

**Reformation Fellowship Notes • July 12, 2020**  
**Teacher: David Crabtree**  
**Handout #13**  
**Daniel 11**

**I. Introduction**

Listener question: Could the "man" dressed as a priest in Daniel be a theophany—that is, Daniel was "seeing" God—so that Jesus being dressed the same in Revelation signifies Jesus' glorification and his role in the Kingdom? He is the "son" of God with the authority of God.

Response: Daniel was seeing a vision in which everything was symbolic. What he saw was a God-like figure. If someone had asked him what he thought the God-like figure represented, I think he would have answered, "I saw a figure representing God." From our vantage point, it is possible to suspect that the figure he saw more precisely represented Jesus the Messiah.

- A. These last two chapters are culmination of the book.
  - 1. The themes of the book are brought together.
  - 2. It needs to be read with the rest of the book in mind.
- B. It is a continuation of the third vision of Daniel.
  - 1. It started in chapter 10.
    - a) Daniel had been fasting and praying out of concern for the fate of Israel.
    - b) A couple of heavenly beings reassured Daniel that God is listening to his prayers.
      - (1) And God is actively working on their behalf.
  - 2. In chapter 11, the vision predicts what will happen to his people in a few centuries.
- C. This chapter contains straight predictive prophecy.
  - 1. Unlike what we have seen up to now
    - a) As I have noted, the visions have gradually become less symbolic.
      - (1) This chapter has almost no symbolism.
      - (2) This vision is described in simple non-symbolic narrative.
    - b) It contains a lot of concrete, specific, unique detail.
      - (1) This makes identification of fulfillment much easier.
      - (2) This is one of the things that has generated controversy.
- D. This chapter's account of events has caused great controversy.
  - 1. How could a document written long before the events have accurate details?
    - a) It contains many details.
    - b) According to tradition, it was written 300 years before the events happened.

2. Debate between Jerome and Porphyry
  - a) Debate in fourth century
  - b) Porphyry argued that it was so accurate it must have been written after the events happened.
    - (1) Porphyry was not a believer.
3. Most modern scholars think it was written after the events described (about 165 BC).

Though all this is presented as if it were future, the considered opinion of most scholars is that the writer was using an accepted literary form, which would have deceived no-one. The intention would be to show that the course of history was under God's direction, and so achieving his purposes. (Baldwin, p. 203)

- a) Only the last few verses are universally thought to be predictive.

When the history becomes prophecy the transition can be detected, because events proved him wrong. (Baldwin, p. 203)

- b) I don't know when Daniel was written, but I assume it was written well before the events described.
  - (1) I am assuming the account is truly predictive.

- E. It is focused on events that bear directly on Israel.
  1. It has no interest in presenting world history.
    - a) Other world momentous events are passed over in silence.
  2. It relates the interactions between the Seleucids and the Ptolemies.
    - a) However, Israel does not appear to be an important player in these events.
      - (1) Israel just happens to be located between the two powers.
    - b) Israel just gets caught in the crossfire.
- F. I am going to present this differently.
  1. It would be too repetitive to go through the passages and then describe the events that fulfill the predictions.
  2. I will read a section of the biblical text.
    - a) In parenthesis I have provided names and details that make the text clearer.
  3. Then I will fill in the historical details to show how the prediction fits into the historical setting.
    - a) As you will see, the predictions fit the fulfilment very well.

## II. Daniel 11:1

(a continuation from the end of chapter 10)

*10:21* So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; <sup>21</sup> but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.)  
*11:1* And in the first year of Darius the Mede, I took my stand to support and protect him.)

- A. The angel of God (Gabriel ?) continues to speak to Daniel.
  - 1. Describing events on earth as the reflection of the conflict occurring in the heavenlies
- B. The angel of God provided Cyrus (Darius the Mede) with strength and support for his conquests.
  - 1. In the first year of his reign
    - a) While he was conquering the world
  - 2. So, his conquests were made possible by God's help.
- C. Then the angel of God tells Daniel about events that will come to pass in the future.

### III. Daniel 11:2-4

Text of Daniel 11 from the NIV (in italics) with helps in parentheses:

<sup>2</sup> *“Now then, I tell you the truth: Three more kings will appear in Persia (Cambyses, Smerdis, and Darius), and then a fourth (Xerxes I), who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece (Xerxes' invasion of Greece in 480).”* <sup>3</sup> *Then a mighty king (Alexander the Great) will appear, who will rule with great power and do as he pleases. <sup>4</sup>After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven (division of Alexander's empire among the diadochoi after 323). It will not go to his descendants (his son was murdered as a child), nor will it have the power he exercised, because his empire will be uprooted and given to others (it was divided among a few generals).*

- A. “I tell you the truth” (?)
  - 1. What I am about to tell you is 100% reliable (?)
- B. “Three more kings. . . and then a fourth”
  - 1. Problem: there were 13 kings of Persia
  - 2. Solution
    - a) “Three. . . and four” is a saying that means “many.”
    - b) The intent is not to enumerate all the kings of Persia.
      - (1) He just wants to get us to the cause of the Greek invasion.
      - (2) Cyrus (560-530), Cambyses (530-522), Smerdis (522), Darius I (522-486), Xerxes I (486-465)
        - (a) Daniel could be skipping Cyrus, who was already king.
        - (b) Daniel could be skipping Smerdis, who was not of royal lineage (?) and whose reign was less than a year.
      - (3) Almost everyone agrees that the one who will be far richer than all the others is Xerxes I.
        - (a) He invaded Greece in 480 BC.
        - (b) He was turned back by the Greeks.
          - (i) This invasion stirred up the Greeks against Persia.

- C. The mighty king that rules with great power and does as he pleases is Alexander the Great (336-323).
1. He conquered a huge territory in a short period of time.
    - a) He became sick and died in 323 while returning from India.
  2. He died with no heirs.
    - a) His empire was divided among some of his generals.
    - b) His son was killed soon after birth.
    - c) None of the kingdoms that developed out of his conquests was as big and powerful as Alexander's empire.

#### IV. Daniel 11:5-6

<sup>5</sup> *“The king of the South (Ptolemy I) will become strong, but one of his commanders (Seleucus I) will become even stronger than he and will rule his own kingdom (Seleucid Empire in Syria and Babylon) with great power. <sup>6</sup> After some years (about 50 years), they will become allies. The daughter of the king of the South (Bernice, daughter of Ptolemy II) will go to the king of the North (Antiochus II) to make an alliance, but she (Bernice) will not retain her (Bernice's) power, and he (Antiochus II) and his (Antiochus II's) power will not last. In those days she (Bernice) will be handed over (to death), together with her royal escort (her Egyptian attendants) and her father (Ptolemy II, who died in Egypt) and the one who supported her (her husband, Antiochus II).*

- A. “Northern king” refers to the Seleucid empire, and the “southern king” refers to the Ptolemaic Empire.

“The southern king” and “the northern king” are generic terms to refer to the current occupants—whoever they may be—of the Ptolemaic throne in Egypt and the Seleucid throne in Syria and Babylon. (Goldingay, p. 532)

- B. Ptolemy quickly established control of Egypt.
1. Seleucus fled from Antigonus to Egypt and became a general under Ptolemy (316).
  2. Ptolemy and Seleucus fought against, and defeated, Antigonus (312).
  3. Seleucus gained control of Babylon and Syria.
    - a) He gradually gained most of Antigonus' holdings.
    - b) Antigonus died at battle of Ipsus (301).
    - c) Seleucus had an empire greater than Ptolemy's.
- C. Ptolemy II married his daughter, Bernice, to Antiochus II (250).
1. Antiochus II had to divorce his wife Laodice to make this possible.
    - a) Antiochus' sons were excluded from succeeding their father to the throne.
  2. The marriage to Bernice only lasted two years.
    - a) Antiochus took Laodice back as wife.
      - (1) Laodice had Antiochus, Bernice, Bernice's son, and her Egyptian attendants all killed.
      - (2) Ptolemy II died at this time.

**V. Daniel 11:7-10**

<sup>7</sup> “One from her family line (Ptolemy III) will arise to take her (Bernice’s) place. He will attack the forces of the king of the North (Seleucus II, son of Laodice and Antiochus II) and enter his fortress (either Antioch on the Orontes or Seleucia, fortified port); he (Ptolemy III) will fight against them (rulers of Seleucid Empire) and be victorious. <sup>8</sup> He (Ptolemy III) will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years (two) he (Ptolemy III) will leave the king of the North (Seleucus II) alone. <sup>9</sup> Then the king of the North (Seleucus II) will invade the realm of the king of the South (Ptolemy III) but will retreat to his (Seleucus’) own country. <sup>10</sup> His sons (Seleucus III and Antiochus III) will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his (Ptolemy III’s, but it had belonged to Seleucus III just a few years earlier) fortress (Seleucia).

- A. Ptolemy III, Bernice’s brother, became king in Egypt.
  - 1. He invaded the Seleucid empire in revenge.
  - 2. He took control of much of Seleucid empire.
    - a) He plundered Seleucid territory.
      - (1) He took idols back to Egypt.
        - (a) This was a symbolic act demonstrating the superior power of the conqueror.
        - (2) He killed Laodice.
      - b) He then had to go back home to put down a rebellion.
- B. There were a couple of years of peace between the two empires.
- C. Seleucus II (son of Laodice and Antiochus II) invaded Egypt (242).
  - 1. He was defeated and retreated (v. 9).
- D. His sons, Seleucus III and Antiochus III, led a more aggressive foreign policy.
  - 1. Seleucus was killed fighting in Turkey.
  - 2. The Seleucids retook Seleucia.
    - a) Ptolemy III had taken Seleucia from the Seleucids just a few years earlier.
  - 3. Antiochus III led an invasion of Judea (which was then controlled by Egypt).

**VI. Daniel 11:11-13**

<sup>11</sup> “Then the king of the South (Ptolemy IV) will march out in a rage and fight against the king of the North (Antiochus III), who will raise a large army (68,000 fighters), but it (Seleucus’ army) will be defeated. <sup>12</sup> When the army is carried off, the king of the South (Ptolemy IV) will be filled with pride and will slaughter many thousands (over 14,000), yet he will not remain triumphant. <sup>13</sup> For the king of the North (Antiochus III) will muster another army, larger than the first; and after several years (14 years), he will advance with a huge army fully equipped.

- A. Despite the Syrian successes and a huge army, Ptolemy (King of the South) defeated Antiochus III at Raphia (v. 10).

In due course (v. 11) Ptolemy IV (221-203) sent an army to engage with Antiochus III at Raphia, the Egyptian stronghold on the border with Judea, in 217. According to Polybius (*Histories* 5.79), Antiochus took 62,000 infantry, 6,000 cavalry, and 102 elephants into battle against Ptolemy's 70,000 infantry, 5,000 cavalry, and 73 elephants. Antiochus lost over 14,000 men in defeat (v. 12), but Ptolemy, despite the encouragement, still lacked his father's instinct for war making. He was content with victory and the regaining of Judea and Phoenicia and did not press his advantage, making peace with Antiochus. **The seer gives none of this exciting information; it is only by reading the verses in light of other sources that we understand more clearly what was going on. The seer is more interested in the typical nature of the event.** (Goldingay, p. 533-4)

1. Ptolemy IV did not follow up on his victory.
- B. Over a period of 14 years, Antiochus III regrouped and prepared for an even larger attack.
  1. He expanded the borders of his kingdom to the east and the west.
  2. He formed an alliance with King Phillip V of Macedon.
- C. Antiochus III attacked Egypt.

## VII. Daniel 11:14-17

<sup>14</sup> *"In those times (207 BC) many (native Egyptians and possibly soldiers) will rise against the king of the South (Ptolemy IV). The violent men (those who violate the holy) among your own people (Tobaiids rebelling in support of Egyptian control) will rebel in fulfillment of the vision (Ezekiel 7?), but without success. <sup>15</sup> Then the king of the North (Antiochus III) will come and build up siege ramps and will capture a fortified city (Sidon). The forces of the South will be powerless to resist; even their best troops (soldiers under command of Scopas) will not have the strength to stand. <sup>16</sup> The invader will do as he pleases; no one will be able to stand against him (Antiochus III had a free hand to gain control of the entire Levant). He will establish himself in the Beautiful Land (Judah) and will have the power to destroy it. <sup>17</sup> He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South (Ptolemy V). And he (Antiochus III) will give him (Ptolemy V) a daughter (Cleopatra I) in marriage in order to overthrow the kingdom, but his plans will not succeed or help him (Cleopatra turned against her father and helped her husband frustrate her father's plans by forming an alliance with Rome).*

- A. After the death of Ptolemy IV, his infant son, Ptolemy V, became king.
  1. Agathocles became regent.
    - a) He was oppressive.
    - b) This created much domestic unrest.
- B. Meanwhile, there was unrest in Judea.
  1. Tobiads rose up in rebellion.
    - a) They were pro-Egypt.
    - b) Judea was Seleucid-leaning at the time.

- C. Antiochus III went on the offensive.
1. He attacked Egyptian strongholds in the Levant.
    - a) He besieged and conquered Sidon.
    - b) He defeated Egypt's best army (under Scopas).
  2. He could have conquered Egypt.
    - a) But he feared Roman wrath.
    - b) He reached a peace agreement with Egypt.
      - (1) He married his daughter, Cleopatra I, to Ptolemy V.
        - (a) He expected her to help him take over Egypt.
        - (b) But she sided with her husband and helped him resist a takeover.
          - (i) She formed an alliance with Rome.

### VIII. Daniel 11:18-20

<sup>18</sup> Then he (Antiochus III) will turn his attention to the coastlands (Asia Minor, Macedonia, Thrace, and Greece) and will take many of them, but a commander (Romans stopped him, made him a vassal to Rome, and imposed tribute on him) will put an end to his insolence and will turn his insolence back upon him. <sup>19</sup> After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more (he was assassinated).

<sup>20</sup> "His successor (Seleucus IV) will send out a tax collector (Heliodorus) to maintain the royal splendor (and to pay the tribute owed to Rome). In a few years (8), however, he (Seleucus IV) will be destroyed, yet not in anger or in battle (he was assassinated in 175).

- A. Antiochus launched an expedition into Anatolia and Greece,
1. Initially he was very successful.
  2. But eventually, he met with opposition from Rome in Greece.
    - a) He was defeated by the Romans in 191 at Thermopylae.
    - b) They imposed onerous reparation payments on Antiochus.
    - c) His son, Antiochus IV, was taken to Rome as hostage.
  3. Antiochus III went back to Syria.
    - a) He had to raise money to pay Rome.
    - b) He was assassinated when he tried to take wealth from the temple of one of the Syrian gods (187).
- B. Seleucus IV inherited Antiochus' debts to Rome.
1. He assigned the task of collecting taxes to Heliodorus.
  2. Heliodorus had Seleucus IV assassinated.
    - a) Antiochus IV came back from Rome.

### IX. Daniel 11:21-24

<sup>21</sup> "He (Seleucus IV) will be succeeded by a contemptible person (Antiochus IV) who has not been given the honor of royalty. He will invade the kingdom (Judea) when its people feel secure, and he will seize it through intrigue. <sup>22</sup> Then an overwhelming army will be swept away before him (the Egyptians); both it and a prince of the covenant (High priest Onias III)

*will be destroyed. <sup>23</sup> After coming to an agreement with him, he will act deceitfully, and with only a few people (Jason and the Tobaid party) he will rise to power. <sup>24</sup> When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses—but only for a time.*

- A. Everyone agrees that there is a change in the nature of the text toward the end of this chapter.
  - 1. Some claim that it takes place here.
    - a) More typological
    - b) More time expressions
    - c) More statements of value
  - 2. A more significant break in the text is yet to come.
- B. This is the individual to whom the whole narrative has been aiming.
- C. “who has not been given the honor of royalty”
  - 1. The heir apparent of Seleucus IV was his son.
  - 2. Antiochus IV was a younger brother of Seleucus IV.
    - a) He was not in line to inherit the throne.
- D. Antiochus took control of Judea.
  - 1. He won over the Tobaid party.
  - 2. He pushed out the Egyptians.
  - 3. He replaced the high priest Onias III with someone loyal to him.
    - a) He later had Onias assassinated.
    - b) He made Jason, the brother of Onias, high priest.
    - c) Presumably these were the recipients of the plunder and loot that Antiochus got from his expeditions.

## **X. Daniel 11:25-28**

*<sup>25</sup> “With a large army he (Antiochus IV) will stir up his strength and courage against the king of the South (Ptolemy VI). The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. <sup>26</sup> Those who eat from the king’s provisions (advisors of Ptolemy VI) will try to destroy him (they wanted to kill him and put his brother, Ptolemy VII, on the throne); his army will be swept away, and many will fall in battle. <sup>27</sup> The two kings (Antiochus IV and Ptolemy VI), with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time. <sup>28</sup> The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country.*

- A. The Egyptians attacked Judea in hopes of retaking it from Antiochus.
  - 1. Antiochus counterattacked.
    - a) He drove the Egyptian forces back into Egypt.

- b) Antiochus gained control of much of Egypt.
- 2. Ptolemy almost lost his rule.
  - a) Ptolemy's generals turned against him and tried to replace him with his brother.
  - b) Antiochus saved Ptolemy.
    - (1) He wanted Ptolemy to become a puppet ruler in Egypt for him.
- B. Antiochus confiscated half of the temple treasury.

## **XI. Daniel 11:29-32**

<sup>29</sup> *"At the appointed time he (Antiochus IV) will invade the South again, but this time the outcome will be different from what it was before. <sup>30</sup> Ships of the western coastlands will oppose him (Romans), and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant. <sup>31</sup> His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation. <sup>32</sup> With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him (Hasedim).*

- A. Antiochus attacked Egypt again.
  - 1. He was met by a Roman delegation.
    - a) They forced Antiochus to leave Egypt.
- B. Antiochus returned to Judah.
  - 1. While he was in Egypt, there was a rebellion in Jerusalem.
    - a) The pro-Egyptian party wanted to throw out the Seleucids.
  - 2. Antiochus went to Jerusalem.
    - a) He was angry that he had been frustrated in his attempt to take Egypt.
  - 3. This was the beginning of his severe persecution of the conservatives (anyone who followed the laws of Torah) in Jerusalem.
- C. *"vent his fury against the holy covenant"*
  - 1. Presumably this is referring to the relationship of God to Israel.
    - a) It is not first and foremost the Jews that he is attacking.
  - 2. That is where he is turning due to his frustration about his failure in Egypt.
    - a) The Jews were not the main source of his frustration.
      - (1) They were just convenient whipping boys.
- D. Antiochus built a fortress overlooking temple (Akra).
  - 1. He stationed Syrian troops there.
    - a) They worshiped their gods there.
- E. He worked with those who were amenable to Hellenization of Judea to establish control over Judea.
  - 1. He was resisted by law observant Jews.

- a) Hasedim
- b) There was an emphasis on law keeping after the exile that was not as common before the exile.

## **XII. Daniel 11:33-35**

<sup>33</sup> *“Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered. <sup>34</sup> When they fall, they will receive a little help, and many who are not sincere will join them. <sup>35</sup> Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.*

- A. It is hard to say whether these next two sections were fulfilled in the time of Antiochus or not.
  - 1. The verses are hard to identify.
    - a) Some predictions are very specific and unique.
      - (1) Cyrus will conquer Babylon.
    - b) Some predictions are very difficult to line up with a fulfilment.
      - (1) There will be trouble.
    - c) These verses are more like the latter.
- B. The wise will be persecuted.
  - 1. Some will be killed, some jailed, others stripped of their wealth.
  - 2. Is “a little help” potentially the most distinctive?
    - a) the Hasmoneans?

*A little help* is a disparaging way to refer to the support that men will attempt to give. As Porteous comments, “the writer is more impressed by the action of the martyrs who proved their loyalty in the fires of persecution and contributed to the purifying of the community.” (Baldwin, p.217)

- b) But we will come back to this.
- 3. They will be joined by some who are not sincere.
  - a) This could be distinctive.
  - b) We will come back to this.
- 4. The whole process will be purifying for the wise.
  - a) The persecution will purify the wise.
  - b) This is an important fact—it is productive pain.

## **XIII. Daniel 11:36-39**

<sup>36</sup> *“The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place. <sup>37</sup> He will show no regard for the*

*gods of his fathers or for the one desired by women, nor will he regard any god, but will exalt himself above them all. <sup>38</sup> Instead of them, he will honor a god of fortresses; a god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts. <sup>39</sup> He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.*

- A. These verses lack the distinctive, concrete details that make identifying fulfilment possible.
  - 1. This appears to be describing the king of the North.
  - 2. It does not appear to be Antiochus IV.
    - a) From what we know, he does not fit this description.
- B. What can be said
  - 1. Success
  - 2. Arrogance
    - a) God-like self-image
  - 3. No reverence for any gods
    - a) Traditional gods
    - b) Adonis—Egyptian god; Tammuz—Syrian god?
  - 4. He will honor a god of fortresses.
    - a) Powerful military?
    - b) He will pour money into it.
  - 5. He will be able to attack any fortress.
  - 6. He will honor those who recognize him.
    - a) Reward them with territory
    - b) For which they will pay him
    - c) A feudal order
      - (1) The default system of organization when emerging from chaos.
      - (2) Public power in private hands
  - 7. Two of these are potentially distinctive.
    - a) Will honor a god of fortress
    - b) Will establish a feudal order

#### **XIV. Daniel 11:40-45**

*<sup>41</sup> "At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood. <sup>41</sup> He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand. <sup>42</sup> He will extend his power over many countries; Egypt will not escape. <sup>43</sup> He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission. <sup>44</sup> But reports from the east and the north will*

*alarm him, and he will set out in a great rage to destroy and annihilate many. <sup>45</sup> He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.*

- A. There is almost universal admission that this section is no longer talking about Antiochus IV.
- B. Events at the time of the end
  - 1. King of South will attack King of the North.
    - a) King of the North will counterattack with a huge force (army and navy)
      - (1) He will sweep through and conquer many countries along the way.
        - (a) He will invade Israel.
        - (b) The area of modern-day Jordan will not be invaded.
        - (c) He will conquer Egypt, Libya, Sudan.
      - (2) He will acquire great wealth.
  - 2. He will be frightened by news from the north and east.
    - a) In frustration, he will annihilate many.
  - 3. He will set up headquarters in Jerusalem.
  - 4. He will be destroyed.
    - a) No one will help him.

## **XV. Conclusion**

- A. These are remarkable predictions.
  - 1. They were prophesied centuries before they happened.
    - a) There is quite a bit of detail.
    - b) We can match up the predictions with the fulfilment very well.
  - 2. History follows the script that God has written.
    - a) He is fully in control.
- B. What does this section capture?
  - 1. Why did God, in the vision, choose this depiction.
  - 2. In just a few verses, it portrays the way of Empire.
    - a) The machinations of man
      - (1) Scheming
      - (2) Lies and deceit
      - (3) Force
    - b) Their success leads to arrogance.
      - (1) They seem to believe that they can control history.
      - (2) They are infuriated when things don't go their way.
    - c) They all meet their end eventually.
  - 3. Empires are hostile to one another.
    - a) Vying for power and wealth
  - 4. The hostility of Empire towards God

- a) Empire is, at its root, hostile to God.
  - (1) But this is usually largely submerged.
  - (2) However, it bursts out at certain times.
- 5. There is great continuity from one ruler to the next.
  - a) Thirteen different rulers are referred to in this section.
  - b) But the account just uses two titles throughout:
    - (1) King of the North
    - (2) King of the South
- C. What do we make of the last three sections?
  - 1. Verses 2-31 are predictive prophecy that were fulfilled in the second century BC.
    - a) They are detailed, specific, and distinctive.
    - b) Fulfilment can be identified.
    - c) This constitutes short-term prophecy.
      - (1) This lends credence to long-term prophecy.
  - 2. Only a few items appear to be possibly distinctive.
    - a) In verses 33-35:
      - (1) *They will receive a little help.*
        - (a) Others will rally around those who are targeted.
          - (i) But this will be of limited value.
      - (2) *Many who are not sincere will join them.*
        - (a) Persecution does not make the visible church pure.
        - (b) It makes everyone a fanatic.
          - (i) Some identify with believers not out of true belief but out of some psychological need.
    - b) In verses 36-39:
      - (1) *He will honor a god of fortresses.*
        - (a) All builders of Empire put great stock in their ability to defend their empire.
          - (i) They put a great amount of energy and money into it.
      - (2) *He will make them rulers over many people and will distribute the land at a price.*
        - (a) This sounds like a feudal system.
          - (i) Debate over feudalism in Russia and Europe
          - (ii) Who borrowed from whom?
          - (iii) But now we realize it is a ubiquitous and natural development.
          - (iv) Feudalism is the default administration when a strongman tries to establish order in a chaotic society.
  - 3. So it seems to me that these two sections are generic descriptions of a society with persecution of the godly and strong-man rule.
    - a) They are generic.
      - (1) They fit Antiochus IV.
      - (2) But they fit other situations as well.

4. I think verses 33-39 are transitional.
  - a) Like chapter 7 was transitional.
    - (1) In some ways, it was a continuation of the development of thought in previous chapters.
    - (2) In some ways, it was more like the chapters to follow.
  - b) This is also a transitional section.
    - (1) Verses 33-35 describe the experience of God's people in times of persecution.
    - (2) Verses 36-39 describe those rulers who most embody the spirit of empire.
  - c) They lead into the last section which is predicting a series of events at the end of time.
5. Verses 11:40-45 are predictive of events at the end of history.
  - a) *At the end of time*
    - (1) I think this means at the end of human history; before the return of Christ.
  - b) A final persecution of the people of Israel
    - (1) Might be particularly bad
  - c) What it describes
    - (1) A conflict between modern-day Iran and Egypt
    - (2) Iran will counterattack Egypt.
      - (a) Sweep through the Levant and capture many countries
        - (i) Including Israel
        - (ii) Jordan will escape.
      - (b) He will take northeast Africa.
      - (c) He will acquire a lot of wealth.
    - (3) But he will hear reports of activity in the north and east that will scare him.
      - (a) Modern-day Russia and China
    - (4) In anger and frustration, he will kill many.
    - (5) He will establish his headquarters in Jerusalem.
6. Notice the similarity to what happened under Antiochus IV.
  - a) After enjoying great success, the "king" becomes arrogant.
  - b) But his plans are frustrated by a greater power.
  - c) He takes out his frustration on the people of God.
  - d) He is stripped of power, and there is no one who can help him in his time of need.
7. Antiochus IV was a precursor of the one to come at the end of time.