

Daniel Chapter 11 Brief Outline #2 - Unveiling the Foreshadow of Antichrist

Let's Review Chapter 11 so far:

- At that time, we said that Daniel chapters 10-12 together form one narrative dealing with one vision.
- This is Daniel's fourth vision and with each one he received they get longer and more detailed.
- Chapter 11 is really a panoramic view of history starting with the Persian Empire and running all the way thru to the last World Empire before Jesus returns—the Antichrist's kingdom.
- Last time we started with chapter 11 verse 1 and got as far as verse 20.
- For the most part, those verses dealt with the Grecian Empire which defeated the Persians to become the next world governing empire.
- The Grecian Empire rose to dominance under the leadership of one of history's most famous and gifted military strategists—Alexander the Great.
- He began his campaign of military conquest in 334 B.C. and conquered the known world in 12 years.

He died in 323 B.C. at the age of 32—the prophecy goes on:

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

History records that when Alexander died his kingdom was not inherited by his son or his relatives—but by his four generals, exactly as verse 4 predicted would happen.

The four generals were as follows—*Cassander, Lysimachus, Seleucus I, and Ptolemy I*.

Now, the rest of this prophecy focuses on two of the four generals that inherited land to the north and south of Israel—Seleucus who ruled over Syria and Ptolemy who ruled over Egypt.

Why did God only focus on these two and not on all four generals—because God's focus is on Israel and what affects His people.

Seleucus to the north (Syria) and Ptolemy to the south (Egypt) became perennial enemies—but to get to each other they had to march thru Israel which dragged the Jewish people into their conflicts.

Subsequently, whichever of the two was victorious over the other—Israel fell under subjection to that nation.

Eventually, Seleucus and Ptolemy became names for dynasties—the Seleucid Dynasty to the north and the Ptolemaic Dynasty to the south.

As we studied last time we met—these two dynasties fought with each other for dominance for the next 118 years as victory and power was transferred back and forth between them.

But then in 175 B.C. a Syrian leader rose to power who became very important to biblical history.

He was without a doubt one of the most wicked and ruthless leaders to have ever lived—especially when it came to the Jewish people.

Daniel 11:21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

His name was Antiochus IV - Antiochus Epiphanes

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- Antiochus Epiphanes was the eighth king in the Seleucid Dynasty and reigned from 175 to 164 B.C.
- He was the 'little horn' we read about in chapter 8.
- He is a type of the Antichrist, which is why he is referred to as a 'little horn', but was not the 'little horn' of chapter 7 who is the Antichrist.
- Antiochus was an infamous persecutor of the Jewish people—he wanted them to submit to Greek culture and customs and was more than willing to use murder and violence to compel them.
- He slaughtered thousands of Jewish men, sold many of their wives and children into slavery, and tried to completely obliterate the Jewish religion.
- Once again, his name was Antiochus IV—but he also took for himself the name *Epiphanes* which means ("*the Manifestation of God*")—the Jews nicknamed him Antiochus *Epimmanes* ("*the Madman*").
- According to history, he had no legitimate claim to the throne.
- He replaced the previous Syrian King (his brother) whose name was Seleucus Philopator.
- When Philopator died he had two sons— Demetrius (the true heir to the throne) and an infant son named Antiochus.

Even though Antiochus IV wasn't in line for the throne—thru the use of various Flatteries and political maneuvering, he gained the throne—not by military force but by cunning—exactly as the Antichrist is going to come to power.

Daniel 11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

- Antiochus was successful in battle against the Egyptians initially, which this verse describes him as ***with the arms of a flood shall they be overflown***.
- The Egyptian king at that time was Ptolemy VI, whom Antiochus deceived and then defeated.
- *History tells us: "It was Epiphanes' policy to throw his intended victims off guard by offering them his friendship and alliance. Then he would maneuver for an advantageous position till he could catch them by surprise."*
- The "**prince of the covenant**" is a reference to the Jewish High Priest whose name was Onias III who was deposed by Antiochus, "**and shall be broken; yea, also the prince of the covenant**" in about 172 B.C.
- Onias was opposed to the Hellenization of Israel (which Antiochus wanted) and was a supporter of the king of Egypt.
- So, Antiochus had him murdered and put his brother Jason, who supported Greek culture being established in Israel, in his place (but only after Jason paid a substantial bribe to Antiochus to obtain the office of high priest). (Jews hated Jason, called him usurper)

Daniel 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

*Antiochus Epiphanes was taken captive to Rome, after he escaped he was a "nobody" in Syria. He was able to get the King of Pergamum to help him work an arrangement to back him and became: "**Shall become strong with a small people**" After his military victories, Antiochus Epiphanes' prestige and power rose with the help of a comparatively small number of people.*

“After the league made with him he shall work deceitfully” As we just read, Antiochus often pretended friendship with his enemies to catch them off guard and defeat them—which is what he did with the king of Egypt. (Antiochus sister was Cleopatra - King of Egypt was his nephew - Ptolemy VI Philometor)

Antiochus pretended to side with his nephew Philometor against another of his nephews, Ptolemy Evergetes (Philometor’s brother)—however, it was all flatteries to advance his own interests.

“he shall work deceitfully” Soon after Antiochus seized the throne, his nephew Ptolemy Philometor made an ineffective attempt to recover the territory previously lost to Syria. **“With the arms of a flood shall they be overflown”** The campaign was a disaster and his forces were, as the text states, overthrown. So, Antiochus Epiphanes as the verse says, **“shall become strong with a small people”**.

Daniel 11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

This is interesting because Antiochus Epiphanes greatly plundered the lands that he conquered but unlike any other king before him **“shall do that which his fathers have not done”** —he gave much of the spoil to his followers which cemented their loyalty as well as constantly adding new followers to him.

The idea behind the statement at the beginning of v.24, **“shall enter peaceably even upon the fattest places of the province”** (of Egypt) is a reference to his strategy of keeping a strong garrison of soldiers in Pelusium, a fortress on the border of Egypt, so he could go into Egypt, anytime he wanted, and be peaceful and unopposed. (Nobody wanted to deal with his soldiers)

Daniel 11:25 And he shall stir up his power and his courage against the king of the south with a great army; 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 forecast devices against him.

Daniel 11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

So, here’s what happened—Antiochus’ sister, Cleopatra, had been the Queen of Egypt since her husband died. Then when she died, her teen-aged son, Ptolemy VI Philometor, became the King of Egypt.

Young Ptolemy’s advisers told him to gather a large army and attack Israel and southern Syria.

When Antiochus heard this plot, he quickly marched against Egypt and defeated the Egyptian army and took his nephew, Ptolemy Philometor captive. **“His army shall overflow: and many shall fall down slain.**

One historian said,

*“Many of Ptolemy’s woes resulted from the treachery of some of his own trusted advisers, who, as the text says, ‘But he shall not stand: for they shall forecast devices against him’ Antiochus was a master of intrigue, and much of his success stemmed from his ability to plant a fifth column inside Egypt. He subverted Eulaeus and Lenaeus, Ptolemy’s guardians, and many other of the Egyptian king’s courtiers and captains. The unhappy Ptolemy discovered too late that these men had been dealing treacherously with him throughout the course of the war and that, at the last, they had openly betrayed him. **Yea, they that feed of the portion of his meat shall destroy him probably through their treachery Ptolemy himself was delivered into the hands of his enemy.**”*

Daniel 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

But, Antiochus' conquest of Egypt was incomplete in that he was unable to take Alexandria.

In the meantime, the Egyptians had grown tired of Philometor's ineffectiveness and gullibility as king (he was young and inexperienced) and so they appointed Philometor's brother, Physcon (Euergetes) king.

Antiochus saw this rivalry between two brothers as a way to bring Egypt completely under his control.

"And they shall speak lies at one table; so he returned to Memphis and sat down at the conference table with his young nephew Philometor and proposed an alliance.

- He pretended friendship with him
- Acknowledged him as Egypt's rightful king
- Promised to help establish him firmly on the throne
- Counseled with him showing the best way to deal with his brother there in Alexandria.

And both these kings' hearts shall be to do mischief, in reality, both men were lying to each other with each as his purpose to defeat the other.

One historian explains what happened:

*"The youthful Egyptian king would try to persuade his uncle that if the invaders would leave Egypt its people would rally around the legitimate king and he would then rule Egypt in friendly fashion, and would give Antiochus whatever he might desire. The uncle would falsely declare that his only purpose was to secure the legitimate rights of his nephew. Thus the two kings would: **"They shall speak lies at one table"** As predicted, the schemes of both men failed. Antiochus, thinking himself a master of strategy, put trust in the lying promises of his nephew and withdrew his forces from Egypt. As soon as he had done so, the nephew made peace with his brother (Ptolemy VII), leaving Antiochus without any power in Egypt...Yet the plans of Ptolemy VI also failed, for the supporters of Ptolemy VII did not give their full support to Ptolemy VI but insisted that the two brothers reign as joint kings, thus leaving Egypt in a state of weakness." "... **and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.**"*

In other words, the leaders of this world can plan and connive all they want—God is still on the throne and in control of human history.

And now we move to the real crux of the matter—how Antiochus dealt with Israel and how it foreshadows what the Antichrist will do to the Jewish people when he comes on the scene.

Daniel 11:28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

The "holy covenant" is the Mosaic Covenant that God made with Israel.

Antiochus's successful first campaign against Egypt in 169 B.C. is the background for verses 28 & 29

*On his way back to Syria, Antiochus stopped in Jerusalem—with **"His heart shall be against the holy covenant;" of God's people.***

In his effort to Hellenize the Jewish people—he declared their laws and customs no longer legitimate and therefore illegal—as he sought to bring them in line with Greek law and culture.

When he returned home to Syria, he realized that his nephew had deceived Antiochus by joining forces with his brother “He shall do exploits, and return to his own land”

Daniel 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

The appointed time is always “God’s appointed time” for Antiochus to act.

Angry at being deceived by his nephew, “come toward the south” he went to Egypt two years later in 168 to invade it again—but this time the outcome would be very different from his first campaign. “But it shall not be as the former, or as the latter.”

Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

As he moved into Egypt, he was opposed by the Romans who had come to Egypt in ships from Cyprus. “For the ships of Chittim shall come against him”

As the Syrians were moving to besiege Alexandria, the Roman commander Gaius Popilius Laenas met Antiochus four miles outside of the city and handed him a letter from the Roman Senate ordering him to leave Egypt or face war with Rome.

Rome felt that if Antiochus was successful in conquering the Egyptians the combined Syrian and Egyptian armies under Antiochus’ control might pose a threat to Rome and its interests.

Antiochus told Gaius he wanted some time to think it over (he actually wanted more time to raise up a bigger army), well Gaius knew full well what Antiochus had in mind so he took a stick and drew a circle in the sand around Antiochus.

Gaius said, “You may take all the time you want to think about it, but you are not leaving this circle until you give me an answer, and there is only one answer that is acceptable.”

Antiochus had no choice but to submit to Rome’s demands for he knew that to resist would be to declare war on Rome.

This was a humiliating defeat for Antiochus Epiphanes (the one who considered himself a god)—but he had no alternative but to return to his own land.

Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Not only was Antiochus furious at having been humiliated in front of his men—to add insult to injury on his way back to Syria, as he came to Jerusalem he discovered that Jason the High Priest had led an insurrection against him.

“And return, and have indignation against the holy covenant:” *At that point, he turned his wrath fully against the Jewish people and in fury he led 20,000 men against Jerusalem and abolished the temple worship, killed the High Priest, sacrificed a pig on the altar of sacrifice and put an image of the god Zeus (whom he likened himself to) in the Holy of Holies—this is all referred to in the next verse: (31)*

Daniel 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

The Jews were weeping and wailing, begging him not to put this abomination into the Holy of Holies—not only did Antiochus refuse to listen to them, but instead treated them brutally.

One author said,

“They shall pollute the sanctuary of strength *“In his attack on Jerusalem Antiochus IV is said to have killed 80,000 Jews, taken 40,000 more as prisoners, and sold another 40,000 as slaves. He also plundered the temple, robbing it of approximately \$1 billion by modern calculations.”*

This ‘abomination of desolation’ rendered the Temple desecrated and unusable for the worship of God.

This was a foreshadowing of what the Antichrist will do when he comes—even as Jesus prophesied in Matthew 24:

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:

Matthew 24:16 Then let them which be in Judaea flee into the mountains:

Matthew 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Matthew 24:18 Neither let him which is in the field return back to take his clothes.

“And arms shall stand on his part” *Some of the Jews (apostate Jews) supported Antiochus and his attempts to Hellenize Israel—he used flattery and manipulation to bring them over to his side.*

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

However, there was a godly group of Jews called “Hasidim” who remained faithful to God and His Laws and taught other Jews to do the same.

One who carried out “great exploits” was Judas Maccabeus, the son of a godly priest named Mattathias, who along with his brothers led a revolt—a revolt that was later named the “Maccabean Revolt”.

Daniel 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

Daniel 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed...

Many Jews laid down their lives for their city, their temple, and their faith—but finally after three years Judas (the Hammer) Maccabeus and his men won their independence by defeating the Syrians (you can read about all of this in the apocryphal books of I & II Maccabees).

On December 25th, 165 B.C.—exactly three years after the Temple was desecrated it was rededicated.

The Jews celebrate this occasion annually as the Feast of Lights (Hanukkah).

Their enemy Antiochus Epiphanes died in Persia in 163—he was judged insane fulfilling the nickname the Jewish people gave him “Antiochus Epimmanes—Antiochus the madman.”

However, the freedom the Jewish people had won didn't last long—because not long afterward Rome took control of the entire land of Israel.

Judas Maccabeus brutally executed all of the apostate Jews that had sided with Antiochus—he believed he was exercising the “vengeance of Almighty God”.

It is possible (maybe even probable) that Judas was acting as God's instrument of judgment upon these apostates.

Gabriel ends this section of chapter 11 by telling Daniel that some of the events that God wanted revealed to Daniel about the future of his people wouldn't take place until “the time of the end” (11:35).

Having mentioned “the time of the end,” Gabriel will now speak about the future Antichrist and false prophet in the terrible time of Jacob's trouble (11:36–12:1). This will correlate to Daniel's 70th Week.

We have seen the accurate fulfillment of prophecies through Daniel.

Now we move up to the stage in history where the prophecies are for a time yet in the future.

“Even to the time of the end: because it is yet for a time appointed”

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law...

Ecclesiastes 3:1 To everything there is a season, and a time to every purpose under the heaven:

Ecclesiastes 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

Ecclesiastes 3:3 A time to kill, and a time to heal; a time to break down, and a time to build up;

Ecclesiastes 3:4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

Ecclesiastes 3:5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

Ecclesiastes 3:6 A time to get, and a time to lose; a time to keep, and a time to cast away;

Ecclesiastes 3:7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;

Ecclesiastes 3:8 A time to love, and a time to hate; a time of war, and a time of peace.