

“Daniel's Last Vision – Part II”

Daniel 11:1-45

“Now I have come to give you understanding of what will happen to your people in the latter days, for the vision pertains to the days yet future” (Dan. 10:14)

The Land and People of Judah under Persian Rule (Daniel 11:1-2)

1. “In the first year of Darius the Mede, I arose to be an encouragement and protection for him” (Daniel 11:1)
 - The angel that is speaking here and describing the events of Daniel 11 is the same one who spoke to Daniel in Daniel 10:20-21.
 - 1) This angel who is probably the angel Gabriel came in response to Daniel's prayer (Daniel 9) and to reveal the future events that affect Judah and Israel.
 - 2) This angel would describe in great detail the persecution and oppression that would come from Persia and Greece against the people of Judah and Israel.
 - 3) This angel was initially hindered by a demon (prince of Persia) and some sort of conflict or battle ensued between him and this demon until Michael (one of the chief princes or angels – Daniel 10:13, 21) came to his aid and allowed him (Gabriel) to come to Daniel and bring him this understanding.
 - The angel reveals to Daniel what his role is:
 - 1) This angel was probably involved in some way to preserve and protect the orderly transfer of power from Babylonian rule to Persian rule.
 - 2) Perhaps this is also connected to Daniel 6; where God succeeded in shutting up the lion's mouths by sending an angel to protect Daniel which encouraged the heart of Darius so much that he ended up showing favor toward Daniel.

2. “And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece” (Daniel 11:2)
- What Daniel is being told here is that the present leadership of the Persian Empire was going to be succeeded by a total of ***four*** Persian kings (three plus one).
 - The current King of Persia during the time in which Daniel is writing was ***Cyrus***
 - 1) Cyrus was the official “king of record” and he was the first king of the Persian Empire. He ruled that Empire from 559 B.C. to 530 B.C.
 - 2) The Darius mentioned in Daniel 11:1 (Darius the Mede) was believed to be one of Cyrus’ generals who he appointed to rule over the region of Babylon.
 - 3) To put this in historical perspective it was Cyrus king of Persia who granted the Jews permission to return to Jerusalem to rebuild their Temple (Ezra 1-3)
 - The three kings that follow Cyrus are:
 - 1) **Cambyes** (son of Cyrus) who ruled from 530-522 B.C.
 - 2) **Smerdis** who succeeded Cambyes and ruled for 1 year (522 B.C.)
 - 3) **Darius I** (not the Darius mentioned in Daniel 11) who ruled from 521-486 B.C.
 - The fourth king who “will gain far more riches than all of them; as soon as he becomes strong through his riches, he will arouse the whole empire against the realm of Greece” is considered to be Ahasuerus (Xerxes) who succeeded Darius I and ruled Persia from 485-465 B.C.
 - 1) Xerxes (The Greek name for **Ahasuerus**) was considered to be the most powerful and wealthy king of the four mentioned in Daniel 11:2.
 - 2) Xerxes was the Persian king during the time of ***Esther*** and Mordecai. During the reign of Xerxes he fought several wars with ***Greece***.

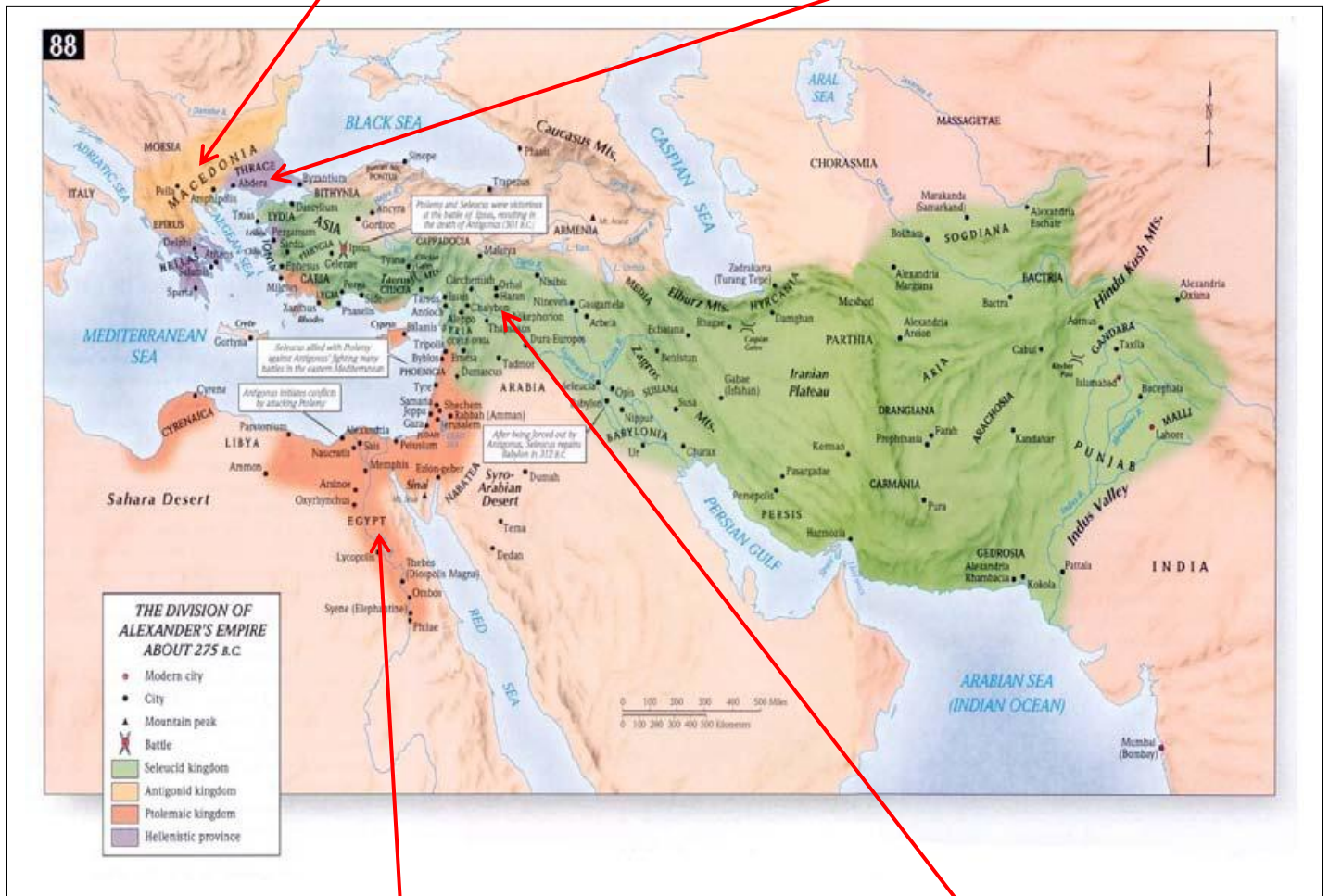
The Land and People of Judah under Greek Rule (Daniel 11:3-35)

1. “And a mighty king will arise, and he will rule with great authority and do as he pleases.” (Daniel 11:3)
 - The “mighty king” referenced here is best understood to be *Alexander the Great*
 - We conclude this because:
 - 1) The Persian Empire spoken of in Daniel 11:1-2 begins to have trouble with the “realm/kingdom of Greece” and will be conquered by them.
 - 2) The historical record provides us with the account of the defeat of the Persian Empire by the Greeks and the leader or king of that Empire who successfully defeats them is the military genius named **Alexander the Great**.
 - **Alexander the Great** builds a rather quick reputation as a leader who yielded much authority and did as he pleased.
2. “But as soon as he is arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his own descendants nor according to his authority which he wielded for his sovereignty will be uprooted and given to others besides them.” (Daniel 11:4)
 - This king with great authority who does as he pleases (believed to be Alexander the Great) dies rather abruptly and he has no male heirs to inherit his kingdom.
 - The historical record shows that upon the death of Alexander the Great that the Greek Empire was divided among his four generals:
 - 1) **Seleucus (Syria and Mesopotamia)** – Kingdom of the North
 - 2) **Ptolemy (Egypt)** – Kingdom of the South
 - 3) **Lysimachus (Thrace and parts of Asia Minor)** – Kingdom of the East
 - 4) **Cassander (Macedonia and Greece)** – Kingdom of the West

The Greek Empire

Territory of Cassander

Territory of Lysimachus



Territory of Ptolemy

Territory of Seleucus

3. “Then the king of the South will grow strong, along with one of his princes who will gain ascendancy over him and obtain dominion; his domain will be a great dominion indeed.” (Daniel 11:5)
- Let’s recap our understanding of verses 3-4
 - 1) The mighty king spoken of in verse 3 is Alexander the Great of Greece
 - 2) The Greek Empire is divided into 4 territories (4 parts of the compass – south, north, east, west) which make up the 4 divisions of the Empire and initially was led by the four leading generals who served under Alexander the Great.
 - Over the course of Greek history these 4 divisions of the Empire (south, north, east, and west) will become 2 strong groups:
 - 1) The Southern Kingdom of Egypt which was led by a dynasty of kings referred to as the ***Ptolemies*** (Ptolemaic Dynasty)
 - 2) The Northern Kingdom of Syria which was led by a dynasty of kings referred to as the ***Seleucids*** (Seleucid Dynasty). The capital headquarters of the Northern Kingdom of Syria was Antioch and the rulers or kings of this dynasty were referenced by the name of ***Antiochus***.
 - The “*king of the south*” referenced here (Daniel 11:5) is probably best understood to be **Ptolemy I Soter** who was the first king of the Southern Kingdom of Egypt.
 - 1) Ptolemy I Soter was a general who served under Alexander and he was given or claimed control over Egypt which constituted the “southern portion of the empire. This would have taken place in 323 B.C.
 - 2) Ptolemy was actually proclaimed king over Egypt in 304 B.C.
 - The reference here to someone beside the king of the south; “along with **one of his princes** who will gain ascendancy over him and obtain dominion; his domain will be a great dominion indeed” is considered to be **Seleucus I Nicator** and according to Greek history he gained control of the Babylonia, Media, and Syrian portion of the Empire (north of Israel) and became its first ruler around 305 B.C.

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

- Much if this will read like a bit of a soap opera with all sorts of intrigue and various twists and turns that can be confusing and may even seem pointless unless you understand Greek history.
- What makes all of this matter is that the land of Israel is right in the middle between these two kingdoms which lie directly north and south of Jerusalem.
- These two kingdoms (known later as Syria and Egypt) will be at continual war against one another and the people of the “**Beautiful Land**” will fall victim to those battles and will face persecution and trouble until the Roman Empire conquers the land controlled by the Greeks.
- So here is a little Greek history (I’ll be brief) that covers this period of time described here in this passage (Daniel 11:6):
 - 1) Ptolemy I Soter died in 285 and his son Ptolemy II Philadelphus ruled Egypt from 285-246 B.C.
 - 2) Seleucus was murdered in 281 B.C. and the kingdom of Syria was then ruled by Antiochus I Soter (281-262) and then Antiochus II Theos (262-246)
 - 3) The historical record shows that Antiochus II and Ptolemy II were “bitter enemies” until an alliance between them was reached around 250 B.C.
 - 4) Ptolemy’s daughter (Berenice) married Antiochus II. In order for Antiochus to marry Berenice, he had to first divorce his wife Laodice. This did not sit well with Laodice so she had Berenice killed (she was “handed over or “given up”) because of the divorce. Laodice had Antiochus II poisoned and made her son (Seleucus II Callinicus) king of Syria. (246-227)
- This was all future history to Daniel and yet past history to us

5. “But one of those descendants in her line will arise in his place, and he will come against their army and enter the fortress of the king of the North, and he will deal with them and display great strength. Also, their gods with their metal images and their precious vessels of silver and gold he will take into captivity to Egypt and he on his part will refrain from attacking the king of the North for some years” (Daniel 11:7-8)

- Just to recap again:

1) The kingdom of the north is Syria and its kings were called Antiochus

2) The kingdom of the south is Egypt and its kings were called Ptolemy

- A little more Greek history that covers this period of time described in this text:

1) **Ptolemy III Euergetes** succeeded his father in Egypt (246-221 B.C.) and will avenge the death of his sister Berenice.

2) Ptolemy III will battle against the Syrian army (king of the north), and he is victorious, and will return to Egypt with the spoils (silver, gold, gods).

6. “Then the latter will enter the realm of the king of the South, but will return to his own land. His sons will mobilize and assemble a great multitude of forces; and one of them will keep on coming and overflow and pass through, that he may again wage war up to his very fortress” (Daniel 11:9-10)

- **Seleucus II Callinicus** (king of the north) attempts to invade Egypt but is unsuccessful and returns to his land of Syria. He will die (history records that he died from falling off his horse) and his son **Seleucus Soter II** will take over and rule for a short time (227-223 B.C.) and will be killed during battle in Asia Minor.

- The northern kingdom will then be co-ruled by Seleucus II’s two sons:

1) Seleucus III who will invade Asia Minor

2) Antiochus III who will push the Egyptians, (who up to that point controlled the borders of Israel up to the northern borders of Syria) all the way back to the southern border of Israel during his campaign from 219-217 B.C.

7. “The king of the South will be enraged and go forth and fight with the king of the North. Then the latter will raise a great multitude, but that multitude will be given into the hand of the former. When the multitude is carried away, his heart will be lifted up and he will cause tens of thousands to fall yet he will not fall. For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment” (Dan. 11:11-13)

- If we follow our pattern of succession then the king of the south that is mentioned here would be **Ptolemy IV Philopatar** (221-204 B.C.)

1) He would have been the one driven back by **Antiochus III the Great** (Daniel 11:10)

2) Ptolemy IV was successful at first in holding off the invasion by Antiochus III as Ptolemy did slaughter “many thousands” but as the scriptures says here, he did not prevail.

3) Antiochus III returns with a “larger army” and thus is able to turn Ptolemy IV (king of the south) back to the southern borders of Israel.

- The land of *Israel* continued to be the battle ground between these two kingdoms

8. “Now in those times **many will rise up against the king of the South**; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down” (Daniel 11:14)

- **Phillip V of Macedonia** (the dynasty of **Cassander**) will join forces with Antiochus III to do battle against Egypt.

- Even some of the Jews (“**violent men of your people**”) will help Antiochus III in his continual warfare against Egypt.

- Some conclude that these Jews may have hoped to gain *independence* from Egypt by joining in the conflict on Syria’s side....but they never did actually gain their independence.

9. “Then the king of the North will come, cast up a siege ramp and capture a well-fortified city; and the forces of the South will not stand their ground, not even their choicest troops, for there will be no strength to make a stand. But he who comes against him will do as he pleases, and no one will be able to stand against him; he will also stay for a time in the Beautiful Land with destruction in his hand. He will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand for him to be on his side” (Daniel 11:15-17)

- Antiochus III (king of the North) attempted to consolidate control over the portion of the land of Israel from which he defeated the Egyptians. (Daniel 11:15-16)
- Many conclude that the “fortified city” that was taken by Antiochus III was the city of *Sidon* in which he conquered in 199 B.C.
- According to Greek history (remember this is future to Daniel but past history to us) Antiochus III continued his *occupation* of the territory once controlled by Egypt and establishes himself in the Beautiful land (Israel) with lesser and lesser *resistance* from the people there.
- Antiochus III tries to bring peace to the region by giving his daughter in marriage to Ptolemy V Epiphanes of Egypt, but he was unsuccessful in bringing peace between these two kingdoms.

10. “Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn. So he will turn his face toward the fortress of his own land, but he will stumble and fall and be found no more” (Daniel 11:18-19)

- **Antiochus III**’s next move is against Asia Minor (197 B.C.) and Greece (192 B.C.) but the *Roman* Empire was on the rise. His attempts to conquer that region were met with huge resistance.
- Many believe that **Antiochus III the Great** had a dream of reuniting Alexander’s empire under his reign, and although he carried out the most campaigns against his enemies....he never realized that dream as he *returned* to “his own land” and died just one year later in 187 B.C.

11. “Then in his place one will arise who will send an oppressor through the Jewel of his kingdom; yet within a few days will be shattered, though not in anger nor in battle. **In his place a despicable person will arise**, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and **seize the kingdom by intrigue**. The overflowing forces will be flooded away before him and shattered, and also the price of the covenant” (Daniel 11:20-22)

- The successor to Antiochus III was his son, **Seleucus IV Philopatar**
 - 1) He was responsible for heavily taxing the people
 - 2) He did not die in battle but was believed to have died from being poisoned
- **Antiochus IV** who was also the son of Antiochus III used his influence and control to **assume the throne** upon the death of his brother Seleucus IV.
 - 1) Antiochus IV is often referred in history by the name Antiochus Epiphanes and the name means “*the illustrious one*”.
 - 2) He (Antiochus Epiphanes) was known as a man of intrigue, deception, conniving, and murder.
 - 3) Perhaps this is what is meant by the phrase; “**In his place a despicable person will arise**” and that he would “**seize the kingdom by intrigue**”.
- Some of his immediate actions as the king of Syria were:
 - 1) He defeated an initial attack by what many conclude to be the Egyptian army, which seemingly won the hearts of some of the people in his favor.
 - 2) The scripture also speaks of him overcoming/defeating the “**prince of the covenant**” which many conclude to be the historical future event when Antiochus has Onias III (the High Priest and Theocratic leader of the Jews) murdered, thus removing him as an obstacle to the persecution and abomination that Antiochus will impose on the Jews in the future.
- He appeared to be interested in dominating the land and people of Israel.

12. “After an **alliance** is made with him he will practice deception, and he will go up and gain power with a small force of people. In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his father never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but only for a time. (Daniel 11:23-24)

- Antiochus Epiphanes rises to power and attempts to make peace with his neighbors in Egypt, while knowing of the growing power of the Romans.
- The historical record shows that Antiochus IV rose to power rather quickly and he initially puts together a rather “small force of people” from the land of Israel that bordered Egypt and builds a following from the people there to prepare for an eventual battle against Egypt.
- To aid him in defeating the Egyptians he builds loyalty by spreading the wealth (plunder, booty, and possessions) among the people in which he takes from the rich and gives it to the poor.

13. “He will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him. Those who eat choice food will destroy him, and his army will overflow, but many will fall down slain. As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table; but it will not succeed, for the end is still to come at the appointed time” (Daniel 11:25-27)

- Once Antiochus IV consolidates his power he begins to prepare for a battle against Egypt (king of the South) with the desire to conquer them.
- Several battles ensued between Antiochus IV and those in Egyptian power (king of the South) until he pretty much wore them down to the point of “peaceful coexistence” under the guise of friendship.
- Peace was never realized between these two powers (Egypt and Syria) as both “spoke lies and were bent on evil”.
- Ultimately both groups (Syria and Egypt) were defeated by the Romans

14. “Then he will return to his land with much plunder; but his heart will be set against the holy covenant, and he will take action and then return to his own land. At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. For ships of Kittim will come against him; therefore he will be disheartened and will return and be enraged at the holy covenant and take action; so he will come back and show regard for those who forsook the holy covenant” (Daniel 11:28-30)

- Many conclude that Antiochus Epiphanes was disappointed in the results and his failure to conquer Egypt completely and therefore upon his return home to Syria; he takes out his wrath/frustration on the Jews (the people of the holy covenant).
- At an appointed time (or at a later time); Antiochus Epiphanes once again decides to attack Egypt (believed to be about 2 years later – 168 B.C.)
 - 1) On his way to do battle against Egypt, he meets some sort of opposition (ships from Cyprus/Chittim/Kittim) and he is grieved (probably from not being able to conquer Egypt) that he once again turns on the Jews.
 - 2) The reference here to “ships from Cyprus/western coastlands/Chittim/Kittim” is probably in reference to an actual recorded event in history where a letter was delivered to Antiochus IV from the Roman Senate demanding that he not continue his attacks on Egypt. Had Antiochus IV continued to attack Egypt then it would have been considered a declaration of war against Rome as well.
- This is the beginning of the end for Antiochus Epiphanes:
 - 1) He is so disheartened and probably humiliated that he decides to blame his failure on the Jews and takes out his frustration on them.
 - 2) The actions that Antiochus IV takes here against the people of the holy covenant is a wicked scheme (hatched no doubt by the influence of Satan) to kill the Jews and perhaps keep the Messiah from being born.
 - 3) The events recorded in the next few verses is quite similar to the persecution and oppression that will impact the Jews (people of the covenant) during the Tribulation Period that the Apostle John speaks of in The Revelation.

15. “Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation. By smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.” (Dan 11:31-32)

- This future event described here actually take place and here are some of the highlights surrounding this period of Greek history (the actual fulfillment):
 - 1) In the previous verse (Daniel 11:30) it says that he (Antiochus IV) “returns in rage against the holy covenant” (NKJV) which shows his anger toward the people of the covenant (genuine practicing Jews).
 - 2) He seems to show some sort of favoritism to any Jew who turns from the covenant and joins forces with him – something also mention in Daniel 11:30.
 - 3) Antiochus IV actually does desecrate the Jewish Temple and puts an end to the daily sacrifice that was performed by the Jewish High Priest.
 - 4) Antiochus IV will take things a step further and builds an altar to the Greek god Zeus and sets it up in the area just outside the Temple and according to history he sacrifices a pig (considered an abomination) on that altar. He further sets out to make this sacrifice an annual affair in honor of his birthday.
 - 5) Antiochus IV will persuade many Jews to forsake their religious practices and follow him but a remnant of devout practicing Jews will remain faithful and will not forsake the Lord and His Word. You can read about these people in some of the extra biblical sources such as I & II Maccabees’ and others.
 - 6) These events were also spoken about in a previous vision that Daniel has (Daniel 8:23-25)
 - 7) Antiochus IV actually dies from madness or insanity in 163 B.C.
- The thing to remember here is that Daniel is writing about a future kingdom, a future leader and a future event that was well beyond his years but he does so with such great detail that it almost appears that he actually was living through it.

16. “Those who have insight among the people will give understanding to the many; yet they will fall by the sword and by flame, by captivity and by plunder for many days. Now when they fall they will be granted a little help, and many will join with them in hypocrisy. Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time” (Daniel 11:33-35)

- There was a remnant of devout practicing Jews; “**Those who have insight among the people** will give understanding to the many” who will refuse to submit to Antiochus Epiphanes and this results in them being persecuted for their faith; “**they will fall by the sword and by flame**, by captivity and by plunder for many days”.
- Opposition arose from several Jews who revolted (known as the Maccabean revolt – 166 B.C.) in which they refused to submit to this false religious system imposed by Antiochus IV.
- There was somewhat of a purging that occurred among the Jews (Daniel 11:35)
 - 1) Some continued to follow God with a sincere heart but even in doing that it did not guarantee they would be free from persecution.
 - 2) Others seemed to also follow God but their motives appear to be hypocritical or false.
 - 3) This resulted in the need for continual purging of the genuine follower from one who motives were not sincere.
- There was clearly an appointed end to the persecution. Perhaps this was the meaning behind what the angel told Daniel in his earlier vision; “Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, how long will the vision about the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled? He said to me, for 2300 evenings and mornings; then the holy place will be properly restored” (Daniel 8:13-14)
- The persecutions did end shortly after the death of Antiochus Epiphanes

“The King of the End” (Daniel 11:36-45)

1. There are two strong opinions among commentators as how best to interpret this portion of Daniel 11:
 - One view is that this is a continued description of the historical future events surrounding the king we have been discussing (Antiochus IV) who was identified as that **despicable person** who took control of the Northern Kingdom of Syria by **deception** and subsequently **persecutes** the people of the covenant.
 - Another view is that it is a yet future event more connected to the events of the Tribulation that John describes in The Revelation.
 - I tend to lean toward the view that concludes the description of this king in this passage (Daniel 11:36-45) fits the events of the “insolent king” previously spoken about in Daniel 7 and by the Apostle John in Revelation.
 - 1) The use of the word “then” implies a transition from the previous passage
 - 2) The flow of the text is similar to the descriptions of The Revelation, and follows much of the pattern of the vision found in Daniel 7. The flow into Daniel 12:1-3 also has similarities to description of end time prophecies.
2. “Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things about the God of gods, and he will prosper until the indignation is finished, for that which is decreed is done” (Daniel 11:36)
 - Note the character traits of this king:
 - 1) He does as he pleases
 - 2) He exalts and magnifies himself above all things
 - 3) He speaks monstrous or boastful things about God
 - He experiences success (probably somewhere between 3.5 years to 7 years) but that success has a time limit – until the decree is complete. (Daniel 9:25-27)

3. “He will show no regard for the god of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all. But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones, and treasures” (Daniel 11:37-38)
 - This king will have no regard or respect for his religious heritage
 - This king will have no place for organized religion unless he is the sole object or beneficiary of their worship.
 - This king will be selfish and arrogant with no concern for anyone or anything that does not benefit him or bring him honor and praise.
 - He will have a stake in maintaining some sort of military strength or he will be backed by some other military power, perhaps even some type of evil spiritual force (called a “god of fortresses”) who he will honor with his acquired wealth.
4. He will take actions against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause him to rule over the many, and will parcel out land for a price” (Daniel 11:39)
 - He will be aided by a “foreign god” to do battle against those who oppose him
 - 1) Some conclude this “foreign god” is Satan
 - 2) Others conclude this may be some type of demonic being such as the one who did battle with Gabriel and Michael. (Daniel 10:13)
 - He will use his military strength to subdue others and seemingly control a vast Empire or some type of united, global, economic, social and military entity.
 - 1) He will rule over many people and will even control land and territories to the point that he will be able to sell or redistribute land or territories for a “price”
 - 2) Some conclude that the redistribution of land and wealth is the intended plan of the United Nations in order to right the wrongs of WWI.

5. “At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen, and with many ships; and he will enter countries, overflow them and pass through” (Daniel 11:40)

- There are three different leaders mentioned here:
 - 1) The king of the South which many conclude is probably some sort of Egyptian confederation.
 - 2) The king of the North which many conclude is some sort of Russian and or Turkish confederation.
 - 3) The “insolent king” (the Antichrist) described as the one who does as he pleases and speaks monstrous things against God (Daniel 11:36).
- These three kings and the groups that they represent will do battle with one another at the time of the end (The Tribulation or Time of Jacob’s Trouble).
 - 1) The initial attack by the king of the South probably comes against the “Beautiful Land” which is a reference to the Land of Israel and the protector of the people of that land is the Antichrist. (Daniel 9:26-27)
 - 2) The Antichrist will defend the people of the land of Israel and battle against the king of the South.
 - 3) At the same time or simultaneous to the attack by the king of the South, the king of the North will do battle against Israel and the Antichrist who has promised to protect them. Many conclude that these battles will be fought on or near the land of Israel. (Ezekiel 38:15ff)
- These battles and warfare will continue (Matthew 24:6-7) and many Jews will flee Jerusalem knowing that the end is near (Matthew 24:15-21, Revelation 12:17).
- At some point while these battles are taking place the Antichrist will enter the Land of Israel (especially Jerusalem) and will expel these invaders, and establish himself as the evil world leader (the boastful horn or the beast with the ten horns) spoken of in Daniel 7 and Revelation 13. Eventually he will turn against Israel.

6. “He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab, and the foremost of the sons of Ammon. Then he will stretch out his hand against other countries, and the land of Egypt will not escape. But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans, and Ethiopians will follow at his heels” (Daniel 11:41-43)

- The Antichrist will move his forces into Israel and then sets out to conquer those invaders from the South and the North.
- The land of Edom, Moab, and Ammon (the modern day land of Jordan) will be spared from the wrath of the Antichrist and will even be protected as well.
- The Antichrist will pretty much control the wealth (natural resources, oil, treasures, etc.) of the Middle East and North Africa.

7. “But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many. He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him” (Daniel 11:44-45)

- Apparent rumors will circulate that more invasions and attacks from the East and from the North are developing. (Revelation 9:14-16, Revelation 16:12)
- More battles will ensue leading to what will eventually be the final battle of Armageddon. (Revelation 16:13-16, Matthew 24:15-28, Revelation 19:11-21)
- Prior to the final battle of Armageddon the Antichrist will occupy Israel
 - 1) He will set himself up in Jerusalem as king and declare himself to be the Messiah. (Daniel 7:24-25, II Thessalonians 2:3-4, Revelation 13)
 - 2) He will establish a one world government and one world religion and require everyone to worship him as god. (Revelation 13)
- Ultimately the Antichrist will be destroyed but not before turning his wrath against the people of God which is described in Daniel 12 – stay tuned!