified And you will cease to be forever.""

Ezekiel 29:12 "So I will make the land of Egypt a desolation in the midst of **desolated** lands. And her cities, in the midst of cities that are laid waste, will be desolate forty years; and I will scatter the Egyptians among the nations and disperse them among the lands."

Ezekiel 30:7 "They will **be desolate** In the midst of the **desolated** lands; And her cities will be In the midst of the devastated cities.

12 "Moreover, I will make the Nile canals dry And sell the land into the hands of evil men. And I will **make** the land desolate And all that is in it, By the hand of strangers; I the LORD have spoken."

14 "I will **make** Pathros **desolate**, Set a fire in Zoan And execute judgments on Thebes.

Ezekiel 32:10 "I will **make** many peoples **appalled** at you, and their kings will be horribly afraid of you when I brandish My sword before them; and they will tremble every moment, every man for his own life, on the day of your fall."

15 "When I make the land of Egypt a desolation, And the land is **destitute** of that which filled it, When I smite all those who live in it, Then they shall know that I am the LORD.

Ezekiel 33:28 "I will make the land a desolation and a waste, and the pride of her power will cease; and the mountains of Israel **will be desolate** so that no one will pass through.

Ezekiel 35:12 "Then you will know that I, the LORD, have heard all your revilings which you have spoken against the mountains of Israel saying, 'They are **laid desolate**; they are given to us for food.'

15 "As you rejoiced over the inheritance of the house of Israel because it was **desolate**, so I will do to you. You will be a desolation, O Mount Seir, and all Edom, all of it. Then they will know that I am the LORD."

Ezekiel 36:3 therefore prophesy and say, 'Thus says the Lord GOD, "For good reason they have made you **desolate** and crushed you from every side, that you would become a possession of the rest of the nations and you have been taken up in the talk and the whispering of the people.'"

4 'Therefore, O mountains of Israel, hear the word of the Lord GOD. Thus says the Lord GOD to the mountains and to the hills, to the ravines and to the valleys, to the **desolate** wastes and to the forsaken cities which have become a prey and a derision to the rest of the nations which are round about,

34 "The **desolate** land will be cultivated instead of being a desolation in the sight of everyone who passes by.

35 "They will say, 'This **desolate** land has become like the garden of Eden; and the waste, **desolate** and ruined cities are fortified and inhabited.'

36 "Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places and planted that which was **desolate**; I, the LORD, have spoken and will do it."

Daniel 8:13 Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision about the regular sacrifice apply, while the transgression **causes horror**, so as to allow both the holy place and the host to be trampled?"

27 Then I, Daniel, was exhausted and sick for days. Then I got up again and carried on the king's business; but I was **astounded** at the vision, and there was none to explain it.

Daniel 9:18 "O my God, incline Your ear and hear! Open Your eyes and see our **desolations** and the city which is called by Your name; for we are not presenting our supplications before You on account of any merits of our own, but on account of Your great compassion.

26 "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; **desolations** are determined.

27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who **makes desolate**, even until a complete destruction, one that is decreed, is poured out on the one whom **makes desolate**."

Daniel 11:31 "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**.

Daniel 12:11 "From the time that the regular sacrifice is abolished and the abomination of **desolation** is set up, there will be 1,290 days.

Hosea 2:12 "I will **destroy** her vines and fig trees, Of which she said, 'These are my wages Which my lovers have given me.' And I will make them a forest, And the beasts of the field will devour them.

Joel 1:17 The seeds shrivel under their clods; The storehouses are **desolate**, The barns are torn down, For the grain is dried up.

Amos 7:9 "The high places of Isaac will be **desolated** And the sanctuaries of Israel laid waste. Then I will rise up against the house of Jeroboam with the sword."

Amos 9:14 "Also I will restore the captivity of My people Israel, And they will rebuild the **ruined** cities and live in them; They will also plant vineyards and drink their wine, And make gardens and eat their fruit.

Micah 6:13 "So also I will make you sick, striking you down, **Desolating** you because of your sins.

Zephaniah 3:6 "I have cut off nations; Their corner towers are in **ruins**. I have made their streets desolate, With no one passing by; Their cities are laid waste, Without a man, without an inhabitant.

Zechariah 7:14 "but I scattered them with a storm wind among all the nations whom they have not known. Thus the land is **desolated** behind them so that no one went back and forth, for they made the pleasant land desolate."

Antiochus IV Epiphanes, who has been labeled the "**Antichrist of the Old Testament**", caused an altar to be set up in the Jewish Temple and on this altar he placed an idolatrous image of Zeus (cf [2Macc 6:2](#) = *He was also to defile their Temple by dedicating it to the Olympian god Zeus. The temple on Mount Gerizim was to be officially named. Temple of Zeus the God of Hospitality, as the people who lived there had requested.*). In addition, he turned the priest's chambers into brothels, creating the "**abomination that causes desolation**". In other words, the Temple was desolate to pious Jews because of the desecration of the altar which destroyed its true purpose. They had no desire to worship in such a polluted environment and thus the Temple was deprived of Jewish worshippers. Just so will the **Antichrist** establish an abomination in the sanctuary, a demonic counterfeit worship (Da 9:27-note; Da 12:11-note). Even more blatantly defiant of God, the **Antichrist** will command worship of himself and his image! (2Th 2:3,4, Rev 13:14-[note](#), Rev 13:15-[note](#)) God will allow this gross evil because He is using this devilish man to fulfill His purging and purifying purpose in the nation of Israel. While the infinitely good and holy God does not cause evil, in His infinite wisdom and omnipotence is able to bring good out of what others mean for evil. (cf Ge 50:20, Ro 8:28-note)

Henry Morris adds "It is believed that Epiphanes, aided by traitorous Jews, sacrificed a sow on the altar and erected a statue of Zeus in the temple at Jerusalem. The motive behind this act was his ambition to unify the great empire extending all the way to India, left him by his father, by compelling all people in the empire to adopt the Greco/Roman system of culture and pantheistic religion."

Daniel 11:32 "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.

- **turn to:** 2Th 2:9, 10, 11, 12 Rev 13:12, 13, 14, 15
- **the people:** 1Ch 28:9 Ps 9:10 Jer 31:34 Jn 17:3 2Co 4:3-6 1Jn 2:3,4 5:20
- **shall be:** Pr 19:5 26:28 Mic 5:7, 8, 9 7:15, 16, 17 Zec 9:13, 14,1 5, 16 10:3, 4, 5, 6, 7 14:1, 2, 3, 4 Mal 4:2 2Ti 2:1, 2, 3 Heb 10:32,33 Rev 6:11 7:9,10 12:7, 8, 9, 10, 11
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

ANTIOCHUS A SMOOTH OPERATOR

By smooth words - Antiochus IV Epiphanes was a "smooth operator" facile in using words filled with flattery. The root verb (for smooth) is balaq which means to be smooth or slippery! What a picture of this despicable king's speech and a foreshadowing of the future king, the **Antichrist**.

Turn to godlessness those who act wickedly toward the covenant - This refers to Jews who are enticed by Antiochus to in essence "apostatize", to reject the truth of God's covenant.

First Maccabees alludes to these events recording that

In those days there appeared in Israel men (Jews) who were breakers of the law (**act wickedly toward the covenant**), and they seduced many people, saying: "Let us go and make an alliance with the Gentiles all around us; since we separated from them, many evils have come upon us." 12 The proposal was agreeable; 13 some from among the people promptly went to the king (Antiochus IV), and he authorized them to introduce the way of living of the Gentiles (**Hellenization**). 14 Thereupon they built a gymnasium in Jerusalem according to the Gentile custom. 15 They covered over the mark of their circumcision and abandoned the holy covenant; they allied themselves with the Gentiles and sold themselves to wrongdoing. ([1Macc 1:11-15](#))

Many even from Israel gladly adopted his (Antiochus pagan, godless) religion; they sacrificed to idols and profaned the sabbath. ([1Macc 1:43](#))

But - Observe the striking contrast between the Jews who were unfaithful and apostatized versus those Jews who remained faithful to Jehovah and His covenant.

THE PEOPLE WHO KNOW THEIR GOD

The people who know their God - This refers to faithful, God fearing Jews, who were "jealous" for God which in turn made them "zealous" (**display strength and take action**), for this verse alludes to the Maccabees who revolted against the forced imposition of godless religion upon the nation of Israel.

THOUGHT - Do you know your God? In these last days, may God's Spirit strengthen your heart to "redeem your time, because the days are evil." (Eph 5:16+). Those of us who know him by faith can trust in his power and victory.

Spurgeon in Morning and Evening - Every believer understands that to know God is the highest and best form of knowledge; and this spiritual knowledge is a source of strength to the Christian. It strengthens his faith. Believers are constantly spoken of in the Scriptures as being persons who are enlightened and taught of the Lord; they are said to "have an unction from the Holy One," and it is the Spirit's peculiar office to lead them into all truth, and all this for the increase and the fostering of their faith. Knowledge strengthens love, as well as faith. Knowledge opens the door, and then through that door we see our Saviour. Or, to use another similitude, knowledge paints the portrait of Jesus, and when we see that portrait then we love him, we cannot love a Christ whom we do not know, at least, in some degree. If we know but little of the excellences of Jesus, what he has done for us, and what he is doing now, we cannot love him much; but the more we know him, the more we shall love him. Knowledge also strengthens hope. How can we hope for a thing if we do not know of its existence? Hope may be the telescope, but till we receive instruction, our ignorance stands in the front of the glass, and we can see nothing whatever; knowledge removes the interposing object, and when we look through the bright optic glass we discern the glory to be revealed, and anticipate it with joyous confidence. Knowledge supplies us reasons for patience. How shall we have patience unless we know something of the sympathy of Christ, and understand the good which is to come out of the correction which our heavenly Father sends us? Nor is there one single grace of the Christian which, under God, will not be fostered and brought to perfection by holy knowledge. How important, then, is it that we should grow not only in grace, but in the "knowledge" of our Lord and Saviour Jesus Christ.

Chris Tigren - IN WORD

Daniel's prophecy tells of the shifting of nations and rulers, and of one particular ruler who would oppress and abuse God's people and violate their sacred places. Many would fall victim to this oppressor, but those who know their God will rise above him. The statement is translated various ways, but its implications are clear. In the clash between kingdoms, the people who know the heart of their King stand against their enemies, are strong, take action, and carry out great exploits. They will do damage to the kingdom of darkness.

That's our calling, and it's a daunting one. Are we really able to plunder the lords of darkness? Are humble creatures like us really destined to venture into ominous kingdoms and win great victories? Apparently so, and it isn't because we have superior strategies, overwhelming strength, or devastating weapons—at least not in ourselves. Our great exploits come because we know our God. That's it. That's where our strategies, strength, and weapons come from. He gives us everything we need to stand firm, take action, and plunder the enemy that everyone else flees from.

The problem is that so few believers know this that we tend to remain in a state of defeat or frustration. We resign ourselves to the status quo, not realizing that God has called and equipped us to overturn the status quo. As ambassadors, representatives, and mobile outposts of His Kingdom, we are meant to be resisters against evil and influencers for good. And to the degree we know Him, we can.

IN DEED

That's the key: knowing God. Not knowing about Him, not merely understanding His truths, not simply practicing His principles, but knowing Him. The closer we draw in intimate communion, the more He imparts His solutions, strategies, character, and purposes to us. We may not even be conscious of it, but it happens. When opposing circumstances arise, we rise up. And our great exploits are celebrated in heaven. (The One Year Heaven on Earth Devotional)

Spurgeon in Faith's Checkbook - "THE Lord is a man of war, Jehovah is his name." Those who enlist under his banner shall have a commander who will train them for the conflict, and give them both vigour and valour. The times of which Daniel wrote were of the very worst kind, and then it was promised that the people of God would come out in their best colours: they would be strong and stout to confront the powerful adversary.

Oh, that we may know our God—his power, his faithfulness, his immutable love—and so may be ready to risk everything in his behalf! He is one whose character excites our enthusiasm, and makes us willing to live and to die for him. Oh, that we may know our

God by familiar fellowship with him; for then we shall become like him, and shall be prepared to stand up for truth and righteousness. He who comes forth fresh from beholding the face of God will never fear the face of man. If we dwell with him, we shall catch the heroic spirit, and to us a world of enemies will be but as the drop of a bucket. A countless array of men, or even of devils, will seem as little to us as the nations are to God, and he counts them only as grasshoppers. Oh, to be valiant for truth in this day of falsehood!

John Butler - Two Groups

“And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.” (Daniel 11:32)

DANIEL'S vision of future events involved a wicked ruler named Antiochus Epiphanes. He is like the Antichrist who will be manifested during the Great Tribulation. In our verse, we have the reaction of two groups to Epiphanes. It shows the various reactions of people to evil. There is the group we call the betrayers who end up following evil; then there is the other group we call the loyalists who oppose evil. We note the record of each group given in our verse.

Betrayers. “Such as do wickedly against the covenant shall he corrupt by flatteries.” The betrayers' were disobedience and they were deceived. First, they were disobedience. They “do wickedly against the covenant.” That is they disobeyed the law God gave Israel. They would not do as God's Word said to do. They junked the Word of God as many do today. Second, they were deceived. Disobedience to God's Word makes you very vulnerable to the deception of evil. Thus those who did “wickedly against the covenant” were seduced by “flatteries.” The evil ruler was able to seduce those who disobeyed and rejected the Word. You will be very easily deceived by evil when you turn against the Word. Our land is easily deceived by all sorts of evil, and the big reason for that seduction is that our land has turned against the Word of God.

Loyalists. “The people that do know their God shall be strong, and do exploits.” We note the loyalists' devotion and dynamic. First, their devotion. “Know their God” involves more than just head knowledge here but also heart devotion. The loyalists knew and were devoted to God and His Word. Second, their dynamic. “Shall be strong; and do exploits.” The Word made these loyalists strong and able to resist evil. These folk were not deceived by the evil ruler, but discerned his evil and were strong enough to resist him. If you want to overcome evil, you must get into the Word, know and be devoted to the Lord. Otherwise you will be a victim of evil.

Martin Manser - Strong God, strong people

‘The people that do know their God shall be strong, and do exploits.’ (Daniel 11:32KJV)

Amongst the nations of Bible times, it was believed that a god's strength was reflected in the strength of his people. So if one nation defeated another, it was clear to all that the conqueror's god was obviously greater. This was why, for example, the Philistines put the ark of the covenant they had captured after their victory over Israel into the temple of their gods to show who was the greatest (though events that followed soon led them to think again!).

Our God too wants his people to be strong, so that through this others might recognize that he alone is the one true God. He wants it known that no situation, no obstacle, no crisis has strength that is greater than his strength. Note that important little word, however: his strength. This is all about his strength, not our strength. It is as we are strong in him that we can ‘do exploits’ (KJV) or ‘take action’ (NRSV).

This is what Israel discovered when faced with the impenetrable barrier of the Red Sea ahead of them and the invincible might of Pharaoh's army behind them, and when Moses simply said, ‘Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today ... The LORD will fight for you; you need only be still’ (Exodus 14:13–14). It's what they discovered many centuries later on returning from exile, wondering how on earth they would ever be able to rebuild the temple in the light of all the difficulties and opposition they faced. But Zechariah reminded them that it would happen ‘not by might nor by power, but by my Spirit’ (Zechariah 4:6).

God's promise is that as we know him and trust in him, we shall be strong and we shall do great things. Knowing this promise should prompt us to action, for these are days when we need Christians who will ‘do exploits’ for God—out of his strength, not ours. Claim the promise for yourself today and see what ‘exploit’ God would have you do for him today, that people might see how great our God is.

‘You then, my son, be strong in the grace that is in Christ Jesus.’ (2 Timothy 2:1)

Spurgeon - sermon [Knowledge Commended](#) - Search the Scriptures. Do not merely read them—search them; look out the parallel passages; collate them; try to get the meaning of the Spirit upon any one truth by looking to all the texts which refer to it. Read the

Bible consecutively: do not merely read a verse here and there—that is not fair. You would never know anything about John Bunyan's Pilgrim's Progress if you opened it every morning and read six lines in any part and then shut it up again; you must read it all through if you want to know anything about it. Get those books, say Mark or John; read Mark right through from beginning to end; do not stop with two or three verses, or a chapter, but try to know what Mark is aiming at. It is not fair to Paul to take his epistle to the Romans and read one chapter: we are obliged to do it in public service; but if you want to get at Paul's meaning, read the whole epistle through as you would another letter. Read the Bible in a commonsense way. Pray after you have read it as much as you like. When you are reading it, if you come to a knotty point, do not skip it. You all have some Christian friend who knows more than you do; go to him and try to get the thing explained. Above all, when you have read any passage, and do understand it, act it out, and ask the Spirit of God to burn the meaning into your conscience till it is written on the fleshy tables of your heart.

Talmage - The old archers took the bow, put one end of it down beside the foot, elevated the other end, and it was the rule that the bow should be just the size of the archer. If it were just his size, then he would go into the battle with confidence. Your power to project good in the world will correspond exactly to your own spiritual stature.

Talmage - An exploit I would define to be a heroic act, a brave feat, a great achievement. There are three opportunities open to us that are grand, thrilling, far-reaching, stupendous and overwhelming. In these you may do exploits. The three greatest things on earth to do are to save a man, or save a woman, or save a child. During the course of his life, almost every man gets into an exigency, is caught between two fires, is ground between two millstones, sits on the edge of some precipice, or in some other way comes near demolition. There are exigencies in the life of a woman. The embarrassed and humiliated woman seems to cheer up in Christian confidence. And there is another exploit you may do. You may not only save a man, and a woman, you may save a child.

William Jay - These words are found in a prophecy respecting Antiochus Epiphanes, the bitter enemy and persecutor of the Jews. I am not going to harrow up your feelings by a recital of his cruelties. Persecution has always served to enable us to "discern the righteous from the wicked, and him who serveth God from him who serveth him not." And so we find it here. The faithless Jews, by the promise of place and wealth and power, would be led to sacrifice their consciences; "And such as do wickedly against the covenant shall be corrupt by flatteries." Not so those who are "upright in heart." Their principles shall be unyielding and triumphant, "but the people that do know their God shall be strong and do exploits." Consider three things with regard to the persons here spoken of.

I. THEIR KNOWLEDGE.

Knowledge is the prerogative — the distinction — of humanity. The principal object of this knowledge must be God himself, whether we consider the perfections of his nature, or the various relations in which he stands to us. God in nature is God above us; God in providence is God beyond us; God in law is God against us; but God in Christ is God for us, and God with us, and God in us. We must know him in the person of his dear Son. This knowledge is not merely speculative, it is experimental. There is a great difference between knowing a thing only in theory, and knowing it in experienced by the confidence of the heart, the bias of the will, and the glowing of the affections. "Lasting" is very distinguishable from reading, and hearing, and talking about a thing. The true knowledge is ever accompanied with three things, confidence, affection and obedience. This knowledge is also appropriating. Where this appropriation is not actually realised, it is always desired.

II. THEIR STRENGTH.

"Shall be strong." Their strength is not natural. The fall has left us as much without strength as without righteousness. It is much easier to convince men of their guilt than of their weakness. Even Christians themselves acquire the knowledge of this weakness slowly and gradually. At first, they are found to rely much upon their convictions, purposes, and resolutions, and, perhaps, vows too; but their iniquities, like the wind, after all, carry them away. By their failings and falls, they are taught that they only are safe, "Who are kept by the power of God, through faith unto salvation." Christians, by experience, learn more and more where alone their strength lies, and they are led to trust in the Lord only. Two things with regard to this strength you must remember. The supplies of it are communicated seasonably. And it is obtained by the use of means. Some have a stupid notion that we should not engage in the exercises of religion, unless we feel in a suitable and lively frame for them. If we are in a bad frame, we need to come to God by prayer, and in the use of the means he has appointed, that we may get into a good and lively frame.

III. THEIR EXPLOITS.

Exploits are rare, difficult, curious, marvellous, illustrious acts and achievements. There are many important things belonging to real religion, which are not deemed worthy of the name by the men of the world. A man who "walks by faith, not by sight," will be led to the conclusion that there is nothing really great but what relates to the soul, or eternity, or God. We are not to confine these exploits

to particular ranks and conditions of men. View Christians under six characteristics,

1. as scholars.
2. As merchants.
3. As helpers.
4. As travellers.
5. As sufferers.
6. As Soldiers. Christians are no ordinary characters. They are a "peculiar people," they are men "wondered at." They profess, and they do, more than others, and you should glory in their characters.

Adrian Rogers - During a long, bitterly cold winter, a man tried crossing the frozen Mississippi River on foot. He was confident he could do it; the ice looked crusty and thick enough. But part of the way across, his confidence faltered. He dropped to all fours, trying not to put too much weight on any one place. Soon, his fears rising, he began squirming across the ice on his belly. Just then, he heard a roaring noise, as if the ice was cracking. The roaring grew closer until he finally saw what it was—a man driving a team of horses, hauling a wagonload of cut logs up the river. One man knew only the "strength" of his faith; the second man knew the strength of the ice.

John Bennett - THEY THAT KNOW THEIR GOD

No more detailed record of the period from the Persian monarchy until Daniel's own day is found in Holy Scripture than Daniel chapter 11. The personages in the chapter were mostly evil men, whether kings or those aspiring to kingship. Among them are the vile, the deceitful and the corrupting, vv. 21, 23, 27, 32. Liars and lawless men are featured, vv. 27, 32. But shining like a jewel against such a dark backcloth is a company described as 'the people that do know their God'. What pleasure they must have brought to God! The chapter includes those that fight, those that fall and those that flatter. But the Spirit of God does not ignore those that are faithful.

Two companies may be described, one in respect of their knowledge, the other of their wisdom, vv. 32, 33, 35. The first company is marked by knowledge and exploits, the second by wisdom (AV 'understanding') and endurance even unto death. Most identify the companies with the Maccabees and those that followed thereafter. We mark with interest that whilst others were caught up with those whose ambitions were greed and power, these lived and died for nobler reasons.

This first company is described in terms every Christian should cherish: they are 'the people that do know their God', v. 32. How well do we know our God, the God and Father of our Lord Jesus Christ? Like those honoured in our verse, we know that our Redeemer lives, Job 19:25. Like them, we know whom we have believed and, in a sense they could not, each of us know that 'he is able to keep that which I have committed unto him against that day', 2 Tim. 1:12. But that company of our verse knew God in a personal, vital way. Do we know our God and His Son as a present, conscious reality?

To know God is the very essence of eternal life for all who have heard that holy Suppliant speak to His Father, 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent', John 17:3. It demands much, says Paul, 'that I may know him, and the power of his resurrection, and the fellowship of his sufferings', Phil. 3:10. But O what recompense, for they that know their God do exploits! (Day by Day: Bible Promises)

A silver egg was once presented to a Saxon princess. On opening the silver by a secret spring, there was found a yolk of gold. The spring of the gold being found, it flew open and disclosed a beautiful bird. On pressing the wings of the bird, in its breast was found a crown, jewelled and radiant. And even within the crown, upheld by a spring like the rest, was a ring of diamonds which fitted the finger of the princess herself. Oh, how many a promise there is within a promise in the Scripture, the silver around the gold, the gold around the jewels; yet how few of God's children ever find their way far enough among the springs to discover the crown of His rejoicing or the ring of His covenant of peace!

The Power of Knowledge - Charles Haddon Spurgeon: Daniel 11:32

INTRODUCTION: Knowing God is the highest and best form of knowledge. It is the Spirit's work to lead us into all truth and to foster our faith.

1. Knowledge Strengthens Love. It paints a portrait of Jesus, and when we see that portrait, we love Him. The more we know Him, the greater our love.
2. Knowledge Strengthens Hope. How can we hope for something if we do not know it exists? The more we know of the things of

God, the more we will anticipate them.

3. Knowledge Supplies Reasons for Patience. How can we have patience unless we know something of the sympathy of Christ and understand the good that comes from trial?

CONCLUSION: Every Christian grace will be perfected by knowledge. How important it is to grow in the grace and in the knowledge of Christ Jesus.

F B Meyer -Daniel probably refers to the great persecution under Antiochus, when the followers of Judas Maccabaeus, knowing their God, and keeping loyal to Him amidst the general defection, refused to bow before the idols of Syria. These were strong in God's strength, and did exploits never surpassed in the annals of those who have suffered for the truth.

There are many ways of knowing God—through the Bible, in solitary meditation, and pre-eminently in the person of Jesus; but we also come to know Him by the daily experience and intercourse of life. Those who live with you in the same house know and read you in an intimacy of knowledge which no other method can rival. Learn to live with God! Summer and winter with Him! "Abide in Him!"

In the Epistle to the Ephesians there are three prayers, which the apostle was wont to offer for his converts. First, that they might know; next, that they might be strong; lastly, that they might watch unto prayer. All our knowledge of God should be turned to practical use. Few things injure us more than to seek knowledge for its own sake. Know, that you may do.

Then you will be strong to do exploits. When a man is sure of his base of operations; sure that those in the rear of his march will back him up; sure that a strong and wise friend behind him is pledged to his support—his heart is at peace, he can concentrate all his attention and energy on the work that is on hand. He has no care, the Greek word for which means division. When we really know God, and understand how utterly faithful He is to those who venture forth in faith, we can do what others dare not attempt.

D L Moody - PERSONAL REMINISCENCES OF CHRISTIAN WORK

Daniel 11:32: "The people that do know their God shall be strong and do exploits."

I SHOULD like to go on talking about Daniel. We find in the ninth, and tenth, and eleventh chapters that three times a messenger from Heaven came to him, and told him he was beloved of the Lord. He might have been unpopular on earth, but he was very popular in Heaven. But I must call your attention to the matter of Christian work, and, in doing so, we will take a text out of this same book of Daniel, the twelfth chapter, the second and third verses:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

This was the angel's comfort to Daniel, and a great comfort it was. The fact with all of us is, that we like to shine. There is no doubt about that. Every mother likes her child to shine. If her boy shines at school by getting to the head of his class, the proud mother tells all the neighbors, and she has a right to. But it is not the great of this world that will shine the brightest. For a few years they may shed bright light, but they go out in darkness; without an inner light supplying the brightness, they go out in black darkness. Where are the great men who did not know Daniel's God? Did they shine long? Why, we know of Nebuchadnezzar and the rest of them scarcely a thing, except as they fill in the story about these humble men of God. We are not told that statesmen shall shine. They may for a few years or days, but they are soon forgotten. Look at those great ones who passed away in the days of Daniel. How wise in council they were, how mighty and victorious over hundreds of nations; what gods upon earth they were! Yet their names are forgotten and written in the grave. Philosophers, falsely so-called, do they live? Behold men of science—scientific men they call themselves—going down into the bowels of the earth, digging away at some carcass, and trying to make it talk against the voice of God. They shall go down to death by and by, and their names shall rot. But the man of God shines. Yes, he it is who shall shine as the stars forever and ever. This Daniel has been gone for twenty-five hundred years, but still increasing millions read of his life and actions. And so it shall be to the end; he will only get better known and better loved; he shall only shine the brighter as the world grows older. Of a truth, they that be wise and turn many to righteousness shall shine on, like stars, to eternity.

And this blessed, thrice blessed happiness, like all the blessings of God's kingdom, is for every one. Even without the first claim to education or refinement you can shine, if you will. One of you sailors there can shine forever if you only go to work for the kingdom. The Bible don't say the great shall shine, but they that turn many to righteousness. A false impression has got hold of many of God's people. They have got the idea that only a few can talk about God's affairs. Nine-tenths of people say, if anything is to be done for the souls of men, "Oh, the ministers must do it." It doesn't enter into the hearts of the people that they have any part in the matter. It is the devil's work to keep Christians from the blessed luxury of winning souls to God. Any one can do this work. A little girl, only

eleven years old, once came to me in a Sunday-school and said: "Won't you please pray that God will make me a winner of souls?" I felt so proud of her, and my pride was justified, for she has become one of the best winners of souls in this country. Oh, suppose she lives three-score years and goes on winning four or five souls every year; at the end of her journey there will be three hundred souls on the way to glory. And how long will it be before that little company swells to a great army? Don't you see how that little mountain rill keeps swelling till it carries everything before it? Little trickling streams have run into it, till now, a mighty river, it has great cities on its banks, and the commerce of all nations floating on its waters. So when a single soul is won to Christ you can not see the result. A single one multiplies to a thousand, and that into ten thousand. Perhaps a million shall be the fruit; we can not tell. We only know that the Christian who has turned so many to righteousness shall indeed shine forever and ever. Look at those poor fishermen, Jesus' disciples, how unlettered. They were not learned men, but great in winning souls. So not a child here but can work for God.

The one thing that keeps people from work is that they don't have the desire. If a man has this desire, God soon qualifies him; and what we want is God's qualification; it must come from Him. I have been thinking what shall be done the next thirty days that I continue to preach here. If I should just put it to vote, and asked all Christians who wanted prayers to rise, all of you, I know, would rise. There are at least three thousand Christians here. Now, is it too much to ask that three thousand Christians will each lead one soul to Christ this coming week? The Son of God died on the cross for you. Right here in this Tabernacle you can tell those weeping over their sins about God and Heaven. How many times I have watched, just to see if Christians would speak to these sorrowing ones. If we only had open-eyed watchers for souls, there wouldn't be a night but five hundred or a thousand inquirers would crowd into the inquiry-rooms. These anxious inquirers are at every meeting, just waiting to have warm-hearted Christians bring them to Christ. They're timid, but will always listen to one speaking to them about Christ. Suppose each one of you now prayed: "Give me some soul this week for my hire;" what would be the result? This room would not hold the multitude sending up shouts of praise to God and making Heaven glad. Where there is an anxious sinner there is the place for the Christian.

A little bed-ridden boy I knew kept mourning that he couldn't work for Jesus. The minister told him to pray, and pray he did; and the persons he prayed for one by one felt the load of their sins and professed Christ. When he heard that such a one had not given in, he just turned his face to the wall and prayed harder. Well, he died, when, by his little memorandum, it was found he had prayed for fifty-six persons daily by name, and before he was buried, all of them had given their hearts to Jesus. Tell me that little boy won't shine in the kingdom of God! These little ones can be used by God.

I remember a good many years ago I resolved I wouldn't let a day pass without talking to some one about their soul's salvation. And it was in that school God qualified me to speak the Gospel. If we are faithful over small things God will promote us. If God says, "Speak to that young man," obey the word, and you will be given by and by plenty of souls. I went down past the corner of Clark and Lake streets one day, and, fulfilling my vow, on seeing a man leaning up against a lamp-post, I went up to him and said, "Are you a Christian?" He damned me and cursed me, and said to mind my own business. He knew me, but I didn't know him. He said to a friend of his that afternoon that he had never been so insulted in his life, and told him to say to me that I was damning the cause I pretended to represent. Well, the friend came and delivered the message. "May be I am doing more hurt than good," I said; "may be I'm mistaken, and God hasn't shown me the right way." That was the time I was sleeping and living in the Young Men's Christian Association rooms, where I was then president, secretary, janitor, and everything else. Well, one night after midnight I heard a knock at the door. And there on the step leading into the street stood this stranger I had made so mad at the lamppost, and he said he wanted to talk to me about his soul's salvation. He said, "Do you remember the man you met about three months ago at a lamp-post, and how he cursed you? I have had no peace since that night; I couldn't sleep. Oh, tell me what to do to be saved." And we just fell down on our knees, and I prayed; and that day he went to the noon prayer-meeting and openly confessed the Saviour, and soon after went to the war a Christian man. I do not know but he died on some Southern battle-field or in a hospital, but I expect to see him in the kingdom of God. Oh, how often have I thanked God for that word to that dying sinner that He put into my mouth!

And I have just been engaged in this personal work all my life. God's business is not to be done wholesale. Think of the Master Himself talking just to Nicodemus; and then how He talked to that poor woman at the well of Samaria. Christ's greatest utterances were delivered to congregations of one or two. How many are willing to speak to tens of thousands, but not to speak to a few. I knew a man who was going to get rich and do large things for God, but he never did anything; he wouldn't do little things—that was the secret. Oh, be willing, Christians, to be built into the temple, as a polished cap-stone, or just a single brick—no matter just how, but somehow. Say to yourself in your homes, in your Sunday-school classes, in your daily rounds, "I'll not let this sun go down till I lead one soul to Christ." And then, having done all, shall you shine as gems in the great white throne forever and ever.

I want to tell you how I got the first impulse to work solely for the conversion of men. For a long time after my conversion I didn't accomplish anything. I hadn't got into my right place, that was it. I hadn't thought enough of this personal work. I'd get up in prayer-meeting, and I'd pray with the others, but just to go up to a man and take hold of his coat and get him down on his knees, I hadn't yet got round to that. It was in 1860 the change came. In the Sunday-school I had a pale, delicate young man as one of the teachers. I knew his burning piety, and assigned him to the worst class in the school. They were all girls, and it was an awful class. They kept gadding around in the school-room, and were laughing and carrying on all the while. And this young man had better success than any one else. One Sunday he was absent, and I tried myself to teach the class, but couldn't do anything with them; they seemed

farther off than ever from any concern about their souls. Well, the day after his absence, early Monday morning, the young man came into the store where I worked, and, tottering and bloodless, threw himself down on some boxes. "What's the matter?" I said. "I have been bleeding at the lungs, and they have given me up to die," he said. "But you are not afraid to die?" I questioned. "No," said he, "I am not afraid to die, but I have got to stand before God and give an account of my stewardship, and not one of my Sabbath-school scholars has been brought to Jesus. I have failed to bring one, and haven't any strength to do it now." He was so weighed down that I got a carriage and took that dying man in it, and we called at the homes of every one of his scholars, and to each one he said, as best his faint voice would let him, "I have come to just ask you to come to the Saviour," and then he prayed as I never heard before. And for ten days he labored in that way, sometimes walking to the nearest houses; and at the end of that ten days every one of that large class had yielded to the Saviour. Full well I remember the night before he went away (for the doctors said he must hurry to the South), how we held a true love-feast. It was the very gate of Heaven, that meeting. He prayed and they prayed; he didn't ask them, he didn't think they could pray; and then we sang "Blest be the tie that binds." It was a beautiful night in June that he left on the Michigan Southern, and I was down to the train to help him off. And those girls, every one, gathered there again, all unknown to each other; and the depot seemed a second gate to Heaven, in the joyful, yet tearful, communion and farewells between these newly-redeemed souls and him whose crown of rejoicing it will be that he led them to Jesus. At last the gong sounded, and, supported on the platform, the dying man shook hands with each one and whispered, "I will meet you yonder." Some of the very best, most constant teachers I had, before going to Europe, were converted at that time, and they in their turn have gathered many sheaves, and I myself was led by this incident—this wonderful blessing of God on individual effort—to throw up my business and give my whole strength to God's work.

Shall not that young man have a high place, a place very near the Saviour of men, in the day when He makes up His jewels? Oh, friends, if you want to shine in the kingdom of God, work for Him to-day. Shall not every one go out of this building saying, "I will try to bring one soul to Christ to-day?"

Daniel 11:33 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.

- **Insight:** Da 12:3,4,10 Isa 32:3,4 Zec 8:20, 21, 22, 23 Mal 2:7 Mt 13:11,51,52 28:20 Lk 24:44, 45, 46, 47 Acts 4:2, 3, 4 11:26 14:21 2Ti 2:24,25
- **Yet:** Mt 10:21 20:23 24:9 Jn 16:2 Acts 12:2,3 1Co 4:9 2Ti 1:12 4:6 Heb 11:34 Rev 1:9 2:13 6:9 7:14 13:7, 8, 9, 10 17:6
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Those (Jews) who have insight among the people (Jews) - This description refers to Jews who understood what was happening in Israel, because they knew and believed God's truth. As an aside, one wonders if some of the **insight** of these Jews was obtained from these prophecies of Daniel written over 250 years earlier. If so, these Jews would have had Biblical insight into the anti-Semitic acts of Antiochus IV Epiphanes.

Give understanding to the many (= the Jews) - Those who understood the truth instructed others in the truth of the Scriptures. The implication of this statement is these wise Jews appealed to their less knowledgeable Jewish brethren to place their hope in the covenant keeping God, Jehovah, and not in the anti-God teaching associated with paganism and [Hellenization](#).

Yet they will fall by sword and flame - The God fearing Jews who took a stand of God's Truth for the sake of righteousness paid dearly for their faith, suffering persecution and even death at the hands of the rabidly anti-Semitic king Antiochus.

1Maccabees says that...

many in Israel stood firm and were resolved in their hearts not to eat unclean food. 63 They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die. 64 Very great wrath came upon Israel. ([1Macc 1:62-64](#))

Gleason Archer records that...

The fulfillment of these predictions came in 168BC, when the standard of revolt was raised by [Mattathias](#), the leading priest in the city of Modein, located in the hills of the tribe of Ephraim. After killing the officer of Antiochus who had come to enforce the new decree concerning idolatrous worship, Mattathias and his five sons (John Gaddis, Simon Thassi, [Judas Maccabeus](#), Eleazar Avaran, and Jonathan Apphus) led a guerrilla band that fled to the hills ([1 Macc 2:23-28](#)) and attracted many adherents from various other cities in the

Judean province. A large number of these original patriots died in their first engagement with the king's troops because they refused to fight in their own defense on the Sabbath, the day on which they were attacked ([1 Macc 2:38](#)). But revising their policy after this tragic slaughter, they decided they would fight even on the Sabbath, if compelled to do so. Then they engaged in vigorous attacks on all their fellow Jews who had bowed to Antiochus's ordinance and forsaken their God. Not long afterward Mattathias died, whether from illness or wounds, after entrusting the leadership of the Israelite forces to his own capable sons. [Judas Maccabeus](#) (for it was originally he alone that received this title of "Hammer," rather than the family as a whole) assumed the military leadership and gained a brilliant victory over the forces of Apollonius, whom he slew in battle. Judas's second triumph involved routing an even larger army under Seron. A third army of formidable proportions came down from Syria under Lysias, Antiochus's deputy, equipped with a fearsome elephant corps. Thanks to the heroism of Judas's brother Eleazer, who managed to plunge his sword into an elephant's chest before it fell on him and crushed him to death, even this mighty host was put to flight by the Maccabean forces. So the Maccabees fulfilled the predictions (cf. Mic 4:12, 13 [Payne, Biblical Prophecy, p. 403] and Zech 9:13; 10:8, 9 [Payne, Biblical Prophecy, p. 449]). ([Expositor's Bible Commentary](#))

Daniel 11:34 NOW WHEN THEY FALL THEY WILL BE GRANTED A LITTLE HELP, AND MANY WILL JOIN WITH THEM IN HYPOCRISY.

- **They will be:** Rev 12:2, 3, 4, 5, 6,13, 14, 15, 16, 17 13:1, 2, 3, 4
- **Join:** Mt 7:15 Acts 20:29,30 Ro 16:18 2Co 11:13, 14, 15 Ga 2:4 1Ti 4:1,2 2Ti 3:1, 2, 3, 4, 5, 6, 7 4:3 Titus 1:11 2Pe 2:1, 2, 3,18,19 1Jn 2:18,19 4:1,5 2Jn 1:7 Jude 1:4 Rev 2:20, 13:11, 12, 13, 14
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

They will be granted a little help - This passage is somewhat difficult to interpret dogmatically but presumably refers to other Jews who came alongside the Maccabean rebels in their fight against Antiochus.

Many will join them in hypocrisy - This appears to refer to Jews who will join with the Maccabean troops but who in actuality are only pretending loyalty.

1Maccabees records...Then there united with them a company of Hasideans, mighty warriors of Israel, all who offered themselves willingly for the law. 43 And all who became fugitives to escape their troubles joined them and reinforced them. 44 They organized an army, and struck down sinners in their anger and renegades in their wrath; the survivors fled to the Gentiles for safety. 45 And Mattathias and his friends went around and tore down the altars; 46 they forcibly circumcised all the uncircumcised boys that they found within the borders of Israel. 47 They hunted down the arrogant, and the work prospered in their hands. 48 They rescued the law out of the hands of the Gentiles and kings, and they never let the sinner gain the upper hand. ([1 Mac 2:42-48](#))

Archer explains that "because one Seleucid army after another fell before their onslaught, the Maccabean troops were able to intimidate many of their fellow citizens who had previously held back from the conflict. Particularly when the Hasidim began to round up those who had collaborated with the Seleucids and put them to death ([1Macc 2:42](#)) and Judas himself ([Judas Maccabeus](#)) hunted out those (Jews) in the various cities who had deserted scriptural standards ("the lawless," as Maccabees calls them), goodly numbers of insincere followers attached themselves to the patriot cause, hoping to save their own skins. Such supporters as these, however, proved to be of more help to the enemy than to the cause of freedom when later invasions were launched against them by the successors of Antiochus Epiphanes after his death in 164. ([Expositor's Bible Commentary](#))

Daniel 11:35 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.

- **Some:** Da 11:33 8:10 Mt 16:17 26:56,69, 70, 71, 72, 73, 74, 75 Jn 20:25 Acts 13:13 15:37, 38, 39
- **Refine,** etc: Da 12:10 Dt 8:2,3,16 2Chr 32:31 Pr 17:3 Zec 13:9 Mal 3:2, 3, 4 4:1, 2, 3 Jas 1:2 1Pe 1:6,7 Rev 2:10
- **Because:** Da 11:29,40 8:17,19 9:27 10:1 12:4,11 Hab 2:3 Rev 14:15 17:17
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Time: ~164 BC

Some of those who have insight will fall - Some of the Jews who understood the significance of Antiochus' anti-Semitic actions

would die (presumably in war with Antiochus' troops).

To refine (KJV = "try"), **purge, and make them pure** (KJV = "make... white" - for more discussion of "white" as a wonderful metaphor of salvation see notes on Da 12:10) - This identifies the purpose of God's allowing Antiochus to persecute Israel and is a foreshadowing of the greatest conflict (cf Da 10:1-note "great conflict"), the future **time of distress** (Da 12:1-note) at the **end time**, the **appointed time** when...

Many (Jews) will be **purged, purified** and **refined** (cf Zech 13:8, 9); but the wicked will act wickedly, and none of the wicked will understand, but those who have insight will understand. (Da 12:10-note)

As **John MacArthur** phrases it...The gracious design of such suffering was to sanctify them.

Until the end time ("the time of the end" NIV, NLT, NET, ESV) - This time phrase signifies that the persecution of Israel will continue until the final period of time in the future, the time which God has appointed. This time will only come to an end, at the end of the "time of Jacob's trouble" (Jer 30:7 "but he will be saved from it" or rescued Da 12:1-note), the **Great Tribulation** (Mt 24:21), the last half of the Seventieth Week of Daniel. In other words, anti-Semitism and overt Jewish persecution will continue until the Messiah puts a stop to it at His **Second Coming**.

The tragic **History of the Jews** bears out the veracity of this prediction, whether in the **Spanish Inquisition** (See [The inquisition of the church against the Jews 1481-1834](#)), the "**Crusades**" (see [Persecution of Jews in the First Crusade](#)"), the **Pogroms**, [meaning to destroy, wreak havoc or demolish violently] Hitler's **Holocaust**, etc.

There are a number of relatively similar time phrases in the eschatological section of Daniel

- Da 8:17-note = the time of the end
- Da 8:19-note = the appointed time of the end
- Da 8:26-note = pertains to many days *in the future*
- Da 9:26-note = even to the end there will be war
- Da 10:14-note = in the latter days... pertains to the days yet *future*
- Da 11:27-note = the end is still to come at the appointed time
- Da 11:35-note = until the end time; because it is still to come at the appointed time
- Da 11:40-note = at the end time
- Da 12:4-note = until the end of time
- Da 12:6-note = until the end of these wonders
- Da 12:9-note = until the end time

Donald Campbell...The approximately 135 specific prophecies in the first 35 verses of this chapter have been fulfilled with amazing accuracy, as would be expected of a divine revelation. There is every reason to believe, therefore, that the remaining prophecies of the chapter will have the same precise and literal fulfillment in the future. Dr. E. Schuyler English once told of a man on Long Island who was able to satisfy a lifelong ambition by purchasing a very fine barometer. When he unpacked the instrument, he was dismayed to find that the needle appeared to be stuck, pointing to the section marked "Hurricane." After shaking the barometer vigorously, the man wrote a scorching letter to the store from which he had purchased the instrument and, on his way to his office in New York the next morning, mailed the protest. That evening he returned to Long Island to find not only the barometer missing, but his house also. The barometer's needle had been right-there was a hurricane! (BORROW [Daniel God's Man in a Secular Society - aka "Daniel: Decoder of Dreams"](#).)

Daniel 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.

- **Do:** Da 11:16 8:4 Jn 5:30 6:38 exalt: Da 7:8,20,25 Isa 14:13 2Th 2:4 Rev 13:5 17:3
- **God:** Da 2:47 Dt 10:17 Jos 22:22 Ps 136:2
- **Until:** Da 7:20, 21, 22, 23, 24, 25 8:19 12:7,11, 12, 13 Rev 11:2,3 12:14 13:5
- **For:** Da 4:35 9:26 Job 23:13,14 Ps 33:10 Pr 19:21 Isa 46:10 Acts 4:28 Rev 10:7 17:17
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

A LEAP IN TIME

Seiss (writing in 1879) introduces his discussion of Daniel 11:36-45 writing

This prophecy applies entirely, as all expositors unanimously agree, to the Antichrist... That this Seleucid tyrant (Antiochus IV Epiphanes) and despoiler of the Jews is embraced in the description may be readily admitted; but the relation of Antiochus to "the king," upon whom the emphasis here falls, is no more than that of Cyrus to Christ, or that of the destruction by the Romans to the end of the world. The one is simply the typical forerunner of the other. Identity or the confinement of the portrait to Antiochus is never once to be thought of, unless we can arrange to transfer him down to the still-pending period of the resurrection of the dead (**Ed note:** Da 12:2-note continues the prophetic vision, chapter 12 being a poor chapter break), to which the time of this monster is so specifically assigned."

Whoever this king may be, or from whatever quarter he may come, he is the last representative of the bestial world-power that ever bears rule upon earth. The terms of the angel's description, particularly as continued in the succeeding chapter, establish this beyond mistake. He is to "prosper till the indignation is accomplished" -- till God's angry visitations on the Jews for their sins are finally and forever exhausted and ended (Ed: cf the summary statements dealing with transgression, sin and iniquity in Da 9:24-note)--- which is manifestly not yet the fact.

In the ninth chapter the angel had said that "**desolations are determined**" (Da 9:26-note)-- desolations which "**make desolate even until the consummation** (Da 9:27KJV-note)" and he here says that this king shall prosper for the doing of "**that which is determined** (Da 11:36KJV)." His prosperity must therefore run to the consummation. And so in the next chapter (Daniel 12) the time of his doings is specifically noted as contemporaneous with the period of the **Great Tribulation** -- the period when the woes of the prophet's people are to reach a perpetual end --- the period when every one written in the Book shall be delivered -- the period when the many who sleep in the dust of the earth shall be exhausted by fulfilment (Da 12:2-note) -- "**the time of the end**" (Da 8:17, Da 11:35KJV-note, Da 11:40KJV-note, Da 12:4KJV-note, Da 12:9KJV-note) -- "**the end of the days**," when Daniel shall stand in his lot (Da 12:13KJV-note). The character assigned to this king, and the manner in which the angel introduces him as "**the king**," identifies him with the **little horn** which comes up after the ten kings in the first vision (Da 7:23, 24, 25, 26-note)... and with "**the prince that shall come**," who makes a covenant with the many for seven years, and in the midst of the seven breaks it and desecrates the temple with abominations, as stated in the third vision (Da 9:26-note, Da 9:27-note). But the power spoken of in each of those instances extends to the termination of all mere human rule on earth -- to the sitting of the judgment --- to the time when transgressors are come to the full (Da 9:24-note) -- "**even until the consummation** (Da 9:27KJV-note)." He must therefore be the very last of this world's powers. ([Joseph Augustus Seiss - Voices from Babylon or The Records of Daniel the Prophet - Daniel 11:36-45. Pages 285-287. Published in 1879](#))

Daniel 11:36-45 **THE FUTURE KING:** **THE ANTICHRIST**

Then (See expressions of time) - **When? At the appointed time** (God's perfect timing which indicates His complete control of history), the time which is **still to come**. While not everyone agrees, as explained below, at this juncture it appears that Daniel describes events that take us into the future at "warp speed", so that between Daniel 11:35 and Daniel 11: 36, there is a gap of at least over 2160 years. Notice that if one carefully follows the **pronouns** describing the "**king**" in Da 11:36, this **king** proves to be the same one designated "**him... him... he**" in Daniel 11:40-note (which cannot be Antiochus because this verse says the King of the South comes against this other **king** - Antiochus cannot be both the "king of the north" and "him... him... he" in this verse!). Continuing this same line of reasoning, the king of Da 11:36 is the same "he" who will "come to his end" in Da 11:45-note, which in turn is clearly linked with the future "**time of distress**", rescue of the Jews in Daniel 12:1-note and resurrection in Daniel 12:2-note (none of which has yet occurred!). In sum, if one interprets Daniel 11:36-12:3 **literally**, the **king** of Daniel 11:36 is clearly not Antiochus IV Epiphanes but another king who has all the "pedigree" of the future Antichrist.

David Guzik adds that...Here we shift from what was fulfilled in the Ptolemies and the Seleucids to what will be fulfilled in the Antichrist, the final world dictator. Daniel was told that this revelation pertained to the latter days (Da 10:14-note), and Da 11:36 begins to look more towards this final world dictator, who is sort of a "last days Antiochus Epiphanes." We know that everything about this prophecy was not fulfilled during the career of Antiochus Epiphanes. Jesus specifically said the real abomination of desolation was still in the future (Matthew 24:15). ([Daniel 11 Commentary](#))

Daniel Akin has a good summary - **First**, the antichrist is a self-willed man. He "will do whatever he wants." He is egomaniacal. **Second**, "he will exalt and magnify himself above every god." He sees himself as a divine man. **Third**, "he will say outrageous things against the God of gods." He is a gross blasphemer. **Fourth**, "he will be successful until the time of wrath [God's judgment] is completed" (ESV, "accomplished"). This is a signed and settled reality "because what has been decreed [by God] will be accomplished." (BORROW [Exalting Jesus in Daniel page 154](#))

John Whitcomb identifies Daniel 11:36 as descriptive of future events for the following reasons...

The fact that these events will occur during the future **Great Tribulation** (**Ed comment**: This period is the last 3.5 years and it difficult to identify when in the Da 11:36 through 45 that time period is being described. Certainly the last few verses are clearly in the last 3.5 years but it is otherwise difficult to be dogmatic) is suggested by

- (1) the chronological reference of Da 12:1-note ("now at that time"), which places the events of Da 11:36-45 into the time of final resurrection and judgment (Da 12:2-note);
- (2) the transitional events of Da 11:35-36, which continue "until the end time";
- (3) the broad scope of Da 10:14-note, which would fail if its only possible fulfillment, namely, Da 11:36-12:3, is not eschatological; and
- (4) what we know of the career of Antiochus Epiphanes, which simply does not fit the wording of Da 11:36-12:1.20 ([Whitcomb, J. Daniel Everyman's Bible Commentary](#))

Dr Donald Campbell offers the following points to support the premise that Daniel 11:36 begins a section which refers to unfilled future events...

Though not all have agreed, the evidence seems conclusive that the spotlight now falls on an evil ruler of the last days-Antichrist.

- (1) **According to the angel's words, the scope of this prophecy was to include the "latter days"** (Da 10:14-note).
- (2) **In the opening verses of this section (Da 11:36, 37, 38, 39), introductory statements are made as if this person is being introduced in this context for the first time.** This corresponds with the fact that the story of Antiochus in relation to the Jews was brought to completion (Da 11:35).
- (3) **The prophecies (through Da 11:35) find fulfillment in history**, but there is no historical correspondence with what now follows.
- (4) **This king is actually distinguished from the king of the north**(Da 11:40-note). Therefore, he cannot be Antiochus Epiphanes.
- (5) **The entire section (Da 11:36-45) corresponds remarkably with other recognized prophecies of the final Antichrist** (Da 7:24, 25, 26, 27; 8:23, 24, 25-note; Da 9:26-note, Da 9:27-note; 2Th 2:3, 4; Rev 13, 17).
- (6) In connection with this person's rule there will occur the time of **Great Tribulation** (Da 12:1 "great distress"). (BORROW [Daniel God's Man in a Secular Society - aka "Daniel: Decoder of Dreams"](#))

The Wycliffe Bible Commentary adds that another reason this section refers to a future prophecy is because...

Da 11:36 mentions a king whose period is "**the indignation**," a technical term drawn from Israel's prophetic literature, usually having reference to eschatological events (e.g., Isa 26:20). (**Ed comment**: See more discussion on **the indignation** below) ([Pfeiffer, C F: Wycliffe Bible Commentary. 1981. Moody](#))

Jerome (original written in 417AD) wrote that...

The **Jews** believed that this passage has reference to the **Antichrist** alleging that after the small help of Julian a king is going to rise up who shall do according to his will and shall lift himself up against all that is called god, and shall speak arrogant words against the God of gods (Jerome's Commentary on Daniel. Translated by Gleason L. Archer, Jr. Grand Rapids, Mich: Baker Book House, 1958. Page 136)

Gleason Archer writes that "This present section (Da 11:36, 37, 38, 39) contains some features that hardly apply to Antiochus IV, though most of the details could apply to him as well as to his latter-day antitype, "the beast." Both liberal and conservative scholars agree that all of chapter 11 up to this point contains strikingly accurate predictions of the whole sweep of events from the reign of Cyrus (during which Daniel brought his career to a close Da 1:21-note) to the unsuccessful effort of Antiochus Epiphanes to stamp

out the Jewish faith. But the two schools of thought radically differ in the explanation for this phenomenon. Evangelicals find this pattern of prediction and fulfillment compelling evidence of the divine inspiration and authority of the Hebrew Scriptures, since only God could possibly foreknow the future and see to it that his announced plan would be precisely fulfilled. ([The Expositor's Bible Commentary](#))

Remember that if God has perfectly fulfilled 135 prophecies from Daniel 11:1-35, the sure word of prophecy in these following verses Daniel 11:36 through Daniel 12:3 will be fulfilled just as perfectly!

The king - Note that in contrast to the pattern in this chapter, this one is identified only as **"the king"** without qualifying him as from the **North** or the **South** (cf every previous mention of the **king** - Da 11:5, 6, 7, 8, 9, 11, 13, 14, 15, 25). The only previous use of **king** with geographic designation is in Da 11:3 where **king** refers to Alexander the Great who **"will rule with great authority and do as he pleases"** (Da 11:3-note) even as will the **Antichrist**. See also the discussion on Da 11:40. And so **the king** is a reference to the infamous **Antichrist**, the same individual that Daniel 9:26-note referred to as the **"prince who is to come"** who originates from the people who destroyed Jerusalem (the Romans).

Daniel 7 also implies that the **Antichrist** will be a **king**...

As for the ten horns (on the "dreadful and terrifying beast", the Roman Empire), out of this kingdom ten kings will arise (This fact projects this prophecy into the future as there has yet to be a "Ten King/Kingdom Stage" of the Roman Empire, implying that it will be revived and will have a 10 King stage); and another (**Another what?** Implication is **"another king"**, an 11th if you will) will arise after them (The 11th **king** arises after the 10 kings come into existence and the fact that he arises **from** them indicates they are **contemporaneous** not **sequential** kingdoms), and he will be different from the previous ones and will subdue three kings. (Da 7:24-note)

Will do as he pleases - Self willed ("Strong willed"). This self oriented focus is common to other godless rulers - Alexander the Great (Da 8:4-note, Da 11:3-note), Antiochus III "the Great" (this is not Epiphanes) (Da 11:16-note)

Will exalt himself above every god - This speaks of his self-deification (if he is **above every god**, the clear implication is that he considers himself to be a god! cf the root of all human sin in Ge 3:5).

Guzik rightly observes that this description is not perfectly fulfilled in Antiochus Epiphanes and thus is additional support that the description of the the king which begins in Da 11:36 points to another king, one yet future..."Antiochus Epiphanes certainly did this in the general sense that all sinners oppose God. Yet he remained loyal to the Greek religious tradition, which revered the entire Olympian pantheon. Antiochus Epiphanes put a statue of Zeus in the temple, not of himself. This will be far more precisely fulfilled in the Antichrist, who sits as God in the temple of God, showing himself that he is God. (2Th 2:4+, cf Rev 13:15, 16+)." ([Daniel 11 Commentary](#))

Paul describes the **Antichrist's** "god complex" in the context of explaining to the saints at Thessalonica that they are not in the terrifying **Day of the Lord** instructing them to...

Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the **man of lawlessness** (Remember - In Scripture one's name often speaks of one's character. What is the character of this man?) is revealed, the **son of destruction**, who opposes (present tense = not just once or twice but as his continual practice, his lifestyle of anti-god attitude and actions) and exalts (present tense = continually) himself above every so-called god or object of worship, so that he takes his seat in the temple of God (The Temple was destroyed in 70AD, thus this verse underscores the fact that the Jewish Temple will be rebuilt), displaying (present tense = continually; Greek = apodeiknumi = means to cause something to be known as genuine, in this case that he is the "real deal", that he really is god! Remember is a master deceiver) himself as being God. (2 Thes 2:3,4+)

Will speak monstrous things against the God of gods- He blasphemes the true and living God.

Daniel offered a similar description of the **"Little Horn"** (aka, the **"King"** of Da 11:36) in chapter 7...

And he will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they will be given into his hand for a **time, times, and half a time**. (for this same time phrase see Da 12:7+, cf Rev 12:6-note, Rev 12:14-note) (Da 7:25-note)

John adds ...

And there was given to him (**Antichrist** = The King = The Little Horn = The Beast of Revelation 13) a mouth speaking arrogant words and blasphemies; and authority to act for forty-two months was given to him. And he

opened his mouth in blasphemies against God, to blaspheme His name and His tabernacle, that is, those who dwell in heaven. (Rev 13:5-note, Rev 13:6-note)

Will prosper (cf "prosper" in Da 8:12-note referring to **Antiochus IV Epiphanes**, a foreshadowing of the **Antichrist**) - He will be allowed to have power. Where did he get his power and/or authority to prosper? Ultimately the sovereign God allowed him to prosper, but in Revelation 13 John teaches that...

the dragon (Satan - see Rev 12:9-note for several of his many names) gave him his power and his throne and great authority. (Rev 13:2-note)

Even the usually non-futuristic older commentary by **Matthew Henry** remarks that...The remainder of this prophecy is very difficult, and commentators differ much respecting it. From **Antiochus** the account seems to pass to **Antichrist** (however unfortunately Henry goes on to equate the historical Roman Empire with the **Antichrist**)

Kenneth Gangel makes the point that...Readers dissatisfied with the premillennial interpretation of this chapter should look at the InterVarsity Press publication **The Meaning of the Millennium** for a variety of positions on end-time events. The premillennial interpretation is hardly some recent position rising out of prophecy mania developed in twentieth-century fundamentalism. (See [Holman Old Testament Commentary - Daniel](#))

UNTIL THE INDIGNATION IS FINISHED

Indignation ([02195](#)) (**za'am**) literally means frothing at the mouth and speaks of fury and in the Scriptures is often a dramatic picture of God's great displeasure with sin (Isa 26:20; Isa 30:27; Hab 3:12). **NAS** = indignation(21), insolence(1).

Za'am - 22 verses - Ps 38:3; 69:24; 78:49; 102:10; Isa 10:5, 25; 13:5; 26:20; 30:27; Jer 10:10; 15:17; 50:25; Lam 2:6; Ezek 21:31; 22:24, 31; Da 8:19; 11:36; Hos 7:16; Nah 1:6; Hab 3:12; Zeph 3:8. **NAS** = indignation(21), insolence(1).

Indignation is defined as (extreme) anger (mingled with contempt, disgust, abhorrence) aroused by something unjust, unworthy, or mean. The 1828 Webster's defines **indignation** as "The anger of a superior; extreme anger; particularly, the wrath of God against sinful men for their ingratitude and rebellion. The effects of anger; the dreadful effects of God's wrath; terrible judgments."

Until the indignation is finished - "Until" is an expression of time which indicates that the **Antichrist will prosper** for a time but that his seemingly indomitable kingdom will come to an abrupt end when **the indignation is finished**.

So what is the indignation? In the present context, **the indignation** speaks of God's wrath which will be poured out on the nation of Israel during the last 3.5 years of the **Seventieth Week of Daniel**, the **Great Tribulation**.

Henry Morris agrees...Claiming to be the greatest of all men, representing the highest attainment of the cosmic evolutionary process, and energized by Satan himself (cf Rev 13:2-note), this man, the final **Antichrist**, will briefly attain world dominion, but only until God's "**indignation be accomplished**"--the "day of God's wrath," the **Great Tribulation**, the seventieth week of the prophetic calendar. ([Defenders Study Bible notes online](#))

We see a foreshadowing of God's final **indignation** in Daniel 8, where the angel lets Daniel know...

what will occur at the final period of the **indignation** (Hebrew = za'am; Lxx = **orge [word study]** = wrath), for it pertains to the appointed time (Heb = moed; Lxx = kairos) of **the end**. (Daniel 8:19-note)

While the prophecy of Daniel 8 focuses on the emergence of the Grecian empire and specifically on the anti-Semitic reign of the **rather small horn**, Antiochus IV Epiphanes, this description of Antiochus seems to foreshadow the future reign of terror of the **Antichrist** (See also Da 8:26-note "pertains to many days [in the future]")

In a similar use of **indignation** **Isaiah** writes...

Come (All verbs in **red** are commands), my people, **enter** into your rooms, and **close** your doors behind you; **hide** for a little while, until **indignation (za'am)** runs its course ("has passed by" - NIV, ESV). For behold (interjection to arrest the reader's attention - Listen up!), the LORD (Jehovah) is about to come out from His place to punish the inhabitants of **the earth (When will Jesus return to punish the earth? Has this happened yet?)** This must speak of His Second Coming - see chart comparing the **Rapture versus the Second Coming** for their iniquity (cp Rev 19:11-21); and the earth will reveal her bloodshed and will no longer cover her slain. (Isaiah 26:20, 21)

Thomas Constable Comments: Before the restoration of Israel, however, God's people would experience hard times (in the

Tribulation, cf. Rev. 12)... Yahweh would come out of His heavenly place of quiet to punish [Earth Dwellers](#) for their secret sins in the Tribulation. The earth itself, the forces of nature, would assist the Lord, metaphorically, by exposing sins that lay hidden (cf. Isa 26:12). ([Daniel Expository Commentary Notes](#))

KJV Bible commentary on Isaiah 26:20: The passing over of the indignation (**za'am**, indignant denunciation) may refer to the survival of the Jewish remnant during the Tribulation Period. ([Dobson, E G, Charles Feinberg, E Hindson, Woodrow Kroll, H L, Wilmington: KJV Bible Commentary: Nelson](#))

John Martin comments: Isaiah wrote that the future **remnant** should hide during the time of distress (God's wrath in the Tribulation) (**Ed note:** See same phrase Da 12:1-note), knowing that deliverance from the Lord will come. ([Walvoord, J. F., Zuck, R. B., et al: The Bible Knowledge Commentary](#))

The prophet **Zephaniah** also uses **indignation** (za'am) in a passage describing the future Great Tribulation...

Therefore **wait** (command) for Me," declares the Lord, for the day when I rise up as a witness. Indeed, My decision is to gather nations, to assemble kingdoms, to pour out on them My **indignation** (NIV = "My wrath"), all My burning anger; For all the earth will be devoured by the fire of My zeal (NIV = "jealous anger"). (Zeph 3:8)

John Hannah comments: The prophet concluded the "judgments" portion of his prophecy by reverting to the universal theme with which he introduced the section. He began with a summary statement of universal judgment (Zeph 1:2, 3); then he delineated God's judgment on Judah and Jerusalem (Zeph 1:4-2:3) and on other nations (Zeph 2:4-15). Then for emphasis he repeated the judgment on Jerusalem (Zeph 3:1, 2, 3, 4, 5, 6, 7). Now he ended this long section with another general summary of universal judgment. In the Lord's impending universal judgment on the nations, His cup of wrath was about to be poured out; at that time His grace would take second place to His anger! At the end of the yet-future Tribulation, God will cause the nations' armies to assemble toward Jerusalem, and in the Battle of Armageddon (See [Campaign of Armageddon](#)) (cf. Zech 14:2+; Rev 16:14, 16+) He will pour out on them His wrath (za'am, from "foam"), all His fierce anger (cf. Zeph. 2:2), and the fire of His jealous anger (lit., "jealousy"). ([Walvoord, J. F., Zuck, R. B., et al: The Bible Knowledge Commentary](#))

John MacArthur adds: The prophet transitions from the historical invasion of Judah by Babylon to the future day of the Lord. He speaks of the **Great Tribulation**, when the Lord will gather all the nations for judgment (cf. Joel 3:1,2,12, 13, 14, 15, 16, 17; Zech 12:2,3; 14:2; Mt. 24:21). The faithful **remnant**, presumably the meek of Zeph 2:1, 2, 3, are exhorted to wait in trust for Him to carry out His judgment. ([MacArthur, J.: The MacArthur Study Bible Nashville: Word](#))

For that which is decreed will be done - This phrase alludes to the sovereignty of God even over the time of this evil ruler and serves as a good reminder to all of us that God is in control, even when events and circumstances seem to us "out of control".

We see a similar statement in Isaiah 10...

For a complete destruction **one that is decreed**, the Lord God of hosts will execute in the midst of the whole land. Therefore thus says the Lord God of hosts, "O My people who dwell in Zion, do not fear the Assyrian who strikes you with the rod and lifts up his staff against you, the way Egypt did. For in a very little while My **indignation** (Heb = **za'am** = intense anger, curse) against you will be spent and My anger will be directed to their destruction. (Is 10:23, 24, 25+).

I agree with John MacArthur who comments: The **indignation** covers the entire period of Israel's exile (Isa 26:20; Da 11:36). Here is the promise that it will end with the return of the Messiah (Isa 11:1, 2, 3, 4,5, 6-16+).

Dr John Walvoord sums up this verse noting that...Beginning with verse 36, a sharp break in the prophecy may be observed, introduced by the expression the time of the end in verse 35. Up to this point, the prophecy dealing with the Persian and Grecian Empires has been fulfilled minutely and with amazing precision. Beginning with verse 36, however, an entirely different situation obtains. No commentator claims to find precise fulfillment in the remainder of this chapter. Although Zöckler and others attempt to relate Daniel 11:36-45 to Antiochus (Antiochus IV Epiphanes), many students of Scripture have recognized from antiquity that another **king** must be in view (Ed: Even if they did not necessarily identify him as the [Antichrist](#)). [Ibn Ezra](#), for example, identified this king with Constantine the Great; [Rashi](#) and Calvin referred him to the Roman Empire as a whole; and Jerome, Theodoret, and Luther, among others, identified him with the New Testament [Antichrist](#). ([Daniel 11 World History From Darius To The Time Of The End](#))

Daniel 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.

- **Regard:** Ge 3:16 Dt 5:21 21:11 Song 7:10 Eze 24:16 1Ti 4:3
- **regard:** Ge 3:5 Isa 14:13 2Th 2:4
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Show no regard - [Antichrist](#) although from a religious background (the specifics of which are debatable) will turn his back on his ancestral religion.

It should be noted that this aspect of the king's behavior/preference was the opposite of the practice of Antiochus IV Epiphanes, who has been historically documented to be a benefactor (giver of gifts) to various pagan cults. In other words Antiochus did in fact **show regard** for his ancestral (pagan) gods and he did not honor a god of fortresses in place of these deities. **Mark Mercer** writes that...

The gods of the Seleucid ancestors of Antiochus IV were Apollo, the patron and ancestor of the dynasty, as well as Zeus. Walbank points out, however, that these special relationships did not, of course, deter the various royal houses from the worship of other gods and goddesses as well and from founding cults and temples to them... How do the benefactions of Antiochus contribute to an understanding of Da 11:37, 38? Many of his gifts to Greek cities were of a religious nature, and they benefited the cults of the gods of his fathers, mentioned above, for whom the text says the king showed no regard. In addition, these gifts to various cult centers demonstrate that to say Antiochus IV did not regard any god is inaccurate (Da 11:37). To be specific, he resumed the construction of the temple of Zeus in Athens. He also made contributions to the temple of Zeus in Olympia. He built a temple for Jupiter Capitolinus at Antioch. He contributed in some way to the building or rebuilding of the temple of Apollo at Daphne. The imposition of the edict of 167B.C. involved the introduction of the Dionysus cult. Finally, during the panyguric at Daphne in the summer of 166, a vast number of images were involved in the procession and following these games Apollo was honored with a new coinage of gold staters and tetradrachms. Antiochus also contributed some statues around the altar at Delos. Delos was thought to be the birthplace of Apollo and was considered sacred to him.

The above facts show that Antiochus did indeed show regard for the gods of his fathers, Apollo and Zeus, as well as to others—unlike the King of the North in Dan 11:37, 38. In conclusion, the opinions of two ancient historians note the character of Antiochus In conclusion, the opinions of two ancient historians note the character of Antiochus IV Epiphanes as it relates to religion:

Nevertheless in two great and important respects his soul was truly royal— in his benefactions to cities and in the honours paid to the gods (Livy 41.20.5)

But in the sacrifices he furnished to cities and in the honours he paid to the gods he far surpassed all his predecessors ... (Polybius 26.1.10)

From what Livy and Polybius have to say about Antiochus IV Epiphanes, to view him as the King of the North in Da 11:36-45 is difficult. This factor favors the fifth view regarding Dan 11:36-45, that a yet-future king will fulfil the prophecy. ([Mark Mercer - The Benefactions of Antiochus IV Epiphanes and Daniel 11:37-38: An Exegetical Note - TMSJ 12/1; Spring 2001, p 89-93 - See article for documenting references](#))

Clearly this documentation of Antiochus IV's affection and support of numerous pagan deities, is strong support that this passage does not refer to that historical king as some posit (suggest), but to a future, yet to be revealed king.

The gods of his fathers - "Gods" is the Hebrew word **Elohim** and thus one could also translate this passage as "The **God** of his fathers", which has led some to suggest that the [Antichrist](#) is Jewish. E.g., we see this phrase in the description of Amon, the son of Manasseh, the writer recording that Amon...

forsook the LORD, **the God of his fathers**, and did not walk in the way of the LORD. (2Ki 21:22)

Most commentators feel this phrase signifies that the [Antichrist](#) simply rejects the religion practiced by his parents without specifying the religion.

The desire of women - This phrase has also led some to favor a Jewish origin for the [Antichrist](#) because Jewish women often expressed **the desire** to be the mother of the Messiah (cf Hag 2:7KJV which uses "desire" to refer to Messiah). Certainly the [Antichrist](#) (anti = against or instead of) **will show no regard** for Christ (cf 1Jn 2:22) and **will magnify himself above** Christ.

Some commentators interpret this phrase as signifying [Antichrist](#) has no desire for women (some even saying this suggests he is of homosexual orientation) and/or that he is virtually devoid of natural affection.

Will magnify himself above them all (cf 2Th 2:3,4) - Ultimately the [Antichrist](#) will demand that all the earth's inhabitants worship him above God or even so-called gods (Rev 13:12-[note](#), Rev 13:14-[note](#), Rev 13:15-[note](#)). The Lxx for **magnify** is [megaluno](#) = to cause to be held in greater esteem through praise or deeds -- exalt, glorify, magnify, speak highly of

Daniel 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.

- **A god:** Rev 13:12, 13, 14, 15, 16, 17 17:1, 2, 3, 4, 5 18:12
- Isa 44:9
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

But instead - Instead of the gods of his fathers.

A god of fortresses (Heb = ma'oz = strongholds, place or means of safety) - This phrase refers to [Antichrist's](#) honoring of military strength, might or power. What a marked contrast with believers who see the Almighty as their stronghold, refuge, strength or place of safety (Nah 1:7, 2Sa 22:33, Neh 8:10 = strength, Isa 25:4 = defense, Pr 10:29, Ps 28:8 = defense, Ps 31:2 = strength, Ps 43:2). The [Antichrist's](#) honoring of a false god as his strength reminds one of the words of the Psalmist...

Behold, the man who would not make God his **refuge**, but trusted in the abundance of his riches, and was strong in his evil desire. (Ps 52:7)

Keil comments that...The **god of fortresses** is the personification of war, and the thought is this: he will regard no other god, but only war; the taking of fortresses he will make his god; and he will worship this god above all as the means of his gaining the world-power.

His fathers - This phrase is used about 70x in Bible and almost every time refers to Jewish ancestral line. While one cannot be dogmatic as discussed above, this phrase could suggest that the [Antichrist](#) has a Jewish ancestry. This line of reasoning would also be consistent with the idea of "anti" = instead of. Thus the "counterfeit Christ" the one who is "instead of" the True Christ might logically be expected to be Jewish thus fulfilling OT prophecies that the Messiah (Christ) would be of this line.

He will honor him - [Antichrist](#) will fortify the **god of fortresses** by providing a generous "budget" for a military arsenal, even as if it were an "offering" to this personified deity! That [Antichrist](#) honors a "god of fortresses" is seen by his continual engagement in war -- Da 11:40, 42, 43, 44, 45; Da 7:8, Da 7:24 Rev 13:4; Rev 16:13, 14, 15, 16).

Lehman Strauss has an interesting note...**"God of forces"** should read "goddess of strongholds." (**Ed:** I'm not sure this is correct as the Hebrew noun is masculine) Even though the [Antichrist](#) shall not have regard for any god at all, verses 38 and 39 seem to teach that he will create his own god, which is love of warfare and victory. With some people their god is sex, or money, or prestige, but with the [Antichrist](#) the pride of his heart will be to have men at his feet. If they will not yield to him willingly, then he will bring them there by force. Gold and silver and mere things hold no attraction for Satan. He is "the prince (ruler) of this world" (John 12:31; 14:30; 16:11), and the whole world is his sphere of operation (1John 5:19), but he must be the mighty master of men and angels. To bind the [Antichrist](#) to himself he will offer him particular honors and influence. The seventieth week will be Satan's greatest hour, and he will make the most of it. The [Antichrist](#) will be his willing tool, doing his bidding completely. (BORROW [The prophecies of Daniel](#))

Daniel 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.

- **A price:** Rev 18:9, 10, 11, 12, 13
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

With the help of a foreign god - In context this to best be interpreted as a **'god whom his fathers did not know'** in the preceding verse. Some interpret this as an allusion to Satan, who is described by John as the "power" behind the [Antichrist](#) (cf Rev 13:2-[note](#))

Foreign ([05236](#)) (**nekar**) means alien, strange, as of a deity that is not the true God (eg, Ge 35:2, Dt 32:12, of idols Jer 8:19).

Nekar - 35x in 34v - **NAS** = aliens (2), foreign(16), foreigner (6), foreigners (10), strange(1). Gen 17:12, 27; 35:2, 4; Ex 12:43; Lev 22:25; Dt 31:16; 32:12; Josh 24:20, 23; Jdg 10:16; 1Sa 7:3; 2Sa 22:45, 46; 2Chr 14:3; 33:15; Neh 9:2; 13:30; Ps 18:44, 45; 81:9; 137:4; 144:7, 11; Isa 56:3, 6; 61:5; 62:8; Jer 5:19; 8:19; Ezek 44:7, 9; Da 11:39; Mal 2:11.

He will give great honor to those who acknowledge him - [Antichrist](#) will reward (? bribe) those who worship/honor/express

loyalty to him, even as Antiochus had done in a foreshadowing action (Da 11:24 "he will distribute plunder, booty and possessions among them"). So just as with the despicable Antiochus Epiphanes, [Antichrist](#) has those who will **acknowledge him** (apostatize) and come over to his side, in essence "selling their soul" in order to get favors from him. In fact, Revelation 13 says that

And he (the second beast or [False Prophet](#)) causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand, or on their forehead, and he provides that no one should be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name. (Rev 13:16-[note](#), Rev 13:17-[note](#); See their horrible everlasting destiny = Rev 14:9-[note](#), Rev 14:10-[note](#), Rev 14:11-[note](#) = the cost of "selling one's soul"! cf Mt 10:28)

Gangel adds that...The ultimate politicians, both Antiochus and [Antichrist](#) know how to manipulate people by rewards (make them rulers) and political payoffs (distribute the land at a price). (See [Holman Old Testament Commentary - Daniel](#))

Daniel 11:40 "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.

- **at the:** Da 11:35 8:17 12:4
- **king of the south:** Da 11:5,6 Eze 38:14-18
- **like:** Isa 5:28 21:1 66:15 Jer 4:13 Zec 9:14
- **with horsemen:** Eze 38:4,15 Rev 9:16 16:12
- **overflow:** Da 11:10,22
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

At the time of the end - (see [time phrases](#)) In context, this time phrase clearly conveys an eschatological (speaking of future things) meaning.

The king of the North - Who is the **King of the North**? Commentators speculate that this might be Russia, but I think one cannot be dogmatic. Those who are living in **the end time** will undoubtedly know clearly to whom this refers to as they view current events on CNN! One gains little by attempting to speculate too much on the exact meaning of some of the clearly future events described in Da 11:40-45. I agree with **Kenneth Gangel** who says "If the angel intends to stay with his imagery from the beginning, the [Antichrist](#) may find himself battling Egypt and Syria. But one arriving at such a conclusion with any amount of dogmatism does so only to his or her peril." (See [Holman Old Testament Commentary - Daniel](#))

He will enter countries, overflow them and pass through - Like a flood flows through the land, this metaphor pictures his military might as overwhelming the enemies. As to who the "he" is in this passage, there is some disagreement, but the context would still seem to favor that this pronoun refers to the [Antichrist](#).

Daniel 11:41 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.

- **Enter:** Da 11:45 Eze 38:8, 9, 10, 11, 12, 13
- **But these:** Isa 11:13, 14, 15 Jer 9:26 48:47 49:6
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

He will also enter the beautiful (KJV - "glorious", YLT - "desirable") **land** (cf Da 8:9-note, Da 11:16-note) - The [Antichrist](#) comes into Israel. As an aside some commentators such as the generally well respected author Leupold inappropriately associate this phrase with the church, which in a word, makes no sense whatsoever and thus is nonsense! One is reminded again of the importance of holding fast to the golden rule of interpretation in prophecy (and all Scripture for that matter)...

If the plain **sense** makes good **sense** (in context), seek to make no other **sense** or it is (potentially) **nonsense!**
(cf 2Ti 2:15-note)

Beautiful land - This is the third of four references to beautiful land, the land of Israel - Da 8:9, 11:16, 11:41, 45. The reason it is beautiful (in my opinion) is because it is the birthplace of the Beautiful One and the future place of His reign as King of kings. He alone can make all things beautiful in His time!

Beautiful (beauty, glory) ([06643](#))(**tsebi/tsebiy**) is a masculine noun **tsebi** means "glory" (glorious) or "beauty" (beautiful) in the 18 uses in the NASB. Notice that the KJV has 32 uses and 14 not in the NASB have a distinctly different meaning than beauty referring to a gazelle or roebuck. **Tsebiy** describes Israel ("flowing with milk and honey which is the glory of all the lands" = Ezek 20:6, 15, Da 8:9, 11:16, 11:41, 45 = Temple Mount), the Messiah a Righteous Branch, a beautiful crown (Isa 4:2, Isa 24:16, Isa 28:5), the kingdom of Babylon (Isa 13:19), Ephraim (Isa 28:1). From these uses it is interesting to observe that tsebiy most often depicts the glory or beauty of a land or nation, but as noted also depicts the beauty of the Messiah!

Gilbrant - The cognate verb in Aramaic means "to be pleased". In the OT, **tsebi** most frequently occurs to describe the beauty of various locations. The beauty of Babylon, Tyre and Moab are all subject to destruction at the hand of God (Isa. 13:19; 23:9; Ezek. 25:9). **Tsebi** describes the land of Israel. Jeremiah describes it as "a goodly [beautiful] heritage of the hosts" (Jer. 3:19). In Daniel, Jerusalem and the Temple are called the "glorious Land" (Da 8:9; 11:16, 41), and the temple hill is the "glorious Holy Mountain" (Da 11:45). David lamented the deaths of Jonathan and Saul, describing them as the slain "beauty of Israel" (2Sa 1:19). Ezekiel prophesied the punishment of God's people, because they transformed the beauty of God's decorations into objects of their own pride (Ezek 7:20). This proclamation likely alludes to events such as the fashioning of the golden calf (cf. Ex. 32:2ff). In Isaiah's prophecy, the fruit of the earth becomes the beauty of the remnant of Israel (Isa. 4:2). Isaiah prophesied judgment against the Northern Kingdom and contrasted their ephemeral beauty with the beautiful crown of God's remnant. He said that the wreaths with which they adorned themselves were dying as their "glorious beauty" faded (Isa 28:1, 4). But the Lord himself would become the beautiful crown of the remnant (Isa 28:5). In Isa. 24:16, **tsebi** is a word of praise, "glory to the righteous [One]." Here **tsebi** speaks of the glory of the righteous which is marked, not by physical beauty, but more likely by the justice of righteous judgment (cf. 28:5f). (Complete Biblical Library Hebrew-English Dictionary)

NASB - 18v Usage: Beautiful(3), beautiful(4), beauty(4), glorious beauty(2), glory(5).-**KJV** - 32v KJV translates tsebiy as - roe 9, roebuck 5, glory 8, glorious 6, beautiful 1, beauty 1, goodly 1, pleasant 1; 32 - Deut 12:15, 22; 14:5; 15:22; 2 Sam 1:19; 2:18; 1 Kgs 4:23; 1 Chr 12:8; Prov 6:5; Song 2:7, 9, 17; 3:5; 8:14; Isa 4:2; 13:14, 19; 23:9; 24:16; 28:1, 4f; Jer 3:19; Ezek 7:20; 20:6, 15; 25:9; 26:20; Dan 8:9; 11:16, 41, 45.

2 Samuel 1:19 "Your **beauty**, O Israel, is slain on your high places! How have the mighty fallen!

Isaiah 4:2 In that day the Branch of the LORD will be **beautiful** and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel.

Isaiah 13:19 And Babylon, the **beauty** of kingdoms, the glory of the Chaldeans' pride, Will be as when God overthrew Sodom and Gomorrah.

Isaiah 23:9 The LORD of hosts has planned it, to defile the pride of all **beauty**, To despise all the honored of the earth.

Isaiah 24:16 From the ends of the earth we hear songs, '**Glorious** to the Righteous One,' But I say, "Woe to me! Woe to me! Alas for me! The treacherous deal treacherously, And the treacherous deal very treacherously."

Isaiah 28:1 Woe to the proud crown of the drunkards of Ephraim, And to the fading flower of its **glorious beauty**, Which is at the head of the fertile valley Of those who are overcome with wine!

4 And the fading flower of its **glorious beauty**, Which is at the head of the fertile valley, Will be like the first-ripe fig prior to summer, Which one sees, And as soon as it is in his hand, He swallows it.

5 In that day the LORD of hosts will become a **beautiful** crown And a glorious diadem to the remnant of His people;

Jeremiah 3:19 "Then I said, 'How I would set you among My sons And give you a pleasant land, The most **beautiful** inheritance of the nations!' And I said, 'You shall call Me, My Father, And not turn away from following Me.'

Ezekiel 7:20 'They transformed the **beauty** of His ornaments into pride, and they made the images of their abominations and their detestable things with it; therefore I will make it an abhorrent thing to them.

Ezekiel 20:6 on that day I swore to them, to bring them out from the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is the **glory** of all lands.

15 "Also I swore to them in the wilderness that I would not bring them into the land which I had given them, flowing with milk and honey, which is the **glory** of all lands,

Ezekiel 25:9 therefore, behold, I am going to deprive the flank of Moab of its cities, of its cities which are on its frontiers, the **glory** of the land, Beth-jeshimoth, Baal-meon and Kiriathaim,

Ezekiel 26:20 then I will bring you down with those who go down to the pit, to the people of old, and I will make you dwell in the lower parts of the earth, like the ancient waste places, with those who go down to the pit, so that you will not be inhabited; but I will set **glory** in the land of the living.

Daniel 8:9 Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the **Beautiful Land**.

Daniel 11:16 "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.

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.

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.

The beautiful (tsebi/tsebiy) land is not the church but Israel, the land which God promised to His chosen people (cf God's unconditional, unbreakable promise in Ge 15:18, 19, 20, 21), as recorded in Ezekiel where God says "on that day (Read Ezek 20:4) I swore to them, to bring them out from the land of Egypt into a land that I had selected for them, flowing with milk and honey, which is the **glory** (tsebiy) of all lands." (Ezekiel 20:6)

Why do I say the reference is not to the church? Because there are comments like those of **Jeske** who writes "In New Testament terms, the Holy Christian church is the "**Beautiful Land**" where the triune God resides with all his grace and his favor." (The People's Bible: Daniel).

Edom, Moab... Ammon - These countries will be spared from the wrath of the **Antichrist**. **Why?** We cannot state with certainty therefore it is useless to speculate.

Daniel 11:42 THEN HE WILL STRETCH OUT HIS HAND AGAINST OTHER COUNTRIES, AND THE LAND OF EGYPT WILL NOT ESCAPE.

- **Stretch out:** Eze 29:14 Zec 10:10,11 14:17 Rev 11:8
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

Stretch out his hand against other countries - The hand is repeatedly used as a metaphor symbolizing power or might, indicating the **Antichrist** will wield his dominant power against countries such as Egypt.

The land of Egypt - The fact that Egypt is specifically named suggests that this indeed refers to literal Egypt, which is not a powerful nation in our time but will achieve some degree of power in the future.

Hand ([03027](#)) **yad** is feminine noun meaning hand and figuratively meaning strength.

Vine has a lengthy discussion of **yad** - "hand; side; border; alongside; hand-measure; portion; arm (rest); monument; manhood (male sex organ); power; rule." This word has cognates in most of the other Semitic languages. Biblical Hebrew attests it about 1,618 times and in every period.

The primary sense of this word is "hand": "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life..." (Gen. 3:22, the first biblical occurrence). Sometimes the word is used in conjunction with an object that can be grasped by the "hand": "And if he smite him with throwing a stone [literally, "hand stone"]..." (Num. 35:17). In a similar usage, the word means "human": "...He shall also stand up against the Prince of princes; but he shall be broken without hand [i.e., human agency]" (Dan. 8:25; cf. Job 34:20).

In Isa. 49:2, "hand" is used of God; God tells Moses that He will put His "hand" over the mouth of the cave and protect him. This is a figure of speech, an anthropomorphism, by which God promises His protection. God's "hand" is another term for God's "power" (cf. Jer. 16:21). The phrase "between your hands" may mean "upon your chest": "And one shall say unto him, What are these wounds in thine hands [upon your chest]?" (Zech. 13:6).

Yād is employed in several other noteworthy phrases. The "lifting of the hand" may be involved in "taking an oath" (Gen. 14:22).

"Shaking" [literally, "giving one's hand"] is another oath-taking gesture (cf. Prov. 11:21). For "one's hands to be on another" (Gen. 37:27) or "laid upon another" (Exod. 7:4) is to do harm to someone. "Placing one's hands with" signifies "making common cause with someone" (Exod. 23:1). If one's hand does not "reach" something, he is "unable to pay" for it (Lev. 5:7, rsv). When one's countryman is "unable to stretch out his hand to you," he is not able to support himself (Lev. 25:35).

"Putting one's hand on one's mouth" is a gesture of silence (Prov. 30:32). "Placing one's hands under someone" means submitting to him (1 Chron. 29:24). "Giving something into one's hand" is entrusting it to him (Gen. 42:37).

A second major group of passages uses *yād* to represent the location and uses of the hand. First, the word can mean "side," where the hand is located: "And Absalom rose up early and stood beside the way of the gate..." (2 Sam. 15:2). In 2 Chron. 21:16, the word means "border": "Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near [literally, "by the hand of"] the Ethiopians." A similar use in Exod. 25 applies this word to the "banks" of the Nile River: "And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the [Nile]...." In this sense, *yād* can represent "length and breadth." In Gen. 34:21 we read that the land was (literally) "broad of hands": "These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them...." Second, since the hand can receive only a part or fraction of something, the word can signify a "part" or "fraction": "And he took and sent [portions] unto them from before him: but Benjamin's [portion] was five times so much as any of theirs" (Gen. 43:34).

Third, *yād* comes to mean that which upholds something, a "support" (1 Kings 7:35ff.) or an "arm rest" (1 Kings 10:19). Fourth, since a hand may be held up as a "sign," *yād* can signify a "monument" or "stele": "...Saul came to Carmel, and, behold, he set him up a place [monument], and is gone about, and passed on, and gone down to Gilgal" (1 Sam. 15:12). Fifth, *yād* sometimes represents the "male sex organ": "...And art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovest their bed where thou sawest it [you have looked on their manhood]" (Isa. 57:8; cf. v. Isa. 57:10; Isa. 6:2; Isa. 7:20).

In several passages, *yād* is used in the sense of "power" or "rule": "And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates" (1 Chron. 18:3). "To be delivered into one's hands" means to be "given into one's power": "God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars" (1 Sam. 23:7; cf. Prov. 18:21).

"To fill someone's hand" may be a technical term for "installing him" in office: "And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them [literally, "fill their hands"], and sanctify them, that they may minister unto me in the priest's office" (Exod. 28:41).

Yād is frequently joined to the preposition *b(e)* and other prepositions as an extension; there is no change in meaning, only a longer form: "For what have I done? or what evil is in mine hand?" (1 Sam. 26:18). ([Vine's Expository Dictionary of Old Testament and New Testament Words](#) online)

- See also 4-5 page discussion on the Biblical images of **HAND** - from [Dictionary of Biblical Imagery](#) (online)

Daniel 11:43 "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.

- **Libyans:** Jer 46:9,10 Eze 38:5
- **At his:** Ex 11:8 Jdg 4:10
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

He will gain control - The [Antichrist](#) will take valuable booty in the land of Egypt.

Libyans and Ethiopians will follow at his heels - Further evidence of his charismatic influence over earth dwellers.

Daniel 11:44 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.

- **East:** Da 11:11,30 Eze 38:9, 10, 11, 12 Rev 16:12 17:13 19:19, 20, 21
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

While it is not possible to be dogmatic as to the timing of the event in Daniel 11:36-45, the events in this verse suggest it is almost

surely the last half of the 7 years of **Daniel's Seventieth Week**, during which the Antichrist unveils his "true colors". He is indeed the "son of destruction" (2Th 2:3), a very destructive man even as foreshadowed by the despicable Antiochus IV Epiphanes.

Rumors from the east and from the north will disturb him - The exact meaning of this phrase is uncertain.

The east - While one cannot be dogmatic, this could refer to the armies described in the Revelation of Jesus Christ (see Rev 9:13, 14,15, 16, 17, 18, 19-[notes](#) and Rev 16:12-[note](#)). In his commentary on the Revelation, Dr Tony Garland comments that...

The movement of these kings probably contributes to the "news from the east and the north" which disturbs the [Antichrist](#) (Da 11:44). (See [Campaign of Armageddon](#))

He will go forth with great wrath - While the [Antichrist](#) is dominating North Africa, he is made aware of these rumors which cause him to go back into the beautiful land in a state of great rage.

Destroy ([08045](#)) (**shamad**) is a verb meaning "be destroyed, decimated, perished, overthrown, exterminated, i.e., pertaining to being in a totally ruined state, which can include death of a person or extinction of an entity." (Swanson) The destruction depicted by **shamad** usually involves a rather sudden catastrophe such as warfare or a mass killing. For example in Dt 6:15 God says He will "wipe" Israel off the face of the earth, so great was His anger against them! It is worth noting that the last OT use of **shamad** is one of the greatest for the nation of Israel, the prophet **Zechariah** recording "And in that day (WHAT DAY - Read Zechariah 12:1-14+) I (JEHOVAH/YAHWEH HIMSELF) will set about to destroy all (HOW MANY?) the nations that come against Jerusalem." (Zechariah 12:9+) [Anti-Semitism](#) will be obliterated! The prophet Isaiah gives a prophecy that should startle every person who is not a believer in the Messiah - "**Behold**, the day of the LORD is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it." (Isa. 13:9+)

Many of the uses of **shamad** have God as the subject rendering the destruction, sometimes against Israel's enemies, sometimes threatening Israel herself or Aaron her priest (see uses below in Deuteronomy 9 and Deuteronomy 28)! In Esther 3:6 Haman sought to **destroy** all the Jews! If this had happened there would have been no ancestral line from which the Messiah might arise! When the Messiah returns a second time He will "set about to **destroy** (Lxx = exairo = to expel, drive out, lift off the earth, remove) all the nations that come against Jerusalem." (Zechariah 12:9) and "will overthrow the thrones of kingdoms and **destroy** (Lxx = olethreuo = kill, destroy, used only in NT in Heb 11:28 of the "death angel" in the Passover) the power of the kingdoms of the nations." Of Babylon God says he will "I will sweep it with the broom of **destruction** (Lxx = **apoleia**)" a prophecy that was partially fulfilled in 539BC when the Medo-Persians conquered Babylon (Da 5:30-31-[note](#), [Persian Conquest](#)), but which will finally and fully be fulfilled in Revelation 18:21-[note](#)! (See also [Babylon's Predicted Destruction](#))

The Lxx has [aphanizo](#) (in Da 11:44) which means to cause to disappear, to make invisible or unrecognizable. What a vivid word picture of the effect of this Hebrew word shamad!

Gilbrant - The Lord promised that if the Israelites did not obey his decrees and laws, He would "destroy your high places... make your cities waste" (Lev. 26:30f). When Israel was given their inheritance in Canaan, they were commanded by the Lord to "drive out all the inhabitants of the land from before you, and destroy all their [idols], and destroy all their molten images, and quite pluck down all their high places: And you shall dispossess the inhabitants of the land" (Num. 33:52f). The Hiphil forms sometimes refer to the destruction of human beings. The Israelites had murmured against Moses and complained against God that He had brought them out of Egypt to deliver them into the hands of the Amorites to destroy Israel (Deut. 1:27). Among the nations and lands which the Lord commanded Israel not to possess on their way to Canaan was Edom, or Mount Seir. In earlier times, that territory had been the possession of the Horites: "But the children of Esau succeeded them, when they had destroyed them... and dwelt in their stead," in land which they had received from the Lord (Dt 2:12, 22). The Ammonites similarly received land from the Lord, which had belonged to the Zamzummim, whom "the Lord destroyed" (cf. Dt 2:20f). The villages of Gaza had been taken from the Avvim, who were destroyed by the Caphtorim (Dt 2:23). The wicked minister of Persia, Haman, also sought to destroy the Jews, though God thwarted him through the courageous intercession of Esther (Est. 3:6). The infinitive is used as a substantive in the prophecies of Isaiah in reference to the fate of Babylon that the Lord would ultimately rise up against the city and would "sweep it with the besom of destruction" (Isa. 14:23).

References to destruction of whole families and potential descendants are contained in the Hiphil forms. The house of Jeroboam I was cut off and exterminated because the king consecrated priests for the high places, where the pagans had worshiped idols, from any tribe of Israel, though Levi had been selected by God for such service (1Ki 13:33f). In En-Gedi, David spared the life of King Saul, though the king had been hunting him to kill him. A humbled and repentant Saul then extracted a promise from David that the young man who would

one day he king would not exterminate in Israel the name of Saul or his descendants (1Sa 24:20f).

The passive Niphal forms mean "to be laid waste," "to be exterminated," "to be destroyed." Land such as plains or fields can be destroyed, as was prophesied of Moab according to the word of the Lord to Jeremiah (Jer. 48:8). High places on hills were designated for destruction since worship of the sun and other idols occurred on them (Hos. 10:8). Israel promised not to make graven images or do evil by disobeying the ordinances of the Lord, lest they would be destroyed utterly by "cursing, vexation, and rebuke" sent from God because they had forsaken Him (Deut. 28:20; cf. Dt 4:26). Thus, whole peoples could experience destruction.

Individuals could be cut off as well. As a result of his sons' rash action of killing all the men of Shechem, Jacob feared that he and his whole family would be destroyed by the neighboring peoples (Gen. 34:30). The psalmist David declared, "Transgressors will be destroyed together: the end of the wicked will be cut off," to indicate that the Lord blesses the righteous man but punishes the wicked (Ps. 37:38). ([Complete Biblical Library](#))

Shamad - 86v - NAS Usage: completely(1), demolish(2), destroy(36), destroyed(41), destruction(2), eradicated(1), exterminate(2), totally destroy(1), utterly destroyed(1), wipe(1). Gen. 34:30; Lev. 26:30; Num. 33:52; Deut. 1:27; Deut. 2:12; Deut. 2:21; Deut. 2:22; Deut. 2:23; Deut. 4:3; Deut. 4:26; Deut. 6:15; Deut. 7:4; Deut. 7:23; Deut. 7:24; Deut. 9:3; Deut. 9:8; Deut. 9:14; Deut. 9:19; Deut. 9:20; Deut. 9:25; Deut. 12:30; Deut. 28:20; Deut. 28:24; Deut. 28:45; Deut. 28:48; Deut. 28:51; Deut. 28:61; Deut. 28:63; Deut. 31:3; Deut. 31:4; Deut. 33:27; Jos. 7:12; Jos. 9:24; Jos. 11:14; Jos. 11:20; Jos. 23:15; Jos. 24:8; Jdg. 21:16; 1 Sam. 24:21; 2 Sam. 14:7; 2 Sam. 14:11; 2 Sam. 14:16; 2 Sam. 21:5; 2 Sam. 22:38; 1 Ki. 13:34; 1 Ki. 15:29; 1 Ki. 16:12; 2 Ki. 10:17; 2 Ki. 10:28; 2 Ki. 21:9; 1 Chr. 5:25; 2 Chr. 20:10; 2 Chr. 20:23; 2 Chr. 33:9; Est. 3:6; Est. 3:13; Est. 4:8; Est. 7:4; Est. 8:11; Ps. 37:38; Ps. 83:10; Ps. 92:7; Ps. 106:23; Ps. 106:34; Ps. 145:20; Prov. 14:11; Isa. 10:7; Isa. 13:9; Isa. 14:23; Isa. 23:11; Isa. 26:14; Isa. 48:19; Jer. 48:8; Jer. 48:42; Lam. 3:66; Ezek. 14:9; Ezek. 25:7; Ezek. 32:12; Ezek. 34:16; Dan. 11:44; Hos. 10:8; Amos 2:9; Amos 9:8; Mic. 5:14; Hag. 2:22; Zech. 12:9

Annihilate (02763) ([charam](#)) means to completely destroy, to devote to destruction, to exterminate, to annihilate, to doom with the ultimate idea of bringing about a complete and utter destruction.

Haram - 51x in 47v **NAS** = annihilate(1), covet(1), destroy them utterly(1), destroy utterly(1), destroyed them utterly(1), destroying(1), destroying them completely(2), destruction(2), devote(2), forfeited(1), set apart(1), sets apart(1), utterly destroy(11), utterly destroyed(22), utterly destroying(3). - Ex 22:20; Lev 27:28, 29; Nu 21:2, 3; Deut 2:34; 3:6; 7:2; 13:15; 20:17; Josh 2:10; 6:18, 21; 8:26; 10:1, 28, 35, 37, 39, 40; 11:11, 12, 20, 21; Jdg 1:17; 21:11; 1Sa 15:3, 8, 9, 15, 18, 20; 1Kgs 9:21; 2Kgs 19:11; 1Chr 4:41; 2Chr 20:23; 32:14; Ezra 10:8; Isa 11:15; 34:2; 37:11; Jer 25:9; 50:21, 26; 51:3; Da 11:44; Mic 4:13.

Mounce adds that **haram**...is used most often to designate cities that are to be utterly destroyed. This involves the total annihilation of the human and animal population and the burning of all items not given over in consecration to God. On several occasions, God commands Israel to destroy the cities of Canaan and other neighboring nations (Nu 21:2, 3; Dt 2:34; Jos 8:26), but there are also instances of foreign nations following the practice (2 Ki. 19:11; 2 Chr. 20:23; Da 11:44). Isaiah writes that Yahweh has devoted the foreign nations to the ban (Isa 34:2). These nations are devoted to the ban because of their sin: prolonged immoral and idolatrous practices and hostility against God and his people (cf. Ge 15:16; Deut 7:4, 5, 25, 26; 9:5). (See [Mounce's Complete Expository Dictionary of Old and New Testament Words](#). Grand Rapids, MI: Zondervan)

Daniel 11:45 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.

- **Between:** Joel 2:20 Zec 14:8
- **And the:** Da 11:16,41 Ps 48:2 Isa 2:2 14:13 Mic 4:2 2Th 2:4
- **He will come:** Da 2:35 7:26 8:25 Eze 38:22,23 39:2 2Th 2:8 Rev 13:10 14:14-20 Rev 19:19-21 20:2,9
- [Daniel 11 Resources](#) - Multiple Sermons and Commentaries

FINIS!

He will pitch the tents of his royal pavilion - He is the [Antichrist](#). While the exact meaning is uncertain, this event may correspond to the gathering of the armies at Armageddon. The apostle **John** records...

And they gathered them together to the place which in Hebrew is called Har-Magedon. (Rev 16:16-note) (See

also the [Campaign of Armageddon](#)) (See [map of proposed Campaign of Armageddon drawn by Arnold Fruchtenbaum](#))

Gangel observes that "Megiddo, mentioned twelve times in the Old Testament (Josh. 12:21; 17:11; Jdg 1:27; 5:19; 1Kgs. 4:12; 9:15; 2Kgs. 9:27; 23:29, 30; 1Chr. 7:29; 2Chr. 35:22; Zech 12:11), lies on a major highway connecting Egypt with Syria. No one can say with certainty that Daniel 11:45 and Revelation 16:16 indicate the exact geographical site of the final battle between good and evil, but no interpretation makes any better sense (**Ed note:** Gangel like many identifies Armageddon as a "battle" when it is more accurately a campaign or a war - see [Campaign of Armageddon](#)). Daniel's angel seems to say that the great world leader finds his final defeat right there (See [Holman Old Testament Commentary - Daniel](#))

Between the seas - the Dead Sea and the Mediterranean Sea.



Map of Jerusalem in 1925, showing the location of Mount Moriah according to Jewish sources (click to enlarge)

The beautiful mountain - Mount Moriah, the place of Temple Mount.

Yet he will come to his end - This describes the demise, destruction and decree of judgment of the [Antichrist](#).

The **end** of Antichrist is described in multiple passages...

Then I kept looking because of the sound of the boastful words which the (Little) horn (the [Antichrist](#)) was speaking; I kept looking until the beast (the [Antichrist](#)) was slain, and its body was destroyed and given to the burning fire. (Da 7:11)

"I kept looking, and that horn was waging war with the saints and overpowering them 22 until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom. (Da 7:21-22)

'But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever. (Da 7:26)

And then that lawless one (the [Antichrist](#)) will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming (as described in Rev 19:11-20+) (2Th 2:8+)

And I saw the beast (the [Antichrist](#)) and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. And the beast (the [Antichrist](#)) was seized, and with him the false prophet (Beast #2, "another beast" of Revelation 13 - Re 13:11, 12, 13, 14+) who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. (Rev 19:19+, Rev 19:20+ including discussion of the "Lake of Fire").

John MacArthur - To face the latest threats, the willful king sets up his command post between the Mediterranean Sea and the Dead Sea (and/or Sea of Galilee) and the holy mountain of Jerusalem, his troops filling the land (cf. Zec 12:2, 3+; Zech 14:2, 3+; Rev 19:17-21+). No one is able to help him against God, Who, by the return of Christ, brings him to his end (cf. Rev 19:20). (Borrow [MacArthur Study Bible](#))

Roy Gingrich - Around Jerusalem, the Antichrist and his opponents at first will fight each other and then they will join forces to fight Christ at His Second Advent. Christ will destroy these forces and their leaders, Dan. 2:35; 7:11, 26; 9:27; 2 Thess. 1:7, 8; Rev. 19:20, 21.

John Phillips - Finally, the prophecy foretells his ruin (Da 11:45). Somewhere between the Mediterranean and the Jordan, in the

vicinity of Jerusalem, the Antichrist will plant his resplendent pavilion. With what armies he can gather from the West, he will prepare for the final confrontation with the East. But his time has run out. The divine clock of seven years, which began its countdown with the signing of his treaty with Israel (Da 9:27), has been ticking away relentlessly. Now it chimes the final hour. At that moment, the heavens will open. The Lord Jesus will come, backed by the armies of heaven and accompanied by his blood-bought bride (Rev 19:11-21, 2Th 2:8). Invincible and omnipotent, sweeping all before Him, He will descend. The sword will flash forth, and the Battle of Armageddon will be over in a moment, in the twinkling of an eye. "None shall help him" is Daniel's final word on the fate of the Antichrist. No one could help him. The Apocalypse adds the final details. The Antichrist and his soul twin, the False Prophet, will be hurled living into the lake of fire. Satan will be incarcerated in the Abyss. (Rev 19:19-20, Rev 20:10) And Jesus will take to Himself His mighty power—and reign! (Exploring Daniel)

J Dwight Pentecost - Posing as Christ (**ED**: RECALL "ANTI-" CAN MEAN OPPOSED TO OR INSTEAD OF), 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). (See [The Bible Knowledge Commentary](#))

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

Dr Donald Campbell writes that the Antichrist "will "come to his end" (v. 45). A startling thing will happen. The armies of the nations assembled to attack Jerusalem will look up, astonished to see Jesus Christ and His heavenly armies descending to earth (Zech. 14:1-4). According to John's vision of this great event, the armies of earth will turn from their conflict to attempt to prevent Christ's return. Needless to say, the attempt will be futile as those armies will be destroyed by the word of His mouth, and Antichrist will be cast alive into the lake of fire (Rev. 19:19-21). We look up from the pages of Scripture, especially of this chapter, and see an alignment of nations and armies with reference to the little nation of Israel that make possible the early fulfillment of these prophecies.

We also observe what appears to be a growing interest in this evil world ruler of the end time, the Antichrist. The movie, *The Omen*, seen in theaters and on television, presents an imaginary account of how Antichrist will be introduced into the world. A *Time* magazine review of the movie stated, "The movie stretches a prophecy about the return of the Prince of Darkness, taken from Revelations [sic], to fit certain events of our time—the creation of Israel and the Common Market, of all things—then argues persuasively that if Satan were to return in disguise he would logically want to be a member of a rich political family so that he could position himself for maximum mischief making" (June 28, 1976). The film was such a success at the box office that sequels were planned, with the leading character (Antichrist) pictured as a 12-year-old, a young man, and a western leader who guides his people to Armageddon. **We do not look for Antichrist, however, but for Jesus Christ. He is coming to take believers to be with Himself before these dark prophecies unfold on earth** (John 14:1-3; 1 Th 4:13-18). The most important matter a person will ever face is that of his relationship to God's Son, who by His death at His first coming paid the penalty for sin. He now offers forgiveness of sin and eternal life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). (Daniel Decoder of Dreams)

No one will help him - As he ruled alone, he will die alone. God is sovereign. He is in control of the **appointed time of the end** for both men and devils (cf Da 7:12+, Da 8:19+). It is God alone...

Who changes the times and the epochs. He removes kings and establishes kings (Da 2:21+)

No help - Equates with "No escape"! His doom is sure. This reminds me of Luther's great words announcing God's sure and final triumph over all evil for all time (Hallelujah. Amen!)...(see [one sad caveat on Martin Luther](#)).

[A Mighty Fortress Is Our God](#)

And though this world, with devils filled, should threaten to undo us,
We will not fear, for God hath willed His truth to triumph through us:
The Prince of Darkness grim, we tremble not for him;
His rage we can endure, for lo, his doom is sure,

One little word shall fell him. (2Th 2:8, cf Re 20:9-[note](#))

S R Miller nicely sums up chapter 11 commenting that...

Daniel 11 has enormous theological value.

First, the reality of the God of the Bible is demonstrated. Campbell relates:

In the first 35 verses there are at least 135 prophecies which have been literally fulfilled and can be corroborated by a study of the history of the period. (BORROW [Daniel God's Man in a Secular Society - aka "Daniel: Decoder of Dreams".](#))

Since no human being can know the future (apart from divine inspiration), there must be a God in heaven who revealed these matters.

Second, the divine omniscience and omnipotence of the Lord is set forth. God foretells future events and therefore must have supreme knowledge and power over history.

Third, for those who live after the predicted events have occurred, there is the confidence that since the previous prophecies have been fulfilled, the subsequent promises of deliverance and triumph will just as assuredly come true.

Fourth, the fulfillment of these amazing predictions evidences that the Holy Scriptures are truly a product of supernatural revelation.

Therefore this section of the Book of Daniel is not an unimportant record of historical events but a rich testimony to the believers' glorious God and the trustworthiness of his Word. (See [Daniel: An Exegetical and Theological Exposition](#))

Stephen Miller (same author as above) but different book which has helpful concise notes....

THE KING'S EVIL CHARACTER (Da 11:36–39) - In verses 36–39 the Antichrist is described as arrogant, blasphemous (see Da 7:8, 11, 20, 25; 2 Thess. 2:4; Rev. 13:5–6), successful, atheistic (2 Thess. 2:4; Rev. 13:6), and militaristic. He will be successful until God's wrath ("the time of wrath"; v. 36) is poured out on him and the whole sinful world in the last days (Dan. 12:1; Rev. 6–19).

"The one desired by women" (Da 11:37) could mean "that desired by women," "the one desired by women," or even "the desire for women." Sometimes the phrase has been interpreted as a reference to Christ since Jewish women desired to be the mother of the Messiah. The context of the verse seems to support that interpretation. On either side of the phrase, there are statements concerning the Antichrist's contempt for God and religion. It would not be surprising to find a reference to the rejection of the Messiah in this setting. Rather than worshiping God, Antichrist will honor military power ("god of fortresses," Da 11:38). That Antichrist will engage in war is affirmed in Da 11:40–45; 7:8, 24; and elsewhere in Scripture (e.g., Rev. 13:4; 16:13–16). BORROW Miller's ["Shepherd's Notes" on Daniel](#)- it has some nice features)

PREVIOUS

NEXT