

## Daniel 11 – Predictions by the “Man Dressed in Linen”

Hebrew<sup>1</sup> – Modified Translation of NAS95

**Dan. 11:1** “As for me, in the first year of Darius the Mede,<sup>2</sup> my standing up was for the purpose of being an encouragement and a protection for him.<sup>3</sup>

**Dan. 11:2** “I declare to you the truth. Behold, three more kings are going to arise in Persia. Then, a fourth will gain far more riches than all of them. As soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece.<sup>4</sup>

Cyrus the Great <sup>5</sup> –	559-529 B.C.
Darius the Mede <sup>6</sup>	539-530 B.C.
Cambyses, Cyrus’ elder son, who conquered Egypt	529-523 B.C.
Guamata, Pseudo Smerdis, Cyrus’ younger son	523-522 B.C.
Darius Hystaspis – Cyrus’ cousin	522-485 B.C.
Lost the Battle of Marathon (490 B.C.) <sup>7</sup>	

Xerxes, Darius’ son, who invaded Greece	485-464 B.C.
Lost the Battles of Thermopylae, Artemisium, and Salamis (480 B.C.) <sup>8</sup>	

**Dan. 11:3** “But a mighty king will arise, and he will rule with great authority and do as he pleases.<sup>9</sup>

Alexander the Great, who died in Babylon	335-323 B.C.
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<sup>1</sup> **Daniel 1:1-2:4** is written in **Hebrew**, along with **8:1-12:13**. The rest of Daniel, **2:5-7:28** is written in **Aramaic**.

<sup>2</sup> This is not the same as Darius the Great, i.e., Darius Hystaspis, who ruled Persia from 522-485 B.C. Apparently, there is no explicit evidence outside the Bible for this man, but he is most likely a “king” of Median descent, who was appointed ruler of the Babylonian region by Cyrus the Great, much like Herod the Great and his sons who were appointed by the Roman Senate and Emperors as rulers of the area of Israel and granted the title “king.” The word *dara* means king in Avestan Persian, allowing us to conclude that its derivative Darius was an honorific title much like even the Hebrew Messiah.

<sup>3</sup> The “man dressed in linen” (a conventional angel of Yahweh) of chapter 10 is still speaking and continues speaking through chapter 12. Here, he is stating his intention with respect to Darius the Mede who has been ruling in Babylon as Cyrus’ proxy since 539 B.C., i.e., for 3 years. His intention from the beginning has been to keep Darius alive and probably to ensure the return of the Jews to the land of Israel according to Jeremiah’s prediction in Jeremiah 25:11,12, “This whole land will be a desolation and a horror, and these nations will serve the king of Babylon seventy years. Then it will be, when seventy years are completed, I will punish the king of Babylon and that nation,” declares Yahweh, “for their iniquity, and the land of the Chaldeans. And I will make it an everlasting desolation.” Cf. Daniel 9:2.

<sup>4</sup> A continuation of the man in linen’s explanation to Daniel of the message and vision that he received and to which Daniel referred in the first verse of chapter 10.

<sup>5</sup> **Babylonian Persian (Mede) Greek Syrian Greek Egyptian Greek Roman Middle East Messianic**

<sup>6</sup> This is not the same as Darius the Great, i.e., Darius Hystaspis, who ruled Persia from 522-485 B.C. Apparently, there is no explicit evidence outside the Bible for this man, but he is most likely a “king” of Median descent, who was appointed ruler of the Babylonian region by Cyrus the Great, much like Herod the Great and his sons who were appointed by the Roman Senate and Emperors as rulers of the area of Israel and granted the title “king.” The word *dara* means king in Avestan Persian, allowing us to conclude that Darius was an honorific title much like even the Hebrew Messiah.

<sup>7</sup> The first attempt to conquer Greece by the Persians under Darius Hystaspis, but they failed.

<sup>8</sup> The second failed attempt to conquer Greece by the Persians under Xerxes.

<sup>9</sup> Alexander’s first conflict with the Persians was in 334 B.C. at the Battle of Granicus. He then went on to conquer Persia in 331 B.C., afterwards pushing east all the way to the Indus River. He died in Babylon of a fever in 323 B.C. However, in eight years, he had accomplished more than any other human being at the time in terms of the land mass that he ruled as his empire.

**Dan. 11:4** “Nevertheless, as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his descendants, nor according to his authority which he wielded, because his sovereign government will be uprooted and given to others besides them.”<sup>10</sup>

[The Diodochi (“Successors”), Alexander’s generals]

Antigonus	322-310 B.C.
Conquered by Seleucus/Ptolemy I	
Seleucus I Nicator (“Conqueror”) – Syria and the Middle East	310-280 B.C.
Conquered by Rome in 64 B.C.	
Ptolemy I Soter (“Savior”) – Egypt	322-285 B.C.
Diodotus – Greco-Bactrian Kingdom in Afghanistan	250-125 B.C. total
Lysimachus – Attalid Kingdom in Thrace/Asia Minor	301-133 B.C. total
Bequeathed to Rome by Attalus III	

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**Dan. 11:5** “Afterwards, the king of the South will grow strong, along with one of his princes, who will gain ascendancy over him and obtain control. His dominance will be a great dominance indeed.”<sup>11</sup>

Ptolemy I Soter – Egypt	322-285 B.C.
Seleucus I Nicator – Syria and the Middle East	310-280 B.C.

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**Dan. 11:6** “After some years, they will form an alliance, and the daughter of the king of the South will come to the king of the North to carry out a peaceful arrangement. However, she will not retain her position of power, nor will he remain with his power, but she will be given up, along with those who brought her in, the one who sired her, as well as he who supported her in those times.”<sup>12</sup>

<sup>10</sup> Alexander’s son by the Persian princess Roxana, Alexander IV, was assassinated in 310 B.C. Even before this, Alexander the Great’s empire had been divided amongst his generals into four separate kingdoms after his death in 323 B.C. The most important with respect to Middle Eastern history were the Seleucid Kingdom headquartered in Syria and the Ptolemaic Kingdom headquartered in Egypt, with the land of Israel in between and constantly a bone of contention.

<sup>11</sup> The Expositor’s Bible Commentary says, “The king of the South” (v.5) was to be Ptolemy I (Soter), son of Lagus, whose ambitions extended far beyond the borders of Egypt (over which Alexander had placed him in charge) to Palestine and the rest of Asia. Temporarily his naval forces captured Cyprus and important bases in Asia Minor, and there even were times when he wielded considerable influence over some of the city-states of the Greek mainland. But during the 280 years between Ptolemy I and Cleopatra VII (who met her end around 30 B.C.), the domain of the Ptolemies was pretty well restricted to Egypt and Cyprus; they lost Palestine to the Seleucid king Antiochus III shortly before 200 B.C.

“The ‘one of his [princes who] will become even stronger than he’ was none other than Seleucus Nicator of the Seleucid Empire. Originally he had served under Perdiccas and Antigonus in Babylon but had had a falling out with the latter in 316 B.C. Thereafter he defected to Ptolemy; and, after the defeat of Antigonus, he made his way back to Babylon (where he was well liked) with Ptolemy’s sponsorship in 312 B.C., two years after which he assumed the title of king, so that 310 B.C. became the official starting date for the Seleucid Era. Since Seleucus secured control of Alexander’s old domains all the way to the Indus on the east and to Syria and Phoenicia on the west, his authority far surpassed that of his sponsor, Ptolemy. Seleucus’s dynasty endured till 64 B.C., when Pompey delivered the coup de grace to a truncated empire that had already lost Babylon and all its eastern dominions to the Parthians.”

<sup>12</sup> The EBC says, “After the death of Ptolemy I in 285, his son Ptolemy II (Philadelphus) continued the contest with the Seleucids till 252 B.C., when a treaty of peace was finally arranged with Antiochus II (Theos), under the terms of which Antiochus was to marry Berenice, the daughter of Philadelphus. This furnished a serious complication, however,

Ptolemy II Philadelphus (“Loving Brother”) – Egypt Bernice, daughter of Ptolemy II Philadelphus	285-246 B.C.
Antiochus I Soter	280-261 B.C.
Antiochus II – divorces Laodice, marries Bernice Laodice assassinates Bernice and her son	261-246 B.C.

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**Dan. 11:7** “One of the descendants of her line will arise in his place, and he will come against their army and enter the fortress of the king of the North. Thus, he will deal with them and display great strength.”<sup>13</sup>

**Dan. 11:8** “Also, their gods with their metal images and their precious vessels of silver and gold he will take into captivity to Egypt. Then, he will refrain from attacking the king of the North for some years.”<sup>14</sup>

**Dan. 11:9** “Afterwards, the latter will enter the realm of the king of the South, but will return to his own land.”<sup>15</sup>

Ptolemy III Euergetes (“Benefactor”), brother of Bernice	246-221 B.C.
Seleucus II Callinicus – Syria and the Middle East	246-226 B.C.

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**Dan. 11:10** “His sons will mobilize and assemble a multitude of great forces. One of them will keep on coming, overflow, and pass through, in order that he may again wage war up to his fortress.”<sup>16</sup>

for Antiochus already had a wife, a powerful and influential woman named Laodice. She did not take kindly to being divorced, despite the obvious political advantages accruing from an alliance with Ptolemaic Egypt (v.6). She therefore organized a successful conspiracy, operating from her place of banishment, where she had been sent after the divorce; and she managed to have both Berenice and her infant son, whom she had borne to Antiochus, assassinated. Not long afterward the king himself was poisoned to death (247 B.C.), and the pro-Laodice party engineered a coup d’etat that put her in power as queen regent during the minority of her son, Seleucus II (Callinicus). In this manner, then, the prophecy was fulfilled concerning Bernice, that she would be ‘handed over’ [‘given up’] along with the nobles who supported her in Antioch.”

<sup>13</sup> The EBC says, “Verse 7 sets forth the subsequent reprisal. Ptolemy Philadelphus died in 247 B.C., soon after the tragedy that had overtaken his daughter Berenice. But his capable son Ptolemy III (Euergetes) organized a great expeditionary force against Syria, in order to avenge his sister’s death. This war raged from 246 to 241, in the course of which Ptolemy captured and pillaged the Seleucid capital of Antioch and invaded its eastern domains as far as Bactria. Finally he returned to Egypt laden with spoil, but he did not see fit to add much of the Seleucid territory on a permanent basis. He did, however, shatter the Seleucid navy in the Aegean Sea and remained the foremost naval power in that region for the duration of his reign. He succeeded on other fronts as well, for he reunited Cyrenaica (at the western end of Libya) with the Ptolemaic domains, after it had enjoyed twelve years of independence. He also recovered all his father’s conquests on the coasts of Asia Minor and temporarily gained control of some portions of Thrace” [see map below.

<sup>14</sup> The EBC says, “Verse 8 calls attention to the recovery of the long-lost idols and sacred treasures from Persia taken as booty by [the Persian king] Cambyses in 524 B.C. For this return of their cherished images, the native Egyptian populace received Ptolemy III with adulation as he returned to the Nile laden with spoil. It was for this restoration of their national honor as against the hated Persians that they acclaimed him as *Euergetes* (“Benefactor”)... Alluding to the treaty of peace that Ptolemy III made with Seleucus II in 240 B.C.—for he was much occupied with his Aegean conquests after that time—the verse concludes: ‘[Then, he will refrain from attacking the king of the North for some years].’”

<sup>15</sup> The EBC says, “Verse 9 records a subsequent foray of Seleucus II into Ptolemaic territory, referring to the successful attempt of the Seleucid forces to regain control of northern Syria and Phoenicia, probably in the 230s. There is no record of Seleucus II’s attempting an invasion of Egypt proper.”

<sup>16</sup> The EBC says, “Verse 10 foretells an important new development in the struggle between the two great powers, with the advent of Antiochus the Great [Antiochus III] and his conquest of the Holy Land [the land of Israel]. Seleucus II (Callinicus) died in 226 B.C. and was succeeded by his son Seleucus III (Soter [=Savior]), who reigned for only three

Seleucus III Soter Ceraunus – Syria and the Middle East 226-223 B.C.  
 Antiochus III Magnus (“the Great”) 223-187 B.C.

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**Dan. 11:11** “The king of the South will be enraged and go forth and fight with the king of the North. Then, the latter will raise a great multitude, but this multitude will be given into the hand of the former.<sup>17</sup>

**Dan. 11:12** “When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall. Yet, he will not prevail,<sup>18</sup>

Ptolemy IV Philopator – Egypt 221-203 B.C.  
 Antiochus III Magnus (“the Great”) 223-187 B.C.

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**Dan. 11:13** “because the king of the North will again raise a greater multitude than the former. After an interval of some years, he will press on with a great army and much equipment.<sup>19</sup>

Antiochus III Magnus (“the Great”) 223-187 B.C.  
 Ptolemy V Epiphanes (“Revealed”) – Egypt 203-181 B.C.

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**Dan. 11:14** “In those times, many will rise up against the king of the South. The violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.<sup>20</sup>

Ptolemy V Epiphanes – Egypt 203-181 B.C.  
 Pro-Seleucid Jews in Israel

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years. His principal efforts were directed against Asia Minor [Turkey], where he fought against King Attalus of Pergamum. The second son of Callinicus was Antiochus III. Because of his military successes, he received the surname of “the Great” (*Megas*). Coming to the throne in 223 B.C., he first had to suppress a revolt in the eastern provinces. His trusted governor, Molon, had turned against him and set himself up as an independent king. After defeating Molon in battle (220 B.C.), Antiochus III next launched an expedition against Phoenicia and Palestine (219–218 B.C.) that ended in a serious setback at the Battle of Raphia, where he was soundly beaten by the smaller army of Ptolemy IV.”

<sup>17</sup> The EBC says, “This refers to the setback administered by the forces of Ptolemy IV to those of Antiochus the Great at Raphia” [in Gaza in 218 B.C.].

<sup>18</sup> The EBC says “In the peace that followed [the Battle of Raphia of 218 B.C.], Antiochus III was compelled to cede all Phoenicia and Palestine back to Ptolemy IV and leave him in undisturbed possession of them till some more convenient time. During the following years, Antiochus attained his most brilliant successes in subduing and subjugating the rebellious provinces in the Middle East all the way to the Caspian Sea in the north and the Indus River on the east. These invasions absorbed all his energies from 212 to 204 B.C. But finally in 203 B.C., Antiochus saw his opportunity to strike at Egypt again, since Ptolemy IV had just died and had been succeeded by Ptolemy V (Epiphanes), who was a mere boy of four.”

<sup>19</sup> The EBC says, “In 202 B.C. Antiochus advanced once more against Phoenicia and Palestine with his battle-seasoned veterans and pushed all the way down to the fortress of Gaza [Raphia], which fell in 201 B.C.”

<sup>20</sup> The EBC says, “This refers to the counteroffensive launched by the powerful General Scopas of the Egyptian forces, who was able to punish all the leaders in Jerusalem and Judah [“the violent ones among your people”] who favored the claims of Antiochus III and were disaffected with the Ptolemaic government. But soon the war swept down from the north, and Scopas met with a severe loss at the Battle of Panium (near the NT Caesarea Philippi, now called Banias) in 200 B.C. From there he retreated to Sidon on the Phoenician coast.”

**Dan. 11:15** “Then, the king of the North will come, cast up a siege ramp, and capture a well-fortified city. The forces of the South will not stand their ground, not even their choicest troops, because there will be no strength to make a stand.<sup>21</sup>

**Dan. 11:16** “Thus, he who comes against him will do as he pleases, and no one will resist him. He will also stay for a time in the Beautiful Land, with destruction in his hand.<sup>22</sup>

**Dan. 11:17** “He will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace, which he will put into effect. He will also give him the daughter of women with the purpose of her corrupting him. However, she will not take a stand for him or be on his side.<sup>23</sup>

Antiochus III Magnus (“the Great”)

223-187 B.C.

The city of Sidon south of Beirut in Lebanon

The Land of Israel

Cleopatra, daughter of Antiochus III, marries Ptolemy V Epiphanes

She supports her husband rather than her father.

**Dan. 11:18** “Afterwards, he will turn his face to the coastlands and capture many. But a commander will put a stop to his disrespect towards him. Moreover, he will repay him for his disrespect.<sup>24</sup>

<sup>21</sup> At Sidon on the Phoenician coast, the forces of Antiochus III the Great will lay siege and eventually conquer the forces of Ptolemy V.

This is the first of two uses of **רָצִיבָה** (=“well-fortified city”, τὴν πόλιν τὴν ὀχυράν in the Septuagint) in chapter 11, the only uses of this word in Daniel (cf. 11:24). The synonym **בְּרִיבָה** is used in 11:39. The idea of a stronghold, where someone or a group of people have placed themselves in a defensive position that for all intents and purposes is impregnable, figures prominently in God’s purposes of eventually bringing about the Messiah and his military forces who can crush anyone at any time, especially “the king of North.” Even the Man of Lawlessness, referred to in Daniel 11:36ff. and likened to the ancient kings of the North, who were so ruthless towards the Jews, will find himself completely helpless in the face of the onslaught of the Messiah and the *angeli* of God (cf. 2 Thessalonians 1:7,8; 2:1ff.).

<sup>22</sup> The EBC says, “When Scopas finally surrendered to Antiochus III at Sidon, the Holy Land [the land of Israel] was permanently acquired by the Antioch government, to the exclusion of Egypt... Antiochus did not pursue a general policy of destruction once he had secured full possession of the land of Israel; he simply exacted reprisals from the pro-Egyptian party leaders he was able to capture. On his entrance into Jerusalem in 198 B.C., he was welcomed as a deliverer and benefactor.”

<sup>23</sup> Antiochus hoped to bring the boy king Ptolemy V, who was probably no more than 10 years old in 197 B.C., under the influence of his daughter, Cleopatra, whom he gave to marry Ptolemy V. Thus, he could control both kingdoms. The EBC says, “As it turned out, however, after the marriage finally took place in 195 B.C., Cleopatra became completely sympathetic to her husband, Ptolemy V, and the Ptolemaic cause, much to the disappointment of her father, Antiochus. Therefore when she gave birth to a royal heir, who became Ptolemy VI, this gave no particular advantage or political leverage to her father. When Ptolemy V died in 181 B.C., Cleopatra was appointed queen regent by the Egyptian government, because they all loved and appreciated her loyalty to their cause. But she herself died not long after, and this meant the end of all possible Seleucid influence on Egyptian affairs. Yet by that time Antiochus himself, who died in 187 B.C., was gone.”

<sup>24</sup> The EBC says, “Soon after his victory over Scopas at Panium and Sidon, Antiochus became involved in a new war front, against the powerful principality of Pergamum and the Aegean coastland island of Rhodes. As Antiochus’s forces closed in on them, the Rhodians sent urgent appeals for Rome to come to their aid. Another important development was the arrival of Hannibal from his exile in Macedonia to join the court of Antiochus as a military adviser. It was only natural for the Roman government to resent his offering asylum to their enemy. But Antiochus was not to be cowed, for he felt that he had the power to cope successfully with the military might of Rome. Therefore in 196 B.C., after capturing several cities in Aeolis and Ionia, he crossed the Hellespont and the Aegean with his powerful navy and conquered considerable territory in Thrace [northeastern Greece that would include modern Istanbul on the north side of the Dardanelles and Bosphorus]. The ‘coastlands’ (*Iyim*, [בְּרִיבָה], the Septuagint says ἐπὶ τὴν θάλασσαν (=“at the sea”)) which usually means “islands”) included all areas contiguous to the seacoast, whether or not they were islands. It was used from earliest times as a term for the Mediterranean, with its large islands like Cyprus and Crete and its

**Dan. 11:19** “As a result, he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more.”<sup>25</sup>

Antiochus III Magnus (“the Great”)

223-187 B.C.

**Pergamum, Greece, and Rome**

Antiochus dies a year later trying to raise money by pillaging his own people’s temples, specifically in southwestern Persia.

**Dan. 11:20** “In his place, one will arise who will send an oppressor through the Jewel of the kingdom. Yet, within a few days, he will be shattered, though not in anger nor in battle.”<sup>26</sup>

Seleucus IV Philopator (“Loving Father”)

187-175 B.C.

Poisoned by Heliodorus, his tax collector

numerous smaller islands in the Aegean and the West.

“About this time the west-central Greek confederacy of the Aetolian League sent a legation to Antiochus, asking for his assistance against Macedon and the Peloponnesians. He therefore sent a modest naval force in 192 B.C. to land on the coast of central Greece and cooperate with the Aetolians. But the latter proved to be militarily ineffective, and the Macedonians joined forces with the Achaean League to oppose Antiochus both from the north and from the south. The Romans were only too happy to jump into the fray at this point; so they joined their Greek allies to overwhelm the Seleucid command post at Thermopylae—the historic battle-site of the Persian War in 480 B.C. As a result of this setback, Antiochus had to withdraw to Asia Minor in 191 B.C., especially since his navy was beaten in several engagements with the Roman fleet. During the winter of 190–189 B.C., the Roman troops followed him across to Asia and finally met him in a pitched battle at Magnesia, west of Sardis. Although Antiochus had an army of seventy thousand at his disposal to confront the Roman force of thirty thousand, he was badly defeated. Thus his “insolence” (*herpah* [הַרְפָּה, ὀνειδισμός] “reproach,” “reviling,” which may also be rendered “scorn” or even “defiance” [disrespect]) met with disaster.

“The Roman ‘commander’ (*qasin*) was none other than Lucius Cornelius Scipio Asiaticus, the brother of the Publius Cornelius Scipio Africanus, who had brilliantly defeated Hannibal at the Battle of Zama back in 202 B.C. After he compelled Antiochus to surrender, the commander dictated severe peace terms, which were included in the Treaty of Apamea, signed in 188 B.C. Antiochus was compelled to surrender not only all claims to Europe but also the greater part of Asia Minor as well; his boundary was to be the Taurus Range [in south central Turkey]. Furthermore, he had to surrender his entire elephant brigade, all his navy, and twenty selected hostages. Finally he was obliged to pay an indemnity of fifteen thousand or twenty thousand talents over a period of several years. Antiochus’s second son, who was named after him, was among the twenty hostages taken to Rome, where he spent the formative years of his life. He later became the dreaded persecutor of the Jews, Antiochus IV Epiphanes [the prototype of the Man of Lawlessness].”

<sup>25</sup> The EBC says, “Unable to meet the required indemnity payments out of his exhausted treasury, [Antiochus the Great] resorted to the sacrilege of pillaging—or attempting to pillage—the temple of Bel in Elymais [at the head of the Persian Gulf, in the present day region of Khuzestan, Iran]. But the local inhabitants were so incensed that they stormed his modest armed force with desperate bravery and succeeded in killing him and defending their temple.”

<sup>26</sup> The EBC says, “At all events, the oppressor or tax collector (*noges*) sent out by Seleucus IV was apparently his special fund-raiser, Heliodorus. According to 2 Macc 3:7-40, a certain traitorous Jew named Simon sent information to the king that the Jerusalem temple contained sufficient treasure to meet all the king’s needs. Impoverished as his treasury was (partly through the yearly indemnity payments to Rome of one thousand talents), Seleucus eagerly grasped at the prospect of plundering the temple and sent off Heliodorus to carry out this assignment. It was only because of a frightful vision of mighty angels assaulting and flogging him that Heliodorus desisted from his invasion of the temple of Yahweh and returned home empty-handed. No other details are given in this verse of the twelve-year reign of this rather ineffectual king, except that he did not die in battle or in a mob action as had his father, Antiochus. Yet Seleucus IV met an untimely end through poison administered by Heliodorus.”

**Dan. 11:21** “In his place, a despicable person will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue.<sup>27</sup>

**Dan. 11:22** “The overflowing forces will be flooded away before him and shattered, and also the prince of the covenant.<sup>28</sup>

**Dan. 11:23** “After an alliance is made with him, he will practice deception, and he will go up and gain power with a small force of people.<sup>29</sup>

**Dan. 11:24** “In a time of tranquility, he will enter the richest parts of the realm, and he will accomplish what his fathers never did, i.e., his ancestors. He will distribute plunder, booty, and possessions among them, and he will devise his schemes against well-fortified cities.<sup>30</sup>

<sup>27</sup> The EBC says, “The young son of Seleucus IV, Demetrius I, was next in line to receive the crown. But since he was still held as a hostage in Rome, it was deemed best to put his uncle Antiochus IV—the second son of Antiochus the Great—in charge of the government as prince regent. But Antiochus was determined to set aside his nephew’s claims altogether even though he was already in his twenties and quite competent to rule. So Antiochus curried favor with governmental leaders and, by promises of promotion and large favors in return for their support, managed to secure approval for succession to the throne vacated by his poisoned brother. Fortunately for Demetrius, he was still being held in Rome; so he was safe for the time being from assassination by his uncle’s agents. Later on he was able to make good his claim to the throne, for he left Rome to lead an army against the son of Antiochus Epiphanes, Antiochus V (Eupator), in 162 B.C.”

Antiochus IV called himself Epiphanes Theos, i.e., Manifest God, and is identified in Daniel 8:9-14 as the hyper-arrogant prototype of the Man of Lawlessness of the future restored Islamic Caliphate. His opponents called him Epiphanes = madman.

<sup>28</sup> The EBC says that this involves “Ptolemy VII (Philometor), who had ascended the throne in 181 B.C. at the age of six. His mother, Cleopatra (daughter of Antiochus the Great), governed as queen regent till her death. But after he assumed power as king, he determined to recapture the regions of Palestine and Phoenicia that had been lost to Antiochus III. At first Ptolemy VII’s invasion met with considerable success, for he had challenged Antiochus with a large and well-equipped army. But eventually he [‘the prince of the covenant’ between Antiochus IV and Ptolemy VII, his prisoner, as mentioned in the next verse] encountered a serious reverse and became a prisoner of Antiochus Epiphanes.”

<sup>29</sup> The EBC says, “At this turn of events, the Egyptians gave up hope of regaining their king and decided to appoint his young brother Physcon as king in his place. On learning of this, Epiphanes craftily intervened on behalf of Ptolemy Philometor, his royal prisoner, and mounted an expeditionary force against Physcon’s government in order to reestablish Philometor on his throne—now as Antiochus’s ally rather than as his adversary. So as the price of his help in expelling Physcon, Antiochus made a treaty of friendship and alliance with Philometor aimed at obtaining a foothold in Egypt itself and ultimately uniting the two kingdoms under his own authority. The seriousness of this aim is attested by the issue of coinage (in the large and medium-sized bronzes, at least) that bore the same types as the corresponding Ptolemaic coinage (the head of Zeus on the obverse and the Ptolemaic eagle on the reverse) but with the legend “King Antiochus, God Manifest” rather than the usual Egyptian “Ptolemy the King.” Though these Egyptian-type coins were presumably used in the Seleucid territory rather than in Egypt itself, they at least served to suggest his potential claims to the Ptolemaic domains. In point of fact Antiochus had succeeded in penetrating Egypt itself all the way to Memphis, which he managed to capture, along with the person of Philometor himself.”

<sup>30</sup> The EBC says, “The phrase ‘richest provinces’ (*mismanne medinah*) apparently refers not only to Egypt itself, as described above, but also to the eastern provinces all the way to Bactria [the flat region of Afghanistan, Uzbekistan, and Tajikistan], where successful campaigns were conducted by Eucratides, Antiochus’s general. In 166, Antiochus conducted a full-scale muster of his armies at Daphnae, just outside Antioch, in celebration of the tenth anniversary of his rule even after his expulsion from Egypt by Popilius Laenas.”

This is the second of two times that **בְּצָרָה** (=“well-fortified city”) is used in chapter 11 (cf. 11:15). The synonym **בְּמִצְדָּה** is used in 11:39. The idea of a stronghold where someone or a group of people have placed themselves in a defensive position that appears for all intents and purposes as impregnable, figures prominently in God’s purposes of eventually bringing about the Messiah and his military forces who can crush anyone at any time, especially the king of North. Even the Man of Lawlessness, referred to in Daniel 11:36ff. and likened to the ancient kings of the North, who were so ruthless towards the Jews, will find himself completely helpless in the face of the onslaught of the Messiah, in spite of the fact that he trusts ultimately in himself and a completely foreign “god,” the god of strongholds (Allah in his claim to be the twelfth Imam?).

The Septuagint translates **בְּצָרָה** with *εις μάτην* =“towards futility/vanity.” Thus, the idea is that this king of the North, just as all the kings of the North, including the Man of Lawlessness (11:36ff.) will eventually find that all their

**Dan. 11:25** “He will stir up his strength and courage against the king of the South with a large army. Consequently, the king of the South will mobilize an extremely large and mighty army for war. However, he will not stand, for schemes will be devised against him.<sup>31</sup>

**Dan. 11:26** “Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain.<sup>32</sup>

**Dan. 11:27** “As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table. Nevertheless, it will not succeed, for the end is still for the appointed time.<sup>33</sup>

**Dan. 11:28** “Then, he will return to his land with much plunder. Yet, his heart will be set against the holy covenant, so that he will take action and then return to his own land.<sup>34</sup>

Antiochus IV Epiphanes Theos (“Manifest God”)

175-163 B.C.

Ptolemy VI Philometor

181-146 B.C.

Suspension of Jewish worship of God between 172-168 B.C.

**Dan. 11:29** “At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before,

**Dan. 11:30** “because ships of Kittim will come against him. As a result, he will be disheartened and will return. Then, he will become enraged at the holy covenant and take action. Thus, he will come back and show regard for those who forsake the holy covenant.<sup>35</sup>

efforts to rule and crush people are for nothing. For the Man of Lawlessness, this will become obvious when he is destroyed at the return of Jesus the Messiah with the *angeloi* of God (cf. 2 Thessalonians 1:7,8; 2:1ff.).

<sup>31</sup> Ptolemy VI Philometor will attempt to invade Israel and Syria, but Antiochus’ agents will foil his ability to succeed.

<sup>32</sup> Further details that indicate that Ptolemy will not succeed because of Antiochus’ spies at his own dinner table.

<sup>33</sup> Then both Antiochus and Philometor will feign friendship, while also plotting against each other. Yet, the “end is still for the appointed time” (כִּי עוֹד קָיָם לְמוֹעֵד) (ἐτι γὰρ συντέλεια εἰς καιρόν), meaning either that the final acts of cruelty by Antiochus IV Epiphanes towards the Jews are still in the future or that the final acts of cruelty by the Man of Lawlessness towards the Jews are still in the far distant future. In the immediate context that includes this same word לְמוֹעֵד (=“at the appointed time”) in v. 29, the first option is probably correct.

<sup>34</sup> The EBC says, “[The ‘holy covenant’] seems to signify the religious establishment in Jerusalem, or even the monotheistic Jewish population as a whole. It is here that the clash between Antiochus and the faith of Israel begins on a serious level. The original friction had arisen over the question of the high priesthood. It seems that early in his reign, Antiochus IV had been approached by a younger member of the high priestly family named Jason, who promised the king that if he would depose from office the current, legitimate high priest, Onias III, then he—Jason—would pay the king a handsome bribe for this service. Antiochus was happy to accede to this request; Onias was removed and Jason installed in his place. But once the precedent of imperial interference had been set, still another brother, Menelaus, offered Antiochus a bribe still larger than Jason’s if he would be installed in place of Jason. Antiochus had no scruples about supplanting one rascal by another, so long as he himself was enriched in the process. So in 172 B.C. Menelaus took Jason’s place and set about selling some of the votive offerings and golden utensils of the temple to raise the cash necessary for the bribe. At this sacrilege the godly high priest Onias, though deposed, earnestly protested and so angered Menelaus that he had Onias killed. But this murder so angered the populace of Jerusalem that they became bitter against Menelaus and sent representatives to Antiochus himself to accuse Menelaus and his wicked brother Lysimachus. Antiochus did execute Andronicus, the agent of Menelaus who had murdered Onias. But a little later a courtier Menelaus had bribed persuaded Antiochus to act against the Jerusalemites. So instead of punishing Menelaus as he deserved, the king had the Jerusalem representatives put to death in Tyre, where the whole matter was being adjudicated (cf. 2 Macc 4:30-50).”

<sup>35</sup> The EBC says, “Having made Physcon his associate king, Ptolemy Philometor was able to raise a considerable armed force for the expulsion of the Seleucid army. But no sooner did [Antiochus IV] Epiphanes learn of this development than he again marched against Egypt, intending to subdue it once and for all. But this effort was forestalled by the intervention of the Roman fleet, which had been hurriedly dispatched to Alexandria in response to the urgent request of the embattled Ptolemies. The aggressive Roman commander Popilius Laenas met Antiochus

Antiochus IV Epiphanes Theos (“Manifest God”) 175-163 B.C.

Roman General Popilius Laenas forces him to withdraw from Egypt

Menelaus, the Jewish high priest, goes along with Antiochus’ suspension of the Jewish worship of God in order to retain the power granted him by Antiochus

**Dan. 11:31** “Forces from him will arise, desecrate the set apart place, the reverence, and do away with the regular sacrifice. Afterwards, they will set up the abomination of desolation.<sup>36</sup>

**Dan. 11:32** “By smooth words, he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.<sup>37</sup>

marshalling his hosts for a siege of Alexandria and informed him that the Roman government ordered him to quit Egypt immediately or face the consequences of war with Rome. Remembering what had happened to his father at the Battle of Magnesia and recalling also his years as a young hostage in Roman captivity, it did not take Antiochus very long to give way before this mandate especially after Popilius drew a circle around him with his staff and ordered him to make his decision before he stepped outside it.

“Later on (167 B.C.) Antiochus, following his bitter disappointment in Egypt, went and encamped near Jerusalem. He had a score to settle with Jason, who had taken the city in an effort to overthrow Menelaus. Acting on a false report that Antiochus had died in Egypt, Jason had organized a regiment of a thousand armed supporters for a coup d’etat. He massacred a large number of citizens and shut Menelaus up in the Jerusalem citadel. Hearing of this, Antiochus decided to suppress the Jewish religion altogether and to exact stern reprisal from those who had taken up arms against his government. So he marched into Jerusalem with overwhelming forces, released Menelaus, and conducted a massacre in which eighty thousand men, women, and children were put to the sword (2 Macc 5:11-14). Then he profaned the temple, accompanied by the despicable Menelaus, and robbed it of its golden vessels and other sacred objects valued at eighteen hundred talents (vv.15-21).

“The date of this desecration and pillage of Jerusalem was 16 December 168—a day of special significance, in view of the fact that exactly three years later the patriot leader Judas Maccabaeus rededicated the temple to the worship of Yahweh, having cleansed it from all its pagan defilements. But the actual suspension of the regular morning and evening sacrifices had apparently taken place 55 or 54 days prior to the desecration of the temple itself (if our interpretation of Dan 8:14 is correct), because three years would total 1,095 or 1,096 days, and the 2,300 ‘evenings and mornings’ (i.e., sacrifices—*olat-tamid*) come out to 1,150 days. It seems, therefore, that during the earlier disturbances between Jason and Menelaus, the regular daily offerings were suspended, since the incumbent high priest was shut up in the Acra (Citadel) by Jason’s troops. This, then, was the fulfillment of the prediction of 11:28 regarding Antiochus’s ‘action’ taken ‘against the holy covenant.’ This verse actually sums up as a single process the entire series of measures taken by Antiochus in subduing and suppressing the religious liberties of Judah, from 172 to 168 B.C.”

<sup>36</sup> The EBC says, “This verse gives further details about the momentous events of December 168 B.C. The desecration was, as already described, the rifling of the sanctuary and temple treasury and the removal of all the sacred vessels. The abolition of the daily sacrifices to the Lord was now made binding by the erection in the temple of Yahweh of ‘the abomination that causes desolation’ (*siqqus mesomem*) [מִשְׁקֵיטָן מְשֻׁמֵּם]. Apparently this was a statue of Jupiter or Zeus Olympius, if we may judge from the statement of 2 Macc 6:2 that the temple itself was to be renamed the Temple of Zeus Olympius. Pagans invariably installed an image in the inner sanctuary of any temple dedicated to the worship of that deity. Even if the actual statue was not installed in the Jerusalem temple as early as 16 December (25 Chislev) 168 B.C., we may be sure that an idolatrous altar was formally consecrated there at that time. Thus the same type of desecration overtook the second temple as befell the first temple in the evil days of Ahaz (735–715) and Manasseh (695–642), when they too had set up an idolatrous altar (by Ahaz—2 Kings 16:10-16) and images of heathen gods (by Manasseh—2 Kings 21:3-5).”

Jesus’ only explicit reference to the book of Daniel is in Matthew 24:15, “Therefore when you see the abomination of desolation (ὁ βδέλυγμα τῆς ἐρημώσεως), which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)...” (cf. Mark 13:14). But he is referring to Daniel 9:27 and the destruction of Jerusalem by the Romans in A.D. 70 as a result of the Jews’ crucifying their Messiah.

The Hebrew word מְשֻׁמֵּם will be used in 11:37 to describe the god whom the Man of Lawlessness will revere. Its basic meaning seems to be fortress, refuge, or stronghold, but it also seems to refer to reverence, i.e., as the attitude of a person’s heart in fearing and revering someone or something.

<sup>37</sup> The EBC says, “1 Macc 1:11-15 describes how certain ‘transgressors of the law’ gathered about them a party of collaborators who were ready to throw off their Jewish loyalties and commitment to Yahweh in their zeal to be

Antiochus IV Epiphanes Theos (“Manifest God”) 175-163 B.C.  
 December, 168 B.C., he placed a statue of Zeus in the Jerusalem Temple  
 Tried to compel the Jews to worship the Greek gods upon pain of death  
 Unfaithful and faithful Jews in and around Jerusalem

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**Dan. 11:33** “Those who have insight among the people will give understanding to the many. Yet, they will fall by sword and by flame, by captivity and by plunder for many days.<sup>38</sup>

accepted and find approval with their Syrian-Greek overlords. They therefore built a Hellenic type of gymnasium in Jerusalem (which, of course, involved their exercising naked, as the Greeks did) and even attempted to conceal their circumcision by a surgical procedure. All this was intended to ingratiate themselves with Gentile society and please their foreign rulers. This led to a serious polarization that compelled the Jews to take definite sides either for or against the collaborationist party, which somewhat resembled the Herodians of Christ’s day. In some ways this defection of the would-be ‘progressives’ among the Jews themselves was an even more serious threat to the survival of Israel as a nation than the tyrannical measures of Antiochus. For it was the same kind of large-scale betrayal of their covenant obligations toward the Lord that had made inevitable the former destruction of Jerusalem and the Babylonian captivity in the days of Jeremiah.

“But the hope of Israel lay with the completely committed believers who preferred to risk their lives rather than betray their honor. A band of heroic patriots was stirred to action by a certain priest named Mattathias in the town of Modein. He was the father of the valiant Maccabees: Judas, Jonathan, and Simon, each of whom later became *nasi yisrael* (‘prince of Israel’) during the victorious war of independence against the Seleucid government. These patriots, sparked by the zeal of the Hasidim movement, were the mainstay of the resistance, which opposed the pro-Seleucid Jewish compromisers as well as Antiochus and his successors. They fulfilled the prediction of v.32: ‘The people who know their God will firmly resist him [i.e., Epiphanes].’ Their uncompromising commitment to faithful adherence to the Mosaic covenant and law resulted in the spiritual survival of the nation till the first coming of the Lord Jesus.

“In their later development, some of the Hasidim (‘the godly, pious, loyal ones’) became the sect of the Pharisees (*perusim*, ‘separated ones’) who gave their earnest attention to obeying every regulation of the Law and every oral interpretation of it that had been handed down in previous generations. Later still a smaller group broke off from the same movement and became out-and-out separatists rather than attempting like the Pharisees to reform the religious establishment from within. These were the Essenes, one group of whom made their headquarters at Qumran under the leadership of the unnamed ‘Teacher of Righteousness,’ who figured so prominently in the Qumran sectarian literature. The Essenes believed in complete separation, abjuring the rationalistic theology of the Sadducees and the materialism of the Pharisees. Such, then, were the offshoots of ‘the people who know their God.’”

<sup>38</sup> The EBC says “During the persecution by Antiochus, the patriot leaders would preach to their fearful and intimidated countrymen a stirring message of repentance and wholehearted commitment to the holy standards of Moses’ law and of the prophets who upheld their sanctity during the ensuing centuries. They would summon their people to trust in the promises and power of the Lord instead of bowing to the demands of the pagan tyrant who would command them to turn to idols from the living God. Thus these *maskilim* [מְשַׁכִּילִים] (lit., ‘men who show wisdom’; NIV, ‘those who are wise’) would engage in a ministry of education and evangelism, as it were, among their own countrymen, urging them first to get back to God and to pattern their lives according to Scripture. Then they were to answer the call to arms and hazard their very lives for the liberation of their land from the yoke of their God-hating persecutor. Yet the patriot leaders would have to endure great hardships and danger, and many of them would lose their lives and property, as the tyrant’s forces turned their swords against them and burned their fields and cities. [All this is similar to what will happen to the Jews during the time of the Man of Lawlessness before Jesus’ return.]

“The fulfillment of these predictions came in 168 B.C., when the standard of revolt was raised by Mattathias, the leading priest in the city of Modein, located in the hills of the tribe of Ephraim. After killing the officer of Antiochus who had come to enforce the new decree concerning idolatrous worship, Mattathias and his five sons (John Gaddis, Simon Thassi, Judas Maccabaeus, Eleazar Avaran, and Jonathan Apphus) led a guerrilla band that fled to the hills (1 Macc 2:23-28) and attracted many adherents from various other cities in the Judean province. A large number of these original patriots died in their first engagement with the king’s troops because they refused to fight in their own defense on the Sabbath, the day on which they were attacked (1 Macc 2:38). But revising their policy after this tragic slaughter, they decided they would fight even on the Sabbath, if compelled to do so. Then they engaged in vigorous attacks on all their fellow Jews who had bowed to Antiochus’s ordinance and forsaken their God. Not long afterward Mattathias died, whether from illness or wounds, after entrusting the leadership of the Israelite forces to his own capable sons.

“Judas Maccabaeus (for it was originally he alone that received this title of “Hammer,” rather than the family as a whole) assumed the military leadership and gained a brilliant victory over the forces of Apollonius, whom he slew in

**Dan. 11:34** “When they fall, they will be granted a little help, and many will join with them in hypocrisy.”<sup>39</sup>

**Dan. 11:35** “Some of those who have insight will fall in order to refine, purge, and make them pure until the time of completion, because it is still for the appointed time.”<sup>40</sup>

Antiochus V Eupator <sup>41</sup>	163-161 B.C.
Demetrius I Soter	161-150 B.C.
Alexander I Balas	150-145 B.C.
Demetrius II Nicator	145-138 B.C.
Antiochus VI Dionysus	?
Antiochus VII Sidetes	138-129 B.C.
Demetrius II Nicator (2 <sup>nd</sup> reign)	129-125 B.C.
Antiochus VIII Grypus	125-96 B.C.
Faithful Jews in and around Jerusalem, the Maccabees until the time of John Hyrcannus (135-105 B.C.) and his son Alexander Janneus (104-78 B.C.)	

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**Dan. 11:36** “Later, the king will do as he pleases, and he will exalt and magnify himself above every god. He will speak monstrous things against the God of gods. And he will succeed until wrath reaches its goal, because that which has been specified will be

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battle. Judas’s second triumph involved routing an even larger army under Seron. A third army of formidable proportions came down from Syria under Lysias, Antiochus’s deputy, equipped with a fearsome elephant corps. Thanks to the heroism of Judas’s brother Eleazer, who managed to plunge his sword into an elephant’s chest before it fell on him and crushed him to death, even this mighty host was put to flight by the Maccabean forces. So the Maccabees fulfilled the predictions (cf. Mic 4:12-13 [Payne, *Biblical Prophecy*, p. 403] and Zech 9:13; 10:8-9 [Payne, *Biblical Prophecy*, p. 449]).”

<sup>39</sup> The EBC says, “This verse speaks in moderate terms of the successes achieved by these valiant warriors. Presumably the ‘little help’ refers to the relatively small numbers of compatriots who joined the Maccabean troops after the early successes of the original guerrilla band. They saw how they kept on fighting with great courage against overwhelming odds, even though they soon lost Mattathias and many of their first leaders. And then, because one Seleucid army after another fell before their onslaught, the Maccabean troops were able to intimidate many of their fellow citizens who had previously held back from the conflict. Particularly when the Hasidim began to round up those who had collaborated with the Seleucids and put them to death (1 Macc 2:42) and Judas himself hunted out those in the various cities who had deserted scriptural standards (‘the lawless,’ as Maccabees calls them), goodly numbers of insincere followers attached themselves to the patriot cause, hoping to save their own skins. Such supporters as these, however, proved to be of more help to the enemy than to the cause of freedom when later invasions were launched against them by the successors of Antiochus Epiphanes after his death in 164.”

Again, this is typical of similar events involving the Jews and Israel, those who are seeking to remain faithful to God and who often lose their lives vs. those who collaborate with their enemies in order to save their lives.

<sup>40</sup> The EBC says, “The account of the Maccabean uprising concludes with a strong emphasis on the spiritual meaning of this heroic struggle for those who risked their lives for the survival of the commonwealth of Israel. In the first instance, v.35 refers to the terrible reverse that overtook the pitifully outnumbered army of Judas himself at the battle of Mount Azotus in 161 B.C. He chose to die bravely in battle rather than save his life through a strategic retreat (1 Macc 9:1-19). After he had won this victory for King Demetrius I in 161 B.C., Bacchides followed it up with a systematic search for all Judas’s leaders and supporters and did his best to wipe them out. But it was not long before the tide turned and Jonathan, Judas’s brother, was able to defeat the Syrian forces and compel them to retreat to Antioch. Thus the cause of freedom was maintained through vicissitudes of defeat and success, till finally a strong Jewish kingdom was founded by John Hyrcanus, son of Simon Maccabaeus (135–105 B.C.), and enlarged to its fullest extent by his warlike son Alexander Jannaeus (104–78 B.C.).”

Again, this “appointed time” seems to refer to the immediate future regarding the faithful Jews of the days of Judas Maccabaeus. However, along with the phrase “until the time of completion,” the “man dressed in linen” may instead be alluding to the completion of this age farther down the road and in the distant future when the Man of Lawlessness appears since he is the subject of vs. 36-45.

<sup>41</sup> The succession of Seleucid rulers between 138 B.C. and 125 B.C. is complicated. I have provided just a small list of rulers.

done.<sup>42</sup>

**Dan. 11:37** “He will not pay attention to the god(s) of his fathers or for the desire of women. Nor will he pay attention to any other god, because he will magnify himself above them all.”<sup>43</sup>

**Dan. 11:38** “Instead, he will act in a heavy way on the basis of his position with respect to the gods of strongholds. This means that he will act in a heavy way with respect to a god whom his fathers did not know, i.e., by means of gold, silver, costly stones, and treasures.”<sup>44</sup>

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<sup>42</sup> The EBC says, “With the conclusion of the preceding pericope at v.35, the predictive material that uncontestedly applies to the Hellenistic empires and the contest between the Seleucids and the Jewish patriots ends. This present section (vv.36-39) contains some features that hardly apply to Antiochus IV, though most of the details could apply to him as well as to his latter-day antitype, ‘the beast.’”

Therefore, I am thinking that the break here in the historical accuracy of the text in regard to Antiochus IV opens up the real possibility that the vision leaps into the far distant future and pertains to the Man of Lawlessness of 2

Thessalonians 2, the same person as the Beast of Revelation 13. Thus, it is he who will become so vehemently opposed to God, the Jewish God, and he will succeed in carrying out his ruthless intentions until God’s anger of justice towards the Jews and him (by means of The Great and Terrible Day of the Lord – cf. Malachi 4:5) completes its purposes and destroys him. As Tacitus said, “Dominandi cupido cunctis affectibus flagrantior est” (the lust of ruling is more powerful than all other desires). The Man of Lawlessness will exemplify Tacitus’ statement more than any other ruler in history as he seeks to rule the Middle East and the rest of the world.

In addition, because these statements about the Man of Lawlessness, who will appear just before the 2<sup>nd</sup> coming of Jesus, follow so closely after all the material that has focused on the kings of the North, especially Antiochus IV Epiphanes, the vision is likening them (and especially Antiochus IV) to the Man of Lawlessness, just as did the vision of the small horn of Daniel 8, indicating that he will arise in the Middle East north of the land of Israel like the rest of them previous to him and focus his efforts there. Consequently, his influence may not necessarily spread worldwide, except to encourage the persecution and death of both Jews and Christians. Indeed, it seems that the rest of the world permits him to act ruthlessly towards the people of the Middle East, especially the Jews. Perhaps, near the end of his career, powers from the East and North beyond the Middle East decide to come against him, but it is Jesus the Messiah who ultimately destroys him and his forces when he appears (cf. 11:45).

<sup>43</sup> Antiochus set up a statue of Zeus in the Jerusalem temple and ordered the Jews to worship the Greek gods, so that he did “pay attention to the gods of his fathers.” Therefore, this is more likely the Man of Lawlessness of 2 Thessalonians 2 at the end of the present realm and just before the return of the Messiah. If this man is a Shiite Muslim but exhibits the level of narcissism that is described in this verse, then he may very well consider himself the twelfth imam who believes that he is demonstrating the attributes of God and performing His actions, but with such a high regard for himself that it is as though he believes that he is God incarnate. In this way, he does not faithfully “pay attention to the god of his fathers.” Instead, he corrupts even what the Muslims claim about their God, Allah.

If “the desire of women” (הַגִּבּוֹרִתַּי בְּנָשִׁים) is subjective, then this man will reject pursuing women. If it is objective, then he will not care about what women want or think. If the singular of the Septuagint (ἐν ἐπιθυμίᾳ γυναικός) is correct and it is subjective, then he will reject one particular woman. If the singular is correct and it is objective, then he will be concerned about what one particular woman desires (perhaps like the warning that Pilate’s wife gave him regarding Jesus). Joel Richardson in his book Mideast Beast: The Scriptural Case for an Islamic Antichrist, page 128, argues that that “desire of women” is a Hebrew phrase for the desire of Jewish women to be the mother of the Messiah and therefore is a reference to the Messiah himself. As a result, this man will show no regard for Jesus the Messiah and will indeed reject him.

<sup>44</sup> This verse claims the same thing as the previous verse, that the Man of Lawlessness is the most egotistical and arrogant ruler in all human history. If the Septuagint is of help in interpreting this verse, it could read, “He will throw his weight around on the basis of his position with respect to the gods of fortresses/strongholds, [etc. as above] (cf. 11:31).” In other words, the Man of Lawlessness will shun the god or gods of his family and culture (and of course the one true God, the God of the Jews and the Bible), so that he relies solely on wealth and the power of his position as a ruler. In this way, he will consider himself basically God himself. In his mind, it will be his own power, his own authority, and his own wealth, not those of any god, even the God of Islam as much as he might acknowledge Him, upon whom he will rely. As a result, his military capabilities will come about because of his own widespread charisma, influence, and financial skills. This man will exhibit a character and purpose as close to being God Himself more than any other man—except Jesus, who is rightly God incarnate.

Cf. Matthew 24:24, “Because false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even those who have been chosen.”

**Dan. 11:39** “He will act towards the fortresses of strongholds with a foreign god. He will give great honor to those who acknowledge him and will cause them to rule over the many. He also will parcel out land for a price.<sup>45</sup>

The Man of Lawlessness of 2 Thessalonians 2

Future to us

Also called the Son of Destruction

Arises in the Middle East

He respects only his own power and wealth in order to oppress others, especially the Jews, with great violence

Like Josef Stalin of Russia, who began as a candidate for the priesthood in the Russian Orthodox Church before defecting to Marxism and atheism

**Dan. 11:40** “At the end time, the king of the South will collide with him, but the king of the North will storm against him with chariots, with horsemen, and with many ships. In addition, he will enter countries, overflow them, and pass through.<sup>46</sup>

**Dan. 11:41** “He will also enter the Beautiful Land, and many countries will fall. However, these will be rescued out of his hand—Edom, Moab, and the foremost of the sons of Ammon.<sup>47</sup>

**Dan. 11:42** “Then, he will stretch out his hand against other countries, and the land of Egypt will not escape.<sup>48</sup>

**Dan. 11:43** “Instead, he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt. The Libyans and Ethiopians will also follow at his heels.<sup>49</sup>

**Dan. 11:44** “However, rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many.<sup>50</sup>

<sup>45</sup> This is a difficult verse to interpret. Notice that the Septuagint translates the Hebrew **וְעָשָׂה לְמַבְצָרָיו מְעִיָּים** (“and he will act towards the fortified cities of strengths”) with the whole clause *ποιήσει πόλεων καὶ εἰς ὄχυρῶμα ἰσχυρὸν ἦξει* (“he will act of cities and exist for the purpose of a powerful fortress”), showing that the translators interpret this ruler as going out to do battle against strong cities. The “foreign god” would be his own god, i.e., himself—his power, his authority, and his wealth that constitutes in his mind supernatural strength and protection. Of course, he will reward anyone who basically bows down and worships him, granting them power and authority also, while selling off land that is at his disposal to fund his military efforts.

In other words, he will have no problem aggressively attacking even the strongest of enemies, because he will be confident that he has sufficient personal resources through his charisma, influence, and wealth to overcome them.

<sup>46</sup> While using the same terminology regarding the Ptolemy and Seleucid kings respectively, this verse likens them to those who will oppose the Man of Lawlessness. In spite of his charisma, military power, and skills, the Man of Lawlessness will find himself attacked by others who seek to eliminate him and take over dominance in the Middle East. However, he will prevail over them and take even more land than he had before.

This is like the feet of iron and clay of the statue of Daniel 2 who cannot unite completely in their opposition to God, but instead they end up opposing one another.

<sup>47</sup> The Man of Lawlessness will also make the “the Beautiful Land,” i.e., beautiful to God, the land of Israel, his possession as Antiochus IV did over 2100 years earlier after the Roman commander Popilius Laenas in Egypt defeated him (cf. 11:29ff.). This may also be the Great and Terrible Day of Lord just before the return of the Messiah when God will bring His destructive judgment on the Jews who have continued to rebel against Him (cf. Malachi 4; 1 Thessalonians 5:1-3; 2 Thessalonians 2:1-4). Nevertheless, God will ensure that certain lands (the east side of the Jordan River and the Dead Sea) remain out of bounds for him. But why these particular areas? The passage does not say.

<sup>48</sup> The Man of Lawlessness will continue his territorial expansion which will include Egypt.

<sup>49</sup> Thus, the Egyptians, Libyans, and Ethiopians will all become his subjects, as he moves to acquire more wealth, probably to continue to enhance his own ego and to fund his military power.

<sup>50</sup> He will have to turn his attention back towards the North (Russia?) and East (China?) because of news that will enrage him to the point that his purpose will be to destroy as many as possible of those coming at him from the North

**Dan. 11:45** “He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain. Yet, he will come to his end, and no one will help him.”<sup>51</sup>

Those who oppose the Man of Lawlessness, the king of the North, just as the Egyptian king, the king of the South, opposed the Syrian king during the time of Antiochus IV	Future to us
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The Man of Lawlessness of 2 Thessalonians 2 Also called the Son of Destruction Arises in the Middle East	Future to us
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The Messiah returns and destroys this last, evil ruler when the land of Israel becomes a part of this war	Future to us
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and the East. Maybe these were former allies who now want to replace him with themselves—as egotistical allies tend to do once they achieve their short-term goals.

<sup>51</sup> The Man of Lawlessness’ last military encampment will be in Israel on the plains between ‘the Holy Mountain’ (Jerusalem and the temple mount) and the Mediterranean Sea, but then (at the return of Jesus the Messiah), he will simply disappear (עַד־קֵץ = “to his end”) with no one coming to his aid. Why would anyone want to help him when he has made so many his enemy? Even other narcissistic and egotistical leaders will want to get rid of him.

Additional Notes and Maps –

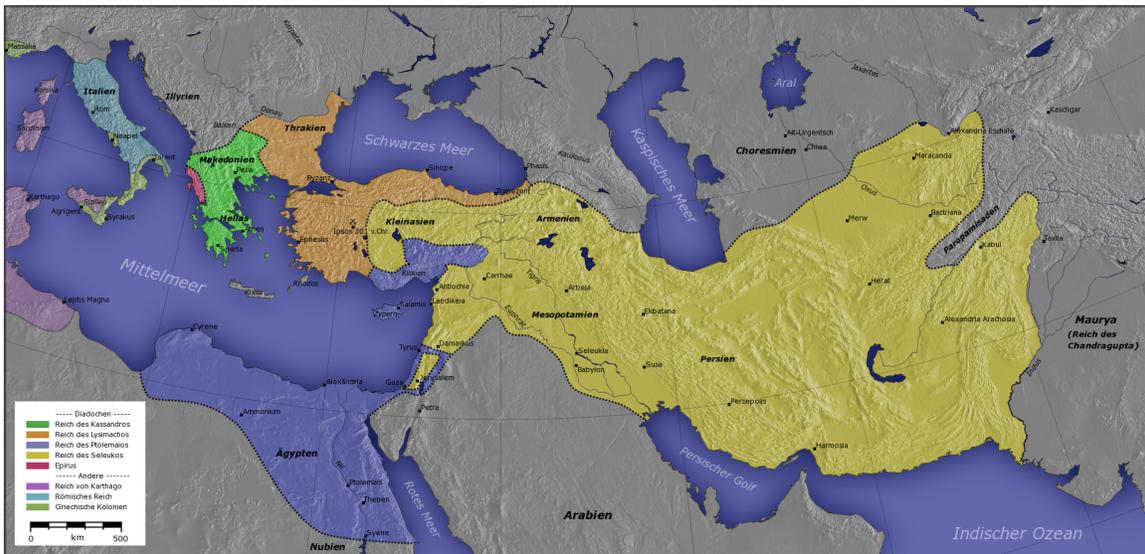
The four kingdoms of the successors of Alexander the Great –

Green=Macedon/Greece

Orange=Thrace and Asia Minor

Yellow=Syria and farther east, i.e., the Seleucid Kingdom that culminates in Antiochus IV Epiphanes, who desecrates the temple in Jerusalem in 168 B.C.

Bluish Purple=Egypt, i.e., the Ptolemaic Kingdom, which is in constant battle with the Seleucids over control of Israel and the east.



Thrace is the area in green north of the Dardanelles (and Canakkale) in yellow and the Bosphorus in red, comprising a very small portion of modern Greece, Bulgaria, and Turkey

