

# THE PROPHECIES OF DANIEL

In the Light of  
PAST, PRESENT, AND FUTURE EVENTS

by

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## CHAPTER ELEVEN

### THE ANTICHRIST'S "REIGN OF TERROR"

Climaxing Gentile Dominion from Darius to the Battle of Armageddon

SINCE all of chapter ten is preliminary to the vision recorded in chapters eleven and twelve, we need not tarry longer here to review the circumstances under which this prophecy was given to Daniel.

However, let us bear in mind that it was the last and the most detailed of all the prophecies revealed to this faithful servant of God.

Beginning with "**the first year of Darius the Mede**" (v. 1), under whose reign Daniel lived; it takes us on, even to the complete and final downfall of the Antichrist at the hands of the Son of God. And the picture given us in chapter eleven of this coming "**man of sin**" is one of the most complete in all the prophetic Scriptures.

Chapter eleven falls logically into two main divisions,

- Verses 1-35 recording detailed prophecies that have long ago been literally fulfilled;
- Verses 36-45 presenting to us the graphic portrait of the Antichrist and a foreview of his conflicts, which will end in the battle of Armageddon.

Not only does the latter half of the chapter tell of this coming time of sorrow and great trouble, but much of the first part of the chapter, now ancient history, also foreshadows the bitter suffering yet to come upon Israel and all the world during the "**reign of terror**" of "**the beast.**"

Therefore, his blasphemous person, his bitter conflicts and swift conquests, ending in the last great world struggle, form the central theme of the portion of this last vision of Daniel which is recorded in chapter eleven.

What a terrible climax to Gentile dominion the reign of the Antichrist will be!

## PALESTINE—A BATTLE GROUND OF THE NATIONS

Now let us consider the prophecy of verses 1-35, which has long ago been fulfilled, as nations fought their wars in and around the land of Palestine. We have often said that only the nations which are directly concerned with Israel are mentioned in these prophecies. We have often observed that Palestine is the geographical and political center of the earth (Deuteronomy 32:8).

Likewise the record of the wars, about which verses 1-35 of our chapter have to do, is written here because Israel was involved in these struggles. For centuries the Holy Land has been a kind of buffer state, a battle ground of the nations; God's ancient people have been made to suffer from the conflicts of the warring, Gentile peoples of the earth.

For example, the wars between “**the king of the north**” and “**the king of the south**,” described in Daniel 11:5-35, concern Syria on the north and Egypt on the south of Palestine. In the battle of Armageddon, the Holy Land will be the field of carnage such as the world has never seen, for that last war will be fought on the plains of Megiddo in the land of Israel.

### THE KINGS OF PERSIA AND OF GREECE

The angel sent from God continued to talk to Daniel in verses 1, 2, showing him the vision, and saying:

**Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him [i.e., Michael, mentioned in the closing words of chapter ten]. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.**

In the first verse which we have just read we see that this heaven-sent messenger had confirmed and strengthened Michael, Israel's “**prince**,” evidently on behalf of Daniel's people.

The “**three kings in Persia**” who were yet to come proved to be Cambyses, Pseudo-Smerdis, and Darius Hystaspes, called by Ezra Ahasuerus, Artaxerxes, and Darius. And the fourth king, who was to be “**far richer than they all**,” was Xerxes, called Ahasuerus in the Book of Esther.

A proud, self-willed monarch, he invaded Greece with his mighty army when Persian power was at its height. After his defeat, the kings who succeeded him decreased in power. Then Alexander the Great took the center of the world's stage. Hence the prophecy of verses 3 and 4:

**And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.**

From our study of chapter eight, we have seen that every detail repeated here was literally fulfilled in the Grecian Empire.

We have seen that Alexander swiftly conquered a great empire, then died childless; and that his kingdom was divided “**not to his posterity,**” but among his four leading generals, whose power was not “**according to his kingdom,**” that is, not so strong.

Therefore, the “**mighty king**” of Grecia mentioned here is identical with “**the he goat**” of chapter eight. He is referred to here, as also in chapter eight, because the Antichrist will arise out of the part of the Roman Empire over which Alexander ruled.

## **THE WARS BETWEEN THE KINGS OF SYRIA AND EGYPT**

In verses 5-35 we have an account of what is known in history as the wars of the Ptolemies, kings of Egypt, against the kings of Syria, a long series of conflicts covering a period of 120 years. Syria on the north and Egypt on the south of Palestine became bitter enemies. They were two of the fragments into which Alexander's empire had been divided. As they fought their battles, they used the land of Israel as a battle ground. Moreover, Syria was not only a deadly enemy of Egypt; she also hated Daniel's people with an intense hatred.

Verses 5-21 foretold these wars, now recorded also on the pages of history. We shall not attempt, in these studies, to present all the details of the ancient records of secular history. Any good Bible commentary will give much of this information to the student who cares to delve into the biographies of these men of long ago. We shall try to present here only the bare outline of facts, necessary to the understanding of what the angel told Daniel in the vision, taking as our secular authority the authentic record of the “*Bible Commentary*” of Jamieson-Fausset-Brown.

### *1. Early Intrigues and Wars.*

“**The king of the south**” (v. 5) was Ptolemy Soter; “**one of his princes**” (v. 5) was Seleucus, “**to whom Syria was given.**” The latter was stronger than the former, and “**his dominion**” was “**a great dominion.**”

The “prediction of verse 6 was fulfilled in the marriage of Berenice; daughter of Ptolemy Philadelphus, to Antiochus Theos, third king of Syria, B.C 285-247.”

Thus the ruling houses of Egypt and Syria sought to bring about an alliance of political importance, for the father of Berenice gave her in marriage to the northern king, in order to end his war with the latter.

This Antiochus in order to marry Berenice, divorced his wife, Laodice, and disinherited her son. But the marriage of Berenice to Syria's king failed to bring about peace. Ptolemy, king of Egypt; died, whereupon Antiochus, king of Syria, took back his former wife, Laodice. She, in turn, poisoned him, and put to death Berenice and her son. Laodice then placed her own son, Seleucus Nicator, upon the throne.

Verses 7-9 tell us how the brother of Berenice, “**a branch of her roots,**” avenged the wrong against his sister.

That brother was Ptolemy Euergetes, the next king of Egypt. He invaded Syria, even to the Euphrates, killed Laodice, and returned to Egypt “with 40,000 talents of silver, precious vessels, and 2400 images, including Egyptian idols, which Cambyses had carried from Egypt into Persia.

The idolatrous Egyptians were so gratified that they named him Euergetes, or “Benefactor.”

“Ptolemy survived Seleucus four years,” even as God had foretold in the vision which He gave to Daniel (v. 8). “**So the king of the south**” entered into “**his kingdom**” with great spoils (v. 9).

## *2. The Wars of Antiochus the Great, the Father of Antiochus Epiphanes.*

Verses 10-19 tell us of the wars of Antiochus the Great, king of Syria, against his enemies, especially against the king of Egypt. This Antiochus was one of the two “**sons . . . stirred up**” against Egypt's king (v. 10).

Upon the death of his father, and later upon the death of his brother, he regained all the land of Syria that had been subjugated by Ptolemy Euergetes. Then “**the king of the south,**” Ptolemy Philopater, son of Ptolemy Euergetes, “**moved with choler**” (v. 11) against Antiochus, slew 10,000 of Syria's army and took 4,000 captives. This king of Egypt had previously killed his own father, mother, and brother; was licentious; and “**his heart**” was “**lifted up**” (v. 12) through pride. Instead of following up the advantages of his victory over Syria, he settled down in indolence, and was “**not strengthened by**” his success (v. 12).

The son of this evil king of Egypt was Ptolemy Epiphanes, a mere child when, fourteen years after his defeat, Antiochus returned to fight against Egypt “**with a great army and with much riches**” (v. 13). Among the many that stood up against Egypt's king at that time (v. 14) were the rebels in Egypt and Philip, king of Macedon. “**The robbers**” of Daniel's people (v. 14) were “**factions Jews**” who rebelled against Ptolemy, joining themselves to Antiochus, hoping thereby to gain independence for Palestine. In so doing, they established, or fulfilled, the vision given to Daniel; yet their efforts came to naught (v. 14).

The war between Syria and Egypt continued, with Palestine as the battle ground; it is “**the glorious land**” which was “**consumed,**” made desolate by the invading armies (vv. 15, 16). Then Antiochus the Great, king of Syria, “**turned from open assault to wile, by his war with the Romans in his endeavor to extend his kingdom**” to its former limits.

He gave his daughter, Cleopatra, to Ptolemy Epiphanes, the king of Egypt, against whom he had fought for a long time, promising Judea and other lands as a dowry. By this scheme he hoped to hold a neutral position in the war with Rome, securing also much territory. But his daughter did not “**stand on his side**”; neither was she “**for him**” (v. 17). Instead, she took the part of her husband, king of Egypt. Then Antiochus turned “**his face unto the isles**” (v. 18), and took many of the islands of Greece in the Aegean Sea “**in his war with the Romans.**” “**But a prince for his own behalf**” caused “**the reproach offered by him to cease; without his own reproach**”; that is, “**with untarnished reputation,**” this prince defeated Antiochus for his own glory.

That prince was Lucius Scipio Asiaticus, a Roman general, who compelled this king of Syria to “relinquish all his territory west of the Taurus, and defray the expenses of the war.” Therefore, Antiochus turned “**his face toward the fort of his own land**” (v. 19). “Attempting to plunder the temple of Jupiter at Elymais by night, whether through avarice, or the want of money to pay the tribute imposed by Rome (a thousand talents), he was slain with his soldiers in an insurrection of the inhabitants.” Then were fulfilled the closing words of the prophecy of verse 19, “. . . **but he shall stumble and fall, and not be found.**”

### *3. The Evil Rule of a Brother of Antiochus Epiphanes.*

The “**raiser of taxes**” (v. 20) was the son of Antiochus the Great, who ruled Syria after his father had been slain. His name was Seleucus Philopater; he it was who was compelled by Rome to raise taxes for tribute (v. 20). He caused the temple in Jerusalem to be plundered; was betrayed and poisoned by the very man whom he had used to perform this sacrilege; and was succeeded to the throne of Syria by his brother, the “**vile person**” described in verses 21-35 of our chapter, as well as in chapter eight of Daniel's prophecy. Thus it came to pass that “**within few days**” Seleucus was “**destroyed, neither in anger, nor in battle** [i.e., 'not in a popular outbreak, nor in open battle']” (v. 20). The “**few days**” were really twelve years, but “**few**” when “compared with the thirty-seven years” of his father's reign.

### *4. The Wars of Antiochus Epiphanes—That “Vile Person.”*

From verses 21-35 the vision describes Syria's wicked, blasphemous king, of whom we read in chapter eight, in which he was called “**a little horn**” (8:9). There the record is given of his defilement of the Jewish sanctuary when he offered a sow upon the sacred altar and erected a temple to Jupiter. In our study of this earlier chapter we saw that God gave Daniel a detailed description of Antiochus Epiphanes because he is a type of the Antichrist who is to come. “**The beast,**” too, will defile the sanctuary, setting up his own image to be worshipped, and persecuting to death all who refuse to give him divine honors.

And now, in 11:21-35, we have another picture of Antiochus Epiphanes, that “**vile person,**” because God wanted to emphasize the warning concerning “**the beast**” who is to come, of whom this Antiochus is a graphic type. This terrible creature who was Syria's king is not an important personage in secular history; only because he outraged Daniel's people and defiled the sacred temple, is he given this prominent place in these two prophetic chapters of the Word of God. Let us bear in mind the fact that these prophecies of Gentile rulers are given here only because they do concern Daniel's people and Daniel's land. Syria and Egypt were the two parts of Alexander's empire which had to do with this ancient people of Israel.

We are told that Antiochus Epiphanes was not only called “the madman,” but that “he would carouse with the lowest of people, bathe with them in the public baths, and foolishly jest and throw stones at the passers-by.”

By craft he had taken the throne from the son of his deceased brother, who was the rightful heir.

The nation of Syria did not give to him “**the honour of the kingdom**” (v. 21); that is, by legal procedure; but he obtained “**the kingdom by flatteries**” (v. 21).

(a) *His Majesty over the King of Egypt.*

Beginning with verse 22, we have a description of the deceitful craft of this wicked king of Syria. . . He went down to Egypt with “**overwhelming forces**,” gaining the mastery over “**the prince of the covenant**” (v. 22).

This prince was Ptolemy Philometer, the son of his own sister, Cleopatra. “**After the league made with him**,” Antiochus worked “**deceitfully**,” taking with him “**a small people**” at first, in order to escape suspicion (v. 23). He entered “**peaceably**” (literally, ‘*unexpectedly*’) “**even upon the fattest places of the province**,” doing that which his fathers had not done, “**nor his fathers’ fathers**” (v. 24). In other words, he took possession of Memphis and all Egypt as far as Alexandria, something which the former kings of Syria had sought to do in vain. Then were fulfilled, in part, the words of the latter portion of verse 24: “**He shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.**”

(b) *His Subjugation of Jerusalem.*

Later he went into Judea, “where, in revenge for the joy shown by the Jews at the (false) report of his death, which led them to a revolt, he subdued Jerusalem by storm and stratagem.” But this was only “**for a time.**”

(c) *His Further Conquests in Egypt.*

In verse 25 we read of the expedition of Antiochus into Egypt, against “**the king of the south**,” or Ptolemy Philometer. In this Antiochus was the victor, partly because of the betrayal of Egypt's king by those who should have helped him (v. 26). And still the treachery and “**lies**” continued (v. 27).

(d) *His Defilement of the Jewish Sanctuary.*

It was on the return of Antiochus to Syria that the words of verse 28 were fulfilled, for it was then that he offered the sow on the sacred altar in Jerusalem.

Of this the prophecy tells us,

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

At this time that “**vile person**” “attacked Jerusalem . . . slew 80,000, took 40,000 prisoners, and sold 40,000 as slaves . . . entered the sanctuary with blasphemies, took away the gold and silver vessels, sacrificed swine on the altar, and sprinkled broth of the flesh through the temple” (II Maccabees 5:15-21).

(e) *His Expulsion from Egypt by the Romans.*

Verse 29 tells of the next expedition of Antiochus into Egypt, but it was “**not as the former, or as the latter. For the ships of Chittim**” came “**against him**”; therefore, he was “**grieved,**” and returned, and had “**indignation against the holy covenant**” (vv. 29, 30). “**The ships of Chittim**” were “Macedonian Grecian vessels.”

The term “**Chittim,**” “properly ‘*Cyprian,*’ so called from a Phoenician colony in Cyprus,” was later applied to the “islands and coasts of the Mediterranean in general.” In these ships the Romans came against Antiochus, and brought his expedition into Egypt to a close.

(f) *His Vengeance upon the Jews and His Decree Demanding the Worship of Jupiter.*

In his wrath, he turned once more against the Jews, for he was “indignant that meantime God’s worship had been restored at Jerusalem.” Apostate Israelites helped him, for he had “**intelligence with them that**” forsook “**the holy covenant**” (v. 30).

In his rage, both against Rome and against the Jews, he sent an army of 22,000 men to destroy Jerusalem “two years after its capture by himself.” Multitudes were slain; the city was pillaged; and all the Jews were told to worship the heathen god, Jupiter, on pain of death if they refused obedience. “Identifying himself with that god, with fanatical haughtiness he wished to make his own worship universal.” What a picture of the coming “**man of sin**”! No wonder Daniel wrote, as he saw the vision, the words of verses 31 and 32!

**And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant [apostate Jews] shall he corrupt by flatteries.**

(g) *The Brave Resistance of the Maccabees, the Faithful Jewish Remnant.*

There is always a faithful remnant in Israel; and the days of Antiochus Epiphanes were no exception. The Maccabees were true to the God of their fathers; of them the prophet wrote in verses 32, 33 saying,

**But the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.**

What sorrow has followed God’s people, Israel! And what sorrow lies ahead for them even yet in the “**time of Jacob’s trouble**”! Our hearts can only pray for the salvation of many of these persecuted people, and for the coming again of our Lord and their Messiah, to end their bitter trials! As Daniel continued to behold the vision, he saw that when Antiochus should persecute his people, they would be “**holpen**” or “*helped*” with “**a little help.**” That is, “the liberty obtained by the Maccabean heroes for the Jews was of but short duration.

They soon fell under the Romans and Herodians; and ever since, every attempt to free them from Gentile rule has only aggravated their sad lot.”

When the faithful remnant was successful in opposing Antiochus, as under the leadership of Judas Maccabeus, when the sanctuary was cleansed (cf. Daniel 8:13, 14), many fickle ones did “**cleave unto them with flatteries**” (v. 34). For selfish purposes, not for God's glory, these apostate Jews wanted to be on the winning side in any event. They are like apostates and hypocrites in any age.

Again Daniel's attention was turned toward the faithful remnant who would die rather than obey the blasphemous Antiochus; and as he saw these in the vision, he realized that God makes even “**the wrath of man**” to praise Him (Psalm 76:10). Daniel saw that out of this suffering God was bringing a purged and a consecrated people. In verse 35 the prophet gave expression to this, God's great purpose for His own, as He permitted trials and sorrows to purify their lives and hearts:

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. God has set a limit upon Israel's afflictions, even as He sets a limit to our sorrows. Yet through many trials He often burns up the dross, refining the souls of His children as silver. May we let Him have His way with us!

(h) *Antiochus Epiphanes—A Type of the Antichrist at “the Time of the End”*

Verse 35 brings to a close the dark picture of that “**vile person,**” known in history as Antiochus Epiphanes. As his horrible portrait is finished, the Holy Spirit leads us on, in anticipation, “**even to the time of the end**” (v. 35). It seems as though He would have us realize how definitely this terrible king of Syria foreshadowed the Antichrist who is to come, whose picture is given in the remaining verses of the chapter.

It is difficult for us to imagine greater persecution of Israel than that perpetrated by this wicked king of Syria. Yet our Lord Himself, prophesying concerning “**the Great Tribulation,**” said that it would be a time of suffering “**such as was not since the beginning of the world to this time, no, nor ever shall be**” (Matthew 24:21). As we enter upon the study of the closing verses of our chapter, as we view the life-sized portrait on that coming “**man of sin,**” may the Lord show us how to win many of these “people of the wandering feet” to Him before that terrible time of tribulation comes upon them and all the world!

### “THE WONDERFUL WORD” OF OUR LONG-SUFFERING GOD

We cannot read the minute details of the prophecy which we have just been considering in Daniel 11:1-35, marvelously fulfilled and recorded in the annals of secular history, without a feeling of awe at the wonders of the Word of God. The skeptic may scoff; the infidel may sneer. But the God who can predict such definite, detailed events, long before they come to pass, knows the end of all things from the beginning. As believers in Him, we do not need fulfilled prophecy to convince us of His omniscience. What a testimony these things are to His all-wise deity!

How great is His patience! The revolting acts and cruel deeds of some of these kings, about which we have been reading, appall us. We wonder how a human being could conceive of such wickedness, even as we wonder in our day at the atrocities of certain leaders in Europe.

Yet even as we marvel at the long-suffering of our God, we know that He will surely bring to an end Gentile misrule. We know that, in His patience, He is **“not willing that any should perish, but that all should come to repentance”** (II Peter 3:9). And we know that one day He Himself shall reign in righteousness and peace; that He **“shall have dominion also from sea to sea, and from the river unto the ends of the earth”** (Psalm 72:8).

## THE WILLFUL KING

We have already observed that the Spirit of God took Daniel, in the part of the vision which we have already considered, from the days of Antiochus Epiphanes, even **“to the time of the end”** (v. 35).

Looking down the centuries, God saw the Antichrist, of whom Antiochus was a type; in the remaining verses of chapter eleven He gave to Daniel the graphic portrait of this **“wilful king”** which we are now ready to study.

If we could put together, in one printed volume, all that God has said of this terrible personage who is to come; if we could put in one place all that we have already found to be true concerning him, in the preceding chapters of Daniel's prophecy, even then we could hardly conceive of all the satanic powers and diabolical miracles which this masterpiece of the devil will wield in that yet future day.

God has not left us without warning, however, concerning this cruel monster; and in the verses before us we have one of the most complete portraits of this coming world dictator to be found in all the Word of God.

Let us consider it, verse by verse, line by line:

### 1. **“And the King Shall Do according to His Will”** (v. 36).

In other words, he will be an absolute monarch, a self-willed dictator. He will not be held in check by a parliament or congress or council of any kind whatsoever. Not even the ten subordinate kings, who will be associated with him, will dare to interfere with his wishes.

Many of us living today can well remember the time when the skeptical world scoffed at such a possibility. Even as recently as World War I men actually believed that the world was being made “safe for democracy.” But conditions changed! Now after World War II the world is completely disillusioned. In this present hour millions in Russia dare not listen to a radio program without the consent of a dictator! And to declare one's conviction about politics or religion, is for many to face imprisonment or torture or death—or perhaps all three!

Surely it should not be difficult for this generation to visualize, in some measure, the willful king who is to appear upon the earth after the church has been translated to be with the Lord!

2. *“And He Shall Exalt Himself . . . above Every God”* (v. 36).

Let us read all of the remainder of this verse, which tells of the blasphemies of this “son of perdition”:

**And he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.**

We have referred repeatedly in this series of studies to what the Holy Spirit has told us about this coming blasphemy, when He spoke through Paul and the aged apostle, John.

In II Thessalonians 2:3-12 we have read how the Antichrist will oppose and exalt himself **“above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”**

We have read from the thirteenth chapter of Revelation how he will set up his image to be worshipped; how he will persecute to death all who refuse him divine honors. We have read also the warning of our Lord Jesus, which He gave to His disciples before He went to the cross, when He told them of this **“abomination of desolation, spoken of by Daniel the prophet,”** which is to **“stand in the holy place”** of the temple in Jerusalem (Matthew 24:15).

Not only will this willful king be unchristian, but he will also be violently and bitterly anti-Christian, anti-God, anti-Jewish—opposed to everything and everyone that reminds him of the Lord. The Lord will permit this awful blasphemy, in order to accomplish His purpose—to show to all mankind that, without faith in Him, godless men fall into the snares of Satan; to prove to the world that Gentile dominion, which leaves God out of its program, can only come to shame and sin and woe; to fulfill all His purpose for Israel, even until she acknowledges Him as her Messiah and Lord and King. **“For that that is determined shall be done!”**

3. *“Neither Shall He Regard the God of His Father.”* (v. 37).

Many Bible students think that these words mean that the Antichrist will be a Jew, not regarding **“the God of his fathers.”** That may be so; yet the more I study prophecy, the more it seems to me that this last dictator may be a Gentile.

Certainly he will be the last of the Caesars, whether Jew or Gentile. Now we know that his henchman, **“the false prophet,”** of Revelation 13:11-18; 19:20; 20:10, must of necessity be a Jew. He will come imitating Jesus, **“the Lamb of God”**; for John saw that he had **“two horns like a lamb”** (Revelation 13:11); yet **“he spake as a dragon.”**

The Jews would hardly accept as their Messiah—though he will be false—one who is not a Jew.

This representative of “**the beast**” in Palestine will, therefore, in all probability be an apostate Israelite. He will receive his power from Satan, and be subject to the world dictator. He will be the religious leader of this Satan-inspired regime.

In times past I have held that Daniel 11:37 teaches that the Antichrist himself will be a Jew; upon further study, it seems to me that he may not be, and that we cannot be dogmatic upon this point—though, to repeat for emphasis, the false prophet doubtless will be a Jew.

4. *“Neither Shall He Regard . . . the Desire of Women”* (v. 37).

This expression has been interpreted as describing the cruelty and licentiousness of “**the beast.**” However, it seems best to me to interpret it in line with the Messianic hope. What was the desire of the Jewish woman? Was it not her supreme desire to be selected to become the mother of the Messiah who was to be born? But this desire will be utterly ignored by this willful king. Certainly he shall not regard the Lord Jesus who is the fulfillment of Israel's Messianic hope! His only regard for Him will be one of bitter hatred and antagonism!

Yet another interpretation of this passage holds that, because the Antichrist will not regard any God, seeking rather to be worshipped as God himself, he will overrule every desire of pious women to train their children to love the God of their fathers. And there will be some born-again souls who will turn to Christ in that time of blasphemy, because they will heed the message of the 144,000 Israelites who will proclaim the “**gospel of the kingdom**” in that coming day.

No doubt many of these things will be true of the Antichrist, for he will oppose everything that speaks of the true and living God.

5. *“In His Estate Shall He Honour the God of Forces”* (v. 38).

Let us read verses 38 and 39:

**But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.**

The God of force indeed! “Might will make right,” as far as he is concerned. There will be no round-table discussions to arbitrate the problems of the world.

We would not dare to set approximate dates for the Lord's return. Moreover, “**the man of sin**” will not be manifested to the world until the Holy Spirit, working in and through the church, has been “**taken out of the way**” (II Thessalonians 2:7). Yet “coming events cast their shadows before,” and the Holy Spirit gives us wisdom to discern the signs of the times.

6. *“A God Whom His Fathers Knew Not Shall He Honour”* (v. 38).

Like all infidels, he will have a god after all! That god will be “**the god of this world,**” even Satan himself; for John saw that “**the dragon gave him his power, and his seat [throne], and great authority . . . and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast**” (Revelation 13:2-4).

Satan fell from heaven because he wanted to be worshipped as God. He tempted Eve, saying, “**Ye shall be as gods.**” He tried to make the sinless Saviour worship him, offering Him “**all the kingdoms of the world, and the glory of them**” (Matthew 4:8); but the holy Son of Man could not sin, and Satan failed to receive worship from our Lord! But the day will come when, for a little time, the Devil will receive worship from a godless, rebellious world; the god of the Antichrist will be Satan himself, who will be worshipped through this “**son of perdition.**”

Then the earth will see devil-worship and demon-possession as never before. It will be a terrible time in which to live. Men will accept the “**strong delusion**” and “**believe a lie**” (II Thessalonians 2:11)!

7. “*And He . . . Shall Divide the Land for Gain*” (v. 39).

“**The land,**” of course, is Palestine. The Antichrist will give special honor to those who meet his requirements, just as he will plunder and harass the Jewish remnant who will refuse him allegiance. The land of Palestine, we know, is a coveted spot today because of the great mineral wealth stored in the Dead Sea. The nations will want it for its strategic value, too; and the unscrupulous world dictator will do with it as he pleases, yet for a limited time.

Verse 39 completes this part of the picture of the coming world dictator, which God gave Daniel in this last vision of his prophecy. We have seen from our study of earlier chapters that his rule will cover only the last seven years of Gentile dominion, and that even this seven-year period will be shortened “**for the elect's sake.**”

The events immediately preceding the doom of this willful king are described in the remaining verses of our chapter. They have to do with the battle of Armageddon, the last conflict between the nations just prior to the return of Christ in glory. And those nations will be aligned according to three great confederacies, mentioned in verses 40-44.

### **THE THREE GREAT CONFEDERACIES IN “THE TIME OF THE END”**

The Antichrist will subdue “**the king of the south.**” “**The king of the north**” will be his great antagonist. And just as “**the beast**” and his armies are coming to grips with the northern hordes in the land of Palestine, the “*kings of the sunrising*” will march to that last scene of Gentile world conflict. Thus there will be three great confederacies taking part in the battle of Armageddon: that of the Revived Roman Empire, with the Antichrist as its leader; that of the northern kingdoms, including Russia and Germany; and that of the kings of the East, possibly under the leadership of Japan.

We have learned from the second and seventh chapters of Daniel that this last Caesar in Rome will be the head of the Revived Roman Empire.

We learn from Ezekiel 38:1-39:29 that “**the chief prince** [*Rosh*]” will lead the northern army, and that with him will be “**Gomer**,” which is Germany; Persia; Ethiopia; Libya; and “**many people**” with him

Just how Ethiopia and Libya are to be linked with “**the chief prince**” (or Russia) and his allied peoples, we do not know; of this we shall have more to say, however, a little later.

The third confederacy is described in Revelation 9:16 as the army of “**two hundred thousand thousand**,” or two hundred million, coming from the Far East, across the Euphrates (Revelation 9:14). Again, in Revelation 16:12, this army is referred to as that of “**the kings of the east** (literally '*the kings of the sunrising*'),” for whom the waters of “**the great river Euphrates**” are “**dried up**.” Comparing these references with Daniel 11:44, we find that, just as the Antichrist will be fighting a terrific battle in the west, “**tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.**”

Now, having these three confederacies clearly in mind, let us go back to verse 40 of our chapter to follow the details in the order listed here:

**And at the time of the end shall the king of the south push at him . . .**

“**The king of the south**” is Egypt; for again, we must bear in mind that all these directions are mentioned here in their relation to Palestine. If we are living near the end of the age, as we fully believe we are, then it would hardly be speculation to say that possibly Egypt will be supported by England when “**the king of the south**” (i.e. Egypt's king) will “**push at**” the Antichrist.

It may be that “**the king of the south**” will be one of the three of the ten kings in the Revived Roman Empire who will be subdued by the beast. We saw from our study of chapter seven that this last Caesar will, indeed, conquer three of these ten kings, represented by the ten toes of Nebuchadnezzar's vision and by the “**ten horns**” of Daniel's beast vision. For Daniel beheld and saw that “**three of the first horns**” were “**plucked up by the roots**” and that this signified that the beast should “**subdue three kings**” (Daniel 7:8, 24).

We do know definitely that somehow Egypt and Libya will be conquered by the Antichrist; for they will be “**at his steps**” (v. 42, 43).

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. Now a few moments ago we read from Ezekiel 38:5 that Ethiopia and Libya will be in the northern confederacy, allied with Russia and Germany “**at the time of the end.**”

According to present world affairs, it would seem more likely to us that these two countries should be a part of the Revived Roman Empire, and so they will be—after the beast has subdued them. Just how they will ally themselves with “**the king of the north**,” we do not know.

Events are taking place with lightning rapidity in our day; and it seems that almost anything can happen to the nations of the world!

This we do know—God's Word will be literally, definitely fulfilled. Is it too much to suppose that possibly the fury of “**the king of the north,**” which will be hurled against the Antichrist at the time when “**the king of the south**” shall “**push at him,**” may be the result of some alliance between Egypt, Ethiopia and Libya with the Russian confederacy? We need not—and should not—try to speculate; but we know that God's Word will be fulfilled.

## THE BATTLE OF ARMAGEDDON

Chapter 11 closes with these words—

**And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land [i.e., Palestine], and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.**

**He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.**

**And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.**

This will be the most terrible war and bloodshed the world has ever seen, as these three great confederacies meet on the plains of Palestine for this last world war. Poor Israel will suffer as never before in all her tragic history. With all the nations making her land the battle ground, seeking her wealth and one another's destruction, her people will go through “**the time of Jacob's trouble.**”

But God will deliver Israel before that seven-year period fully runs its course. When the Antichrist “**shall plant the tabernacles of his palace between the seas [i.e., between the Mediterranean and the Dead Seas] in the glorious holy mountain**” of Jerusalem, then will his bold blasphemies reach their climax. Having set his image up to be worshipped “**in the glorious holy mountain,**” he will demand that all men bow down to him.

“**Yet he shall come to his end, and none shall help him**” when the Lord Jesus comes in power and great glory. Then “**the beast**” and “**the false prophet**” will be “**cast alive into a lake of fire burning with brimstone**” (Revelation 19:20).

## ISRAEL'S DELIVERANCE WHEN JESUS COMES AGAIN

This will be the time of Israel's great deliverance. A remnant will be saved **“out of Great Tribulation”**; and then the Messiah and King will rule over His people in righteousness and peace.

A moment ago we read in verse 41 of our chapter that the lands of Edom, and Moab, and **“the chief children of Ammon”** **“shall escape”** out of the Antichrist's hand.

Doubtless the Jews who will **“flee into the mountains”** (Matthew 24:16) in that day will find in these countries a place of refuge. Our Lord Jesus gave warning to His disciples concerning this **“Great Tribulation,”** when He spoke the words we have just quoted. Then He added in the verses that follow:

**Let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.**

In an earlier lesson we spoke of the ancient rock cities of Petra that have been discovered in the land of Moab. Since that country shall escape out of the Antichrist's hand, and since these prepared cities are there, does it not seem likely that they will be the refuge for persecuted Israel in that coming day?

Two verses from Isaiah seem to bear out this thought: **“Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler”** (Isaiah 16:4). **“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast”** (Isaiah 26:20).

Somehow God will preserve His people through this terrible time of sorrow and persecution and carnage. Then He will return to earth as their promised King. The whole earth will be filled with His glory. Then **“they shall obtain joy and gladness, and sorrow and sighing shall flee away”** (Isaiah 35:10).

As we look about us in the world, we cannot keep from wondering if **“the time of the end”** may not be drawing near.

There are definite **“signs of the times,”** which point to Christ's return: Israel's re-establishment as a nation; apostasy in professing Christendom; **“wars and rumours of wars”**; increased lawlessness—these are all very much in evidence in the world today.

Yet we must be very careful not to be dogmatic about some of these details concerning the nations, which have to do with **“the time of the end”** of Gentile dominion.

God has told us so much about “**the signs of the times**” that we can surely leave the results with Him as to how He will bring these things to pass.

What we do need to do is to go into all the world, preaching the gospel to every creature, winning men and women to the Lord Jesus before the “**reign of terror**” of the Antichrist comes upon the world. Before he is revealed, the bride of Christ, which is His church, will be translated, forever to be with Him. If the “**time of the end**” of Gentile dominion seems to be at hand, how much nearer our Lord's coming for His own! Then let us be diligent and zealous in our witness for Him now, while there is yet time in this day of grace.

The struggles, the privations, the tragedies and sorrows of this present day weigh heavily on our hearts. Yet we need not be disturbed. Let us remember the words of Daniel's vision to perplexed Israel in her time of sorrow (v. 32):

**The people that do know their God shall be strong, and do exploits.**

And before the storm breaks upon this war-torn, suffering world, we who love the Lord shall be with Him above the clouds!

~ end of chapter 11 ~

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