

1. This week I want to teach Dan 11:29-31.

2. Before we continue that study, I want to give you an expanded translation of Dan 11:21-28.

Dan 11:21 Seleucus IV will be succeeded by the contemptible Antiochus IV who though not in line for the throne will wrest it from its rightful heir. He will arrive in Antioch Syria posing as a representative of young Antiochus, son of Seleucus the IV, a mere infant, and Antiochus will take the throne by means of a series of deceitful intrigues.

Dan 11:22 Antiochus will put together a large army which he will use to defeat the remaining forces of Heliodorus and an expeditionary Egyptian force in Asia Minor. He will attack Egypt where he will gain additional territory to go with his conquest of Israel in the Holy Land. After taking over Israel he will murder the High Priest Onias.

Dan 11:23 Antiochus by defeating Egypt will be able to place his nephew Ptolemy Philometor on the throne and thus control much of Egypt.

Dan 11:24 The several kingdoms surrounding Syria will be lulled into military complacency, it is then Antiochus will invade and defeat them; then he will distribute the spoils of victory among those who can best assist him. Antiochus IV will then plot the overthrow of Egypt.

Dan 11:25 With a large army he will attack Ptolemy Philometor, king of Egypt. Egypt will attempt to defend itself but will not be successful.

Dan 11:26 Many of those aligned with Egypt will refuse to help Ptolemy; even Rome will refuse to intervene.

Dan 11:27 Antiochus and Ptolemy VI Philometor will agree to sit down and discuss an armistice, however neither King will intend to keep their agreements; their deceit though intricate and designed to support their purposes will be as a truth part of God's divine design for Israel.

Dan 11:28 After signing the treaty Antiochus will return home with great wealth, his heart however will be set against Israel. Antiochus on his way home will travel through the Holy Land, all the while plotting its destruction.

3. Now let's see what we can learn from Dan 11:29-31.

KJV

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

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

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

NIV

Dan 11:29 "At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.

Dan 11:30 Ships of the western coast lands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

Dan 11:31 "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.

Principles:

1. In another expedition against Egypt, "at the time appointed," that is, at a time appointed by God, he manages to capture Ptolemy Philometor.
2. Rome at this time is not about to let Antiochus get a foothold in North Africa.
3. Remember Rome had already defeated the Carthaginians in the Punic Wars and in a sense considered Egypt a vassal of Rome.
4. Rome sends a force across the Mediterranean demanding Antiochus evacuate Egypt. At the time he was engaged in an unsuccessful siege of Alexandria.
5. His forces had more than they could handle in the siege therefore there was little he could do but agree to the Roman terms.
6. His success was not as great as in his former expeditions, as stated in verse twenty-nine, "It shall not be as the former, or as the latter."

KJV

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7. Still another invasion of Egypt occurred about 168 B.C. This time, however, the Roman consul, Gaius Popillius Laenas, summarily demanded that he leave Egypt; his alternative would of course be war with Rome.

7.1 The Roman consul is reported to have drawn a circle about the king and told him that his decision had to be reached before he stepped out of the circle.

8. Rather than risk a war with Rome, Antiochus, although greatly displeased, withdrew from Egypt and conceded Egypt to Rome.

9. Prophetically, this is indicated in verse 30 by the statement, "for the ships of Chittim shall come against him," usually taken as a symbolic representation of Roman power which came from the west past Chittim (also spelled Kittim), a reference to the island of Cyprus which was to the west of his kingdom. Rome at this time had defeated the North Africans (Carthage) and considered the Mediterranean a Roman lake. Though Rome was not nearly as powerful as they would become; a map of the morphology of their "world empire" might prove helpful.



NIV

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10. We must not forget Antiochus IV (Epiphanies) is a type of Antichrist therefore on his way home he travels through Israel ravaging the land.

11. A detailed description of the violent atrocities and murder of thousands of Jews by Antiochus while marching through Judea is found in 1Mac 1:20-28 and 2Mac 5:11-17.

1Mac 1:20 After Antiochus had defeated Egypt in the year B.C. 143, he returned and went up to Israel and to Jerusalem with a strong force.

1Mac 1:21 He insolently invaded the sanctuary and took away the golden altar, the lampstand for light with all its fixtures,

1Mac 1:22 The offering table, the cups and the bowls, the golden censers, the curtain, the crowns, and the golden ornament on the facade of the temple. He stripped off everything,

1Mac 1:23 And took away the gold and silver and the precious vessels; he also took all the hidden treasures he could find.

1Mac 1:24 Taking all this, he went back to his own country, after he had spoken with great arrogance and shed much blood.

1Mac 1:25 And there was great mourning for Israel, in every place where they dwelt,

1Mac 1:26 And the rulers and the elders groaned. Virgins and young men languished and the beauty of the women was disfigured.

1Mac 1:27 Every bridegroom took up lamentation, she who sat in the bridal chamber mourned,

1Mac 1:28 And the land was shaken on account of its inhabitants, and all the house of Jacob was covered with shame.

2Mac 5:11 When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm.

2Mac 5:12 He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses.

2Mac 5:13 There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants.

2Mac 5:14 In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.

2Mac 5:15 Not satisfied with this, the king dared to enter the holiest temple in the world; Menelaus, that traitor both to the laws and to his country, served as a guide.

2Mac 5:16 He laid his impure hands on the sacred vessels and gathered up with profane hands the votive offerings made by other kings for the advancement, the glory, and the honor of the Place.

2Mac 5:17 Puffed up in spirit, Antiochus did not realize that it was because of the sins of the city's inhabitants that the Lord was angry for a little while and hence disregarded the holy place.

12. The things reported to Antiochus mentioned in 2Mac 5:11 are a reference to the revolt of Jason in Jerusalem when he, after hearing a rumor of Antiochus' death attacked the city whose forces were then under the command of Menelaus.

13. Jason is ultimately defeated and self-exiled to first Ammon, then Egypt and ultimately Sparta.

14. The defeat by Rome seemed to spark a livid rage in Antiochus. He developed a hatred of everything Jewish and developed a coterie of Jewish sycophants.

15. As we earlier noted he also issued orders prohibiting Jewish worship and placed an image of Zeus Olympus in the Holy of Holies.

16. This represents what Daniel called "the abomination that maketh desolation." The fulfillment of the abomination will referred to by Christ in Mat 25:15 will not take place until the Tribulation.

Dan 11:31 "His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.

17. For related passages you might want to look at: Dan 8:23-25; Dan 9:24-27; Mat 25:15 and Rev 13:3-5; 14-15 and Rev 14:11. I have provided them for you.

Dan 8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

Dan 8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

Dan 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

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

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

Rev 13:3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

Rev 13:14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Rev 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

18. This desecration of the Temple precipitated the Maccabean revolt which was cruelly suppressed by Antiochus with tens of thousands of Israelites perishing.

19. All of which such persecutions and desecrations are prophetic of the future persecution of Israel in the Great Tribulation.

20. Antiochus thus becomes a type of the future man of sin and his activities foreshadow the ultimate blasphemous persecution of Israel and the desecration of their false temple built in the Tribulation.

21. Before we close our near term prophecy found in Dan 11:32-35, I want to give you an expanded translation of Dan 11:29-31.

Expanded Translation

Dan 11:29 Later in about B.C. 168 Antiochus will again invade Egypt, but this time the outcome will be significantly different.

Dan 11:30 The Rome Senate will send a naval and marine force under the command of Gaius Popillius Laenas who will confront Antiochus demanding his surrender. Antiochus will accede and turn back but on his way through Israel he will vent his fury against God and His people Israel. He will establish a cadre of Jewish sycophants to rule.

Dan 11:31 His army will be ordered to desecrate the temple fortress and abolish the system of sacrifices. Then they will set up a statue of Zeus in the Holy of Holies.

22. Now let's complete our study of what I have chosen to call the near term prophecies of Daniel chapter eleven:

KJV

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

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

Dan 11:34 Now when they shall fall, they shall be holpen (protected or aided) with a little help: but many shall cleave to them with flatteries.

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

NIV

Dan 11:32 With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.

Dan 11:33 "Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered.

Dan 11:34 When they fall, they will receive a little help, and many who are not sincere will join them.

Dan 11:35 Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

Principles:

1. Antiochus will win over many Jews who for "a mess of porridge" will sell their souls to the devil.

1.1 Many Jews succumbed to the flattery of the king and defected from the faith becoming sycophants of this "type of Antichrist."

2. There were Jews who served him but there were just as many who resisted him, not unlike what will be seen in the Great Tribulation.

3. Needless to say Antiochus like the Antichrist to come will incarcerate, torture and kill large numbers because of their faith.

4. It was a time for the separation of the true from the false, a separation of the courageous from the cowards. Let me stop here and provide an expanded translation of Dan 11:32-35.

Expanded Translation

Dan 11:32 Antiochus will win over many Jews who are ready to surrender their faith for positions of power; many will succumb and take positions of leadership but many others will remain faithful to the Lord and resist Antiochus' apostasy.

Dan 11:33 The faithful will adhere to and teach the Law and for their faithfulness they will be incarcerated, tortured and ultimately murdered; their homes and wealth will be confiscated by Antiochus and his Jewish sycophants.

Dan 11:34 There will be a scarce few who will assist them; many who are not sincere will join forces with Antiochus and worship Zeus.

Dan 11:35 Those who remain faithful will die but in the end they will receive a glorious reward in eternity future.

5. We have studied at length the evils of Antiochus Epiphanies as the near term type of Antichrist and it is now time to look at the far term or real Antichrist who Daniel says will come to power in the Tribulation.

6. The description begins in verse thirty six but first I want to provide the NIV translation of Dan 11:29-35 and then we will compare it with our expanded translation.

NIV

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And Lesson Taught 2-16-2003