

Zechariah Lesson 9

6-18-2003

1. Last week I taught Zec 1:8. When time expired we were in the process of analyzing Zec 1:9.

2. I want to review some of that learned and then continue with our analysis of verse nine but first an expanded translation of Zec 1:1-8.

Zec 1:1 In November of 520 B.C., during the second year of Darius the Great, a great great grandnephew of Cyrus the Great, the word of the LORD came to the prophet Zechariah son of Berekiah and grandson of Iddo:

Zec 1:2 The Lord has at numerous times in the past been angry with your forefathers because they rejected His grace.

Zec 1:3 Zechariah, the Lord of the Armies commands you to say to Israel: "You must return to Me; for if you do then I will return to you.

Zec 1:4 You must not be like your forefathers unto whom their prophets cried out saying "The Lord of the armies says, Turn from your evil ways and from your facade of religion!" But they would not listen to the Lord Jehovah.

Zec 1:5 Where are the prophets and your forefathers now? They are now asleep awaiting the resurrection unto life even though in time they demonstrated arrogant negative volition!

Zec 1:6 Think! I overtook your forefathers and made clear My warnings. Did not My warnings of pending discipline come true? It was only after their exile and traumatic suffering that they decided to take seriously my commands; in fact your ancestors concluded "the Lord Jehovah has done unto us as He determined appropriate, we deserved the discipline ordered from above."

Zec 1:7 On the twenty-fourth day of February, in c. B.C. 520, the word of the Lord came, by way of a vision to the prophet--priest Zechariah son of Berekiah and grandson of Iddo.

Zec 1:8 It was night when he had the vision; he saw a man, the Lord Jesus Christ riding on a red horse. The horse was standing among the myrtle trees in a deep ravine just east of Jerusalem. Behind the Lord Zechariah could see the other riders sitting on red, dappled sorrels and white horses.

3. Now let's continue with our study of Zec 1:9.

KJV

Zec 1:9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.

NIV

Zec 1:9 I asked, "What are these, my lord?" The angel (**Malakh**) who was talking (**Davar**) with me answered (**Amar**--Kal imperfect), "I (**Ani**) will show (**Raah**) you what they are (**Mah**--interrogative **Eleh** these)."

A Working Translation:

Zec 1:9 And then I said, "my Lord what is the meaning of this vision," and the angel who spoke with me said, "I will show you the meaning of this vision."

Principles:

1. The young Zechariah now asks "what are these my Lord?" Appearing now for the first time in this context is the interpreting angel.

2. The angel is said to be speaking with Zechariah; given the preposition preceding the verb, what we find communicated is a personal and intimate heart-to-heart conversation.

3. The time is B.C. c. 520. Suddenly in the night, eight visions appear to Zechariah. These are not dreams, but wide awake visions seen by the prophet.

4. The importance and emphasis in the first vision is the "man" on the red horse.

5. The rider on the red horse represents Christ, the riders on the speckled and white horses represent myriad of angels who will serve the Lord by:

5.1.1 providing peace and stability over Judah for the greater part of 120 years, in which time the Temple and city will be rebuilt and

5.1.2 later they will serve to shake the heavens and the earth in the latter days when Israel is delivered and established in their land at the second advent of the Christ.

6. The horsemen in the background then are angelic messengers who are subordinate to the Red Horse Rider, the rider being the Lord Jesus Christ.

6.1 There can be little doubt the Rider on the red horse is a Theophany as both Unger and Thieme agree.

7. The supporting horsemen are ready and willing to serve when called upon. They are ministering spirits, i.e., elect angels, part of the army of the Lord. Angels are ministering spirits according to Heb 1:14

Heb 1:14 Are they (*Angels*) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

8. The Red Horse Rider is a Theophany, He is The Angel of the Lord, not unlike what we saw last week when I reviewed Balaam, Gideon and Manoah's encounter with what they declared to be "The Angel of the Lord."

9. Now let's see what we can learn of the symbolism of our Lord riding a red horse.

10. Red speaks of blood, carnage and war. Rev 19:11-17 and Isa 63:1-6

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

Rev 19:16 On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS.

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Isa 63:1 Who is this that cometh from Edom, with dyed garments from Bozrah (ancient capital of Edom located 18 miles SE of Dead Sea)? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.

Isa 63:2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat?

Isa 63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

Isa 63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.

Isa 63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

Isa 63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

11. Before we look at verse ten where the Lord Jesus on the red horse tells us of the mission of the supporting horsemen, I want to give you an expanded translation of verse nine.

12. Expanded Translation:

Zec 1:9 And then I said to the interpreting angel, "what is the meaning of what I have just seen?" and my Lord the angel who spoke with me said, "Be patient I am going to show you the meaning of the vision."

13. Now let's see what we can learn from verse ten.

Zec 1:10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

Zec 1:10 Then the man (**Ha Ish--Christ**) standing (**Amad** a Kal participle) among the myrtle trees (**Beyn Ha Hadas**) explained, (**Va Anah** a Kal imperfect) "They (**Eleh**) are the ones (**Asher**) the LORD (**Jehovah**) has sent (**Shalach** a Kal perfect) to go (**Le Halak** a Hithpael infinitive) throughout the earth (**Be Aretz**)."

Working Translation

Zec 1:10 And the Man Who stood between the myrtles answered and said these are the ones whom the Lord has sent to walk upon the earth.

Principles:

1. The reconnoiters under the direction of the Lord will spy out the land from time to time and report back what they find.

2. If there is a problem adversely affecting the course of human events as proscribed by God's divine decrees, then immediate remedial action will be taken.

3. These things are designed not only for the people of Zechariah's day, but they should be just as comforting for us.

4. The Red Horse Rider is seen as the overseer and intercessor throughout the centuries for Israel's welfare; it is He who has comforted and protected them in times of their humiliation and suffering--even as we see occurring today.

4.1 He will keep a remnant alive so that He may deliver them just prior to the establishment of His Kingdom.

5. As Revelation chapters five through nineteen make clear, so also does Haggai and Zechariah make clear that there will be a time when God will avenge His people.

Hag 2:21 "Tell Zerubbabel governor of Judah that I will shake the heavens and the earth.
Hag 2:22 I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.

Hag 2:23 "'On that day,' declares the LORD Almighty, 'I will take you, my servant Zerubbabel son of Shealtiel,' declares the LORD, 'and I will make you like my signet ring, for I have chosen you,' declares the LORD Almighty."

Zec 1:16 "Therefore, this is what the LORD says: 'I will return to Jerusalem with mercy, and there my house will be rebuilt. And the measuring line will be stretched out over Jerusalem,' declares the LORD Almighty.

Zec 1:17 "Proclaim further: This is what the LORD Almighty says: 'My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'"

Zec 1:18 Then I looked up-- and there before me were four horns!

Zec 1:19 I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem."

Zec 1:20 Then the LORD showed me four craftsmen.

Zec 1:21 I asked, "What are these coming to do?" He answered, "These are the horns that scattered Judah so that no one could raise his head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people."

6. The meaning of the colors of the horses upon which the angels ride can be summarized.

red would seem to teach there will be times when God's angelic army must shed the blood of certain nations who abuse His people; He will not permit the eradication of the remnant,

the "speckled" would seem to speak to the varied missions of judgment and mercy for Israel in order to maintain the will of God and

white, like the white horse ridden by the Lord Jesus at His Second Advent would seem to signify victory.

Rev 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war ...

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God

Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

Rev 19:21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Rev 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

7. Now let's look at the meaning of the myrtle trees in the midst of which the horsemen sit.

7.1 The myrtle tree is a hearty tree which is difficult to kill and one which seems to prosper under adversity; even when its roots are chopped.

7.2 When properly watered this indigenous tree in the middle east grows strong, tall and produces copious flowers and edible berries.

7.3 The tree represents Israel which, like us, is not unlike the myrtle. Suffering thus the water of the Word is needed. The Word is necessary if we are to prosper and grow spiritually.

7.4 Isaiah in a millennial context refers to the myrtle tree as one of the choice plants of the land.

Isa 41:19 I will put in the desert the cedar and the acacia, the myrtle and the olive. I will set pines in the wasteland, the fir and the cypress together,

Isa 55:13 Instead of the thorn bush will grow the pine tree, and instead of briers the myrtle will grow. This will be for the LORD'S renown, for an everlasting sign, which will not be destroyed."

7.5 Myrtle branches together with the palm and willow twigs were used in the ritual of constructing booths in celebration of the Feast of Tabernacles.

Neh 8:14 They found written in the Law, which the LORD had commanded through Moses, that the Israelites were to live in booths during the feast of the seventh month
Neh 8:15 and that they should proclaim this word and spread it throughout their towns and in Jerusalem: "Go out into the hill country and bring back branches from olive and wild olive trees, and from myrtles, palms and shade trees, to make booths"-- as it is written.

Lev 23:34 "Say to the Israelites: 'On the fifteenth day of the seventh month the LORD'S Feast of Tabernacles begins, and it lasts for seven days.

7.6 Hadassah, is the Jewish form of the name Esther (Est 2:7); it marks the occurrence of the word "Myrtle," a popular proper name.

Est 2:7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.

Est 2:8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of

Hegai, keeper of the women.

7.7 The myrtle trees (symbolizing Israel) are said to be in a ravine.

Zec 1:8 During the night I had a vision--and there before me was a man riding a red horse! He was standing among the myrtle trees **in a ravine**. Behind him were red, brown and white horses.

8. Now let's see what we can determine of the symbolism of "the ravine."

8.1 The Hebrew word translated "ravine" in the NIV and "bottom" in the KJV is **Metsulah**, "a deep place" or "glen" or a "low ravine," from the root **Tsul**.

Exo 15:10 Thou didst blow with thy wind, the sea covered them: **they sank as lead** in the mighty waters.

8.2 The noun **Tsulah** means "the depth of the sea" or "abyss" (Isa 44:27).

Isa 44:26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:

Isa 44:27 That saith **to the deep**, Be dry, and I will dry up thy rivers:

Isa 44:28 That saith of *Cyrus*, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

8.3 The bottom or deep glen is used to describe the condition of Israel under Gentile domination. The deep describes Israel from Nebuchadnezzar's day, c. 606 B.C. until a future time when Gentile power shall be destroyed at Christ's Second Advent.

9. Zechariah is told the horseman in the ravine amidst the myrtle trees serve as a reconnaissance unit walking up and down on planet earth.

10. Unger writes of the verb **Halak**, "it is here used of walking in the sense of a military unit with the significance of "patrolling," "making a careful military survey" or "reconnoitering, " with the purpose of ascertaining the exact state of anything militarily."

11. Before we look at the result of the reconnaissance, let me give you an expanded translation of Zec 1:9-10.

Expanded Translation:

Zec 1:9 I, Zechariah, said to the interpreting angel, "My Lord who are the horseman in the ravine and what is their function?" The angel answered, "I am going to show you who they are and what they do."

Zec 1:10 Then the rider on the Red Horse, the Lord Jesus Christ interjected, "These riders were sent by the Father to travel all over planet earth and then to report back what they see."

12. Now let's see what we can learn from Zec 1:11

KJV

Zec 1:11 And they answered (**Va Anah** Kal imperfect) the angel of the LORD (**Malakh Jehovah**) that stood (**Amad** a Kal participle) among the myrtle trees (**Hadas**), and

said (Kal imperfect of Amar, We have walked to and fro (**Halak** a Hithpael 1st plural) through the earth (**Be Arets**), and, behold (**Hinneh**), all the earth (**Kol Ha Arets**) sitteth still, and is at rest (**Yashav** a Kal participle followed by **Va Shagat** a Kal participle).

NIV

Zec 1:11 And they reported to the angel of the LORD, who was standing among the myrtle trees, "We have gone throughout the earth and found the whole world at rest and in peace."

Working Translation

Zec 1:11 And then they answered the Angel of the Lord who stood between the myrtles and said "we walked to and fro upon the earth and behold all the earth sits still and is at rest."

End Lesson Taught 6-18-2003

1. Last week I taught Zec 1:9 and 10. When time expired we had just begun analyzing Zec 1:11.
2. I want to review some of that learned and then continue with our analysis of verse eleven but first an expanded translation of Zec 1:1-10.

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Zec 1:2 The Lord has at numerous times in the past been angry with your forefathers because they rejected His grace.

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Zec 1:5 Where are the prophets and your forefathers now? They are now asleep awaiting the resurrection unto life even though in time they demonstrated arrogant negative volition!

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Zec 1:7 On the twenty-fourth day of February, in c. 520 B.C., the word of the Lord came to the prophet and priest Zechariah son of Berekiah and grandson of Iddo.

Zec 1:8 It was night when he had a vision; he saw a man, the Lord Jesus Christ riding on a red horse. The horse was standing among the myrtle trees in a deep ravine just east of Jerusalem. Behind the Lord Zechariah could see the other riders sitting on red, dappled sorrels and white horses.

Zec 1:9 I, Zechariah, said to the interpreting angel, "My Lord who are the horseman in the ravine and what is their function?" The angel answered, "I am going to show you who they are and what they do."

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3. Now let's return to our study of Zec 1:11

KJV

Zec 1:11 And they answered (**Va Anah** a Kal imperfect) the angel of the LORD (**Malakh**

Jehovah) that stood (**Amad** a Kal participle) among the myrtle trees (**Hadas**), and said (**Amar** a Kal imperfect), We have walked to and fro (**Halak a Hithpael**) through the earth (**Be Arets**), and, behold (**Hinneh**), all the earth (**Kol Ha Arets**) sitteth still, and is at rest (**Yashav** a Kal participle followed by **Va Shaqat** a Kal participle).

NIV

Zec 1:11 And they reported to the angel of the LORD, who was standing among the myrtle trees, "We have gone throughout the earth and found the whole world at rest and in peace."

Working Translation

Zec 1:11 And then they answered the Angel of the Lord who stood between the myrtles and said "we walked to and fro upon the earth and behold all the earth sits still and is at rest."

Principles:

1. The extent and sphere of the reconnaissance is said to be of the earth. This designates not only the far flung Persian Empire but the entire earth.

2. The earth is said to be at peace, at rest and sitting "relaxedly."

3. Israel since the day of David and Solomon Israel had not been an "international power." They had since that time been the object of hatred and abuse and for seventy years the Jews had no home but were living in the Diaspora.

4. The people of Zechariah's day expected to be "the international power" when the Messiah came and for those just returning from exile it was of special concern. When will it happen was a logical question? And yet the enigmatic response from those reconnoitering the earth "all is at peace and rest."

5. Though rulers like Nebuchadnezzar (606-562), Darius the Mede (539-520), Darius the Great (522-486) and Cyrus (549-530) were from all indication believers, they were still Gentile rulers. There was no Messianic ruler.

6. Certain rulers like Alexander (336-323) were kind in a general sense to Jews, both in and out of the land, but his successors like Antiochus IV abused them "big time."

6.1 Daniel predicted what would happen to Israel from the rule of the Medes and Persians up to an including the terrible reign of Antiochus IV the last of Israel's Greek Kings. Dan 11:1-35.

6.2 Let me give you the NIV of Dan 11:1-35 comparing an expanded translation of those same verses.

NIV

Dan 11:1 And in the first year of Darius the Mede (c. B.C. 539), I took my stand to

support and protect him.)

Dan 11:2 "Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece.

Dan 11:1 Gabriel began his lesson: "In the first year of Darius the Mede, I supported and protected him. I worked to get him to respect and foster your people Israel but

Dan 11:2 I have more to teach: Three more kings after Darius the Mede will appear in Persia (Cambyses 529-522, Pseudo-Smerdis 522-521 and Darius I 521-486) and then a fourth (Xerxes I 486-465) will be much richer and more powerful than all the others. When he reaches his zenith both in power and wealth, he will stir up all of Persia against the kingdom of Greece. He will authorize a military expedition (480) to attack both Macedonia and the city states of Achaia.

NIV

Dan 11:3 Then a mighty king will appear, who will rule with great power and do as he pleases.

Dan 11:4 After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others.

Dan 11:3 After the four Persian Kings, another king will appear, He, Alexander the Great, will consolidate all of Greece under His rule. Then he will move westward conquering Anatolia, Israel, Persia and India in twelve years.

Dan 11:4 Alexander will die precipitously at age 32. His heirs will be murdered and his Kingdom will be divided ultimately among Cassander, Lysimachus, Ptolemy and Seleucus. It will not go to his descendants, nor will the new Grecian hegemony have the power Alexander exercised.

NIV

Dan 11:5 "The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power.

Dan 11:5 Ptolemy ruling in Egypt will prosper and become militarily strong; Seleucus will join forces with him and together they will defeat Antigonus; later Seleucus will become stronger than Ptolemy ruling a vast Kingdom from Asia Minor to India.

NIV

Dan 11:6 After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power will not last. In those days she will be handed over, together with her royal escort and her father and the one who supported her.

Dan 11:6 After several years (in about (252) the daughter of the king of Egypt, Berenice, will be given in marriage to the king of Syria, Antiochus II Theos. Ptolemy II, King of Egypt will push the marriage in order to strengthen his ties with Syria. He will offer his daughter to the already married Antiochus II. Neither the marriage nor the alliance will last. Ptolemy II will soon die and then a traumatic set of events will occur causing great harm to many in Antiochus' household.

NIV

Dan 11:7 "One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious.

Dan 11:8 He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone.

Dan 11:7 Berenice's brother Ptolemy Euergetes will take over as King of Egypt. He will then attack Syria defeating the eastern forces of Seleucus Callinicus. Ptolemy by successfully defeating the eastern armies of Seleucus will acquire vast territories east of the Holy Land.

Dan 11:8 He will also seize their idols and their valuable articles of silver and gold and carry them off to Egypt.

NIV

Dan 11:9 Then the king of the North will invade the realm of the king of the South but will retreat to his own country.

Dan 11:9 In response, the king of the North, Seleucus Callinicus will invade Egypt but will suffer defeat and retreat to his own country.

NIV

Dan 11:10 His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress.

Dan 11:11 "Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated.

Dan 11:12 When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant.

Dan 11:10 The successors of Seleucus Callinicus, namely Seleucus III and later Antiochus the Great will prepare for war. Antiochus will lead a large army south putting the forces of Egypt into retreat. They will advance as far south as Gaza.

Dan 11:11 The Egyptian king, Ptolemy Philopator will bring up reinforcements and lead an army north to the border where he will engage and defeat Antiochus the Great.

Dan 11:12 When the battle ends Ptolemy Philopator instead of pursuing the Syrian army, will stop at the border. He will make no effort to finish the fight.

NIV

Dan 11:13 For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped.

Dan 11:13 A successor to Seleucus, Antiochus the Great, will assemble another army much larger than the first; and after several years will attack and defeat Egypt.

NIV

Dan 11:14 "In those times many will rise against the king of the South. The violent men among your own people will rebel in fulfillment of the vision, but without success.

Dan 11:15 Then the king of the North will come and build up siege ramps and will

capture a fortified city. The forces of the South will be powerless to resist; even their best troops will not have the strength to stand.

Dan 11:16 The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it.

Dan 11:14 The army of Antiochus will turn north into the Holy Land, where a Jewish rebellion against the Egyptian forces stationed in Jerusalem will occur. Philopator will be particularly surprised given the favorable treatment Egypt had afforded Israel.

The occupation by the Syrians, particularly later by Antiochus IV, will prove traumatic for future Israel.

Dan 11:15 Much of the fighting will occur in the Holy Land where the forces of Egypt will be no match for the armies of Antiochus Epiphanes; the cities of Israel shall fall to Antiochus. A last ditch effort by three Egyptian armies to save the Syrian army of Scopas trapped in Sidon will prove unsuccessful.

Dan 11:16 Antiochus the Great will do as he pleases; neither the armies of Israel nor Egypt will be able to stand against him. Antiochus will become an absolute dictator in both Israel and Judea.

NIV

Dan 11:17 He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him.

Dan 11:17 Feeling pressure from Rome Antiochus will offer his young daughter Cleopatra I in marriage to the new King of Egypt, Ptolemy V Epiphanes. The new King will be but seven years old and it will be Antiochus' intention to use the marriage to control his old adversary. Unfortunately Cleopatra will not cooperate; instead of siding with her father she will support the decisions of her husband.

NIV

Dan 11:18 Then he will turn his attention to the coast lands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back upon him.

Dan 11:19 After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more.

Dan 11:18 Antiochus the Great then will make a terrible mistake by attacking Rome; the Romans under Scipio will resist his overtures and defeat his forces first at Thermopylae and then at Magnesia in Asia Minor.

Dan 11:19 After this defeat Antiochus will return to Syria where he will lead an expedition east to Elam; his forces will be defeated and he himself will be killed.

NIV

Dan 11:20 "His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle.

Dan 11:20 The successor to Antiochus the Great, Seleucus IV Philopator, in order to maintain his accustomed royal splendor will need revenue, so like all good politicians he will send out a tax collector. Soon however he will meet his demise but not in battle, he will instead be poisoned.

NIV

Dan 11:21 "He will be succeeded by a contemptible person who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue.

Dan 11:22 Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed.

Dan 11:23 After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power.

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."

NIV

Dan 11:24 When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses-- but only for a time.

Dan 11:25 "With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him.

Dan 11:26 Those who eat from the king's provisions will try to destroy him; his army will be swept away, and many will fall in battle.

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.

NIV

Dan 11:27 The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time.

Dan 11:28 The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country.

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.

End Lesson Taught 6-25-2003