

The Last Message of Daniel

**a commentary on
Daniel 10, 11, and 12**

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THE LAST MESSAGE of DANIEL

OPENING COMMENTS

Many have discovered and written of the following matters. I have even delved into Daniel a couple of times myself, and recorded those delvings. Often I have felt a bit of the awe and even the frustration which Daniel experienced . *What does this mean?* I have cried out. Perhaps you have too. More importantly, *What does this mean for me and my people in these latter days?* The answers have come, measured, but real. The book grows in its wonder.

And as I meditated on these things once more in the winter of 2002, a fire was lit again. I was compelled to go deeper, to see further. It is my growing conviction that the days Daniel saw are upon us, and that the words that were once “closed up” and “sealed” (12:9) are daily being unlocked.

I use as my core of thought the final three chapters of Daniel’s work. Though three divisions (chapters 10, 11, 12), the unit is one. There is a lengthy introduction and preparation, (chapter 10) followed by startlingly accurate predictions of the world’s history. No less than an angel of God gives the bulk of this narrative and closes it with personal words for Daniel. And a Man looking very much like the Son of God Who appeared to John the Revelator, makes an astounding appearance.

As I strive to expose the meanings of the predictions, it will be necessary to bring in other portions of Daniel from time to time, since the book is clearly a unity . And the same Spirit who spoke this end-time message to Daniel spoke similar realities to Paul and John . Their words, and those of Christ Himself also will be drawn into the telling of this mystery.

I. DANIEL: OVERVIEW

A. The Man

Daniel was one of many Israelites taken into captivity in the first wave of prisoners that went to Babylon, 605 BC, the result of God’s utter frustration with His disobedient people. He became an official in the court of King Nebuchadnezzar through the process described at the beginning of the book of Daniel, and he continued to serve later rulers until the first years of Cyrus of Persia. He is not called a prophet in the book, but Jesus called him one and that should settle it. One who prophesies is at that moment a prophet. Joseph, David, and even Job wear the mantle during their lives. Daniel is certainly in this group.

B. The Book

What is its theme? Perhaps the best summary is found in chapter 4, spoken through the pagan king Nebuchadnezzar in verse 17 “.....the Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men.” This sentiment is repeated in 25, 26, 32 and 34. Daniel echoes it, or actually sets the tone himself, in 2:28, “But there is a God in Heaven Who reveals secrets...” The God who rules in this book, rules Daniel, his friends, the several monarchs who come and go, and yes, the one who is still to come. May we remember this precious truth as times worsen. God rules and overrules.

The book can be divided simply into two parts. Chapters 1-6, history, and 7-12 prophecy. But that doesn’t tell the whole story. There is prophecy all the way through. Let’s look at

the book in chronological order, and assign dates to each chapter:

Chapter one occurs in 606 BC, 20 years before the final fall of Jerusalem at Nebuchadnezzar's hands. Daniel is 16, just one of many captives. He and his godly friends are raised to prominence by Providence.

Chapter two records the real breakthrough in Daniel's career as a man of God. The year is 603 BC, Daniel is 19, perhaps. Here is the famous statue prophecy, where Daniel sees the coming consecutive kingdoms to follow Babylon and lead to the very end of history. We are living today near the very end of that "statue", in the Roman era.

Chapter three tells the exciting story of Nebuchadnezzar vs. the three friends of Daniel, and the fiery furnace. Now it is 586 BC, and while the fire that burns in Jerusalem destroys those who refuse to come to Babylon, the fire burning in Babylon's "fiery furnace" destroys only Babylonians. Daniel is now 36.

Chapter four is the last concerning Nebuchadnezzar. It tells of another dream of his, about himself. Daniel interprets and it comes to pass. For the third time, Nebuchadnezzar is brought to his knees before the living God.

Chapter seven is actually next in order, happening in the early days of Belshazzar's coregency with his father Nabonidus. This is the vision of the four animals, corresponding to the statue prophecy of chapter two, but in an image to give it more flexibility in interpretation. Again we see that we are living in the last days generally, with the last of those last days close upon us, or so it seems. Daniel is an older man now, upper 70's or early 80's.

Chapter eight is 2 years after chapter 7. Daniel is in his 80's. The vision of the ram and the male goat graphically portray the story of the Medo-Persian Empire followed by the whirlwind devastation of Alexander the Great. Or at least that is what catches the attention at first. But the story ends, again, in our day and beyond, with an even more graphic picture of the Man of Sin.

Chapter five then describes the end of Belshazzar's reign and the beginning of Persia's rule with one "Darius the Mede." It is 538 BC, and Daniel is 84. Here is the handwriting on the wall.

Chapter six continues the story of Darius and his, and Daniel's, encounter with some fasting lions.

Chapter nine is still in 538 BC and is a record of a certain prayer session Daniel has, followed by a response from Heaven, the famed "70-weeks" prophecy that tells of the exact date of the coming of Messiah the first time, plus gives a description of the final 7 years of earth history as we know it.

Last in the book, and last in time, 531 BC, the very last message to be received by a now 91 year old Daniel, still under the Persian kings, Cyrus the Great by name here, **chapters 10, 11, and 12.**

Note again from the outset that these three last chapters are one story. Note that the story is introduced in the same way as the prophecies of Ezekiel and John, with visions of heavenly realities that leave only the skeptics in doubt as to where this message is from. As Ezekiel and John see heavenly beings, so does Daniel. Ezekiel and John react with wonder and much emotion and so does Daniel. Ezekiel and John seem to have no clue about what is being said at times and so does Daniel.

And so do we have no clue. Until we read it again, and then again. And yet again. Slowly, slowly, the glory of God dawns on us and we realize that we are being blessed as promised to John in Revelation 1:3, “Blessed is he who reads...” For that which was given to John is the same message as was given to Daniel, to all the prophets, and to the apostle Paul: God is in charge of the affairs of men, and, Jesus will come one day to set things straight.

C. A Defense

My original motivation was an eagerness to re-discover the prophecies and their meanings. So, I jumped right into chapter 11. Then came 12, and then back to 10. Then it seemed important to add the following observations, which I knew had to precede the “meat” of the work. For if there is any doubt in the reader’s mind that the words given the church are truly a prophecy from God, I fear the power of the words will be lost. Never has God given so many facts so clearly in one place, about anything. It is no accident that the 12 chapters of Daniel have seen the critic’s blows more than any other passage of Scripture. Let us examine together the criticisms first, answer them, then *enjoy* the marvelous word Daniel received.

I hasten to affirm that it is the Holy Spirit who gives faith. We believe Daniel because we believe Daniel. The same Spirit who lived in Him lives in us. And Daniel, the man and the book, need not be defended in any way that has not been allowed for in the Word itself. Faith comes by hearing that Word. So please allow the following to be only reminders of what the Word already says, and rejoice that God has

Evidence *for* Daniel takes many shapes. For example, Daniel 4:30 gives true details of Nebuchadnezzar’s building activities that only a person of that time would have known. There are particulars of dress and customs and religion that only Daniel could have known, living in that era. Nebuchadnezzar’s referring to himself in 4:17 as the “basest” of men matches perfectly later inscriptions attributed to his family, a group of shepherds. By 450 BC, Belshazzar was unknown in history, not to be re-discovered until our day. But Daniel knew him.

Then there are the other prophecies, which this book will not be able to cover. The 70-weeks prophecy of chapter 9 states that from the decree to rebuild Jerusalem in 444BC until the cutting off (crucifixion) of Messiah will be 483 years. Using only 360-day years, as the Bible does, we are brought to 33 AD, the year of Jesus’ death! He likewise prophecies that a power even greater than Medo-Persia *and* Greece will trample the world. All but the severely prejudiced agree that he is referring to Rome. The critics’ date of 165 BC for this book just won’t fit. Rome was a force to be reckoned with, but who could have predicted, in the natural, that it would crush all other powers?

I rejoice in what the critics have done for us! Those who deny the prophetic nature of Daniel 11 on the basis of its too-perfect history have let us know up front that what appears to be history and that which we know is prophecy, is indeed perfect! Flawless. As only the Spirit of God could know. It makes the tracing of the events all the easier, when we know that the things being described will be found in one history book or another! Thanks, critics!

They have yielded up another point, those who believe that the history falters in the middle of the life of Antiochus Epiphanes (end of chapter 11): For indeed, from verses 36 and forward, it is most trying to establish a connection between Daniel’s words and any man known to historians. Thanks again, for it was the Spirit’s desire to tell us that this man has not yet lived, and you critics saw it!

It was early in church history, in the 300's, that the book of Daniel came under fire, by a man named Porphyry. He said that the book was a forgery, and that it was written in 165 BC instead of in the 500's BC. The truth is that Daniel was a real man and his book was written by him 400 years before the date claimed by Porphyry. Not to believe that is to make the author a liar.

Let's look at some of the "reasons" Daniel and his book are rejected by Porphyry and some of his disciples to this day:

1. Daniel could not have known such details of the lives of persons and nations in advance. The book must have been written after the events took place. **Response:** Eliminating the miraculous eliminates God from the process. Daniel becomes fiction, and actually falsehood, since it claims to be from Daniel and from God. All books that contain miraculous elements thus become suspect, and the entire doctrine of Inspiration falls.
2. There is no credible evidence that Daniel's book was around before the 2nd century BC. **Response:** The Book Of I Maccabees, though not accepted as inspired writing, is nevertheless honored by most scholars as valid history. The writer says in 2:60 that Daniel should be listed among the faithful because of his deliverance from the mouths of the lions.. This proves that in the 2nd century BC the stories of this man had been circulating for some time. Josephus wrote a history of the Jews that went up to AD 70. He tells the story of Antiochus Epiphanes and says that these things came to pass according to the prophecy of Daniel, given 408 years before. Josephus places Daniel's book at 573 BC. Josephus also tells the story of a visit by Alexander the Great to Jerusalem in 332 BC. The High Priest shows the Conqueror a reference to Alexander's conquests *in the book of Daniel*, and Alexander is so pleased with what he sees that he decides he will not destroy the city! Daniel is mentioned by Ezekiel 3 times in his book (Ezekiel 14:14, 20; 28:3) . Ezekiel and Daniel are both captives in Babylon at the same time. Daniel had been there in fact, 9 years when Ezekiel arrived in 597 BC. Thus Ezekiel's comments about Daniel carry the weight of a reputation gained over 20-30 years, by the time Ezekiel actually said what he did, and the words are of praise of Daniel's character. And as stated before, Jesus himself, in Matthew 24:15, actually quotes from Daniel's prophecy and attributes it to the man Daniel. There is no higher authority than this. Consider also that it is Daniel who has a vision of the *Son of Man* (7:9-14, 22) a title often applied to Jesus Christ. Thus Jesus by His words and His very Person, attest to the truth of this prophecy.
3. Since the book (supposedly) only records history up to Antiochus Epiphanes, maybe around 164, the book, written to encourage Jewish patriots, must have been written then. **Response:** To maintain this position, one must believe that Daniel's "4 kingdoms" are Babylonia, Media, Persia, and Greece. Media and Persia would not be permitted to be seen as one. But in fact they are always one in the book, as in 5:28. And to make the 4th beast or the two legs fit Greece is even more preposterous. And if this is not a prophet, but a historian, he cannot be referring to Rome as a crusher of the world. Even Palestine was not taken for another 100 years from this supposed writing. Surely Daniel 11:40-45 does not correspond to how Antiochus met his death! It becomes even more difficult to deny Daniel than to believe him after awhile. Of course, believing him is out of the question for a critic. Thus the defense of the indefensible.

4. In the Hebrew Text of the Old Testament, Daniel is not listed with the prophets but rather the last general group of “writings”. **Response:** Groupings are not inspired, only texts. Groupings have nothing to do with date. Job is in the “writings” also, and was a very old book. David was a prophet in the highest sense, but is likewise not listed among the prophets. Jesus called Daniel a prophet. That should suffice.

5. Certain Greek words in Daniel imply that the book had to be written in a Greek era. **Response:** There are exactly three Greek words in Daniel! All are musical instruments. *The Expositor’s Bible Commentary*, Vol. 1, p. 247 states: “There is little doubt that the names of the instruments in Daniel were old Persian in character, and were assimilated by the Greeks into their own culture with some ...modifications...this argument is no longer important...”

The crucial argument is that there are no Greek “government” words, or other Greek works at all. How strange, if this was written in the Greek period. In fact the apocryphal book of Ecclesiasticus gives us a fair sample of the type of Hebrew of the period. It is different altogether from Daniel, proving that Daniel was not written in that era.

6. Chapters 2:4 to 7:28 are written in Aramaic, with a few Greek words mixed in. All of the rest of the book is Hebrew. Surely one author would write in one language. **Response:** It is a curious but not unheard of situation for a book to be written in two languages. Ezra has Aramaic portions also. Aramaic after all was the predominant language spoken by the masses of Babylon. And certainly there is no mystery as to why Daniel *began* his Aramaic : He is relating a conversation that took place in that language, and just records it as it took place. We can speculate here that as the Spirit carries him along, it becomes obvious that the matters being covered are of special interest to the nations, thus the language of the nations conveys it. But the beginning and ending of the book of Daniel are about specifically Jewish things, and consequently demand a Hebrew conveyance of ideas.

The internet author comments: “ I am tempted to think that God deliberately structured Daniel to make it difficult to subdivide. The two-fold division of chapters 1-6 and 7-12 has some appeal, but this arrangement hardly explains the use of both Hebrew and Aramaic, which spans both divisions. The tendency of liberal scholars has been to claim multiple authorship of some of those books which are prophetic. Isaiah, for example, is claimed to have had two, three, or even more authors. Did God see to it that Daniel’s structure resisted division, so that we would be more inclined to admit that Daniel wrote the whole book– history, prophecy and all?”

7. In the apocryphal book of Ecclesiasticus, in existence by 180 BC, at 44:1 ff there is a list of famous Israelites, and Daniel is not listed. **Response:** Neither are Job, characters from Judges, Asa, Jehoshaphat, Mordecai, or Ezra. The writer of this book, further, studied the “law, the prophets, and the ‘other books’” These are the very three divisions of the Hebrew Bible, showing that such divisions were in existence in 200 BC, when this book came along. If that is true, and Daniel was included in the canon by that time, the entire argument of a Maccabean –age writing falls down. Using Ecclesiasticus as an argument is not a good move for a critic.

Much of the case suggested above comes from what is known as “Higher Criticism” , a misnomer if ever there was one. Higher Criticism seems to emanate from the lower parts of the earth, and as Sir Robert Anderson says, “starts with the assumption that everything in Scripture needs to be confirmed by external evidence.” It reeks, he says, of its evil origin in German infi-

delity. It aims at establishing pre-judged results. Let no Christian fear it, but only the truth, and the God of that truth.

“Was the canon complete before the Maccabean epoch?”, seems to be the pivotal question. The early Sanhedrin, the Jewish legal/spiritual group that put the Canon together, held that inspiration ceased with the prophets, and that no prophet had arisen in Israel after the Nehemiah era. That would have made Malachi the last voice, as Christian tradition has always averred. Men who were famed for their piety and learning, their strict view of inspiration, would not, certainly, have taken in a book that was of obvious late composition, and had not had time to prove itself among the people of God. The Sanhedrin saw their job as verifying what was already known in Israel: that God had spoken through the prophets, but as far as they were concerned, since the days of Nehemiah He had not spoken at all.

There are many other rabbit trails to follow, but a fox is found at the end of each one, the clever enemy of our soul who stirs our carnal mind against believing what God has said. When we rise up and take a hard look at the entire argument, it is that, in the middle of one of the harshest persecutions of God’s people *ever*, by a man depraved and deranged, there arose an unknown Jew who got it in his mind that he would comfort his fellow Jews by writing a series of stories and alleged prophecies that would prove to all his comrades that God is good and that God will certainly rise up and defeat the enemy. To this concoction of tales and previews of world history he attached the name Daniel, “God is my judge”, and circulated it far and wide.

Some comfort. Lies from beginning to end. And worse at the end. Because this unknown Jew lived before Antiochus died, he had to guess the end of Antiochus’ life. And he guessed poorly. Why would anyone want to believe his ideas of the resurrection and the final judgment if he had guessed so wrongly about the mere mortals?

But what if, just what if, there was a man called Daniel, as Ezekiel and Jesus said, who was there in those days? What if there was a special message he was to preserve for us who live in the end of all things? What if it was to be written down but essentially hidden from God’s people until the time was ripe for its fulfillment?

Yes, Daniel has been an undisturbed book for so many years of our history. But ask around. Today there is a great interest, and a great understanding. The days are upon us. It is time to understand what he said.

II. TO THE TEXT. DANIEL 10-12

A. The Preparation of the Man of God : 10:1-19

10:1 In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message was true, but the appointed time was long; and he understood the message, and had understanding of the vision.

Daniel is about 91 years of age, not far from the supposed age of the apostle John while on the island of Patmos receiving the book of Revelation. Cyrus, the assistant of God in the re-establishing of Israel as a nation in their own land, rules the Empire. We will have more to say

of him presently. Daniel is called “Belteshazzar” (“May Bel protect his life”) only by the Babylonians and is simply being re-identified here as the one favored by the sovereigns on earth through the Sovereignty of God in Heaven.

Notice that from the beginning, Daniel makes it clear that he is speaking of a time far from his, though the prophecy will actually begin in his own day.

Verse one seems to be a summary of all which we will now read. Eventually Daniel does indeed understand what he needs to understand, but the price of his understanding is mourning, fasting, and seeking the truth with all his heart. He thus becomes a model for those of us in this hour who would understand the revelation given the church of Jesus. Daniel is a joy to watch throughout the book in this regard. His determination to keep on praying regardless of the king’s edict, chapter 6; the changing of his countenance indicating a struggle within to know what God is saying, chapter 7; in a similar vein, sickness and fainting in chapter 8; his searching the Scripture and finding fulfilled prophecy in HIS day, chapter 9; his confession of his and Israel’s sins followed by God’s affirmation of His love for Daniel and a clear response to his searchings, also in chapter 9.

Now we shall see more agony, but more ecstasy too for the man of God.

10:2-3 In those days I, Daniel, was mourning three full weeks, I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

Here begins the process of the unfolding of history. A man before his God, wanting to know the truth. 10:12 confirms that Daniel has this as his motivation as he humbles himself before God.

As when he had lived on the basics as a young man in Babylon so many years ago, so now he puts away everything but the very necessities of life so that he can wait upon God without distraction.

10:4 Now on the twenty-fourth day of the first month, as I was by the side of the great river, that is, the Tigris,

A very specific time and place, to let you know that what is about to happen was no dream, but the reality of Heaven touching earth.

10:5-6 I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude.

Ezekiel sees a man clothed in “linen”, Ezekiel 9:2. And John, before his revelations begin, likewise sees such a man, one “**girded** about the chest with a **golden** band....His **eyes** like a **flame of fire**; His **feet** were like fine **brass**, and His **voice** as the sound of **many waters**.” Revelation 1: 13-15. The One in Revelation identifies Himself as “The First and the Last”, the one Who “lives and was dead, and behold, I am alive forevermore.” (Revelation 1:17-18) John saw Jesus, the eternal Word of God. The glorified Heaven-dwelling Son of the Living God . The One Who was in the beginning with God and is God. And Daniel saw him too!

Knowing that God Himself has introduced this message puts immeasurable weight on it

and importance to it. Suddenly it is not a mere history lesson, but something vital that our Lord Jesus wants us to know and act upon. It is a message of equal importance to that given the great apostle, and we need to listen and understand.

As to the “gold of Uphaz”, the place named is unknown in history. Yet in the Garden of Eden, which encompassed the Tigris River valley, there was a land that specialized in quality gold, Genesis 2:12. Perhaps this heavenly Visitor has lately been to the Garden Himself.

10:7-8 And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves. Therefore I was left alone when I saw this great vision, and no strength remained in me; for my vigor was turned to frailty in me, and I retained no strength.

Incredible that that which blesses one curses another. The sun that melts also hardens. The visionary is alone in a crowd. He sees what they cannot see, and what they must brand as fanaticism. Messengers of God through all time must bear this loneliness, at least for awhile. Another cost for the Truth.

10:9-10 Yet I heard the sound of His words; and while I heard the sound of His words I was in a deep sleep on my face, with my face to the ground. Then, suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands.

Now we must make a choice. Was it Jesus or Gabriel who spoke, and who speaks the rest of this prophecy? Or like in Revelation, is there a combination of Messengers? The word to John was the “revelation of Jesus Christ” but sent by “His angel.” Nevertheless, we see Jesus talking a lot in the Book, and especially so right after His appearing to John. Does that pattern hold true here? Is the hand that touches Daniel the very hand of God? We are told twice that Daniel hears the words of the first Messenger (if indeed there are two). Are those words simply not recorded? Or, are those words the rest of chapters 10 and 11 and part of 12?

On the other hand why might this be Gabriel? Well, Gabriel is mentioned as the messenger of the “70 weeks” prophecy in chapter 9. It is stated there that Daniel had seen this “man” earlier. And the context, especially of chapter 10, points to a sent being rather than the Sender.

Let verse 10, then, be the transition, and let’s follow the comments carefully:

10:11 And he said to me, “O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you.” While he was speaking this word to me, I stood trembling.

Yes, it is possible that “The Father” sent “the Son” here. But it seems more likely that the Son sent this angel. And the angel’s first task is to get Daniel to stand up. Daniel has just seen Jesus in all His glory! Having accomplished this,

10:12 Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.

Notice here how the messenger shows that he is distinct from the Godhead. “your God”, “I have come.”

And how beautiful also to see that those who meekly approach the King of Kings will

be accepted by Him and lifted up.

10:13 “But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia.

Here is where we begin to turn away altogether from the idea that the God Almighty is the speaker. This rare insight into spiritual warfare described in detail by Paul later, also shows us how Christ has entrusted angels to the fight for now. We know that when He enters the fray, one little word will stop the plans of Satan forever.

We see here that Kingdoms and peoples are assigned a prince both by the Enemy and by the Lord. That angelic force assigned to Persia, and perhaps still in that part of the world today, is in conflict here with not only Gabriel, but the servant of the Jewish people, Michael.

It seems interesting to me also that the “Kings”, plural, of Persia are here mentioned. Is this a reference to the succession of Persian kings we will see dealt with in the next chapter, or is this the present set-up, with Darius the Mede and Cyrus the Persian in a co-regent situation, since both men are mentioned in these two chapters?

10:14 “Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come.”

“Your people” is the Jews, but also included, as we shall see, is all the people of God. Daniel’s people would certainly not include apostate Jews, but would encircle those like us Gentiles who have been grafted into the nation of Israel.

Another specific is the “when” and once more we are told that the ultimate fulfillment is not for a long time, in the “latter” days. Chapter 12 makes it plain that this use of “latter” is not at all generic, but refers to the very end of all things. Only for this reason would the Son of God Himself appear to introduce the matter.

10:15 When he had spoken such words to me, I turned my face toward the ground and became speechless.

Note now that it is the content of the speech, and not the speaker so much, that has overwhelmed Daniel. Though he remains standing, now his head is turned to the ground, and he cannot think of any way to respond to the Heavenly Messenger.

10:16-17 And suddenly, one having the likeness of the sons of men touched my lips; then I opened my mouth and spoke, saying to him who stood before me, “My lord, because of the vision my sorrows have overwhelmed me and I have retained no strength. For how can this servant of my lord talk with you, my lord? As for me, no strength remains in me now, nor is any breath left in me”

Three times this human-like person is addressed as “lord”. The translators use a lower case “l” and I will follow them. But the temptation is strong to think of this as the direct intercession of Christ Himself touching and strengthening His man. But His man is strengthened only to the point of being able to air his weakness. Before he could not even do that. Daniel, 91 years old, is totally drained of every human reserve, and thus in a perfect state of mind to receive the pure Word of God. Let those who cheaply broadcast their “personal” messages under-

stand the price of true revelation.

10:18-19 Then again, the one having the likeness of a man touched me and strengthened me. And he said, “O Man greatly beloved, fear not! Peace be to you; be strong, yes, be strong!” So when he spoke to me I was strengthened, and said, “Let my lord speak, for you have strengthened me.”

Has the person changed again, or is all of this still Gabriel? Soon the text will point clearly to the angel, but during these changes in attitude and strength, we must wait for further understanding to know exactly Who it was that Daniel encountered.

Notice this additional affirmation of Daniel’s status in Heaven. He is loved. What higher ranking could anyone who is an earthling desire? What throne, what office, what title could more bless the man of God than this simple one, *beloved*.

Daniel is finally ready.

B. The Message : 10:20-12:4

1. Introduction 10:20-11:2

10:20a Then he said, “Do you know why I have come to you?”

Daniel needs reminded of the thought begun in verses 11 and 12. A special angelic deputation has been sent to this man for a particular reason: The prophet’s prayers and yearnings for truth about his people Israel. This was a subject dear to the heart of God, and so God sent the Messenger to reveal to His man that which he desired. Knowing this would help Daniel endure the awful intensity of being in the light of Heaven in his body of clay.

10:20b “And now I must return to fight with the prince of Persia; and when I have gone forth, indeed the prince of Greece will come.”

Daniel, this that I am about to share with you is about living realities. I am in the midst of a vicious struggle as we speak. I must get back to the battlefield soon. Remember, Daniel, that all of this has to do with a struggle between Persia and Greece, and the unfolding events that will flow from that struggle. Keep your eyes on this fact, Daniel, as I share with you.

10:21a “But I will tell you what is noted in the Scripture of Truth.”

That which I do and that which is written are all of one, Daniel. The “Scripture of Truth” could have to do with the present collection of scrolls called the Word of God in this era, or the invisible but real scrolls of life recorded in Heaven, visible to us through that other great Seer at the end of the Grand Book, John, a scroll that he himself wept over when it seemed at first no one could interpret it! (Revelation 5:1-4)

10:21b– 11:1 “(No one upholds me against these, except Michael your prince. Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him.)”

More looks behind the scenes are afforded us here. Michael is mentioned again as in 10:13. It is repeated that Michael is the only one allotted to the task with him against Satanic overlords governing Persia and Greece. He refers back to the time when the Persians first overcame the prince of Babylon, and how he, Gabriel –we assume—had been a blessing to Michael.

Rare insights these into our warfare. Let us take note that there is nothing in our human strength that can overcome the determined work of the enemy, and that even angels must fight with all they have to get the job done. What battles have we lost already because we trusted the arm of flesh? Nevertheless the even greater determination of God shall one day override, and be established.

11:2a “And now I will tell you the truth:”

The formal introduction of one of the most fascinating of all the predictive words from God. Let it be forever settled, Lord, that you have revealed this to your people through Daniel. It is true. It is from God.

2: Persia, Alexander and the Successors 11:2b– 11:4

11:2b “Behold, three more kings will arise in Persia”

In fact seven kings will rule in Persia, but the angel is asking Daniel to focus on the next three kings so as to pay special attention to the fourth.

In 530 [all dates are BC], in battle with the Massagetae, a tribal people north of the Caspian Sea, Cyrus the Great, the ruler under whom Daniel has lived and served, is killed. He leaves behind an Empire that stretches from the Mediterranean Sea to what we call North Pakistan today, from the Gulf of Oman to the Aral Sea.

His son Cambyses becomes Emperor #1 in the fulfilling of this first prophecy. His is a strange, some say mad, reign, reminding us of Nero and Caligula and mad monarchs of all times. He was sick from birth, with the “sacred sickness” as it is called, epilepsy. Sacred only in that self-styled gods and dictators like Julius Caesar have often experienced its ravages. Known by those who have seen it up close and personal as demonic.

Among his first actions is the struggle for Egypt. He attempts a political solution by offering his wonderful self to be the groom of Egypt’s princess. Crafty King Amasis sends another girl altogether unrelated, to spare his daughter this horror. Cambyses is furious and wages war with Egypt. There follows a campaign against the Carthaginians and the Ethiopians.

It is not only foreign powers that must flee the madness of the new Emperor. His own family is fair game also. He kills one of his sisters. For another, a worse fate is awaiting: marriage to the madman. First he must get the “approval” of the elders of Persia. They wisely inform him that marriage to a sister is a bit of a bending of the rules, but on the other hand, they say, Persian Emperors are permitted to do what they want. The marriage proceeds.

At war on the Egyptian front the King notices that his brother Smerdis has physical prowess with which he himself has not been endowed. In jealousy, he sends Smerdis home to Persia. But alas, a dream informs him that “Smerdis” will one day sit on the throne. This will never do. He sends trusted friend Prexaspes to kill him. The deed is done.

Or is it?

Cambyses has left the palace under the care of Patizeithes, called a “Magian” by Herodotus. The Magians were a Median tribe of magicians and interpreters of dreams. This priest sees the evil in Persia and decides to do something about it. He puts forward his own brother, called by Herodotus “Smerdis”, by chance the name of Cambyses’ fallen brother! Others call him Guamata, but the fact that matters is that Cambyses has been deposed, the throne has once

more reverted to the Medians, though Media is unaware of what is happening. He is passed off as the real “Smerdis” by the Magians, and in a world not besieged by “modern media”, cameras, reporters and the like, who is to deny that Cambyses’ *real brother* is not king? How many know he is really dead?

The announcement of a new Emperor is made. Cambyses finally hears it and believes he has been betrayed by his friend, and that his brother rules the land, according to his vision. Prexaspes denies it, proves he is telling the truth, and Cambyses jumps on his fastest horse in a hurry, to get back to Persia and make things right. Too much of a hurry, again according to Herodotus: by accident he runs a sword up his thigh, and dies soon after.

During the year 522 , the false “Smerdis” actually gets away with his false reign for seven months, and in doing so becomes Emperor #2 in the prophecy. It is interesting to note that quick summaries of the Kings of Persia leave this false ruler out, giving the impression that there were only TWO kings between Cyrus and Xerxes.

One of Pseudo-Smerdis’s discoverers is Darius, son, not of Cambyses, but of one Hystaspes , an important man in the Kingdom. Darius Hystaspes is the third Emperor.

Darius too is an expansionist and a dreamer of glory for Persia, and for Darius. He dreams of a bridge from Asia to Europe, and a decisive victory over the troublesome Greeks. He shall have neither, but his son shall.

It is during the days of Darius that the Temple in Jerusalem is completed, (516) under the supervision of Zerubbabel and the prophets Haggai and Zechariah.

Though Darius is supportive of these Jewish matters, his heart is in Europe. His antagonizing of the Greeks there draws a revolt from the Ionians who nearly score an early victory, but they are crushed by Persian forces. It is now 500 BC

In 490, emboldened with his strength there, Darius sends a major army into Greece again, but this time is soundly defeated by only 7000 Greek soldiers. It is the famed Battle of Marathon.

This is too much. His pride and that of his Empire have been dealt a blow. He cannot allow this hurt to go unanswered. Preparations are made to re-invade in the years 489-487. Now, Persian law demands that a king going to battle must name a successor before leaving. Darius has seven sons, from two wives. Who will it be? Why, the first born of course. But which firstborn? Xerxes reasons thus, aided by counselors: My older brother, of your first wife, was born while you were still just a citizen of the land. But I, Xerxes, firstborn of your second wife, was born after you became King. It is only logical that I reign next.

Not to mention that his mother is Atossa, the daughter of Cyrus! Something about this argument convinces Darius, and the rest is history, and also prophecy. Xerxes is named. But before Darius will get the credit for raising a major army and winning a major defeat, and actually, fulfilling wrongly the prophecy that must be for the *fourth* king, Xerxes, he dies.

11:2c “and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece.”

In the year 486, Xerxes, “he who rules over heroes” becomes Emperor # 4. His riches and his military strength go hand in hand. The text bears out that it is strength through riches that allows for Xerxes to do the one thing for which he is known best: the march on Athens . Yes, he built the most glorious monuments of Persepolis, the Persian capital. Yes, his palace

was twice as large as that of his father, Darius. But the money truly began to roll in when he made his decision to follow up on Daddy's dream.

At first he was more interested in taming Egypt, or even staying home. Had he pursued his own dreams, he could not have been Daniel's man. But Xerxes was "visited." First, by an ambitious cousin who wanted to be viceroy of Greece after it was conquered. For all believed it was only a matter of time before this would happen. Xerxes begins to catch the vision. He dreams of a united world, one big nation called "Persia." Greece will merely be the last challenge to a divided earth.

He mounts the podiums of his day and begins to, yes, *stir up all against the realm of Greece*. He finds only one man to oppose him. Darius's brother Artabanus, no less. And publicly, no less. He reminds the new Emperor that Xerxes' father had cost the realm a lot of men coming against the Scythians. We don't need this, Xerxes. Stay home. After all, the Greeks are even stronger than the Scythians. We'll be crushed.

Xerxes fires back that the Uncle Artabanus is a coward. He lets him know that he will not therefore be allowed to march with them when they DO go to Greece. We must avenge ourselves. Marathon! Our pride! My father! His dreams! My dreams!

Later, in private, he doubts his plans and his enthusiasm. But this thing must happen. The powers that be in the spirit world are rearranging themselves and Xerxes must go. Herodotus claims that Xerxes sees a recurring vision, spirits that tell him he and Persia will die if he does not invade Greece. Bible students will recall a similar situation with Ahab... And even though he has apologized and even reversed himself to his uncle, he now seeks him out again.

Artabanus is told of the vision, and volunteers to quench this spirit by sleeping in Xerxes' bed with Xerxes' bedclothes while the Emperor is away. He feels the spirit is territorial and will visit him too, if he's in the room. Sure enough, Uncle is visited too, and terrified. And convinced. More visions come. In them, Xerxes is master of all the earth, and all bow to him as his slaves. Once more he hits the campaign trail, stirring up all who will listen.

The regional leaders who hear of all of this begin with great zeal to recruit for Xerxes. The King himself raises multiple taxes. Gifts are given. His riches increase. His strength increases.

Herodotus lists over 20 Asian nations that want a piece of the action. Hundreds of thousands of men are enlisted in the marching army. This is greater by far than anything Darius had hoped for. It was in fact the largest army that had ever been assembled in the ancient world. The nations gave, in addition to men and money, food, weapons, and ships. Herodotus adds up soldiers and service people for this monstrous horde and comes up with over FIVE MILLION Persians. That has been toned down by modern historians. I leave it with you to decide. And while you are deciding, throw in 1000 warships that followed the march on the coast of the Aegean Sea, carrying the army's provisions.

Before we march, a note about trying to place Xerxes in the Bible story. It seems that he does belong with the Bible's Esther. Consider the description given in Esther 1 of a very rich place and a very excited meeting. Could this have been one of the convocations preceding the march of Xerxes? Some say yes. Some want to say that Ahasuerus is really Artaxerxes, but that falls apart in Ezra 4:5ff where Ahasuerus and Artaxerxes are both mentioned. After the march, when it seems likely he is more involved with women than war, we will revisit this question.

It is 480 , time to begin the greatest walk of Persia's history. Xerxes' put-down of

Babylonian and Egyptian aspirations in the early part of his reign have served only as a training ground for this monstrous matter.

Nothing authoritative here, but my measurements put the distance from Susa to Athens at well over 2000 miles. How long does it take to walk 2000 miles? Can you go 30 miles a day? 20? You go figure. It's mind-stretching. The march begins in the spring of the year. As the men come to town after town, they leave its water sources dried up. To get the whole army past one spot on their journey, it takes a full week.

And then comes the boundary between Asia and Europe, and a bothersome channel of water separating the two, called the Dardanelles, at the mouth of the Black Sea. It's a mile across. No bridge. Not yet. But the engineer is standing by. He will soon lose his life for this effort, but his ardor is not questioned. The idea is to tie together hundreds of ships, called out of the fleet for this purpose, and simply to walk across the ships to Europe.

Unfortunately the engineer is not schooled in meteorology and cannot foretell the coming of a major storm that destroys the bridge. Besides cursing, lashing, and branding the river, Xerxes has the engineer slain. A second bridge is built of stouter stuff, with no storms intervening, and the crossing is made into Thrace.

No one resists the Persian throng. On the other side, they all seem to know that Persia's quarrel is with Athens, Greece. So be it. Let them pass. Feed them well. Yes, the top 10,000 soldiers, called "Immortals" but definitely not, are treated sumptuously at the command of Xerxes at every rest stop.

When the target of the march is reached, some Greek towns surrender, but other armies have decided to stand up to the bully. One of these towns is Thermopylae, led by Spartan General Leonidas. His troops, only a few thousand strong, actually are withstanding waves of Persian soldiers, when a traitor shows Xerxes another way into town. Disaster. Yet Xerxes has to be a bit shaken already when his original thought had been that the Greeks would take one look at his army and ask for terms of surrender. Too many Persians are already dead.

But no worry. Victory. It's about over. Yes, Xerxes, it surely is.

The people of Athens abandon their city. Xerxes burns much of it. Thinking the day is his, he climbs a hillside to watch his navy pounce on what is left of Grecian might. Instead he sees the few but agile ships of Greece, who know the waters around the island of Salamis quite well, crush his mighty armada. The naval battle is a major preview of what is to come: total ruin.

Xerxes hurries back to his Asia Minor headquarters, leaving the battle to Mardonius. But that battle and all future battles are lost. It is a new day.

Is it at this time, as Herodotus suggests, that Xerxes, back home, becomes intrigued with harem matters? Is this when Esther, who has been preparing for a full year for the fabled beauty contest mentioned in her book, becomes queen of Persia? Historians tell us he disposed of his brother's entire family at the request of one queen. It would not therefore be out of character for him to be the one who signs a decree to destroy all the Jews one day, and the destroyers of the Jews the next. The Bible Ahasuerus and the man Xerxes do seem to be one and the same.

In 466, Mardonius is defeated at Plataea, west of Athens, to end the Persian dreams. Several other defeats through the years culminate finally at Eurymedon, on the south coast of Asia Minor. These defeats, coupled with Xerxes' downhill "march" domestically, lead to his

murder by Persian nobles, perhaps including even his half-brother Sodianus.

And this is why the Bible verse that was never written does not tell of future kings of Persia (as stated, there were 7 including, in 465, Artaxerxes I, during whose reign lived Ezra, Nehemiah, and Malachi.) Instead, the angelic messenger moves to Alexander the Great. Three, yea four kings, will *arise* in Persia. The others will head the other way. They have no significance to our story. We have seen a march east. Now the new world power, governed by heavenly powers struggling invisibly, will march west.

11:3 “Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.”

No greater description than the angel’s could be given of the third Macedonian ruler called Alexander, son of Philip II and Olympias, born in Pella, Macedonia, 356 BC. The Greek way, Hellenic civilization, had “conquered” Macedonia and the surrounding regions by the time Alexander arrived. It was for him to take this Greek message to the ends of the earth, though he lived and died a Macedonian. Before him had come Homer, during the days of David and Solomon; the Hellenic states, towards the end of Israel’s kingdoms; and of course the Persian Wars, which stretched from 500 BC until reaching their finale with Alexander. Pericles and Socrates have already come and gone.

Of the great names we remember in Greek history, Aristotle still lives and in fact in 343 becomes Alexander’s tutor for four of his formative teen years. This was Dad’s doing, as was also the decision to break with these formalities and start Alexander’s military career. At 16, the son commands the father’s army in his absence.

Philip’s job since taking the throne in 359 is to keep Macedonia from its former turmoil, and embarrassing defeats by neighboring states. Once Macedonia is controlled, Philip turns his eyes to southern neighbors, suddenly very sensitive to his growing power.

Slowly Philip hacks away at Greek independence. A major event is Chaeronea, 338, where the outnumbered Philip overwhelms the soldiers of both Athens and Thebes, leaving only Sparta as a major Grecian threat to the growing Macedonian control.

Plans are now able to be made for further conquest, and especially the living out of a dream dormant within all emerging western powers, the overthrow of the 200-year reign of Persia. Yes, perhaps even a reversal of the Xerxes march, with of course a much better ending for Greece than Xerxes’ dead-end.

The die is cast. In 336, Philip declares war on Persia, with the expressed purpose of retaliating for Persia’s invasion so long ago. 10,000 troops are sent to Asia Minor as a preview of what shall be. They quickly liberate the Persian-held Greek cities. Whether she likes it or not, Greece is on her way to world conquest.

The last Persian Emperor, Darius III, takes the throne this year. But in a scenario reminiscent of the first Darius and his son Xerxes, Philip’s light is put out as he is about to embark on history. Some say it was an agent of Darius himself that set up the assassination. At any rate, the murderer trips and falls and is himself killed on the spot. It’s one of those things that we shall never comprehend, though everyone, including Alexander and his mother, is blamed for Philip’s demise.

Months pass. Alexander is 20. He has the training of Aristotle, the skill of his conqueror father, and in a strange throwback to the last mighty march, he has the vision of Xerxes. But his

march westward differs in several ways from that of Xerxes' eastward push. First, Alexander stays the course, dying "on the field" before his return to the starting place. He had been on the trail 11 years! Second, he conquers territory almost all of the way. Even Greece has to be put in the win column before he sets out. Most of the East has to be taught harsh lessons about who is now in charge. Third, though the general pathway from East to West is the same as West to East, the incredible diversionary trails he takes to subdue all the peoples along the way make Xerxes' walk to Greece seem a bit mild by comparison.

Antipater is left behind as regent of Macedonia. Olympias, not your typical loving mother type, tries to overpower him, and save her little boy Alexander's place in the people's heart. More of this later.

The march begins. And from beginning to end it is clear that God has foreseen him. He is a true study in self-determination. If he sees it, he wants it. If he wants it, it's his. Riches, land, glory. *He does according to his will.*

In 332, after settling local scores he sets out north and east, across the Hellespont. Down to Phoenicia where a 7-month siege of mighty Tyre finally tires that city to its end. In Egypt, on down the road, the people are so glad to be rid of Persian rule that they declare Alexander to be the son of their god Ammon. They even dedicate a temple to, and name a city after, the conqueror.

Palestine is on this part of the tour of the Middle East. Josephus relates the story of the Jewish High Priest who along with many other Jews, is happy to greet the King. Alexander, so the story goes, has even seen this man in a dream, and receives him politely. The relationship grows when the excited priests bring out a copy of the book of Daniel (hence giving a farewell again to the notion that this book was written during the days of Epiphanes some 175 years later!) and show Alexander the portions that declare that a Greek shall destroy the Empire of the Persians! Josephus suggests that such passages as Daniel 7:6, 8:3-8,20,21,22, not to mention 11:3, the verse under consideration, are used.

Alexander allows the Jews to keep their own laws. He receives them so well, that the Samaritans, says Josephus, are on record as praising the Jews in an unprecedented way, to receive similar favor from Alexander!

The city and Persian province of Babylon fall next, in 331. Then comes Arbela. It is at this decisive battle that historians draw a line under Persia and say, Finished. Persia is now Alexander's. Macedonia's. Greece's. The invaders burn great portions of Persepolis, perhaps in exchange for the damage done to culture-packed Athens by the Persian counterparts.

Now it is north into Media, where the capital, Ectabana, is occupied, 330. Darius, for some time now on the run, fleeing Alexander's army, is weakened to the point of actually being captured and stabbed by his own cousin and the accompanying nobility of Persia. It is really over now.

Back down into Parthia, Aria (present-day Iran). Here and in other places he has seen some defections. Practicing more Persian cruelty than military savvy, he has them killed immediately.

To the Kabul valley, modern Afghanistan. Kandahar, 329.

In 328, in the Scythian regions near the Caspian he runs into some very stiff resistance, but finally overcomes. Is there nothing that will stop him? Oh indeed, there is something, but first Alexander is busy re-writing the map, setting the stage, putting things in exactly the order

that God Almighty has pre-ordained.

Recall that Cousin Bessus has taken the Persian Crown. Small reward at this moment of history. After Alexander passes into Bactria, Bessus is found. He murders him with the barbaric cruelty he is drinking in from those he is conquering. Even his own best friend is murdered after a hot argument and some *other* drinking.

In fact Alexander disintegrates even further as the years away from the West continue. While in the beginning it is said that he was a kind administrator, understanding, even loved by his subjects, something is happening inside. Now, like Persian lords, he is demanding to be approached by prostration. Soon he will demand to be worshiped as a god. Whatever comes into his mind is to be followed without question. *He is doing according to his will.* And those who oppose him: it is his will that they die. And they do.

In what is now Turkestan, in the year 326, the princess Roxana of Bactria is captured and married. It is his way of allying himself with this tribe, and setting the example of general reconciliation throughout the new empire. He will later order his troops to marry local women so that a race of Greeks will be born to people the earth and so that Macedonia and Persia will become one. Some see in this the reason that the third part of the “statue” in chapter two actually goes down into the *thighs*, symbolizing the two parts of all future empire on earth, East and West.

The Greek language is to be taught to all the conquered. It will become the official language of the Empire. Alexander thus paves the way for the preaching of the Gospel in all lands, even as the famed Roman roads will be the pathways that that preached Word will take.

To Roxana is born his only child, later to be dubbed “Alexander IV”. We will discuss his fate in a moment.

Meanwhile, the army is about finished with all of this. As the Commander-in-Chief views the Ganges River Valley and dreams of even more conquests, he realizes after a 3-day standoff with his men that he simply cannot push them any longer. It is time to return.

But the battles are far from over. It is time to consolidate, to organize, to ruffle a few more feathers and soothe them with the edge of his sword. What a strange thing is happening. This commander who sleeps on books of Homer, but who is himself Macedonian joins to this Greek culture, tribal folks who the lowliest of his Western world would call barbarian and savage at that. The strangest part is that Alexander himself converts to their ways, even begins to dress like orientals, and as noted above, dresses his manners in the same way.

It has taken only 11 years to do this. Hence he is the leopard of Daniel 7. Not only leopard, but flying leopard. Nothing earth born could be faster. No empire has come this quickly ever. But God knew all about it.

How much of truth is there in the story of Alexander weeping at age 33 over the fact that there are “no more worlds to conquer”? Not sure, but he *was* planning conquests up until his death. A sea voyage to Arabia was on the table when he made another visit to Babylon. There was talk of making his world capital in this city which still had not fallen to rubble as the prophets say must happen.. Of course God had something to say about that. His curse was presently on that city, though some say it has not been fully done yet. Shall Babylon rise again?

11:4a “And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven”

Alexander shall surely not rise again. His “horn” is broken in the year 323, as Daniel 8 brings out, and as the next verse which we must treat. In Babylon the great King is fellowshiping with his court around the great god “Bacchus”, when suddenly he is taken ill. Ten days later he is dead. A fever? Poison? Alcohol? Suicide? As with his father, we are not to know. He is later taken to Egypt, placed in a golden coffin in Alexandria, and history moves on without him.

And my does it move on! The next 22 years witness the total reorganization of the Empire of Alexander through an unheard of power struggle waged by family and friends and associates. You will be the judge as to whether the best men won, but when the dust has settled, it is, of course, just as God had predicted, a four-fold cut, with a king atop each mountain.

It is not so clear-cut from the beginning of the strife. Those officers present at Alexander’s death come together in Babylon. Opposing groups form quite soon. First there are the foot soldiers. The foot-weary soldiers. They feel that their hard work deserves major dividends, and they are in no mood to wait after an eleven-year campaign. Meleager and Attalus, speaking for Craterus, believe that the best approach is to elect a Macedonian, divide up the loot, and go home. Tomorrow if possible. Today if possible. In haste they elect Alexander’s half brother Arrhidaeus, too feeble and frail to be any real threat to them. They dub him Philip III, and proceed to ignore him.

Perdiccas has another idea. He is one of Alexander’s closest friends, and himself a general, in the cavalry. During Alexander’s last months he assumes the role of chief lieutenant. He *says* that the late king gave him the royal ring, with the Seal of State. If anyone seems to be destined to reign next, it is he. He summons a council of the generals, including the infantry just mentioned. His plan is to allow Alexander’s coming child, through the expectant Roxane, to be born. If it is a boy, the problem of succession is solved. The infantry is aghast at this idea, saying that Macedonians will never be led by the son of a Persian.

Ptolemy and company decide that this is not the time for a decision. Just wait awhile.

In any case, guardians will be the actual rulers of the empire. A compromise satisfies the already-clashing generals. Let Philip III be. And let the child be born. Call him Alexander IV. Now give us our territories and let us be gone. There follows soon after the parceling out of the Empire in a Yalta-like session that determines the fate of totally uninvolved peoples. They don’t know that the true parceling is being done in Heaven. At least a dozen territories are assigned to as many men. Now the job is to hold on to your piece of turf without the other 11 ganging up on you and tearing it away.

As the struggle begins, two broad groups form. There are those who seem to be fighting for the unity of the old Empire. Men like Antipater, Perdiccas, Eumenes, Antigonus. They are hoping to have the whole of Europe and Persia, as Alexander had envisioned it. Then there are men like Ptolemy and Lysimachus who desire to take control of a major chunk of the land, call it their own, and elevate themselves to king now, rather than bother with trying to take everything.

Temporarily, Perdiccas is in the position of power to determine who will have what. He marries the daughter of Antipater, the faithful general dating back to Philip’s crusades. Later Perdiccas is even urged to marry Cleopatra, sister of Alexander, to consolidate even more power. The one doing the urging is Alexander’s protective mother, Olympias. So Perdiccas is the king of the kings. He has the empire. And without realizing what he is setting up, he begins

parceling out land to power-hungry generals. Antipater is given Europe. Ptolemy is given Egypt. Lysimachus, Thrace. Greater Phrygia, in central Asia Minor, is to belong to Antigonus. Craterus is assigned as guardian to young Philip. And more. As stated, there are at least a dozen divisions at the beginning.

Then everyone goes his separate ways. Perdiccas, as mentioned, has the empire. But no land. He is the office manager, with dreams only of power.

Thus begins the period of the *Diadochi*, the “successors.” 22 years of wrangling and bloodshed. 22 years that change the world. Like the 11 years just before.

To tune in at different points along the way will lead one to conclude that it is impossible to discover how Daniel can record only four divisions. And which four? But let the 22 years play out and it becomes obvious. We will move as quickly as possible.

In 320 , Perdiccas is opposed and defeated by Ptolemy, Antigonus, and Craterus. After his loss he is murdered by his own officers in his tent. Eumenes , a successful foreign general is victor over Antigonus and Craterus, the latter of whom is killed. A time out is called. The team captains come out on the playing field for a meeting. Antipater is appointed guardian of the “little kings”, and head of the empire, at least in name. Eumenes is caught and condemned. Antigonus is given Antipater’s army in Asia and begins racking up many victories. He is considering the taking of the whole Empire.

Antipater, now in is 80’s ,dies. The already unstable kingdom falls violently apart as the successor wars are waged on many fronts. Antigonus rises as the next possible world ruler, as Cassander, son of Antipater, is distracted by local trouble in Athens. Antigonus begins to kill all his rivals, but Seleucus escapes. He escapes to Egypt, where he is part time ally with Ptolemy, thus fulfilling verse 5 of our text! (see below)

The remaining Diadochi give demands to Antigonus as his power becomes far too threatening: Babylonia is to be returned to Seleucus, Syria to Ptolemy, Cappadocia and Lydia back to Cassander, and Hellespontine Phrygia to Lysimachus.

Antigonus refuses. And there are 5 years of war over his refusal! These become defining wars, for the disputed territories are to be established kingdoms for many years hence, even until our own time.

In 311 there is a temporary lull, a truce, a settlement. But Antigonus is disappointed that all he gets out of the settlement is “administration” of the Empire. There is more war soon as Antigonus must deal with Seleucus, and Ptolemy wants *all* of Syria and Phoenicia.

11:4b “but not among his posterity”

Meanwhile, back west, Cassander is struggling with the fact that he is only to have Macedonia as long as little Alexander is little. When he becomes old, Cassander is out of a job. No problem. In the year 310, he has the child and the mother put to death. The Bible is true. No family member of Alexander is to rule.

By 302 the continued struggle has caused a gradual shift in boundaries. Eventually Antigonus and his son Demetrius are elected to posts of honor over the Hellenic States. Demetrius, from this vantage point of power, intends to finish off Cassander. Cassander , outnumbered, sues for peace. No deal.

So when Cassander gets allies Lysimachus, Ptolemy, and Seleucus together at Ipsus (in Phrygia) , Antigonus is finished off instead. Though his son continues on, causing bits of tur-

moil for a few more years, historians seem to be at rest with the idea that this year, 301, is the last year of the Diadochi's successor wars. From now on, there will be intrigues and challenges, and marriages, but from the understanding that there are settled kingdoms out of which to operate. The Empire has been divided towards the four winds of heaven. The four horns have arisen (Daniel 8) . The four heads and the four wings of the leopard are now clearly visible, kings and all (Daniel 7). And out of one of these areas, in their final form at the end of history, shall come "a king" who shall destroy mightily, Daniel 8:23, the same man about to be described at the end of Daniel's present vision. But we were speaking of Alexander's legacy. Not his family,

11:4c "nor according to his dominion which he ruled; for his kingdom shall be uprooted, even for others besides these"

The rest of this story will detail the gradual erosion of the original territory of Alexander, and then of the original territory of each of the four. Eventually more than "four" are involved in the parceling of the Kingdom, but the starting place is this quartet of greed.

For those whom I have confused with all of this detail of 4 horns, 4 heads, 4 winds of heaven, here they are:

In the West are two kings, Lysimachus and Cassander. Their reign covers Greece, Macedonia, and Thrace. (Thrace is today a portion of northeastern Greece, southern Bulgaria, and the European side of Turkey). From this sentence on, it will not be necessary to discuss them since Daniel does not. The focus of the rest of Daniel is the East:

And in the East are also two kings. In the South is Ptolemy. Egypt and other parts of northern Africa are definitely his. He also lays claim to Palestine and Phoenicia and even Syria at times, but there is no question that his kingdom is to the south of all the others. (Note that "Greater Syria" included Lebanon, Israel, Jordan, and of course modern Syria at one time. The varying definitions of this land's boundaries are at the heart of the "Syrian Wars" to follow.)

And in the North is Seleucus, laying claim to much of the Asian portion of Alexander's realm. Here is Babylonia, Assyria, portions of old Persia, Asia Minor, and Syria. The farther south he tries to go, the farther goes the conflict. Even Palestine is a part of the Seleucid Kingdom before it is over.

We will now focus our gaze on only this part of the world, uncovering the secrets of Israel's future, and our own.

3. The Syrian Wars Begin 11:5-10

11:5a "Then the king of the South shall become strong"

He is a boyhood friend of Alexander the Great, son of a Macedonian named Lagus. Taken into Alexander's army he slowly rises within the ranks, in the general group of the "king's bodyguards", then the one and only bodyguard, under which office he captures the assassin of Darius III on that long march. He is made a general. He is decorated many times, and becomes commander of the Macedonian fleet. He is Ptolemy.

At the death of the mighty conqueror, it is he who suggests at the Babylon council that the *satrapies* be divided among the generals. Ptolemy is appointed "satrap" of Egypt, using the Persian political division as a starting place. He plants well. His piece of the pie lasts longer than all the rest, until 30 BC.

In 321, Ptolemy orders his men to bring Alexander's body to be buried in Egypt. From this he expects political and even religious advantage. The immediate result is less encouraging. The furious Perdikkas, poised to take over the entire Empire, marches against him, but is defeated. When the dust settles, Ptolemy has added not only nearby Palestine, but also some northern portions of "Syria", if only for awhile.

During much of this early period, Ptolemy has allied himself with Antigonos. Later he fears his power and joins men in similar situations to his own, satrap-minded rather than Empire-minded, to defeat Antigonos.

Following in Alexander's steps at least partially, Ptolemy tries to connect to the Egyptians by marrying the daughter of the former Pharaoh. Of course, the most recent "Pharaoh" is none other than Alexander himself, crowned such in 331, shortly before creating Alexandria in his own honor. He never sees this city again, but Ptolemy follows up, and chooses this city over history-laden Memphis as his capital. This, in 320.

Two other women are to add to his power and content. His position is strengthened by marriage to Eurydice, the daughter of Antipater. But his affection seems to lean more to his own half-sister, the much younger Berenice, *great* granddaughter of the same Antipater. In 290, she becomes Queen of Egypt.

How he is able to fuse his worship of Zeus to the standard gods of Egypt is the story of the cult of Sarapis. In short we say simply that the man was "all things to all men" as a true Alexandrian had to be. The Romans would later follow this let-live policy. Seleucus in the North carried it to even greater extremes.

Before his 40 years of reign end, Ptolemy I has jurisdiction over Libya, Cyrenaica, Arabia, parts of Syria, parts of Asia Minor, Cyprus, even a few Greek cities such as Corinth. The first 18 years he is general and satrap, but the last 22 he is "Soter", *Saviour*, beginning in 305 when he declares himself king. The title is added in 304 when he is able to "save" the people of Rhodes from Antigonos.

Though defeated by Antigonos in 306, he is generally victorious in battle, and no better example of how easy this could be than this one from Palestine: According to Josephus, his entry to that land is clothed in deceit. He enters on the Sabbath day, supposedly to offer sacrifice. But soon the city itself is a sacrifice to Zeus, as Ptolemy begins a reign of cruelty in the Holy Land. Though the start is bad, the captives taken to Egypt are raised to the privilege level of Macedonians. Jewish settlers there learn Greek and start a new life.

Alexandria, under this general-turned-Pharaoh, becomes a fountain head of culture, art, and learning. He founds a library and builds a lighthouse, "Pharos", that becomes one of the 7 wonders of the ancient world. And as a historian, Ptolemy details much of Alexander's campaign.

There can be no question that the king of the South, whether measured by war or peacetime, became *strong*. At his death he is raised to the god level by appreciative Egyptians.

11:5b "as well as one of his princes"

At about the same time as Ptolemy, there rises to power one Seleucus, the son of Antiochus, a general of Philip II. Seleucus has been one of Alexander's most trusted generals, and now he takes the side of Perdikkas, who seems to be in line after Alexander, and who is one that might keep Alexander's ideals. When it becomes obvious that Perdikkas, like all the others,

is after only his own power, he joins the group of Diadochi that kills Perdiccas. One of those with whom he now allies himself is Ptolemy, whom he has only recently tried to oust.

In 321, Antipater, the new figurehead of power, appoints Seleucus governor of Babylon and points east. A few years later he is used to head up a campaign against Eumenes, a supporter of Perdiccas and his ways. By 316, he leads Eumenes to his execution but has a falling out with Antigonus, and is driven out by him. He is allowed to flee into the care of Ptolemy, as mentioned before. This relationship lasts around 4 years, with Seleucus slowly putting his plans in order, consolidating power bases, making connections. He is certainly not fully comfortable with Ptolemy, but bides his time, waiting for the moment to strike back. He is the one responsible during this time for forging a coalition among Ptolemy, Lysimachus, Cassander, and of course himself. Seleucus is now made one of Ptolemy's "princes", or generals, in a war against Demetrius, son of Antigonus.

In 312, he defeats Demetrius at Gaza, using troops supplied by Ptolemy. He then returns to his own region, and allies himself with, among others, Chandragupta, an Indian monarch. Here is one of those parts of the kingdom which have been *uprooted even for others besides these* (v. 4). Alexander, even while living, and his men later, were not able to control all conquered areas. They did not even *conquer* some areas. So with men like Chandragupta, it is time for terms, not termination. The negotiations are so friendly that the Indian sends 500 elephants to help Seleucus defeat Antigonus.

312 is the date given for the founding of the Seleucid Empire. Upon his return to the area, he takes Babylonia and establishes his turf. In 305 he calls himself "king" as the other generals are beginning to do.

As already recorded, the Battle of Ipsus (301), fought by the re-formed coalition described above, finally takes Antigonus out of the picture, and allows Seleucus a free hand in this vast region of the former Empire. More rivals come and go, but the claim holds. Not satisfied even yet, Seleucus defeats and kills Lysimachus in 281, the date others give as the end of the Diadochi struggles. That date, because, when he goes to Thrace to claim his new land, he too is assassinated, by the Son of Ptolemy I, who has died the year before. This particular son is a bit disgruntled since he, Ptolemy Ceraunus, has been passed over as the next ruler of Egypt.

So, Ptolemy and Seleucus gone. Lysimachus gone. Cassander gone. The number of divisions of the Empire is frozen at four. Just like God said.

And about Seleucus, God also said,

11:5c "and he shall gain power over him and have dominion . His dominion shall be a great dominion."

He, him, his. But no names. History fills in the names. Seleucus, who reigns from the year 312 to 280, the *king of the "north"* in relation to Israel, reigns over (in today's terms) Afghanistan, Iran, Iraq, Syria, Lebanon, Turkey, Armenia, Turkmenistan, Uzbekistan, and Tajikistan. His three capitals are Antioch of Syria, Seleucia in Iraq, on the Tigris River, and Babylon in that same territory. His is a continuation of three major empires, the Babylonian, Assyrian, and Persian. It will be known as the Seleucid Empire by historians from this point on. One historian counts 72 separate kingdoms that became one under Seleucus.

Though Syria, all of it, is assigned to Seleucus originally, Ptolemy has already occupied parts of it, especially the lower parts like Palestine and Lebanon. Though at first Seleucus does

not enforce his claim, perhaps out of something like civility for all the years spent working with Ptolemy, the Seleucids will eventually make a major issue of the Syrian border. In fact most of this prophecy is taken up with this matter. The Syrian Wars are at the heart of the vision of Daniel.

Anyway, he, *Seleucus Nicator* (conqueror), eventually gains power over him, *Ptolemy* (and later Seleucids will have even greater sway over later Ptolemies). His (Seleucus') dominion is a great dominion.

11:6a “And at the end of some years”

It is in fact about 28 years from the death of Seleucus Nicator (280) until the events described in this verse. After he is murdered, seeking to take Thrace as his own, his son Antiochus I reigns. He is the son also of an Iranian princess, Apama. Seleucus, it seems, has been the most obedient to the vision of Alexander for a new world order, mixing the peoples of earth, East and West, into one. The wife assigned him by Alexander, he keeps.

Antiochus begins his reign by paying proper, though to us improper, homage to his dad. He orders that Seleucus be venerated as Zeus Nicator, the conquering God. But Antiochus would have been a bit of a disappointment to Dad in other ways. Though he, like Ptolemy I, is called “Soter”, he has a hard time “saving” the empire from major shrinkage.

There are independence movements in North Anatolia (Asia Minor), threats of war from Macedonia, and a directed harassment from a mass of 20,000 Gauls that cross over into Asia Minor. He eventually defeats them and earns his “Soter” badge. But there is a lessening of strength, and it is helped along by an attack from the new king of the South, Ptolemy Philadelphus. There is war from 274-271, but nothing decisive happens. This is the First Syrian War.

Philadelphus, for his part, still seems to have the upper hand in the North-South relationship. He has learned well from papa how to relate to anyone born of Seleucus, and in fact is co-regent with his father for the first 2-3 years of the reign. His name, “brother-loving” may have reference to the fact that he marries his full sister, Arsinoe II, in 276. Thirteen years before, he had married Arsinoe I, but he banishes this daughter of Lysimachus when politics intervene. *Dad had his mini-harem too.* Also like Father, Philadelphus is a man interested in building a great people and a great land. One of his best known projects is the building of a canal linking the Nile to the Gulf of Suez.

Like the Seleucids, this King is a devotee of the ruler cult and promotes the divinity of all Egyptian rulers. It is said that the Romans were later influenced by what they saw along these lines in the “Successor States”.

His father's peace with the Jews is likewise passed on. The high priest and company in Israel are permitted to become a political power just under Ptolemy. As long as the taxes are kept paid, the Jews fare well. Josephus relates the history of the Septuagint Scriptures sponsored by Philadelphus. Ptolemy and high priest Eleazar exchange letters, creating the plan to send 6 elders of every tribe of Israel to Alexandria for the express purpose of translating the Hebrew Scriptures into Greek.

In 261, another Antiochus, named *Theos* or “God”, begins his reign in Antioch. He immediately declares war on Ptolemy, in what is called the *Second Syrian War*. Perhaps this is in response to yet more shrinkage of the Seleucid Empire, a desperate attempt to save face. The conflict stretches on to about 253. Then it is clear that the only way for both sides to resolve this

mess is if

11:6b “they shall join forces”

The Lagidae and the Seleucidae need to get together, to form an alliance. The tool in this plan is again a young lady, Berenice, daughter of Ptolemy II.

11:6c “for the daughter of the king of the South shall go to the king of the North to make an agreement”

Trouble is, Antiochus II (Theos) already has a wife! Her name is Laodice. His love and affection for her is so great that he names a city after her, Laodicea. But Ptolemy insists. The affairs of state must take precedence over our petty desires. Take the woman. So in 252, he takes her, after a bitter divorce from Laodice. It is not clear to me why two wives could not be kept on, as was the normal thing in this situation. It could be that Laodice was the perpetrator of the divorce in reaction to her husband’s proposed unfaithfulness. It must be an awful thing to be replaced by a political statement,

11:6d “but she shall not retain the power of her authority”

Berenice’s new position as queen of the former “enemy” territory is short-lived, maybe 5-6 years. Berenice is divorced and sent away. Laodice is recalled, like the benched quarterback who must fill in for the new star who has broken his leg. Antiochus has made a serious misjudgment of women, or at least of this one,

11:6e “and neither he nor his authority shall stand.”

The man Antiochus must die. The king Antiochus must be replaced. Poison will take care of both. And we might want to think this horror will not extend to Egypt

11:6f “but she shall be given up”

In fact, Berenice is given up to death along with her infant son, who would have been Antiochus III. All that had a part in this plan, the father Ptolemy, who dies shortly after Berenice is sent away, the poisoned husband Antiochus, the nobles that accompany Berenice from Egypt, are all dead. That’s what God said would happen: She will die

11:6g “with those who brought her, and with him who begot her, and with him who strengthened her in those times.”

Laodice, her thirst for blood temporarily assuaged, sets her son from Antiochus on the throne. History will remember him as Seleucus Callinicus. The year is 246.

11:7a “But from a branch of her roots one shall arise in his place”

Ptolemy III is next in line in Egypt. He is called “the benefactor” or *Euergetes* in Greek. His reign begins in 246, and he is definitely a branch of Berenice’s parental roots. That’s a special way of saying, “her brother.” And he arose in the place of his father at his death. He must obviously be the one

11:7b “who shall come with an army”

Euergetes and with him all of Egypt is outraged at Laodice's killing of Berenice and their son. The so-called "Laodicean War" or *Third Syrian War*, 246-241 ensues as he must

11:7c "enter the fortress of the king of the North,"

Seleucus II Callinicus, the weak-kneed leader of the Syrian effort now. His reign also begins in 246, as both powers lose their government in the same few months. He soon yields up his very capital to Euergetes, who has come to

11:7d "deal with them and prevail"

It won't be the only loss of Seleucus II, nor the only win of Ptolemy III, but it is quite typical. Seleucus is suffering from these external pressures during his 20+ years in office, and also from internal revolts. The pesky Laodice, about whom the war is being fought, and who happens to be his mother, sets him up against his own brother, Antiochus the "hawk", in Asia Minor! The resulting "War of the Brothers" results in a division of the Kingdom which takes the two following administrations to heal.

Bactria (Afghanistan) and then Parthia (Iran) break away. Though Seleucus' other name *Callinicus* means "gloriously victorious", he isn't. The Empire of his first namesake has shrunk to its very lowest. He himself will die a prisoner in Parthia about 226. At least one source adds that he dies from a fall from a horse. And this all happens several years before Ptolemy meets his Creator (221), as His Creator foretold in v. 8b. (see below)

If one is keeping score, it would be proper to give Seleucus Callinicus at least one point in his favor: his son, Antiochus the Great, who leads a revival of the Seleucid event. But that's still 2 kings away. He will be succeeded by Seleucus III, who after a 3-year reign will succumb to brother Antiochus.

Back to Ptolemy, for now. He's on a roll. First on his agenda,

11:8a "he shall carry their gods captive to Egypt, with their princes [footnote, molded images] and their precious articles of silver and gold"

It is said that what Euergetes actually discovers in Syria are long-lost idols and sacred treasures that had been stolen from Egypt by none other than Cambyses of Persia, in 524 BC!

But in the midst of all the deep penetration into Syrian territory, Ptolemy is called back to Egypt due to domestic troubles. He certainly would have taken all of Syria had he been given the time. But then history would not have worked itself out as God foresaw.

When Ptolemy goes home, Seleucus, now with some allies, recaptures much of the territory. The hand of God is keeping these powers separate for a reason.

But at least, as noted,

11:8b "he shall continue more years than the king of the North."

(see comments on 7d) In just a few years, 240, Syria has regrouped and recovered, so

11:9 "Then the king of the North shall come to the kingdom of the king of the South, but shall return to his own land."

Yes, Callinicus tries an all-out attack on Ptolemy. But he is beaten again, and tail between his legs has to move quickly back to Mama and safety, such as it is.

A measure of peace prevails from 240 until 221, when Euergetes is dead. Dying with Euergetes seems to be also the expansionist ways of Egypt. Though Ptolemy III has been a great success, and brought new wealth to his people, the tides seem to be turning toward the North.

Upon his death, 221, wife Berenice II becomes joint heir with her son, Ptolemy IV. For this effort, Ptolemy has her murdered. And before his own surprise death in 203, he will have killed not only Mom, but Brother, Uncle, and maybe Sister, who doubled as Wife. Disfunction rules in these Macedonian families.

11:10a “However his sons shall stir up strife”

His sons are Seleucus III Soter (these names seem to re-appear every few years, sometimes in North, sometimes in South) and Antiochus III “Magnus”, that is, “The Great”.

Seleucus is a weak king, but wants very much to recover what his father has lost. He tries indeed, but lacking skills of leadership, he cannot rule his own army, and is so disrespected as to finally be poisoned by his “friends.” His entire reign is about 3 years, 226-223.

Brother Antiochus is a different story. He takes the throne upon Seleucus’ tragic death, as a boy in his late teens. Though so young, he has already gained valuable experience as a governor of Babylonia under his brother. He immediately tries to conquer Ptolemy.

So both sons stir up strife against Egypt. Both

11:10b “assemble a multitude of great forces; and one shall certainly come and overwhelm and pass through”

Notice how the text starts with a plurality but ends in the singular. Seleucus tries and fails. Now Antiochus’ major effort is recorded. In advance, of course.

Before documenting the anti-Egypt campaign, I should first re-introduce the ruler of Egypt in these days. Ptolemy IV *Philopater* (father love?!), the family murderer, is the most cruel and vicious of the Ptolemies. He is called a drunk, and it is recorded that he is completely under the control of his “favorites” at the court.

On his cruel side, he especially hates the Jews and persecutes them without mercy. It is easy to understand why Israel in general turns toward the north for help.

The stage is now set for the *Fourth* Syrian War. Antiochus *Magnus* at first defeats Philopater and begins to take territory north of Egypt, as far as Gaza. Tyre and Ptolemais are his. In 218 his is Lebanon and Palestine, and Phoenicia.

11:10c “Then he shall return to his fortress and stir up strife”

It is said that while Antiochus is besieging Dora, he is forced to retire to Ptolemais for the winter. Then in the spring of 217, Ptolemy,

4. Antiochus The Great 11:11-19

11:11a “the king of the South, shall be moved with rage, and go out and fight with the king of the North, who shall muster a great multitude;”

This is the famed battle of Raphia, 217 BC, near the border of Palestine, the southern-

most city in Syria. Ptolemy has raised a vast army, 70,000 foot soldiers and 5000 on horseback. But Antiochus brings a multitude too. With him are 62,000 and 6000, respectively. But “the Great One” is crushed by angry Philopater. As God had predicted,

11:11b “the multitude shall be given into the hand of his enemy.”

It is claimed by some historians that Ptolemy was in a position to destroy or capture all of Syria, as his father had been. The momentum is in his camp. But this time,

11:12 “when he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail.”

After his initial victory over the “Great One”, something enters Philopater in his rage that turns into pride. He suddenly stops pursuing Syrians, and vents his new-found strength on Israel. At one point in this campaign, he actually tries to force his way into the Holy of Holies. One record shows that before he can do this he is stricken and carried off nearly dead.

Meanwhile Antiochus the Great is out hiding in the desert until the wrath subsides! He narrowly escapes death, then returns home, bitter, wanting revenge, and eventually preparing another expedition against Egypt. Years pass

11:13a “at the end of some years”

Magnus recovers. Victories start piling up, so many that he is being compared now to Alexander. “The Great” is added to his name by energetic followers.

Then for seemingly no reason in 203 the beast hated by Jew, Syrian and Egyptian alike dies in Egypt, along with his wife Arsinoe, who wants to become regent. Philopater’s death is kept secret from powers that be. The queen’s death is a known murder. Unfortunately for Egypt, his heir, Ptolemy V “Epiphanes” is but 5 years old, and is at the mercy of those who have taken his parents.

Realizing a definite advantage with but a boy on the Throne of Egypt, Antiochus and ally Philip of Macedon come together and plot the division of Ptolemy’s non-Egypt Empire portions. As stated,

11:13b “the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.”

Thus is described in advance the *Fifth* Syrian War. Antiochus leads several invasions of Egypt, not at all worried about bullying a mere child. Nor does it seem to bother his allies, such as Philip.

11:14a “And in those times many shall rise up against the king of the South”

Philip of Macedon, and those who follow him, Antiochus and his armies, for example. And, Ptolemy’s own general, Scopas, assigned to Palestine and stationed in Jerusalem, tends to show favor to the Jews during this period. Even so, when the Jews see that the “North” is winning, they yield to Antiochus, join with him and help him besiege Ptolemy’s garrisons. Hence the prophet’s words,

11:14b “Also certain violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall”

Some of these men who cross over to support the Seleucids die in the process. Their particular efforts end in defeat, as Daniel saw.

In the year 200, the Egyptian army of Scopas, evidently aided by certain Jews, fights against the Syrian army at Panion at the upper stream of the Jordan. Egypt suffers the loss and must retreat to what was considered by some the strongest fortress in the world, at Sidon.

11:15 a “So the king of the North shall come and build a siege mound, and take a fortified city.”

The Syrians set up a siege at Sidon and in 199 the famed fortress falls. Scopas must surrender.

11:15b “The forces of the South shall not withstand him. Even his choice troops shall have no strength to resist.”

So as the Fifth War winds down, Egypt has lost Syria and Palestine, even though some of its brightest stars, Generals Eropas, Manacles, and Demonius, try to rescue Scopas. They fail, as God saw that they would fail.

11:16a “He who comes against him shall do according to his own will, and no one shall stand against him.”

The “great” men of this world are of this sort. No one tells them what to do. We have seen this of Alexander in 11:3. We will see it of one who is to come, according to verse 36. And we see it in Antiochus here. The “he” is of course Magnus. The first “him” is Ptolemy.

11:16b “He shall stand in the Glorious Land with destruction in his power.”

Here the land of the promise is seen in its final glory, chosen of God and beautiful. This is a magnificent statement of faith, as the land we are viewing seems far from glorious now. Even in century 21, the glory seems to have departed. But when all is said and done, the land of Abraham, and Jacob, and Jesus, and the Holy City, is God’s Glorious Land.

The stance of Antiochus as complete ruler over the territory now seems threatening. He captures Jerusalem and expels the Egyptian garrison. There were some who had rebelled against him during the see-saw events of the past years. Some of these are being punished now. It is mentioned by others that he may have used the spoils of Palestine to feed his army. It was not a pleasant thing for Israel to have such fierce competitors to the north and to the south. Even neutrality becomes a problem. But Palestine is not Antiochus’s heart now. He is devising a plan that will make him master of all, once and for all.

Meanwhile, Philip, in the Dardanelles without Antiochus, fights against Rhodes and Pergamum, both of whom appeal to Rome for help against Macedonia, and inform Rome of the Asian alliance. Philip is defeated, and friend Antiochus refuses to help him. In fact he allows Philip to engage Rome, and while Rome’s head is turned Antiochus is free to march on Egypt! He gains permanent possession of “Southern Syria” from 195 on.

11:17a “He shall also set his face to enter with the strength of his whole kingdom and [bring equitable terms (rsv)] with him; thus shall he do”

Here then is an example of a man who acts upon every desire of his own heart, as introduced in verse 16. He desires to have it all, to bring his kingdom into Egypt, to press for terms from young Ptolemy.

He has defeated Scopas. He now wants all of Scopas' land. It is also possible that he sees the Romans advancing east from Italy, and wants a quick settlement with Egypt to bring him the security he needs against the coming invasion. So, the plan...

11:17b “And he shall give him the daughter of women to destroy it”

Antiochus has a beautiful daughter named Cleopatra . She is the royal princess of the land, the “first daughter” as it were. In a normal kingdom she would have been in line for true rule over her own land some day, or at least marriage to local nobility. But not in the Seleucid way of thinking. She is a tool, a means to an end. As so many before her she is to be sent away as property. Her dowry is to be, Syria and Palestine. Antiochus is to receive half the revenue of these lands, and Cleopatra is to influence her husband to remain neutral in the coming conflict, or even to declare against the Romans, who at present protect Egypt. Syria and Palestine thus become a bribe to bind Cleopatra to Daddy's will. Egypt is to be a Seleucid protectorate.

But the plan backfires to some degree.

11:17c “She shall not stand with him, or be for him”

When the Romans win a victory over her father at Thermopylae, she joins her husband in congratulating the Roman Senate!

11:18a “After this he shall turn his face to the coastlands, and shall take many”

It is thought by many that this is a reference to the attack of Antiochus of several Greek islands, such as Rhodes, Samos, Delos, etc., a threat to Rome's authority. He is forced to let Egypt go for awhile, and needs fresh territory to conquer. When Rome suggests that he back off and even start paying tribute to Rome, he answers, “Asia has no interest in Rome, nor will she obey the command of Rome.”

In this fascinating period of history the legendary Hannibal lives. His growing hatred of Rome and his military genius combine to make him the threat of the day for the burgeoning empire. But he needs allies. An ancient historian writes “Aside from Philip [of Macedon] whom from afar Hannibal had made an enemy of the Romans, he fired up Antiochus, the most powerful of all kings in those times, with such a desire for war, that from far away on the Red Sea he made preparations to invade Italy.”

When Hannibal himself is actually defeated by the Romans at Zama, he goes to Antiochus for protection but also becomes his adviser. Rome then declares war on Antiochus! Now Antiochus embarks on a march, trying to look like Alexander. He wants to take Europe, and begins with Greece. And ends with next to nothing. Hannibal is with him as the islands mentioned above are taken.

11:18b “But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him.”

The next “Syrian War” is between Rome and “Magnus”.

Now everyone is joining the Roman club. Former ally Philip has joined, as well as Rhodes, Pergamum, the entire Achaean League. But not the Aetolians, the other Grecian league, inhabiting the center of Greece. They cry out to Antiochus to be a savior from this beast. Antiochus takes the challenge and advances on Roman neighborhoods. Rome advances on him. He is stopped at Thermopylae, and forced to flee to Ephesus.

It is thought that the “ruler” of our text is Roman consul Scipio, who defeats Antiochus at the ensuing Battle of Magnesia, 190 BC. Hannibal advises him to invade Italy here and now, but Antiochus is not interested in advice, even from his advisor. Scipio defeats him with a mere 30,000 soldiers to the 70,000 of Antiochus.

As the condition of peace, he is required to evacuate all territories west of the Taurus Mountains in Asia Minor, pay 15,000 talents (perhaps \$450 million in 2002) over the next 12 years, and surrender his navy. The Seleucid Empire becomes an inland, Asian entity, and dreams of Alexander’s Empire continue to vanish.

Discouraged and very definitely defeated,

11:19a “Then he shall turn his face toward the fortress of his own land”

How shall he raise the money? While in the province of Elymais (today, southwest Iran), he hears there is a great treasure in the temple of Jupiter. He breaks into it in the dead of night, carries off all its riches...

11:19b “But he shall stumble and fall, and not be found.”

The local leaders hear of his theft, rebel against him, and murder him along with all his attendants, in the year 187.

Oh yes, one more thing the peace treaty demanded. Hostages are to be turned over to Rome for the duration of the indebtedness. Including Antiochus’s youngest son. Or at least that was the original plan...

5: Antiochus Epiphanes and the Maccabean Revolt 11:20-35

11:20a “There shall arise in his place one who imposes taxes on the glorious kingdom”

Antiochus has left a huge debt behind. Rome has not cancelled it simply because of the death of Syria’s head! The eldest son of Antiochus the Great, Seleucus IV Philopater (notice again how the two kingdoms interchange names!), becomes a great distorter and oppressor of the people to gain money for that debt, and to satisfy his own reputed desire for that substance.

He fulfills this prophecy further by attempting to rob the Temple at Jerusalem as his father had robbed Jupiter’s holy place. He uses his prime minister Heliodorus for this task. II Maccabees says that angelic beings encountered Heliodorus. Great works of art and a strong tradition have followed this incident through the years. Something happened in that temple.

11:20b “Within a few days he shall be destroyed but not in anger or in battle.”

Daniel is not talking about a few days of reigning. He must reign long enough to have a need to go to Judea’s Temple. He must rob that temple. And a few days after *that*, upon the return of Heliodorus, Seleucus is poisoned by his chancellor. He has lived just long enough to pay

what he owes to Rome, and fulfill God's Word.

11:21a “in his place shall arise a vile person”

Vile, as in despicable or contemptible. He is despised by heaven as a man after Satan's own heart who hates Israel, dishonors the Temple and the worship of the one true God. He is despised by men who change his title from *Epiphanes*, the Illustrious One, to *Epimanes*, the madman.

Even heathen writers describe him as “odd-humored”, rude and boisterous, base and sordid. He is known to leave the king's court and in disguise mingle with the basest of characters in the city. His unaccountable whims cause some to think of him as just “silly”, others absolutely insane.

Before his rise to the Throne, you will recall, he has been sent to Rome as security for his father's debts, a hostage, along with many other leading persons of the Kingdom. Rome later insists that Antiochus' son Demetrius, who has a real claim to the Throne, be exchanged for Antiochus, and Epiphanes is released! Soon after this happening, Seleucus is poisoned by Heliodorus who temporarily mounts the Seleucid Throne.

Meanwhile Antiochus, lately arrived in Athens, manages to keep Demetrius safe in Rome while his friend and ally the King of Pergamus, helps drive out Heliodorus and seat Antiochus .

11:21b “to whom they will not give the honor of royalty; but he shall come in peaceably”

in fact pretending to reign for nephew Demetrius until Nephew can be freed. For obviously, the son of the king should be the next in line, not the brother. So, one can come in with a sword at times like these, but peaceable means are more to his liking. He will flatter the adherents of Heliodorus

11:21c “and seize the kingdom by intrigue.”

He will become established, offer his services, spread flatteries here and there. In Judah, for example, though he enters with a strong force, he speaks to them craftily in peaceful terms, and they trust him. Then he suddenly falls on the city and strikes it a great blow. This tactic will be used again and again. (I Maccabees 1:30 ff)

11:22a “With the force of a flood they shall be swept away from before him and be broken”

“They” here is the same as “they” in the previous verse, the ones who do not desire Epiphanes to be king, nor offer him the kingdom. One by one, through his treacheries and lies, they are swept out of his way as though he were a one-wave flood. Some die, some just step aside.

11:22b “and also the prince of the covenant”

Antiochus has “covenanted”, made an agreement, with the prince who should be reigning that he will guard his position for him until he is able to take it himself. But of course he has no plan to allow Demetrius to reign. It would seem that the flow of the text here is merely talking of Antiochus' rise to power within Syria, until verse 25, though some can see his deal-

ings with Israel and Egypt in these early verses also. Thus they would see Onias the high priest of Israel as the “prince of the covenant” whom Antiochus murders, breaking his alliance with him. This happens in 170 as Antiochus strikes Egypt with a mighty army. In support of this interpretation, the term “covenant” is only used in this Jewish sense in the rest of the book.

11:23a “And after the league is made with him he shall act deceitfully”

That is, attempt to have Demetrius killed instead of having him enthroned, or, the deposing of Onias in his first year, and the raising up of Onias’s brother Jason as High Priest. Jason of course is more willing to be a Hellenist, and even pays for this privilege.

11:23b “for he shall come up and become strong with a small number of people,”

Here is documented in advance Antiochus’ first “invasion” of Egypt, some believe. In 170, he sends a small army into Egypt, under Apollonius for the coronation of the new Ptolemy, Philometer. He enters peaceably, as a friend, distributing favors as he goes. It is hard to argue with one giving gifts. He soon makes a league with Philometer, son of Ptolemy V and Cleopatra. He thinks Ptolemy will need this friendship as the Egyptian rule will be challenged by Philometer’s own brother.

11:24a “He shall enter peaceably, even into the richest places of the province”

He continues to rise, through his false peace, mentioned in verse 21. From the outside it merely seems he is a humanitarian, sorely interested in preserving the great Seleucid family and kingdom. That image is added to as

11:24b “he shall do what his fathers have not done, nor his forefathers”

So far, he is a typical monarch, allowing himself to rise and be accepted by the masses. But he will take it a step further:

11:24c “He shall disperse among them the plunder, spoil, and riches”

This penchant he has toward bribery is illustrated well in his dealings with Judas Maccabeus, whom we will soon encounter. The writer of I Maccabees says that he entices his army to fight by giving them a year’s pay in advance. But this so exhausted his treasury that he “feared that he would not have enough, as he formerly had, for...the presents which he had been used to give before with a lavish hand, beyond the kings that went before him.” He did what his fathers had not done...

11:24d “and he shall devise his plans against the strongholds, but only for a time.”

As Matthew Henry points out, he who comes in like a fox rules like a lion. Antiochus’ method is to rule by his wits and not so much by his army. He is crafty. He strategizes as he goes. He is open and verbal about what he is going to do. But often he does the opposite. He is a deceiver, yet an eloquent one. A type of the man of sin who will be utterly lawless. Promise them anything, but offer nothing except what profits Epiphanes.

11:25a “He shall stir up his power and his courage against the king of the South with a great army.”

Here then is the next direct mention of the continuing of the Syrian wars which we have been tracing with every ruler, whether North or South. This will be the second visit to Egypt, in the year 169.

Please recall that the last Egyptian ruler we looked at was Ptolemy V, also known as “Epiphanes”. He rules from 203-180, and thus is not a part of the *northern* Epiphanes’ schemes. At his father’s death, his mother wants to become his regent. She is murdered. Later, recall, he is given Cleopatra from the Seleucid kingdom (Antiochus the Great’s daughter) to be his wife. At age 28, in 180 BC, he dies, some say of being poisoned.

Ptolemy VI, Philometer comes then to the throne, also a boy king under the control of guardians. His wife-sister is Cleopatra II, and his younger brother, with whom he will fight for and then share the Throne, is Ptolemy VII, Euergetes II Physcon.

It is easy to see why Antiochus feels that young Philometer will be an easy prey. It is not quite as easy to see why he would want his own nephew to be that prey. Yes, Philometer’s mother and Antiochus’ own sister are one and the same: Cleopatra. Philometer is his nephew. And Euergetes (Ptolemy VII) is too. Not to mention the doomed Demetrius in Rome! He will attempt several attacks on his kin, totally breaking treaties of the past. More treaties will be made. They too will be broken.

I Maccabees documents this campaign thus: (1:16ff) “When his rule appeared to Antiochus to be established, he conceived the idea of becoming king of the land of Egypt, so that he might reign over the two kingdoms. So he entered Egypt with a strong force, with chariots and elephants and cavalry and a great fleet...and he plundered the land of Egypt.”

11:25b “And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him”

From 170 to 168 is the Sixth Syrian War. Egypt’s forces are initially crushed. Then competition for the throne breaks out in Egypt between the two sons of Cleopatra I. Antiochus takes advantage of this development to extend his power. He supports Euergetes’ ambitions to become king with the proviso that Egypt must now be subject to Antiochus.

11:26 “Yes, those who eat of the portion of his delicacies shall destroy him, his army shall be swept away, and many shall fall down slain.”

Antiochus bribes Philometer’s very counsellors and confidants to betray him. Though Ptolemy’s forces far outnumber the Seleucid Epiphanes, the North scores the ultimate victory here. So it is time to come to the peace table. Time to have a permanent solution. Time to lie through our teeth again!

11:27a “Both these kings’ hearts shall be bent on evil, and they shall speak lies at the same table”

There is long standing hatred here. Like the players in the Balkan conflict. Like the Arab-Jew conflicts of our day. When they talk peace, they are only buying time to devise yet another plan against the other. The peace treaty looks good,

11:27b “but it shall not prosper, for the end will still be at the appointed time.”

A curious yet pointed reminder here. It takes us back to 8:19 and reminds us of the com-

ing day of “indignation” that is appointed to mankind. The appointed time is mentioned yet again 8 verses down. The time of the end. The appointed time.

Here seems to be a clue, as the narrative is abruptly interrupted to let us know that this entire series of events is not to be concluded here, but is definitely to be concluded. Make all the treaties you want, Antiochus, lie all you will, this thing will close when God says it is closing time. Maybe next year. Maybe not for a long time. Your part in the processes of history in the making are all under the determined hand of God.

Antiochus heads home, prosperous, heady. But either before he begins or en route, he gets wind of a rumor circulating around Judea that he has been killed! Thinking he has died, some of the persons he has installed are being uninstalled.

11:28 “While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land.”

Maccabees has it like this: (1:20ff) “After subduing Egypt, in the one hundred and forty-third year, Antiochus turned back and came up against Israel and entered Jerusalem with a strong force. And in his arrogance he went into the sanctuary and took the gold altar and the lampstand for the light, and all its furniture and the table for the Presentation Bread...and he took the secret treasures...and went back to his own country. He massacred people and spoke with great arrogance.”

He “returns to his own land” with over a million dollars’ worth of Temple treasure. But this is not the “appointed” moment for Antiochus or the Temple yet. It gets worse.

11:29a “At the appointed time he shall return and go toward the south”

In 168 is the third invasion of the Sixth War. Some say he had actually placed the crown on the head of Euergetes in the last campaign and is coming this time ostensibly to correct that matter by crowning the rightful heir. Now, the rulers of Egypt have already come up with a plan for joint regency of the two brothers and even the mother! But Antiochus needs a reason. He returns to make things right, and works at it until winter stops him.

In the spring, he raises a siege of Alexandria and marches toward Memphis. Philometer is properly installed as king. But when Antiochus is gone, the brothers talk again and decide, with Mom, that they don’t need Antiochus telling them who will rule. The joint regency is re-established.

Antiochus, used to his own way, as was his dad, is not at all pleased. He attacks Memphis, then Alexandria, and has decided to crush this little satrapy in one blow, when he is interrupted, proving what God said, that

11:29b “it shall not be like the former or the latter .”

Not like former conquests of Egypt, not even like the last time he was here. Rome is on the scene again. The nemesis that had curbed his father’s ambitions is ready to squelch his too.

11:30a “For ships from Cyprus shall come against him;”

In between these two trips, Egypt has cemented its ties with Rome. When the triumvirate of Egypt hear that Antiochus is on the way, they get a message to their “Big Brother”. Ships sailing out of Cyprus carry a Roman embassy to within a mile of Alexandria, where they

wait for the approaching Epiphanes. Livy says that on their approach Antiochus salutes them and holds out his right hand to Popilius, but into that hand Popilius delivers to Antiochus the decree of the Senate: back off! Go home! Or else!

Popilius actually draws a circle where Antiochus stands and says, “Now choose before you come out of this circle, whether you will evacuate Egypt or attack her.”

It was an easy decision. Even a madman will not dare come against the rising might of Rome.

11:30b “therefore he shall be grieved, and return in rage against the holy covenant and do damage.”

Why is he so angry with Israel again and forever? What’s been going on down there? Hatred of Israel is a common thing through the years, and Satan works diligently to keep that feeling at fever pitch, but there is always the outline of a reason behind it, even in our day. We need a major background break here.

Among the wealthy upper class in the Judea of the days before Christ were those who were attracted by commercial opportunities opened by the Greeks and Greek ways. There were new fashions, new ideas. Some Jews assumed that a more powerful civilization must be a greater civilization. It is the myth under which we labor even in our own time.

Leading these “assimilationists”, the folk who wanted a foot in Judaism and in Hellenism at the same time, was the House of Tobiah, or the “Sons of Tobias”, a family that may well have dated its beginnings to the days of Nehemiah, when the Ammonite harasser of the work of God himself was alive, that is, Tobiah.

In the 250’s, one of this family named Joseph, a traditional Jew, but a moderate Hellenist too, came to the rescue of the High Priest of Israel, Onias II. Now Onias had refused to pay tribute to the current Ptolemy, and that sovereign was threatening to occupy Judah, reversing many years of self rule there.

Joseph, witty and skillful, was able to charm his way into the hearts of these powered men and avert a disaster. In the process, he takes upon himself some of the authority that Judea had normally found in its high priest. He rises to prominence at the Egyptian court, and learns how to compromise even more of his faith while at it.

Joseph’s son Hyrcanus through an illicit relationship, also becomes a court favorite. But during the days of his dealings with Egypt, there is a power shift. Antiochus takes Palestine and Hyrcanus must flee for his life.

Fortunately for them, all of Hyrcanus’s brothers are pro-Seleucid. These families also become favorites at the court, but at the court of *Antiochus*, not Ptolemy. Both sides of the family have sold out Judaism.

Onias III has become the High Priest and sole leader, though, since the days of Joseph, with much less power. His distant cousins, descendants of Joseph, are very assimilated by now. They belong to a pro-Seleucid Hellenistic party in Jerusalem, and they are led by Simon, who becomes the administrator of the Temple, Menelaus, and Lysimachus.

These are all sons of Tobiah! Though they have little popular support, they are politically favored, and become the arm on which Antiochus Epiphanes will lean.

Their next job is to get the High Priest position. They begin to spread stories that Onias

is pro-Egyptian and is hiding untold wealth in the Temple treasury. It is this that entices Heliodorus to come check it out. He is refused entry, II Maccabees says, by angelic beings.

Whether or not he believes in angels we do not know, but Onias quickly makes a trip up the road to appeal to the present ruler Seleucus. He did not mean for Heliodorus to be insulted. The temple is holy after all. We can't allow persons to go in and out of it at will.

But while he is in Antioch, Seleucus is poisoned. Antiochus IV is soon enthroned. And the next thing we know, Onias is replaced by his brother Jason, who likewise has turned his back on orthodoxy, and has paid a higher price for the office.

Perhaps Jason, who considers himself a "good Jew" thinks he is helping his people by this betrayal. By selling out to these powers, he reasons, I will get untold privileges for these people who are helplessly tied to their past, and locked into an uncivilized life style. Not to mention the economic progress this move will make.

His cultural integration involves bringing a *gymnasium* to town. This was a sports stadium where players appeared naked and where sacrifices were offered to Greek gods. Another new building on the block would be the sports and military training center.

The holy Jews are stunned at losing Onias III. They reject the idea that royalty has some right over their priesthood. They do not like the fact that Jason is a brother and not a son, of the last High Priest. Further, they know Jason is estranged from the faith. And add to that the pagan stadium! Material benefits matter not to them if the price is their faith.

Many, like an aged priest named Mattathias and his five grown sons, leave Jerusalem about this time to head for villages where they can live out their faith. There are other separated Israelites, known as the *Hasidim*. Today the "Hasidic" Jews still trace their roots to these courageous men. The exodus from the city actually leaves the area desolate.

But others are saying Jason has not gone far enough. The temple is still "holy". People are not being forced into Hellenism, just exposed to it. There is still too much compassion for Jewish traditionalism. Something has to be done.

Menelaus is the man designated each year to bring tribute to Antiochus. In 172, on his yearly trip he also casually mentions the state of the state of Judah. He hints that the territory would be a bit more Hellenistic if someone else were at the helm. He suggests that he, himself, could probably tap more financial resources, and thus pay higher tribute. Antiochus hears music. The switch is made. Jason flees.

Hellenization is now enforced. Many young Jews are drawn to the gymnasium. Naked of course. Exposing their Jewishness in such a shameful way that the more modest of them have "operations" to ensure that that portion of their body appears as the Gentiles.

In Menelaus' 2nd year, he finds he cannot pay the tribute. He is summoned to Antioch, but Antiochus is gone. In a strange turn of fate, Onias III comes out of hiding and is killed. Menelaus is implicated in the murder.

Meanwhile Lysimachus, left in charge of Jerusalem, raids the temple treasury. This event adds fuel to the fire caused by Onias' death, causes angry demonstrations. Lysimachus is killed. There is a petition for Menelaus to be removed. But he is not.

It is at this point that, in the year 168, Antiochus is marching home from Egypt. He hears that Jason is coming back, actually marching on Jerusalem to drive out Menelaus. The people are rising up. And the reason for their boldness? The rumor has circulated that Antiochus himself has been killed in Egypt, thus the hasty retreat home.

Just a year later, he takes the same trip through Judea, not as conqueror of Egypt, rising star, but as vanquished, heavily in debt, very embarrassed and in need of a win.

11:30c “so he shall return and show regard for those who forsake the holy covenant.”

He falls in with these apostate Jews. Reading the above comments, perhaps it is easier to understand who these people are who forsake the holy covenant. Of course there will always be malcontents in a society, traitors. We know also that there were mercenaries with no conscience, also a rather regular commodity in the history of nations. But the Sons of Tobiah were the main problem.

11:31a “and forces shall be mustered by him”

Yes, 20,000 men under his general Apollonius are ordered to destroy Jerusalem. It is the Sabbath, so there will be no defense. 80,000 are killed. 40,000 are taken prisoner. 40,000 more are taken for the slave market.

11:31b “and they shall defile the sanctuary fortress”

Also a great army of these unfaithful Jews gather to him (I Mac 1:21, II Mac 5:15)

11:31c “they shall take away the daily sacrifices”

Is this the fulfillment of Daniel 8:11? But Daniel 12:11 ties in the taking away of the daily sacrifice to the end of all things. The mystery certainly deepens here. It looks like this event will happen again, and we have the record of its happening here so we will know it when we see it in the future.

11:31d “and place there the abomination of desolation”

It's not the first time Daniel sees it. See 8:13, 9:27, 12:11. An abomination is something God hates. It is something that God hates, sitting in the temple. He hates it so much that judgment comes so severely as to make desolate the land where it happens. Antiochus sets up, in the Temple of God, an altar to Zeus Olympius, the pagan god he worships. Then he orders that a pig –an abomination to the true Jews– be sacrificed under this abomination.

And so here we have “the abomination of desolation spoken of by Daniel the prophet,” the very thing Jesus talked about... But when Jesus talked about it, he put it in the future. Jesus lived many decades after this incident. The Jews would live to see other abominations come to the temple. Jesus said that when you see it happen, be prepared to run. Yes, it happened in AD 70, but just like in BC 168, it was only a preview of the true abomination that makes desolate. For there is one thing worse than a false god, which is no god, being placed in the temple. And that is a man who calls himself the Lord God, sitting in the Holy Place.

The church has seen such a man, also a preview of the real thing, for some years. He calls himself “Lord God the Pope” and “Pontifex Maximus” and “Holy Father” and “Vicar” . He is none of these things. But he says he is.

One day a man will identify himself so closely with Almighty God as to finally call down the wrath of the true God on this planet. The scene is depicted by Paul and John.

But what actually happens on that day in ancient history?

He enters the Temple. Removes all the holy furniture that he had left behind before. He converts it to a pagan Hellenist shrine. Dedicates it to Zeus, whose image stands above the new altar. He solemnizes the event by sacrificing there a pig. Sprinkles the hog's blood in the Holy of Holies. Burns the holy scrolls. Eventually he institutes typical pagan worship, prostitution and all.

When Tobiah is allowed in, this is what will happen eventually. The temple is seeing the beginning of its defilement even in our day.

The years that follow are equally treacherous, as

11:32a “Those who do wickedly against the covenant he shall corrupt with flattery.”

This was the way he rose to power in his own land, and the way he lies to whomever will buy it. The end of verse 30 and this verse confirms the fact that Antiochus is to be helped by apostate Jews, which as we have seen clearly happened. Aided by his collaborators, Antiochus strengthens his resolve to consolidate his power in this land. It is becoming clear that he cannot expand his empire. Rome is seeing to that. So strength and unity at home become his goal. The Greek way of life for all! No exceptions! Judea is not responding to 7 years of Hellenistic influence. Religious “separatism” *has* to be done away with, lest it lead to political separatism also.

So the iron grip of Antioch begins. Jews will not be allowed to congregate in prayer. Observe Sabbath or festivals. Read sacred writings. Circumcise. Cater to dietary whims. Instead they must worship Greek images, partake in a monthly sacrifice in honor of the Emperor, and eat pork. All of this on pain of death.

11:32b “but the people who know their God shall be strong, and carry out great exploits”

Here begins the story of the heroic Maccabean family and those who follow them in the resistance to Hellenism.

From Al Maxey: “Not long after Antiochus defiled the Temple, the first stirrings of a revolt surfaced in an unexpected part of the Empire, led by a relatively unknown Jewish family. This would grow into a bloody struggle for Jewish independence which has come to be known in history by several names: The Maccabean Revolt, The Hasmonean Period, the Period of Independence.”

The curtain opens on the village of Modi'in, 17 miles northwest of Jerusalem. A descendant of Asmoneus (hence “Hasmonean”) named Mattathias, along with his sons John, Simon, Judas, Eleazar, and Jonathan, are soon to be the central figures in the revolt against Satan's man in the North. We noted above that these are a few of the thousands leaving for the hill country, the villages, to escape the Greek invasion of their culture.

But eventually the Seleucids awaken to the reality that they will have to “evangelize” Judea a bit more thoroughly, and they take to the road. In village after village the “new way” is introduced and initiated by ceremony and if necessary by sword.

It is assumed that the events in Modi'in will follow the norm, but there are quite a few surprises in that little town. In charge for Antiochus is one Apelles. He has an armed escort with him but this has proved to be a useless gesture as the Jews are either acquiescing or easily dying. There is no serious resistance to the plan. Until now.

The villagers are told to wear Sabbath dress, and to gather in the market place. They comply. The proceedings begin and the eventual confrontation has to occur. Mattathias, as is expected, refuses the offer of a pork dinner. But before anything can be made of it, a Jew arises from the crowd and lets it be known that if the others will not go with the flow, he will! Apelles is pleased, and the young man is handed a knife to kill the pig himself. Just as he is about to end the pig's life, Mattathias, man of God, has had enough. The desecration of the Temple, the gymnasium, the restrictions. Enough. It all boils over, and in an instant he has grabbed the man's knife and plunged it into him. His sons take the cue and begin killing Syrians. Including Apelles. The great exploits have begun.

Mattathias now rouses the rest of the town to follow him to a place of hiding and a headquarters for further action. They move 13 miles further northeast into the hills of southern Samaria. There are about 40-50 able-bodied males to stand against the might of the Seleucid Empire.

Communication being what it is in those days, the events of Modi'in do not quickly get reported. When they do, there is not a major stir. Only a few men missing. For a year they are not bothered in their hillside hideout. It is a time to train, to recruit, to restore respect for the law, to be ready to defend and later to initiate.

The Hasidim are first to join the fledgling group, but are only accepted after they agree to fight on the Sabbath. Most others of this group have simply allowed themselves to be killed rather than break the holy day. Others join, and during the year the Maccabees become an annoyance, but not a real threat, to Antiochus, who is busy kingdom-building in places that "matter".

The sons of Mattathias, in charge of military operations, especially Judas and Simon, perfect the science of guerilla warfare. There will be no open battles. When attacked, melt. Choose your encounters. Use the night. Strike and run. Spread fear. Give no rest. This all has a very modern sound to it.

Mattathias dies during that first year, but the spirit of the movement does not. Judas is placed in charge. The goals are to disrupt Seleucid rule in rural Judea and eventually to take back Jerusalem, and cleanse it.

What a mis-matching of forces! Syria with its swords and javelins and spears and bows and slings and engines for hurling stones, its battering rams, its huge trained army, camels, elephants, chariots, intelligence & service unit. The sons of Mattathias, with hammers, farm implements, and that's about it. Plus Judas (himself nicknamed the "hammer" or "Maccabeus"), plus the faith of Gideon and David, plus the knowledge that their cause is of the Lord.

Seleucid troops are eventually sent to deal with Judas. They disappear. More are sent. They too do not return. Eventually the commanders at Jerusalem get the message that a rebellion is in full swing. A report is sent to General Apollonius, headquartered in Samaria. Instead of sending replacements, he comes himself, with 2,000 men. Judas kills the leader, grabs his sword, and scatters the 2,000 soldiers. A quick victory.

Next comes General Seron, commander of Seleucid forces in this part of Syria. 4,000 men. Here comes Judas again. Seron is killed. 800 dead, the rest fled. Incredible. The Jews who hear about it are encouraged and many fresh recruits flow into the cause.

Meanwhile Antiochus, occupied with plans for a new eastern campaign, is on his way "out the door" when word comes of the tragedies in Judea. He is appalled, and assigns Lysias

the job of complete extermination of every Jew in Judea. Uproot, destroy, blot out. The “final solution” mentality 165 years before Jesus, 2100+ before Hitler. Was ever a people so hated?

Generals Nicanor and Gorgias accompany Lysias , along with over 20,000 troops. They are joined along the way by slave dealers. Nicanor for one is so sure of victory that he has created a fund-raising program , in partial disobedience to the “kill all” command. He’ll take prisoners and sell them!

You may have guessed: Nicanor’s and Gorgias’s forces too are routed. 3000 are killed. Lysias must return and regroup.

The year is now 164. Lysias is back with 30,000 men. Judah’s ranks have risen to about one third of that. After Lysias loses 5,000 men, he retreats, intending to return. He does, but not before a couple of years have passed.

In the meantime, Judah swings into phase 2, and marches on Jerusalem. He goes straight to the temple Mount, finds it *desolate* , as an abomination will always create desolation eventually. The gates are destroyed, the courts are overgrown, the buildings are in ruin.

Immediately the rehab program begins. Its first event is the famed lighting of the menorah with only one day’s supply of oil. Reportedly, by a miracle, the oil lasts for *eight* days of a celebration that now is observed yearly as *Hannukah* , “dedication”, as in the “feast of dedication” mentioned in John 10:22 as being in the winter. It is 165 BC.

Within a relatively short time, all Judea becomes first safe, and then independent of Seleucid rule altogether, until the day when Rome changes that again. The story is as fascinating as it is inspirational.

And what of Antiochus Epiphanes? Are these glory years for him? Can we trace his career in subsequent verses in Daniel? I think not. I shall give reasons for this later. For now, let’s trace his end a bit, just for curiosity’s sake, just to see how it does *not* line up with Scripture.

The Seleucids are in trouble. Lysias does not return to Judah in 163 and more of the southern territories are lost. Antiochus himself is caught up in restoring the glory of Seleucus in the east. But he is wearing down. Money is running out.

As things get desperate, he remembers what his father had tried when he too needed fast cash. He ignores the price his father had to pay for this trick, and decides to do it again: he will raid the temple at Elymais. Unfortunately for him, the locals get wind of his plan, chase him away, and he gratefully takes his life and runs.

But he is now a broken man. The disintegration of the South, the present campaign in the East, and now Elymais. It is just too much. Here in Persia he comes to his end after a last vow to kill all the Jews, says II Maccabees 9. The record says that he is struck with an incurable bowel problem and falls out of his chariot, every joint in his body dislocated.

From this humiliation he is brought to a bed where the deterioration of his body is not only swift, but too disgusting to report here. One is reminded of the New Testament monarch who is “eaten of worms.”

Other accounts say that he simply goes totally mad under the pressure of failure. Both Josephus and Maccabees indicate that there is a “repentance” of a sort at his death. At least a recognition of a political mistake. He seems to understand that his ills started when he came so seriously against the Jews. It is said that he even dictates a friendly letter to the Jews while he is dying. Also at his death he appoints Philip as regent, a move that will save the Jews much trou-

ble in the years to come.

Now Lysias, who had been originally empowered by Antiochus , has a score to settle. He finally does attack the South, with 30,000 men. Then at the last minute he hears that Philip is about to take the regency. Distracted, he makes a truce with Judah that eventually leads to the independent state every Jew has longed for .

But we digress. For in fact the details mentioned just above are not mentioned by Daniel! There is a major shift away from Antiochus and independence and Rome in verse 35. Now let's backtrack a bit and talk of the time when

11:33a “those of the people who understand shall instruct many”

Before the revolt, lives of consistent persistence against evil are a daily instruction to the people. Also there has been recently formed a society for propagating the Divine knowledge called the Assideans, godly men that are both knowing of and zealous for the law of Moses. These instruct many.

11:33b “yet for many days they shall fall by the sword and flame, by captivity and plundering.”

We must return for a moment to 168, when Antiochus endures his shame in Egypt, then pours his rage on Judea. There is the slaughter of many, the selling of survivors into slavery, razed houses, the breaking into the temple treasury, the stolen funds and vessels.

It is during this time that the temple fortress, the Citadel is put up for strategic control of what seems to outsiders to be the “power center” of Jerusalem. This fort becomes a safeguard for the Hellenic traitors and mercenaries also.

Much cruelty takes place. As the rules change and are severely enforced, Jews are put to death for merely studying their Bibles. Sacred scrolls are torn to shreds and put to the torch. Worshiping Jews are burned alive when their secret prayer chambers are discovered and set on fire. They are struck down on the spot if they fail to worship a foreign deity. Women are put to death for having their children circumcised. Their circumcised infants are hung around their necks.

11:34a “Now when they fall, they shall be aided with a little help;”

There is no active resistance in the first months. The people of Israel simply lay down and die. Their martyrdoms inspire many, and Hellenism still is having trouble catching on, so Antiochus decides it will be good to make examples of more key figures.

Like Eleazar for example, a priest, an expert in the law. This old saint is told to eat pork. No! So he is tortured and beaten, burned and stretched.

Well that doesn't work. Maybe younger men? A mother who has 7 sons watches as Antiochus's men scourge them, maim them, hack off their limbs, burn them. They and their mother eventually all die.

Then comes Judas and the others to the rescue. Truly Israel is helped after the fall of these many. But when it is all said and done, it is but a little help. Rome takes over, and eventually destroys Jerusalem again in AD 70. It is only in our day that the Jews got over that one, and came back to their land.

11:34b “but many shall join them by intrigue.” (flatteries)

That is, some will profess faith in their cause, only to help bring it down, as opposed to the ones like Judas who bring true help. Infiltrators, worldly-minded people join themselves to every cause of God and weaken it. These are the men who want to ride the sure winner, and are one day with Antiochus, one day with the Jews. We saw it all again in the Middle Ages, as unregenerate hordes of pagans were swept into the church under the threat of death. Better a live Christian, they reason, than a dead idol-worshiper.

The Jewish Hellenists, caught in the Citadel as Judas sweeps over Judea, go from “Imperial favorites to beleaguered defaulters” and loathed outcasts, overnight. What anguish fills the hearts of these lukewarm Jews to see the devastation they have brought to the city!

During these days, some actually join the Maccabean movement. Menelaus himself, however, stands firm and collaborates with the Seleucids.

11:35a “And some of those of understanding shall fall,”

Even the most righteous, most helpful, most zealous, will be slain. Here is a warning for us today not to assume anything about church members undergoing persecution for the Lord. He takes home whom He will, when He will, for His own purposes.

Before the story ends, the Maccabean record records the painful deaths of all the sons of Mattathias.

11:35b “to refine them, purge them, and make them white”

That which is happening to Israel, shall, according to 12:10, happen to all of God’s people. Here the suffering is placed *before* the phrase “time of the end”, but there, *after*. We are being told that it shall always be the lot of those who know their God, those who do exploits for God, those who understand, to go through the refining processes that produce pure gold.

11:35c “until the time of the end; because it is still for the appointed time”

The purpose of this vision all along has been to tell what will happen to Daniel’s people in the last days, 10:14. The angel begins, however, in the days that are Daniel’s present lot.. Slowly and methodically he leads him, and us with him, to the final stages of history, and now we are there. It is so critical to this study to see that we have indeed arrived at the last generation by the end of verse 35, as he goes from the purgings of Antiochus and with a grand sweep covers also the purgings of Titus in AD 70, and Hitler in our own day, and any other purging of Jews or Christians.

We include Christians in this discussion because Daniel does. He speaks of the resurrection and the judgment in chapter 12. Certainly this is not an event limited to Jews. Thus, Daniel’s people must include the people specifically related to Daniel’s God. Those who have been grafted into the tree called Israel are Daniel’s people and will share in the blessings of Abraham just as surely as he.

6: The Man of Sin and the end of all things 11:36-12:3

The rest of the angel’s prophecy does not compare easily to anything in history. To make sense of it, it is necessary to compare it to other parts of Daniel and even New Testament writers Paul and John. In that context it fits exactly. To explain further the notion that Daniel

11:36 and following does not refer to Antiochus Epiphanes or any known history, I offer the following reasoning:

a.

As indicated above, verses 35 and 36 are connected to the end of the book in such a way as to make them one thought. In fact the phrase “time of the end” joins this passage to Daniel 7:11-13 and 25-27. Here, the coming of the man described in chapter 11 is tied to the coming of Jesus as it is in chapter 11 tied to the resurrection. The pattern is strikingly similar also in chapter 8, which states specifically that the “little horn” will come in the “time of the end.” (8:17, 19, 23-25).

By the way, there is no reason to think in terms of two “little horns” in Daniel. The one mentioned in Daniel 7 is seen in a Roman context, and the one in 8 is in Alexander’s Kingdom, which came before. If the ten-toed Kingdom is the common market, and the successor nations are still with us today, we need simply to find a place where they overlap. If the antichrist were to appear today, for example, he would come out of Greece, for this is the only Common Market country that is also a successor nation. Turkey is under consideration by the Market, and should be by us, too.

You will see this end-time idea in 10:1, 10:14, 11:35, 11:40, 12:4, 12:9, 12:13. Antiochus Epiphanes does not bring us to the time of “the end”, but the man of sin does.

b.

11:36. “Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished; for what has been determined shall be done.”

Even though Antiochus is the next “king” that reigns over the Seleucid Kingdom, Daniel never calls him a king. Perhaps to avoid confusion with verse 36, where the man spoken of *is* called a king. And in 8:23, this same man is described by the same title.

c.

“Then” of verse 36 refers directly back to verse 35, “the time of the end.” The scene that follows, of a much exalted Epiphanes cannot be found in his life following the Maccabean wars. Antiochus is on his way down at this time.

d.

11:37, 38, 39 “He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall magnify himself above them all. But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things. Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, and advance its glory; and he shall cause them to rule over many, and divide the land for gain.”

Verses 37 and 38 specifically state that this ruler shall NOT regard the “God of his fathers.” That he shall promote some other god instead. This too is inconsistent with the record of Antiochus. We have shown in the account of his confrontation with Israel that it is indeed the God of his fathers, the great Greek god Zeus, that he promotes everywhere. His desire is to re-

create the glory of Alexander, even the glory of his father, and there is no question which god these ancestors promoted. But in contrast, the one who is to come is opposed to all religion that does not center on himself. Here Paul's understanding of the man of sin meshes perfectly with Daniel's description of the same person.

Notice here the term "desire of women" also. While it is true that this is a phrase that can refer to the fact that Jewish women wanted to give birth to the coming King, the Messiah, it seems more likely that the angel is telling us he shall be unusual not only in religious, but in sexual, preference. When he sits in the holy place announcing himself to be God, he will truly be the *abomination* that makes desolate.

e.

11:40 "At the time of the end the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through."

With this verse the separation between Epiphanes and "someone else" is certain. There is no question that during and after the Maccabean uprising, Antiochus Epiphanes heads for parts East, not South. Also note that, although Epiphanes is the last in Daniel's descriptions of "the King of the North", rising in the place of his father Antiochus to take the Kingdom, in verse 40 the King of the North actually comes against him, proving again that this is not Antiochus at all, but a latter day ruler who is starting to make enemies in the Middle East! There is no record of a Seleucid King threatening Antiochus for the Kingdom at this time of his life. An attack from Egypt, also mentioned in this verse, likewise is absent from the record. Egypt has been subdued for some time.

f.

A quick reading of Daniel 8, like Daniel 11, leads the surface reader to assume "Antiochus Epiphanes." But in Daniel 8 we are told *by an angel* that that cannot be! The angel directs us to the end of all things in that passage, and so even though we see things that look like that ancient king, we must assume that Epiphanes is merely a preview of coming attractions, a tool that Satan wants to use to annihilate the Jews, even as he has wanted to use Titus and Hitler and a lot of other men. The plan all along is to destroy every vestige of the people of God so that the One who promised the eternity of His people will seem to be lacking in power. So lump together all the evil anti-Semites of all time, including the evil Medieval Popes who dared come against believers too, and you will begin to get a picture of just how bad it will be when the Man of Sin arises.

g.

11:41-43 "He shall also enter the Glorious Land, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon. He shall stretch out his hand against the countries, and the land of Egypt shall not escape. He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels."

Verse 41 mentions three countries that shall escape from this king. None of these countries exist today. They have escaped a long time ago. But Egypt, said not to escape, is still with

us. Libya and Ethiopia, “at his heels” are still with us, too. Again, there is no corresponding history that fits Antiochus, who by this time was totally preoccupied with rebuilding his Asian Empire.

h

11:44 “But news from the east and the north shall trouble him; therefore he shall go with great fury to destroy and annihilate many.”

Then there is news from the East. Revelation 9:15-16 speaks of a 200,000,000 man army marching from the East, toward the Euphrates. This would be troubling indeed. *Time* magazine reported 30-40 years ago China’s boast to be able to field such an army even then. Our present coziness with China may yet end in disaster.

i

As to news from the north, we can finally allow those who are dying to put Russia into the story to do so here. For this could well connect to Ezekiel 38 and 39, the famous “Rosh” passage. This is not the “king of the North” however. God has meticulously revealed, by showing his progress year after year, what He means by “king of the North” throughout this whole chapter. That king in the last days will be the same as he always was, the ruler in Antioch, or at the least in Iran or Iraq. The end time conflict is a *Middle Eastern* conflict that flares into a worldwide conflict only later.

j.

11:45 “And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.”

Verse 45 mentions his end, and sounds more like Revelation 19:20 than Antiochus Epiphanes’ actual end, where according to some accounts, people are there, listening to his final confession. More, it seems odd to talk about anyone helping anyone at his hour of death. Help can only come at death from supernatural powers, as death is merely a change of address. When the man of sin comes to his *end*, that is, his need for a change of address, instead of being lifted to the ultimate glory he desires, he is picked up and thrown into a lake of fire. No one will take him from that fate. (See I Maccabees 6:10 ff and II Maccabees 9:1-29)

k.

12:1-3 “At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the firmament, and those who turn many to righteousness like the stars forever and ever.”

The key reason that these last verses in chapter 11 are not Antiochus Epiphanes is 12:1, which continues without interruption the story we have followed from chapter 11. At *that* time... *what* time? The time of the end, the time of this exalted king running around the planet trying to unseat the very Majesty of Heaven, at *that* time will be the time of unprece-

mented trouble on planet earth, spoken of by Jesus in Matthew 24:21, and therefore still in our future. At THAT time period also is the resurrection of the saints, the setting up of the kingdom, ideas already covered in chapter 7 by this same prophet. He sings the same glorious song two times, with the minor chords spelling out danger and trouble, but with the climactic ending each time, the coming again of Christ, the rising from the dead, the Kingdom set up forever. If Daniel 11 were Antiochus, we'd be in Daniel 12 right now. But we are not. Not yet.

7. A description of the end times 12:4, 9-10

12:4 “But you Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.”

The angel closes with yet another reference to the time of the end. This time, he gives a precise definition of that time, so that none can escape the meaning of it who happen to be living it. Let us couple it with still another reference to the same period, in verses 9-10 :

12:9-10 And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and refined , but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.”

Here then is a full description of the end times: Much running about, an increase in knowledge, persecution of saints, great wickedness, and general ignorance of the things of God except among the wise.

Perhaps we live in such a day?

Borrowing freely from an internet site, I offer the following evidence that *many run to and fro*:

“In 1789, it took George Washington 8 days to travel the 200 miles from his home to his inauguration in New York City. The fact that it took 8 days is not significant. What is noteworthy is that Julius Caesar could have made the same trip just as rapidly in the year 50 BC! No real progress had been made in transportation over the 18 centuries that passed between their lifetimes.

“In those same 8 days now, we could circle the planet in a jet 8 times. A spacecraft could do it in 80 minutes.”

The increase in speed has brought an increase in travel. Many are traveling in these days. The largest industry in the world is the one which enables people to run *to and fro*, travel and tourism. In 1995 over \$3 trillion was spent on it. One in five of the world's peoples was involved in it. The average American driver racks up 14,000 miles per year. By 2020, traffic related crashes are expected to become the world's third-leading cause of sickness and death. There were 50 million cars on the road in 1950. There are over 500 million now. In the next 25 years, there could be one billion.

This is the most frantic human era ever. We phone. We fax. We page. We e-mail. Technology, mass media and a desire to do more, do it better and do it yesterday have turned us into a world of hurriers. We have fast food. Fast computers. Fast cars in fast lanes. VCR's with five fast-forward settings. Sound bites. The rat race. Instant coffee.

Just a century ago, this was a rural nation. Meals took an entire afternoon to prepare. Trips into town ate up whole days. Then in 1903 the first speed limit. That was in England: 20 mph. 1908, the Model T Ford. Top speed 45 mph. 1911, air-mail delivery. 1933, the Boeing

247. 150 miles per hour. In 1947 a test pilot, Chuck Yeager, broke the sound barrier, 700 mph . And in 1969, Apollo 10: 24, 791 mph.

No century has ever been like this.” Sounds like what Daniel was talking about.

As to the *increase in knowledge*, take communication as an example. In 1874, Bell has an idea for a telephone. Three years later, the public tries it out. By 1913 New York alone has half a million of them. Then come the wireless, the radio, movies, talking movies, color movies, simple computers, TV, color TV, the transatlantic cable. By 1960 there are 85 million televisions in North America. Word processors, cellular telephones, micro-computers, laptops. And the percentages of homes and people that have all the above just continues to escalate year after year until we are the fastest moving, smartest , most communicative people of all time. Could this not be the signal of the end of all things?

Add to the above the astronomical rise in *crime* of all sort. *Wicked people are doing wicked things*. Consider the evil music, the motion picture industry, gay rights, abortion, pornography, pedophilia, divorce for any reason, drugs, terrorism, nuclear threats, sexual sins of every sort, rioting, widespread unemployment caused by greedy businesses on one hand and laziness on the other, illiteracy, physical, emotional, and verbal abuse, gangs, wars, rumors of wars, false religions such as Islam, Romanism, Eastern Mysticism, false Messiahs, the rise of the one-world Church, and on and on and on.

Then add to that the gross ignorance of the one antidote for it all, God’s Holy Word. Truly *none of the wicked understand*.

And then there is the prevalence of antagonism against the Christian faith. Many even now are being *purified, made white, and refined*.

“Millions of American Christians pray in their churches each week, oblivious to the fact that Christians in many parts of the world suffer brutal torture, arrest, imprisonment and even death– their homes and communities laid waste- for no other reason than that they are Christians. The shocking, untold story of our time is that more Christians have died this century (that is, the 20th century) for being Christians than in the first *nineteen* centuries after the birth of Christ. They have been persecuted and martyred before an unknowing, indifferent world and a largely silent Christian community.” Nina Shea, Freedom House

“...for millions of Christians in other lands, fear is ever-present. Never before– never before - have so many believers in Jesus been persecuted for their faith... Wherever militant Islam has taken hold and wherever Communist dictators still rule, Christians are in desperate danger...” Jeff Jacoby, *Boston Globe* December 4, 1996

Jeff goes on to relate some gruesome stories . The purification is happening.

In at least 80 countries of this world, worship is restricted, Bibles cannot be found, jobs and homes are lost, lives are lost, bodies are tortured. And it will only increase as the Man of Sin arises.

I believe that this is the time of the end, the days of “preparation” mentioned in Nahum 2:3-4, the time of the “indignation” , the last days of the last days.

C. Questions and answers about “When?” 12:5-8, 11-13

12:5-6 Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. And one said to the man clothed in linen, who was above

the waters of the river, “How long shall the fulfillment of these wonders be?”

This is not Daniel’s question. It is angelic in origin, and it is addressed to the One Whom we have already identified as God the Son. It is a most important question, and the answer given is of utmost value. In fact this answer has a familiar ring to students of prophecy.

12:7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for “a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.”

The phrase Jesus uses here is used throughout Revelation and elsewhere in Daniel. It refers to a three and one half year period. It is the “time of trouble” alluded to in verse one. It is the second half of the week of Daniel 9. It is the “great tribulation” of Matthew 24. It is the “times of the Gentiles” of Revelation. It is a horrible time of devastation. And in this passage, hear it, it is described in terms of the devastation, not of the heathen, but of the people of God. The man of sin is given authority over the *people of God*. And these are not backslidden believers who got “left behind”. These are a holy people. Whatever you believe about a pre-tribulation rapture, believe that there will be a holy people of God being tormented for three and one half years, until there simply is no salt and no light left on this planet. A total evacuation, not by rapture- not this group- but by martyrdom.

12:8-9. Although I heard, I did not understand. Then I said, “My Lord, what shall be the end of these things?” And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end.”

Once more Daniel is addressing the man in linen as “Lord.” Once more he is confused. His question is a good and honest one, and an answer is given, but not before he is reminded that the answer is not needed for him personally, for he will be long gone. It has been emphasized to him over and over that this prophecy he is receiving, for which all of Heaven has been engaged in the proper transmission, is for the *last days*. Our days. The “to and fro” days and the “increased knowledge” days, the wicked days of great persecution.

So the words are sealed. Hidden to the minds of nearly all for centuries. Now, a person here, a person there, gets hold of this and passes it on. And the wise understand it.

12:11-12 “And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.”

A bit cryptic for us. We will understand it better as the days unfold. For now we can understand a little. First the 1290 days is just three and a half years again, with another month added on. When the Man of Sin says to Israel, even in these last days, “No more sacrifices, the Temple is mine”, the final clock starts ticking. It is essentially over 1290 days later. But there will be a climax to these climactic days, spelled out a bit more clearly in John’s Revelation, where destruction and devastation and the fire that goes before the Lord in that day will burn so hot and so heavy that any believer still here will be considered blessed if he can, for Jesus’ sake, endure it. After that extra 6 weeks, Jesus will return.

12:13. “But you go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days.”

What a glorious encouragement to the man of God is here offered. Soon he will rest with the Lord. Through the centuries he can look forward to a resurrected body and an inheritance with all the saints when Christ, that even now talks with him, shall come here and set up His kingdom.

Meanwhile, the task is finished. Heaven has communicated to earth its message. Now it is up to us to pass on this wisdom, hope, and joy to all who will hear it.

CLOSING COMMENTS

From time immemorial, and especially since the days of Xerxes and Alexander, man has dreamed of a world Empire, a one-world government where peace and brotherhood would reign. The dream is from God, but it will not come to us until the *appointed time*. Satan shall counterfeit it, for he desires a similar state of affairs, with God off the Throne and himself upon it. Daniel’s prophecy was given to assure us that when the time is right, and the Man is right, and mankind is ready for it, the Kingdom shall come, and with Christ, His people shall reign. The Kingdoms of this world shall become the Kingdoms of our Lord and of His Christ. And He shall reign forever and ever. Amen.

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Serious students will also want to check out the works of **Livy, Plutarch, and Polybius**

THE “KING” of DANIEL and of Paul and John

TOPIC	Daniel 11	Daniel 7	Daniel 8	II Thess 2	Rev 13
<p>Power over the world and over the saints</p>	<p>36. Then the king shall do according to his will 39b. he shall cause [his god of fortresses] to rule over many, and divide the land for gain. 40. he shall enter the countries, overwhelm them, and pass through. He shall enter the Glorious Land, and many countries shall be overthrown... 42. He shall stretch out his hand against the countries, and the land of Egypt shall not escape. He shall have power over the treasures of gold and silver, and over all the precious things...he shall go out with great fury to destroy and annihilate many...</p>	<p>8. There was another horn, a little one, coming up among [the 10 horns], before whom three of the first horns were plucked out by the roots. 24. Another shall rise after [the 10 kings] . He shall be different from the first ones, and shall subdue three kings. 25b He shall persecute the saints of the Most High, and shall intend to change times and law. Then the saints shall be given into his hand ...</p>	<p>9. And out of one of [the four horns of the goat] came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. 23. In the latter time of [the successors of Alexander] when the transgressors have reached their fullness, a king shall arise, having fierce features, who understands sinister schemes. His power shall be mighty, but not by his own power. He shall destroy fearfully, and shall prosper and thrive; He shall destroy the mighty, and also the holy people. ..he shall destroy many in their prosperity</p>	<p>9. The coming of the lawless one is according to the working of Satan, with all power...</p>	<p>2b. And the dragon gave him his power, his throne, and great authority. 4b And they worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?” 7. And it was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation</p>

THE “KING” of DANIEL and of Paul and John

TOPIC	Daniel 11	Daniel 7	Daniel 8	II Thess 2	Rev 13
Blas- phemer	<p>36. ...he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods... He shall regard neither the God of his fathers nor the desire of women, nor regard any god; for he shall magnify himself above them all. But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things. Thus he shall act against the strongest fortresses with a foreign god...</p> <p>45. And he shall plant the tents of his palace between the seas and the glorious holy mountain...</p>	<p>8. In this horn [was] a mouth speaking pompous words</p> <p>25. He shall speak pompous words against the Most High</p>	<p>10. and [the little horn] grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them. He even exalted himself as high as the prince of the host... and the place of His sanctuary was cast down... He cast truth to the ground. He did all this and prospered</p> <p>25. And he shall magnify himself in his heart. He even shall rise against the Prince of princes;</p>	<p>3b... the man of sin, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God</p>	<p>4. and they worshiped the beast... and he was given a mouth speaking great things and blasphemies...</p> <p>6. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.</p> <p>8. And all who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.</p>

appendix I , continued

THE ‘KING’ of DANIEL and of Paul and John

TOPIC	Daniel 8	Daniel 9	II Thess 2	Rev 13
Deceiver	<p>23. A king shall arise having fierce features, who understands sinister schemes.</p> <p>25. Through his cunning he shall cause deceit to prosper under his hand</p>	<p>27. he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering.</p>	<p>9. The coming of the lawless one is according to the working of Satan, with all... signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this cause God will send them strong delusion, that they should believe the lie...</p>	<p>3b. I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. and all the world marveled and followed the beast</p>
Desolator	<p>11. by him the daily sacrifices were taken away... and the place of his sanctuary was cast down</p>	<p>27b And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.</p>		

THE “KING” of DANIEL and of Paul and John

TOPIC	Daniel 7	Daniel 8	Daniel 9	Daniel 11	Daniel 12	Rev 13
Limited Time Only	25. Then the saints shall be given into his hand for a time and times and half a time.	13. How long will the vision be concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot? And he said to me, for 2,300 days; then the sanctuary shall be cleansed.	27. Then he shall confirm a covenant with many for one week. But in the middle of the week he shall bring an end to sacrifice and offering.		6. How long shall the fulfillment of these wonders be? ...the man clothed in linen.... swore by Him who lives forever, that it shall be for a time, times, and half a time... 11. and from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred ninety days...	5b and he was given authority to continue for 42 months.
Location	8. I was considering the horns, and there was another horn, a little one, coming up among them, before whom 3 of the little horns were plucked out by the roots. 24. he shall subdue 3 kings [of the 10 kingdom Roman federation]	9. Out of one of them came a little horn which grew exceedingly great toward the South toward the East and toward the G l o r i o u s Land. 23. in the latter time of their kingdom, a king shall arise		40. The king of the South shall attack him. And the king of the North shall come against him. He shall enter the Glorious Land... Egypt shall not escape... Libya and Ethiopia shall follow at his heels...		

appendix I, continued

THE “KING” of DANIEL and of Paul and John

TOPIC	Daniel 11	Daniel 7	Daniel 8	Psalm 2	II Thess 2	Rev 19
De- feated	<p>44. news from the east and the north shall trouble him; therefore he shall go out with great fury to destroy and annihilate many. And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.</p>	<p>11b I watched till the beast was slain and its body destroyed and given to the burning flame.</p> <p>26 But the court shall be seated, and they shall take away his dominion, to consume it and destroy it forever.</p>	<p>17. Understand, Son of man, that the vision refers to the time of the end</p> <p>19...in the latter time of the indignation; for at the appointed time the end shall be.</p> <p>25b he shall be broken without human hand</p>	<p>2 The kings of the earth set themselves And the rulers take counsel together against the Lord and against His anointed...</p> <p>4. He who sits in the heavens shall laugh; the Lord shall hold them in derision...</p> <p>6. Yet have I set My King on My holy hill of Zion</p> <p>9. You shall dash them in pieces like a potter's vessel...</p>	<p>8. ... the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming</p>	<p>19. And I saw the beast, the kings of the earth, and their armies , gathered together to make war against Him who sat on the horse and against His army. then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone...</p>

APPENDIX II: Of “Gaps”

For some, the idea of huge gaps in Biblical prophecy is difficult. It can be hard to explain at times, but there is no question that major breaks in the story occur in some prophecies of the Old testament and of this chapter.

First a look at some other prophets: Isaiah 9:6. **For unto us a child is born... and the government shall be upon His shoulder...** Clearly the first *and* second coming of Christ are in view, but the casual reader will assume this happens all at one time.

So it is in Zechariah 9:9-10 . **Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you, lowly and riding on a donkey...He shall speak peace to the nations.** Peace is coming to the earth one day. And Jesus did ride into Jerusalem on a donkey one day. These two days are , so far, 1972 years apart.

In Daniel 7: 21-24, **The male goat is the kingdom of Greece. The large horn that is between its eyes is the first king** (aka Alexander the Great). **As for the broken horn and the four that stood up in its place, four kingdoms shall arise out of that nation...And in the latter time of their Kingdom...a King shall arise** (aka the “antichrist). Another huge gap of time.

In Daniel 11, there are actually several “gaps” upon close inspection. Let’s look at the various parts of the prophecy :

Part I is *Persia*, 11:2, This takes place from 530-466 BC. Then, there is a **GAP of 110 years!**

Part II is *Alexander and the successors to the death of Seleucus*, 11:3-5 from 356-280 **Then comes a GAP of 29 years!**

Part III is *Antiochus Theos all the way to Epiphanes*, 11:6-27 , 261-170 **Gap, perhaps 1 year.**

Part IV is *Antiochus’ last stand against Israel*, 11:28-35, 169-163 . The gap that follows these verses **is over 2160 years** and we are still living in it!

Part V is *the Final King and where he leads us*, 11: 36-12:3 . **There is no gap following this final segment.** The action moves from the last days of history as we know it to the first days of history as the Millennial folk will know it, under King Jesus.

**APPENDIX III : the characters of DANIEL 11: 2-35
with their historical counterparts**

verse	character	counterpart
2	3 more Kings of Persia	Cambyses, Smerdis, Darius
2	the 4th King of Persia	Xerxes
3	a mighty King	Alexander the Great
5	King of the South	Ptolemy I, Soter
5	one of his princes	Seleucus I Nicator
6	daughter of King of South	Berenice
6	King of the North	Antiochus II Theos
6	him who begot her	Ptolemy II Philadelphus
6	him who strengthened her	Antiochus II Theos
7	a branch of her roots	Ptolemy III Euergetes
7	King of the North	Seleucus II Callinicus
10	his sons	Seleucus III Soter, Antiochus III Magnus
10	one shall certainly come	Antiochus III Magnus
11	King of the South	Ptolemy IV Philopater
11	King of the North	Antiochus III Magnus
14	King of the South	Ptolemy V Epiphanes
17	the daughter of women	Cleopatra I, daughter of Antiochus III
18	a ruler	Scipio
20	one who imposes taxes	Seleucus IV Philopater
21	a vile person	Antiochus IV Epiphanes
22	the prince of the covenant	Demetrius, son of Seleucus IV
25	King of the South	Ptolemy VI and Ptolemy VII, co-regent
32	the people who know their God	Mattathias, family, followers
33	those who understand	Assideans

APPENDIX IV: Who are the “Tribulation” Saints?

Without entering solidly into the “Pre-trib / Post-trib” argument, let me at least advance some givens in this discussion:

1. Both Daniel (8:24, 12:10) and John (Revelation 7: 14, 16: 14) see these precious brothers and sisters. They do exist.
2. They are not lukewarm saints being given a second chance. The fate of the lukewarm is given to us very clearly by Jesus: to be spit out of His mouth.
3. They are called a holy people. They are not second class citizens by any means. They rather seem to be among the most blessed of all humans, as Daniel’s last message brings out in its closing breaths, 12:10-12. Martyrs. Suffering untold ways.

So who are they?

Saved during Tribulation? Then why are they not whisked right up to Heaven for the “Marriage Supper” if indeed that Supper is going on at that time? Are they not added to the Church when they get saved? If “Old Testament” Saints are said to be there, would not “Post New Testament Saints” be welcome too? Why are they left out?

It is questions like these that are left unanswered when new theories penetrate the Body of Christ and demand unquestioning loyalty. I ask God’s people to consider this, and to let this mind be in you which was in Christ Jesus: the humble Saviour was ready to suffer, and we must be also.

May God have mercy on those of us who are so soft as to be –perhaps— ineligible for any true worth in His Kingdom.

What if the startling answer to the question on this page turns out to be folks you know very well...