

A Practical Study of DANIEL

PART IV

SESSION #22: Daniel 11:21-35

TEXT:

v. 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.

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

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

v. 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.

v. 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.

v. 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.

v. 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.

v. 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.

v. 29 “At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.

v. 30 Ships of the western coastlands 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.

v. 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.

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

v. 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.

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

v. 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.

INTRODUCTION:

Office Copier Inspires “Dear John” Letter

Every office battles the copier and all too frequently the copier is victorious. The fiction-writing department at Columbia College Chicago struck a blow for workers everywhere by documenting their troubles. In a diary of dissatisfaction entitled “Crumpled,” entry after entry detailed the woes inflicted by the machine upon its users. Beyond the pedestrian complaints of misfeeds, error messages, strange noises, and mangling, one entry read: “Photocopier takes a bite out of Jan’s hand. Blood is drawn.” Clearly this extraordinary machine had attitude.

The multitude of frustrations prompted someone to write a letter to the copier.

To my darling Toshiba: Dearest, I’m afraid this isn’t going to work anymore. It’s over—I must leave you. Don’t act so shocked—this entire relationship was cursed from day one. We’ve had nothing but problems. At first, I could overlook the little things—the incessant humming, the acrid chemical smell seeping from you, your constant comments of “Warming Up, Please Wait” when all I wanted was to embrace you. But then it all became one endless malfunction—all your little hang-ups had you out of commission for days at a time! Toshiba, I need some attention. I had to visit other Toshibas throughout the building, sometimes three to five times in one day! And you yourself—don’t think I haven’t noticed how often the repairman stops by, because I have! This is not a healthy situation for either of us, so I’m ending it right now. You should seek professional help.

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(Write 'Em Roughshod: Life 'N Such Like by Peggy Godfrey) Crestone, CO:
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TURNABOUT

There's always been enigma
Around this subject: gender
To vastly simplify mystique
We'll call it tough and tender.

In the early years of life
when times got really rough.
I wanted to be the tender
and let you be the tough

So we played the culture roles
'Til they no longer fit
We worked too hard to dull the pain
Couldn't get rid of it.

Then somewhere in the middle
When our lives got set aright
We met and crossed each other's path
Defense became delight.

For on these peaceful grounds we cross
Admitting our surrender
I am growing ever tough
While you are growing tender

It seems to be a cycle
Within our human years
'Tis better to consent to it
Than find ourselves arrears

It's not a trade or shut out
This move from meek to bold
Incorporating everything
Tends to make us whole

Won't it be incredible
Will they ever pardon us
When you seem mostly tender
And I come off as tough.

p. 43

(The Big Roundup edited by Margo Metegrano) San Francisco, CA: New West Library. Copyright – New West Library, 2002.

FRIENDS

The stagecoach out of Abilene
 With mail stops on the way
 Takes twenty-four long hours
 Til you get to Santa Fe
 There only were two passengers
 This little gal and me
 She wasn't much fer talkin'
 She was sad as she could be

We rode along in solitude
 Fer maybe fifty miles
 And then she loosened up and spoke
 With heavyhearted smiles
 She told me 'bout a funeral
 That she would soon attend
 A lady that she'd known fer years
 Her absolute best friend:

“We both grew up in Texas
 And, together, learned to ride
 Eight years in that old schoolhouse
 Where we studied side by side

We both would go to parties
 Like young girls we'd be excited
 But one would never go
 Unless the other was invited

Throughout the years, we'd meet in town
 We'd dine, then go out dancin'
 That's when I found the cowboy
 That I soon began romanci'

I'll always miss my closest friend
 Although she done me wrong
 She upped one day and ran away
 And took my man along

Forgiving her is difficult
 I'm tryin' to forget
 In spite of what she did to me
 I know I'll miss her yet."

The stagecoach rumbled through the night.
 She nodded and she sighed.
 I wondered and I asked her,
 Did you know when yer friend died?

"I know exactly when and where
 It causes me great sorrow
 Our last goodbye?
 When did she die???
 I'd say, high noon...tomorrow!"

pp. 103-104

Omar West

(This Dog'll Really Hunt: An Entertaining and Informative Texas Dictionary by Wallace O. Chariton) Plano, TX: Republic of Texas Press. Copyright – Wallace O. Chariton, 1999.

Gossip:

1. moccasin talk
2. clothesline chatter
3. horseback opinion
4. scandalization
5. fence talk, referring to neighbors gossiping about other neighbors over the back fence
6. tongue exercise
7. the difference between news and gossip is whether you're hearing it or telling it
8. travels faster over grapevines that are sour
9. is like slinging fresh manure at a clean white wall, it may not stick but it leaves its mark.

Gossip (person):

1. has a keen sense of rumor
2. believes in the old adage that you can't believe everything you hear but you can repeat it
3. like red beans, will talk behind your back

Gossipy:

1. loose tongued
 2. leaky mouthed
 3. will peel your eye and bend your ear back
 4. like two geese on a new feed ground
- p. 129

Habits:

are like a half-full waterbed, easy to get into and almost impossible to get out of
p. 132

Hairy:

1. big crop of locks
 2. sportin' enough hair to braid a well rope
- p. 133

(I Am What I Ate ... and I'm Frightened!!! And Other Digressions from the Doctor of Comedy by Bill Cosby) New York, NY: HarperCollins. Copyright – William H. Cosby Jr., 2003.

My father was the first person I heard refer to the human body as a machine. When the subject of eating habits came up, my father, William H. Cosby, Sr., said:

“You cannot put the same load on a sixty-five-year-old truck that you used to put on a five-year-old truck.”

And then he said: “Any math teacher will tell you that the first weight carried by a new vehicle is relative to that vehicle’s performance thirty years later.”

p. 75

(Life Lifters: Moments of Inspiration for Living Life Better by Zig Ziglar) Nashville, TN: Broadman & Holman. Copyright – Zig Ziglar, 2003.

Example: A motorist who was bogged down on a muddy road paid a passing farmer twenty dollars to pull his car out with his tractor. While he was grateful for the assist, which took only about five minutes, he felt the fee was a little high. With a degree of sarcasm in his voice, he said, “When you charge prices like that, I would think you would be pulling people out of the mud night and day.” To this the farmer responded, “Well, I can’t do it at night because that’s when I haul water to that hole.”

p. 60

(The Good Life by Charles Colson with Harold Fickett) Wheaton, IL: Tyndale House Publishers, Inc. Copyright – Charles Colson, 2005.

PRISON TURNED OUT to be one of the best things that ever happened to me, which is why, on the *60 Minutes* program marking the twentieth anniversary of Watergate, I told a startled Mike Wallace, “I thank God for Watergate.” Not only did prison radically transform my view of life, but the experience also gave me the one thing I thought I would never have again—an opportunity to serve others in significant ways. In my case that service has been a ministry to prisoners around the world.

p. 23

(Famine in the Land by Steven J. Lawson) Chicago, IL: Moody. Copyright – Steven J. Lawson, 2003.

Someone has quipped:

Noah's message from the steps going up to the Ark was not "Something good is going to happen to you!" Amos was not confronted by the high priest of Israel for proclaiming, "Confession is possession!" Jeremiah was not put into the pit for preaching, "I'm O.K., you're O.K." Daniel was not put into the lion's den for telling people, "Possibility thinking will move mountains!" John the Baptist was not forced to preach in the wilderness and eventually beheaded because he preached, "Smile, God loves you!" The two prophets of the tribulation will not be killed for preaching, "God is in his heaven and all is right in the world!"¹⁸

p. 67

The scene of our study, beginning in Daniel 11:21 is the continuation of the vision that is being given to Daniel.

This is his **FINAL VISION** from the Lord.

Daniel is 91 years old and he has four years of life remaining. The year is 534 B.C.

In our previous study, the vision given to Daniel had progressed 359 years into the future. We closed our study at 175 B.C.

We now open our study in the year **175 B.C.** We will progress in these verses, down through verse 35, just **11 years** this time to **164 B.C.**

When we conclude the study that we are looking at on this occasion, we will be seeing things 370 years into the future.

The person who is going to come before us is **Antiochus Epiphanes IV**. He is mentioned **29 TIMES** in these verses that we will be studying.

Sir Robert Anderson in his book The Coming Prince says:

That the career of Antiochus Epiphanes was in a special way within the scope and meaning of this prophecy is unquestioned. That its ultimate fulfillment belongs to a future time, though not so generally admitted, is nevertheless sufficiently clear.

p. 42

Walvoord says:

The tax collector he appointed was named Heliodorus . . . Some believe that Seleucus IV Philopator was killed by poison and his death set the stage for the final ruler of this period that Daniel mentioned described in Daniel 11:21-35. In verses 21-35 a comparatively insignificant ruler of Syria, known as Antiochus IV Epiphanes, next appears. The importance of this man to Daniel and to God was his persecution of the Jewish people during the period of his reign 175–164 B.C.

p. 263

Gangel says of this passage:

When God accomplishes his purposes in the world, he sometimes chooses to do so with the most unlikely and contemptible people.

p. 302

Stortz says:

In the previous chapter I gave you a taste of how the prophecies of Daniel 11 were fulfilled down to the very details of marriages and murders, as well as the rise and fall of world leaders. The prophecies of Daniel 11:2-20 were written to prepare God's people for the coming of a great crisis in the land of Israel—the coming of a man of intrigue known as Antiochus Epiphanes. Although Antiochus was not of great importance in world history, he was of tremendous importance in the history of God's people, and in the history of redemption, which is what the Bible is all about. But this man had already been introduced to us in Daniel 8. Why would he have to be described again in Daniel 11?

I believe there are two reasons. First, Daniel 11 adds the dimension of giving a chronology so that the people of God would know when the time of his persecution was close. Second, he is introduced in Daniel 11 for the specific purpose of drawing a parallel between the persecution under Antiochus Epiphanes (Daniel 11:21-35) and the persecution under Antichrist Epiphany (Daniel 11:36-45). Some scholars believe that the last ten verses are simply a recapitulation of the previous fifteen verses. I will show you from the text why this cannot be true.

You will see in this chapter that the vision of Daniel given by Christ himself draws a parallel between these two men by, first, explaining their character, second, presenting their career, and third, describing the crisis that God's people would face. In both cases the Lord calls for a particular response from God's people to the crisis.

p. 203

Miller says:

Verses 21–35 serve as the climax of this section. The historical preview in vv. 2–20 was furnished in order to set the stage for the prediction of an eighth Seleucid-Greek ruler, Antiochus IV Epiphanes (175–163 B.C.), the “little horn” of chap. 8 (cf. 8:9-12, 23-25). Much attention is given to this individual because his actions profoundly affected Israel.

p. 298

Longman titles this next section:

The Climactic King of the North (11:21-35)

p. 277

McGee says:

This prophecy is concerned with one king in the line of the Seleucidae, Antiochus Epiphanes. Most fundamental interpreters of Scripture consider this section to be a direct reference to this man. The prophecy fits the history of Antiochus Epiphanes like a glove. (He is at the same time a type of the Antichrist, thus illustrative and figurative of the Man of Sin who is yet to come. The careers of both are strikingly similar.)

p. 598

Leupold says:

It is at once apparent that a disproportionate amount of attention is given to this king in comparison with all others that have been mentioned. The reason for this is the fact that this was the ruler with whom the Jews were to have unusual difficulties. Previous reference has been made to him in the book of Daniel. In fact, it was he above all others who caused grief to God's people. It was really for the sake of this section that the preceding events of the chapter had been revealed.

pp. 493-94

Keil & Delitzsch say:

Now, since the king who comes into his place . . . after he has become strong raises himself up against the holy covenant, takes away the daily worship in the temple of the Lord, etc., is, according to the historical evidence found in the books of the Maccabees, the Seleucid Antiochus Epiphanes, so the prophetic announcement, vers. 5–20, stretches itself over the period from the division of the monarchy of Alexander among his generals to the commencement of the reign of Antiochus Epiphanes in the year 175 B.C., during which there reigned seven Syrian and six Egyptian kings.

p. 445

Keil & Delitzsch say further:

In this section we have (ver. 21) first the description of the prince who, in striving after supremacy, uses all the means that cunning and power can contrive, and in his enmity against the holy covenant knows no bounds.
p. 450

Feinberg says:

There are certain necessary distinctions to be made between Israel and the Church which, when made, are not only beneficial to believers but to Israel as well. For instance, how consistent can a believer be in his thinking on the Word, and how effectively can he take the Gospel to the Jew, when he literalizes all the Scriptures on the first advent of the Messiah, but spiritualizes all those having references to the second advent of the Messiah and His earthly kingdom so that they are fulfilled in the Church? This is an intermingling that has wrought great havoc to the Church. Someone has well said: "The spiritualizing of Israel's blessings has meant the carnalizing of the Church." The only remedy for such confusion is to draw for ourselves clear distinctions between Israel and the Church.
pp. 113-14

Ryrie says:

The church stands distinct from Israel and did not begin until the Day of Pentecost, and thus did not exist in the Old Testament period.

The distinction between Israel and the church is verified by several facts. (1) In the New Testament natural Israel and Gentiles are contrasted *after* the church was clearly established . . . (2) Natural Israel and the church are clearly distinguished, showing that the church is not Israel . . . The apostle's distinction would be meaningless if Israel were the same as the church.
p. 399

Ryrie says further:

The church did not exist in Old Testament times but was constituted on the Day of Pentecost. It is distinct to this present time period. Four lines of evidence support this conclusion.

(1) Our Lord said: "I will build My church" . . . He did not say that He would do something not yet begun.

(2) The church could have no functioning Head until after the resurrection of Christ; therefore, it could not exist until some after He rose from the dead . . .

(3) The church could not have been an operating entity with functioning spiritual gifts until after Christ's ascension . . .

(4) The mystery character of the one body was unknown in Old Testament times . . .
pp. 399-400

Baldwin says:

The one ruler to whom all that has gone before is paving the way is introduced in the next verse.

p. 191

Baldwin is referring to Daniel 11:21.**Fyall says:**

With Seleucus IV out of the way Antiochus Epiphanes, the figure who has been so prominent from Chapter 7 onwards, emerges centre stage. He was Seleucus' brother and the steps by which he came to power are uncertain. We shall again look at the details of the verses before commenting on the reasons for this concentration on Antiochus.

p. 173

Gowan says:

The archtyrant is introduced with an insult (“contemptible person”) and a reference to the irregularity of his accession to the throne.
p. 149

Adding to Ryrie’s important point on making a distinction between Israel and the church, Pentecost follows up with what I consider another primary point. That is to interpret biblical prophecy literally.

Pentecost says:

A. *Interpret literally.* Perhaps the primary consideration in relation to the interpretation of prophecy is that, like all other areas of Biblical interpretation, it must be interpreted literally. Regardless of the form through which the prophetic revelation is made, through that form some literal truth is revealed. It is the problem of the interpreter to discover that truth. Davidson affirms:

This I consider the first principle in prophetic interpretation—to read the prophet literally—to assume that the literal meaning is *his* meaning—that he is moving among realities, not symbols, among concrete things like peoples, not among abstractions like *our* Church, world, etc.²²

The reason a non-literal method of interpretation is adopted is, almost without exception, because of a desire to avoid the obvious interpretation of the passage. The desire to bring the teaching of Scripture into harmony with some predetermined system of doctrine instead of bringing doctrine into harmony with the Scriptures has kept the method alive.³³
p. 60

***The Bible Knowledge Commentary* titles this section:**

Invasion by Antiochus IV Epiphanes (11:21-35). These verses describe Antiochus IV Epiphanes, a son of Antiochus III the Great. This one Seleucid who ruled from 175-163 B.C. is given as much attention as all the others before him combined. He is the little horn of Daniel 8:9-12, 23-25. A long section (11:21-35) is devoted to him not only because of the effects of his invasion on the land of Israel, but more so because he foreshadows the little horn (king) of 7:8 who in a future day will desecrate and destroy the land of Israel.

p. 1369

v. 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.”

Peterson paraphrases verse 21:

“His place will be taken by a reject, a man spurned and passed over for advancement. He’ll surprise everyone, seemingly coming out of nowhere, and will seize the kingdom.

p. 1604

The word “HE” that begins the passage refers to Seleucus IV Philopator who ruled from 187-175 B.C.

It is “HE [WHO] WILL BE SUCCEEDED BY A CONTEMPTIBLE PERSON.”

This word “CONTEMPTIBLE” could mean DESPICABLE.

There is no question that this is Antiochus Epiphanes IV who rules from 175-164 B.C.

It is said of him in the remainder of verse 21:

1. “WHO HAS NOT BEEN GIVEN THE HONOR OF ROYALTY,”
2. “HE WILL INVADE THE KINGDOM WHEN ITS PEOPLE FEEL SECURE,” and
3. “HE WILL SEIZE IT THROUGH INTRIGUE”—or by means of DECEIT.

Satan knows that when we feel “SECURE” is the time of our greatest vulnerability.

Luke 4:13

And when the devil had finished every temptation, he departed from Him until an opportune time.

TIMING OF TEMPTATION to the devil is everything, in order to secure the success of his endeavor.

In summary, in verse 21, we learn **FOUR THINGS** about Antiochus IV Epiphanes:

1. **“HE [IS] A CONTEMPTIBLE PERSON,”**
2. **“HE . . . HAS NOT BEEN GIVEN THE HONOR OF ROYALTY,”**
3. **“HE WILL INVADE THE KINGDOM WHEN ITS PEOPLE FEEL SECURE,”** and
4. **“HE WILL SEIZE IT THROUGH INTRIGUE”** or **DECEIT.**

Bible.org says:

When the “king of the North” falls, he is replaced by another. The replacement “king of the North” has no legal claim to the throne. He is not placed in power but “seizes the kingdom,” but not by brute force for he has little military might or political support . . .

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

The Bible Knowledge Commentary says:

Antiochus IV is introduced as **a contemptible person**. He took to himself the name Epiphanes which means “the Illustrious One.” But he was considered so untrustworthy that he was nicknamed Epimanes which means “the Madman.” The throne rightly belonged to Demetrius Soter, a son of Seleucus IV Philopator, but Antiochus IV Epiphanes seized the throne and had himself proclaimed king. Thus he did not come to the throne by rightful succession; he seized **it through intrigue**.

p. 1369

Baldwin says:

The ultimate in despicable rulers is a usurper who wields great power by means of bribery. He is dedicated pursuit of personal ambition will bring him into conflict with one stronger than himself, and in the fury roused by his humiliation he will vent his indignation on God’s people.

p. 191

She says further:

Whatever else may be true of this usurper *to whom royal majesty has not been given*, his methods will achieve success, at least initially. People will rally round him, taken in by his inducements and plausible assurances: *flatteries* translates a word meaning ‘smooth methods’, ‘slippery ways’.

p. 192

Leupold says:

His manner of coming to the throne is indicated indirectly when it is said, “On whom the royal dignity was not bestowed.” That means: it was not given to him; he took it. His manner of taking it was “by stealth” and “by intrigues.”

p. 494

Miller says:

He is labeled a “contemptible person” . . . by the Scripture writer because from the Jewish vantage point he was a monster. Antiochus IV severely persecuted the Jews, massacring thousands, and represented one of the greatest threats to Yahweh worship in all of Israel’s history. This arrogant monarch referred to himself as Epiphanes, the “Manifest One,” or “Illustrious One”; but others called him Epimanes, the “Madman.”⁶¹
p. 298

Matthew Henry speaks of his character:

He called himself *Epiphanes—the illustrious*. The heathen writers describe him as an *odd-humoured* man, boisterous, base and sordid. He would sometimes steal out of the court into the city, and herd with any infamous company *in disguise*; some took him to be silly, others to be mad. He is called a *vile person*, for he had been a hostage at Rome for the fidelity of his father when the Romans had subdued him.
p. 1102

Jamieson, Fausset & Brown say:

He would carouse with the lowest of the people, bathe with them in the public baths, and foolishly jest and throw stones at passers-by . . . Hence, as also for his crafty supplanting of Demetrius, the rightful heir, from the throne, he is termed “vile.”
p. 760

Keil & Delitzsch say:

He comes . . . *in security, i.e.* unexpectedly . . . and takes possession of the kingdom. . . . *to grasp*, here to draw violently to himself. . . . properly, *by smoothnesses*, intrigues and cunning, not merely flatteries or smooth words, but generally hypocritical behaviour in word and deed.
p. 451

Young says:

The present vs. introduces Antiochus Epiphanes. For the historical background of his reign see App. VI and VII. The following estimate is by Stuart: “. . . one of the most extraordinary characters exhibited on the pages of history. He was both avaricious and prodigal, excessive in his indulgences and prone to violent passions, a compound of the veriest folly and weakness in some respects, and of great cunning and dexterity in some others, especially in regard to flattery. At one period of his reign, there was a prospect of his becoming quite powerful. But reverses came upon him, and he died at last nearly as his father had done before him, and on the like occasion. Indeed his extravagances and follies and cruelty were so great, that his contemporaries gave him the nickname of “epimanes” (madman), instead of the title he assumed, viz., “epiphanies” (illustrious).”
p. 241

Phillips & Vines say:

Various ancient historians agree in telling us that young Antiochus was indeed “vile” or “contemptible,” as the text declares. Often his behavior was eccentric, if not actually mad. He was given to the most degraded and unnatural vices. He was unscrupulous, cruel, of a savage temper, and fond of the company of the lowest of men. He was erratic and cunning, but not devoid of courage.
p. 181

Berrigan says:

The arch-villain Antiochus enters the scene; he will stand for a time at center stage, inflicting unspeakable suffering on the just. Through him the faith comes under horrific attack; including, as we have seen, three years of blasphemous intrusion upon the precincts of the temple, in the course of which he presided over the “abomination of desolation.” A space sacred above all others was given over to worship of Zeus.
p. 181

Gaebelein says:

This vile person is none other than Antiochus Epiphanes. He had no claim on royal dignities being only a younger son of Antiochus the Great. He seized royal honors by trickery and with flatteries. He is the little horn of Chapter [8].
p. 173

Walvoord says:

Beginning with verse 21, a major section of this chapter is devoted to a comparatively obscure Syrian ruler who was on the throne from 175 to 164 B.C., previously alluded to as the “little horn”. . . He reigned in the days of the decline of the Syrian power and the rise of Rome to the west, and only his death in 164 B.C. prevented his humiliation by Rome. From the standpoint of Scripture and the revelation by the angel to Daniel, this was the most important feature of the entire third empire. The reasons for the prominence of Antiochus IV Epiphanes were his desecration of the Jewish temple and altar, and his bitter persecution of the Jewish people. As is true of the entire section beginning with chapter 8, Gentile dominion is viewed primarily from its relationship to the progress of the Jewish nation. By comparison with Seleucus IV Philopator, his predecessor, he is described as “a vile person.” The title Epiphanes, meaning “glorious,” was a title which Antiochus gave himself, in keeping with his desire to be regarded as god. The description here given is God’s viewpoint of him because of his immoral life, persecution, and hatred of the people of God. His life was characterized by intrigue, expediency, and lust for power in which honor was always secondary.
p. 264

Lucas says:

The stage is now set for the account of the career of Antiochus IV (Epiphanes). This has been foreshadowed in various ways in the preceding survey of history. He encapsulates in a more intensive form the bad traits and deeds of his predecessors.
p. 283

Goldingay says:

The prophecy begins with an account of the last northern king's extraordinary rise to power, remarkable for its shrewdness. "There will arise in his place a despised man . . .": Antiochus IV (175–164). The description, like the epithet Epimanes, Madman . . . contrasts with the claim expressed in his title [Theos] Epiphanes, [God] Manifest.
p. 299

Patrick & Lowth say:

In his estate [or place] *shall stand up a vile person.*] This is a description of Antiochus Epiphanes, the great persecutor of the Jewish nation and religion. He is called here a *vile person*, not for any want of wit or parts, but for the extravagance of his life and actions, which made many doubt whether he had more of the fool or the madman in him.
p. 679

Lange, speaking of the word "CONTEMPTIBLE," says:

It does not probably denote "a despised one, whose birth deprived him of every right to the throne" (Kranichfeld), but rather one who is deservedly despised, who is despicable, morally contemptible.
p. 247

Showers says:

Seleucus IV Philopator was succeeded by Antiochus IV Epiphanes (175–164 B.C.) as king of Syria.²⁹ Antiochus was so contemptible that his contemporaries nicknamed him "Epimanes" (*madman*) instead of the title that he gave himself ("Theos Epiphanes" — *the God Made Manifest*).^{30,31} Antiochus was not the rightful heir to the throne. One of Seleucus' two sons was the rightful heir. However, when Antiochus learned about Seleucus's death, he came to Syria and took the throne, not by waging war, but by the use of flattery and intrigue (v. 21).³²
p. 157

Blair says:

Once again we are brought face to face with the despicable character of chapter 8, where he is seen as the “little horn” growing out of one of the four horns of the goat. Not only was this person extremely vile and morally wicked, but he was detested most of all because of his extreme hatred of the Jews. Of course, this is Antiochus Epiphanes. Even to this day his name is a reproach in the minds of the Jews. The atrocities perpetrated on God’s chosen people easily distinguish Antiochus Epiphanes as one of the most brutal men of history.

p. 218

Feinberg says:

From verses 21 through 35, an extended portrait is painted of the dread and treacherous king who has often been called “the Antichrist of the Old Testament.” We were first introduced to him in the eighth chapter of the book of Daniel, where he was known as the “rather small horn” (Dan. 8:9-12). This man opposed both the people of God and the worship of God with a diabolical venom and hatred. His name is rightly despised by Jews throughout the world, for many were his atrocities, and nothing was too atrocious for him to carry out.

p. 164

Wiersbe says:

We have already met this wicked man . . . who in his character and activities is a picture of the future Antichrist. He gave himself the name “Epiphanes,” which means “glorious one,” but Gabriel calls him “a vile [contemptible] person.” Antiochus wasn’t the heir to the throne, but he obtained it by guile. The true heir was Demetrius Soter, who was very young, so Antiochus claimed to be his lawful protector and seized the throne.

p. 136

Jeremiah says:

This fourth major king (after Ahasuerus, Alexander, and Antiochus the Great) was the infamous Antiochus Epiphanes. He was called “contemptible” and “vile.” We described him before as the forerunner of the Antichrist.

Antiochus Epiphanes was one of the most wicked men who ever lived. He plotted his way into a place of power, and when he became king he began to devastate the Egyptians. He moved into the richest provinces and robbed them of all the valuables he could find. With the loot he bought the allegiance of the renegades he needed to perpetrate his crimes. He had an army of mercenaries to march against the king of the South.

p. 221

Ironside says:

From the twenty-first verse to the end of the thirty-fifth, we have before us the fearful monster who has well been called the “Antichrist of the Old Testament,” because of his unfailing enmity to the people and worship of Jehovah. He is the same as the one of whom we have already studied in the eighth chapter—the infamous and blasphemous “Little Horn” that sprang out of one of the four horns upon the head of the Grecian goat. His name is execrated to this day by all Jews in every land. He was called by his fawning courtiers Antiochus Epiphanes, that is, the splendid or magnificent; but some wag of his day changed one letter of his name and called him Antiochus Epimanes, that is, the mad man; because of his wild pranks and almost insane follies and brutalities. He was stirred with such hatred against the Jews and their religion, that there was no atrocity too great for this wretched king to perpetrate. He is well described as a vile person, who came in peaceably, and obtained the kingdom by flatteries.

pp. 201-02

Boice says:

The exceedingly wicked and contemptible king Antiochus Epiphanes has already been mentioned in Daniel, appearing first as “another horn” in the vision of the ram and goat of Daniel 8. In that vision he was identified as a ruler in the succession of Greek rulers going back to Alexander. Now this wicked ruler appears again (in verses 21-35 of this chapter), and many details about his career are prophesied.

pp. 112-13

(Winning with People by John C. Maxwell) Nashville, TN: Nelson Books / Thomas Nelson Publishers. Copyright – John C. Maxwell, 2004.

People who lack perspective are like Lucy in the *Peanuts* comic strip by Charles Schulz. In one strip, while Lucy swings on the playground, Charlie Brown reads to her, “It says here that the world revolves around the sun once a year.”

Lucy stops abruptly and responds, “The world revolves around the sun? Are you sure? I thought it revolved around me.”

p. 62

(The 8th Habit by Stephen R. Covey) New York, NY: Publisher. Free Press / Simon & Schuster – FranklinCovey Co., 2004.

Plaque seen in a rural store in North Carolina:
The brain said, “I’m the smartest organ in the body.”
The heart said, “Who told you?”

p. 51

(Sanctuary: Finding Moments of Refuge in the Presence of God by David Jeremiah) Nashville, TN: Integrity. Copyright – David Jeremiah, 2002.

When Raphael was painting his famous Vatican frescoes, a couple of cardinals stopped by to watch and criticize. “The face of the apostle Paul is too red,” said one. Raphael replied, “He blushes to see into whose hands the church has fallen.”

p. 306

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

Peterson paraphrases verse 22:

He'll come in like a steam-roller, flattening the opposition. Even the Prince of the Covenant will be crushed.

p. 1604

Back in verse 21 it is recorded that:

"He will invade the kingdom when its people feel secure"—or they are in a time of prosperity—and

"he will seize it through intrigue."

We then learn that in verse 22 he is going to move **MILITARILY**:

"THEN AN OVERWHELMING ARMY WILL BE SWEEP AWAY BEFORE HIM"—that is **"SWEEP AWAY"** in defeat—

"BOTH IT AND A PRINCE OF THE COVENANT"—in other words, this person is a covenant-leader—

"WILL BE DESTROYED"—that is broken or shattered.

There are some differences of opinion with regard to who this **"PRINCE OF THE COVENANT"** is and we will present those as we go further here in the study of this verse.

***The Bible Knowledge Commentary* says:**

He was accepted as ruler because he was able to turn aside an invading **army**, perhaps the Egyptians. He also deposed Onias III, the high priest, called here **a prince of the covenant**.

p. 1369

Feinberg says:

Who was the “prince of the covenant”? This probably did not refer to the high priest of Israel, because he was not known by the title. Instead, it is more likely that “the prince of the covenant” referred to the king of Egypt, Ptolemy VI Philometor, with whom Antiochus had signed a treaty.
p. 166

Showers comes at it from a little different direction:

Antiochus completely routed this opponent in 170 B.C.. at a battle which took place on the Mediterranean seacoast halfway between Gaza and the Nile delta.³³ Antiochus allowed Onias III, the high priest of Israel, to be deposed and replaced by Onias’ brother, Jason. Jason had wanted Greek culture established in Israel, but Onias had opposed this . . . Onias was called “the prince of the covenant,” because it was the high priest’s responsibility to see that Israel kept its covenant with God (v. 22).³⁴
p. 158

Lange says:

The person referred to was probably the high priest Onias III., who was put to death by command of Antiochus Epiphanes in the year 172, and hence about the time of the war between that king and [Ptolemy] Philometor.
p. 247

Walvoord says:

The reference to the “prince of the covenant” prophesies the murder of the high priest Onias, which was ordered by Antiochus in 172 B.C., and indicates the troublesome times of his reign. The high priest bore the title “prince of the covenant” because he was de facto the head of the theocracy at that time. In 11:28 and 11:32 the “covenant” is used for the Jewish state.
p. 265

Miller says:

In 169 B.C. Ptolemy VI Philometor (181–146 B.C.) launched an attack to regain territories (Palestine and Phoemicia) lost to the Syrians, but his “overwhelming army” was defeated by Antiochus’s forces. Ptolemy was even captured (“destroyed”; lit., “broken,” defeated, not killed) and held as a hostage by the Seleucid king . . .

Ptolemy is called “a prince of the covenant”⁶⁴ because he agreed (made a covenant) to become an ally of Antiochus if the Syrians would help him regain his throne in Egypt, which had been taken by his younger brother, Ptolemy VII Euergetes II (Physcon). Antiochus was delighted to make such a pact, for he felt that it would give him a foothold in Egypt. So with Syrian help, Ptolemy regained his throne. Later Ptolemy broke this agreement and allied himself with his brother Ptolemy VII to dislodge Antiochus’s troops from Pelusium, a fortress on the border of Egypt.

p. 299

Baldwin says:

The prince of the covenant should be indefinite, ‘a prince’ or ‘a covenant prince’, and could refer to a secular king with whom Antiochus is in alliance, or to a high priest appointed within the terms of God’s covenant. In the light of history the latter is usually preferred; the high priest is taken to be Onias III, deposed in 175 and assassinated as the result of intrigues against him in 171 B.C. The date marks the interference of the secular state in things spiritual. A precedent had been set which Roman emperors would not be slow to follow and which has become a commonplace in twentieth-century politics. To remove from office and subject to persecution and death those who are legitimately set over God’s people is to attack the originator of the covenant, God Himself.

p. 192

Fyall says:

a prince of the covenant, who is usually taken to be the High Priest Onias III, removed from his position because of his pro-Egyptian policies and replaced by Jason, one of Antiochus’s cronies. Baldwin rightly points out that this marks the interference of the state in spiritual matters.⁸

p. 173

J. Vernon McGee says:

“The prince of the covenant” was probably the high priest, Onias III, who was deposed and murdered at this time by the deceitful devices of Antiochus when he came to power.

p. 598

Campbell says:

The detailed history up to this point has provided a background for the debut of one of the two great personages of this chapter. He is Antiochus Epiphanes, the “little horn” (chap. 8), a “vile person” whose treatment of the Jewish people and religion in the intertestamental period foreshadows similar happenings in the Tribulation at the hands of the Antichrist.

Antiochus Epiphanes’ rise to power is described in verses 21-24. He seized the throne when it was not rightfully his and enjoyed some early military successes. He then deposed Onias III, the Jewish high priest (v. 22), and established his own priesthood. Forming leagues and breaking them, he extended his power throughout Syria, Palestine, Edom, Ammon, and Moab, using bribery to gain the support of the people (v. 24).

p. 129

Walvoord in his book Every Prophecy of the Bible says:

Antiochus IV began a very troubled life, struggling against Egypt the kingdom of the South and the rising power of Rome. His ascendancy to power was described in verse 21. Antiochus IV added the title of Epiphanes which means “glorious one.” Because of his various intrigues he was nicknamed by others as “Epimanes,” meaning madman. Antiochus was attacked by a large army, probably from Egypt, but somehow Antiochus was able to defeat the army as Daniel states, “Then an overwhelming army will be swept away before him” (v. 22). The further reference that “a prince of the covenant will be destroyed” probably referred to the fact that the deposed Onias III the high priest had begun his persecution of the Jews.

p. 269

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

Peterson paraphrases verse 23:

After negotiating a cease-fire, he'll betray its terms. With a few henchmen, he'll take total control.

p. 1604

Antiochus Epiphanes will come to a peace **“AGREEMENT”** with the **KING OF EGYPT** but then he will do **TWO THINGS:**

1. **“HE WILL ACT DECEITFULLY”**—or behave treacherously—and
2. **“WITH ONLY A FEW PEOPLE HE WILL RISE TO POWER.”**

Bible.org says:

This evil king rises to power by means of his political skill and his devious schemes. The extent of his cunning and intrigue is evident in that he far surpasses any of his predecessors in his accomplishments. He achieves this in a “time of peace” and seemingly without the use of great military force himself . . .

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

***The Bible Knowledge Commentary* says:**

After his military victories, Antiochus Epiphanes' prestige and **power** rose with the help of a comparatively small number of **people**. He evidently sought to bring peace to his realm by redistributing **wealth**, taking from the rich and giving to **his followers**.

p. 1369

v. 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.

Peterson paraphrases verse 24:

Arbitrarily and impulsively, he'll invade the richest provinces. He'll surpass all his ancestors, near and distant, in his rape of the country, grabbing and looting, living with his cronies in corrupt and lavish luxury.

“He will make plans against the fortress cities, but they'll turn out to be shortsighted.

p. 1604

Antiochus Epiphanes is like a true terrorist. He will attack when the people **“FEEL SECURE.”** We've seen this phrase back in verse 21 and now it is again here in verse 24.

During a time of prosperity, peace and relaxed security is the time he chooses to attack.

Verse 24 outlines his modus operandi:

1. He attacks **“THE RICHEST PROVINCES,”**
2. **“HE WILL INVADE THEM,”** and when he does this
3. **“HE . . . WILL ACHIEVE WHAT NEITHER HIS FATHERS NOR HIS FOREFATHERS DID.”**

“HE WILL DISTRIBUTE”:

1. **“PLUNDER,”**
2. **“LOOT,”** and
3. **“WEALTH AMONG HIS FOLLOWERS.”**

“HE WILL PLOT THE OVERTHROW OF FORTRESSES”—He will devise plans, that is, for the **“OVERTHROW”** of fortified cities—**“BUT ONLY FOR A TIME”**—that is, not for long.

We are operating with a timeline of 11 years here—from 175-164 B.C. in the career of Antiochus Epiphanes.

His story almost seems like a **ROBIN HOOD** story where he **ROBS FROM THE RICH AND HE GIVES TO THE POOR** or to those whom he wishes to gain their support by his generosity.

When \$15 Million a Year Is Not Enough

Born into a small house crammed with lots of people, professional basketball player Scottie Pippen didn't have much as a boy. But his journey into the NBA changed all that. From 1999 through 2002, his contract promised him at least \$14.7 million a year—not to mention income from endorsements. He already owns a 74-foot yacht and a \$100,000 Mercedes.

But that doesn't shield anyone from the negative effects of comparing ourselves to others. A *Sports Illustrated* feature said: “Before every game in Portland's Rose Garden, Pippen lets his gaze drift over to the courtside seat occupied by Paul Allen, cofounder of Microsoft and owner of both the Trail Blazers and the Seattle Seahawks, a man with a personal net worth of \$40 billion . . . ‘What does he have?’ Pippen asks. ‘Forty billion? How can I make just one billion? I just want one of them! What do I need to do?’”

Citation: Adapted from Gary Thomas in *Authentic Faith* (Zondervan, 2002)

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v. 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.”

Peterson paraphrases verse 25:

He’ll get a great army together, all charged up to fight the king o the south. The king of the south in response will get his army—an even greater army—in place, ready to fight. But he won’t be able to sustain that intensity for long because of the treacherous intrigue in his own ranks,

p. 1604

Verse 25 would something like this from the NET Bible:

He will rouse his strength and enthusiasm against the king of the south [this would be Ptolemy VI Philometor who reigned from 181-145 B.C.] with a large army. The king of the south will wage war with a large and very powerful army, but [forms the contrast] he will not be able to prevail [the reason being] because of the plans [or plots] devised against him.

Bible.org says:

His confidence bolstered by his accomplishments, this new “king of the North” decides to take on the mighty “king of the South.” By this time, the “king of the North” has mustered a large armed force. The “king of the South” also has a very sizeable force but is defeated, not by military might but by schemes which appear to be the handiwork of the “king of the North” . . .

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

The Bible Knowledge Commentary says:

After Atiochus consolidated his kingdom, **he moved against Egypt, the king of the South**, in 170. Antiochus was able to move his army from his homeland to the very border of Egypt before he was met by the Egyptian army at Pelusium near the Nile Delta. In this battle the Egyptians had a **large . . . army but** were defeated and Antiochus professed friendship with Egypt.
p. 1369

Campbell says:

Antiochus' invasion and victory over Egypt are described in verses 25-28. With a firm base at home, Antiochus invaded Egypt, defeating Ptolemy Philometer in 170 B.C. on the border of Egypt. The treachery of Ptolemy's trusted courtiers is cited as a major reason for his defeat . . . In working out truce arrangements, both kings also practiced treachery. The prophetic statement, "They shall speak lies at one table" (v. 27), seems all too characteristic of the peace conferences between men and nations, both ancient and modern. On his way back to Syria, Antiochus put down a small insurrection in Jerusalem and took the opportunity to plunder the temple (v. 28).
p. 129

Walvoord says:

Among his military maneuvers were several expeditions against Egypt which are indicated in verse 25. Which of the several expeditions this represents is of no importance, as this prophecy is simply describing in general the characteristics of the reign of Antiochus IV. The outcome of the battle was that the king of Egypt was defeated as indicated in the statement *but he shall not stand*, referring to the king of the south. Even those who should have supported him conspired against him as revealed in verse 26. The result was that, generally speaking, Antiochus was victorious over the Egyptians.
p. 266

Feinberg says:

During the years of his reign, Antiochus Epiphanes invaded Egypt four times, with varying degrees of success. The “king of the south,” in this case, was Ptolemy VII Physcon, who was the younger brother of Ptolemy Philometor.
p. 167

Goldingay says:

There now begins a more detailed account of Antiochus’s involvement with Egypt. “He will assert his strength . . .”: in 170 B.C. an Egyptian army set off to attempt to recapture Palestine. According to 2 Macc 4:21-22 Antiochus became aware of the need to defend Palestine; indeed, according to 1 Macc 1:16 he had designs on Egypt that mirrored Ptolemy’s on the Seleucid realm. Antiochus defeated the Egyptian army, captured the border fortress of Pelusium, entered Egypt, took his nephew Ptolemy VI prisoner, and occupied much of the country (1 Macc 1:17-19).
pp. 300-01

v. 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.

Peterson paraphrases verse 26:

his court having been honeycombed with vicious plots. His army will be smashed, the battlefield filled with corpses.

p. 1604

The NET Bible translates that phrase "MANY WILL FALL IN BATTLE" as:

many will be killed in battle

Fyall says:

The invasion of Egypt took place in 170 BC and, by a characteristic combination of military expertise and internal intrigues at the Egyptian court, Antiochus won a victory.

p. 175

Leupold says:

The subject is still the king of the south. One factor that will work toward his overthrow will be treachery in his very court circles. Men who eat at the very table with the king shall play into the hand of the enemy. So shall "his army be swept away, and many shall fall down slain."

497-98

It almost sounds like the experience of the Lord Jesus just hours before His arrest in the upper room. He says to the disciples in:

Matthew 26:21-25

And as they were eating, He said, “Truly I say to you that one of you will betray Me.” And being deeply grieved, they each one began to say to Him, “Surely not I, Lord?” And He answered and said, “He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.” And Judas, who was betraying Him, answered and said, “Surely it is not I, Rabbi?” He said to him, “You have said it yourself.”

v. 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.

Peterson paraphrases verse 27:

“The two kings, each with evil designs on the other, will sit at the conference table and trade lies. Nothing will come of the treaty, which is nothing but a tissue of lies anyway. But that’s not the end of it. There’s more to this story.

p. 1604

“THE TWO KINGS [the kings of North and the South] WITH THEIR HEARTS BENT ON EVIL” are going to do **TWO THINGS:**

1. **“SIT AT THE SAME TABLE”** and
2. **“LIE TO EACH OTHER.”**

The Net Bible translates the phrase **“WITH THEIR HEARTS BENT ON EVIL”** as
 their minds filled with evil intentions

The two of them are going to trade **“LIE[S] WITH EACH OTHER.”**

Bible.org says:

Both kings apparently agree to sit down at the conference table to negotiate peace terms. Both kings give the appearance of good will and sincerity, but both lie to each other so that the effort is unsuccessful. The reason, we are told, is because this must all end in God’s way and in His time . . .

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

The Bible Knowledge Commentary says:

The victor and the vanquished sat at a **table** together as though friendship had been established, but the goal of both to establish peace was never realized for they both were deceptive.

p. 1369

Walvoord says:

The struggle between Syria and Egypt, however, led to various agreements which did not prosper. Neither the rulers of Egypt nor Syria were honorable in their agreements as indicated in verse 27, “they shall speak lies at one table; but it shall not prosper.” As the last part of verse 27 makes clear, in spite of all his intrigue, Antiochus was fulfilling prophecy on schedule.

p. 267

Baldwin says:

What may appear to be a cynical observation on round-table conferences is no more than a statement of fact; lies beget lies, *to no avail*. Only truth endures and *the end of lies is yet to be at the time appointed*.

p. 193

Miller says:

Montgomery comments that the expression “an end will still come at the appointed time “suggests” the ultimate doom in the counsels of God.”⁷¹

p. 300

Ironside says:

Professing great magnanimity, Antiochus proposed a truce, and the two kings met “at one table.” There they made promises which they never intended to keep, thus “speaking lies” . . .

p. 203

Keil & Delitzsch say:

Here then is described how the two kings seek through feigned friendship to destroy one another. *The* two kings are of course the two kings of the north and the south previously named.

p. 453

Wiersbe says:

In spite of deception on both sides, the Lord was still in control and was watching the calendar. He has His appointed times and He is always on time.

p. 137

David Jeremiah says:

If we stay with the truth, Satan can't get in. When we saturate our minds and hearts with God's truth and we live in the truth, we will be set free and deception can't manhandle us. But when we play with the deceptive words of Satan and allow that deception into our hearts, we open the door for him to wreak havoc in our lives and in the lives of our families. Every ruined family that I know of started with the deceptive lie of Satan, whispered in the ear of a man or woman, that "it's all right if you really feel good about it and you don't think anybody else will find out."

Every time God's people suffer destruction it is because the deceiver has been allowed just a little foothold in the door. My friend, be ruthless against that! When you see that foot edging in the doorway, be pitiless in the way you deal with it. How pitiless? The Bible says we are to "crucify" it. Crucifixion hurts! It's an agonizing, bloody business. But it's also permanent. And that's the kind of response we must make every time we see the devil's foot near the doorjamb. Crucify those impulses with pitiless abandon and do not allow the enemy even a tiny advantage in your life.

p. 40

“THE TWO KINGS, WITH THEIR HEARTS BENT ON EVIL, WILL SIT AT THE SAME TABLE AND LIE TO EACH OTHER.”

Then we have the word “BUT” in CONTRAST. All of that will be “TO NO AVAIL.” Then we have the REASON:

“BECAUSE AN END WILL STILL COME AT THE APPOINTED TIME.”

No matter what they say, or no matter how they conduct themselves, there still is going to be “AN END . . . AT THE APPOINTED TIME.” That is not going to be their “TIME,” it is going to be the sovereign God’s “TIME.”

No matter what they plan or propose, it will not succeed.

Epidemic of Lies

It was the dream of a lifetime for George O’Leary: A chance to coach the world’s most prestigious football team—Notre Dame’s Fighting Irish. But the dream soon became a nightmare.

The day after he signed his contract with Notre Dame, O’Leary’s résumé was sent to the press—a résumé that included “inaccuracies” about his education and college football letters. A few days later, O’Leary resigned in disgrace, the victim of his own long-ago lies.

It’s the latest example of what’s become an epidemic of lying. In recent years, politicians and pundits, professors and even Pulitzer Prize winners have been caught dealing in deceit. One of the nation’s most respected historians, Stephen Ambrose, plagiarized portions of other historians’ works and— notwithstanding his public apology—seemed hardly disturbed by the resulting controversy.

Historian Joseph Ellis, who won the Pulitzer Prize for his book, *Founding Brothers*, was caught inventing a Vietnam War record for himself. So was Tim Johnson, manager of the Toronto Blue Jays. Ex-conservative writer, David Brock, admitted he’d made up sordid details about Anita Hill. Gloria Steinem’s claim about the number of women who die of eating disorders—supposedly 150,000 a year—turned out to be a huge feminist hoax. James Patterson and Peter Kim, authors of *The Day America Told the Truth*, estimate that 91 percent of us regularly embroider the truth. “We lie and don’t even think about it,” Patterson and Kim write.

Citation: Charles Colson, “Post-Truth Society,” *Christianity Today* (3-11-02), p. 112

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Alcoholics Anonymous Founder Lived a Lie

Bill Wilson was the founder of Alcoholics Anonymous. For that accomplishment, Time magazine named Wilson one of the Top 100 People of the 20th century. But Wilson never found freedom from his addictive behavior.

One author noted that, “Despite his victory over drink, Wilson remained incurably addictive. He chain-smoked himself into terminal emphysema. Even on his death bed, he puffed incorrigibly as he suffocated.” Wilson did not drink for the last 37 years of his life, and yet he always craved alcohol. “As he lay dying and semi-delirious, he repeatedly demanded whiskey.”

Back in 1951, Wilson wrote, “Any way you look at it, it’s a problem world.” Although he battled the problem of alcohol addiction, he gave in to other obsessions. Wilson was serially unfaithful to his long-suffering wife, Lois. He had innumerable affairs and a long-term mistress with whom he contemplated eloping to Ireland.

Despite his program’s insistence on “rigorous honesty,” Bill Wilson lived a lie.

Citation: Aaron Goerner, Utica, New York; source: John Sutherland, “Spirit Against Spirits,” a review of the book *My Name Is Bill* (Simon & Schuster, 2004)

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Lying Is Hard Work

Lying takes serious thought! That's the conclusion of neuroscientists at Temple University. According to the Chicago Tribune, "With brain imaging technology, they can see how a lie sparks activity deep in the limbic system, the center of emotion and self-preservation. The lie gathers support from the memory banks in the left and right temporal lobes and then makes a dash to the frontal cortex, where a decision is made to suppress what the brain knows to be true."

Researchers see this technology eventually replacing the polygraph—lie detector—test, which is only about 90 percent accurate. It is based on accelerated heart and breathing rates which some liars can control. Brain activity would be much harder to mask.

Dr. Scott H. Faro says, "Lying is a complex behavior . . . There's more activity and more interactions that occur during a lie than in truth telling."

God made telling the truth natural to us, but ever since Adam and Eve our minds have been working overtime in our attempts to lie.

Citation: Lee Eclov, Vernon Hills, Illinois; source: Ronald Kotulak, "Lips Can Lie, But Your Brain Will Spill the Beans," Chicago Tribune (11-30-04)

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(A Treasury of Mark Twain edited by Edward Lewis and Robert Myers)
 Kansas City, Missouri: Harper & Row, Publishers. Copyright –
 Hallmark Cards. 1967.

How easy it is to make people believe a lie, and how hard it is to undo that work again!

p. 33

(Illustrations Unlimited by James S. Hewett, editor) Wheaton, IL: Tyndale House. Copyright – James S. Hewett, 1988.

CHILDISH DECEPTION

This true story takes place in the kindergarten class in an experimental school. The august superintendent of schools walked into the library unannounced. All the staff members were terribly flustered. The superintendent just smiled and seated himself beside a cute little girl. She was looking at a pre-primer. It consisted of single items on a page. He asked the little tyke to identify the items. She responded with, “That’s a boy and that’s a girl and that’s a house. That’s a car, that’s a top, and that’s a truck.” When she came to a picture of a hatchet, she said, “That’s a hammer.” He said nothing. She turned the page and there was a hammer. She turned back and looked again at the hatchet, then back at the hammer. She quickly closed the book and, smiling sweetly, she said, “We are in the library and we really shouldn’t be talking.” What a perfect picture of our quickly learned ability to hide our sin.

pp. 286-7

(Life as a Vapor by John Piper) Sisters, OR: Multnomah. Copyright – Desiring God Foundation, 2004.

From the smallest thing to the greatest thing, good and evil, happy and sad, pagan and Christian, pain and pleasure—God governs them all for His wise and just and good purposes (Isaiah 46:10). As the 27th question to the Heidelberg Catechism says,

The almighty and everywhere present power of God; whereby, as it were by his hand, he upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, and all things come, not by chance, but by his fatherly hand.

p. 124

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God is not like a firefighter who gets calls to show up at calamities when the damage is already happening. He is more like a surgeon who plans the cutting he must do and plans it for good purposes. Without the confidence that God rules over the beginning of our troubles, it is hard to believe that He could rule over their end. If we deny God His power and wisdom to govern the arrival of our pain, why should we think we can trust Him with its departure?

p. 126

v. 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.

Peterson paraphrases verse 28:

“The king of the north will go home loaded down with plunder, but his mind will be set on destroying the holy covenant as he passes through the country on his way home.

p. 1605

The NET Bible translates verse 28:

Then the king of the north will return to his own land with much property. His mind will be set against the holy covenant. He will take action, and then return to his own land.

It could be translated as the NIV does with the word “HEART” or his mind is going to be made up and “SET AGAINST THE HOLY COVENANT.”

Because of that:

“HE WILL TAKE ACTION AGAINST IT [THE HOLY COVENANT] AND THEN RETURN TO HIS OWN COUNTRY.”

Bible.org says:

The “king of the North” returns to his country, greatly enriched by his venture. His heart is also set against Israel and especially against the “holy covenant.” His heart and mind are bent on using his might to destroy and defile the people and the place of God (verse 28).

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

***The Bible Knowledge Commentary* says:**

Antiochus carried **great wealth** back to his homeland from his conquest. On his return he passed through the land of Israel. After his disappointment in Egypt (he had hoped to take all of Egypt but failed) he took out his frustrations on the Jews by desecrating the temple in Jerusalem. Evidently he opposed (set **his heart . . . against**) the entire Mosaic system (**the holy covenant**). After desecrating the temple, he returned **to his own country**.
p. 1369

Feinberg says:

When we read that “he will take action and then return to his own land,” it meant he was able to accomplish his purpose in Jerusalem. Some historians report that Antiochus took the city by storm, plundered it, and slew 80,000 men, women, and children. He took 40,000 prisoners and sold as many into slavery.

In addition to this, Antiochus entered the sanctuary, robbed it of its vessels of silver and gold, and stole some 1800 talents of gold. Worst of all, he sacrificed a pig on the altar, boiled some of its flesh, and sprinkled the whole Temple with the broth.
p. 169

v. 29 “At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.”

Peterson paraphrases verse 29:

“One year later he will mount a fresh invasion of the south. But the second invasion won’t compare to the first.
p. 1605

Once again we have the phrase:

“AT THE APPOINTED TIME.”

Verse 27 concluded with the phrase:

“an end will still come at the appointed time.”

Now here, once again the sovereign God is in complete control and His timing is always perfect:

“AT THE APPOINTED TIME HE [that is Antiochus Epiphanes] WILL INVADE THE SOUTH AGAIN.”

We then have the word “BUT” which forms the CONTRAST:

“THIS TIME THE OUTCOME WILL BE DIFFERENT FROM WHAT IT WAS BEFORE.”

Bible.org says:

In God’s appointed time, the “king of the North” turns southward once again, but things will not go so well this time as they had before (verse 29).

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

The Bible Knowledge Commentary says:

Two years later (in 168) Antiochus moved against Egypt (**the South**) **again**. As he moved into Egypt, he was opposed by the Romans who had come to Egypt in **ships** from **the western coastlands** (lit., “ships of Kittim” . . . Cyprus).
p. 1369

Walvoord says:

In another expedition against Egypt, “at the time appointed,” that is, by God, he managed to capture Ptolemy Philometor but was finally forced to evacuate Egypt because he failed to take the city of Alexandria.³⁰ His success was not as great as in former expeditions, as stated, “It shall not be as the former, or as the latter.” Still another invasion of Egypt occurred about 168 B.C. Here, however, he was met near Alexandria by a Roman consul, Gaius Popillius Laenas, who summarily demanded that he leave Egypt at the pain of being attacked by Rome. 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. Rather than risk a war with Rome, Antiochus, although greatly displeased, withdrew from Egypt immediately and conceded Egypt to Roman power. 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.
p. 267

Fyall says:

The second invasion of Egypt followed in 168—at **the appointed time**. This time, however, he was thwarted by the **ships of the western coastlands**. This refers to the Romans who now become involved in the situation. As Antiochus was besieging Alexandria he was confronted by the Roman consul Gaius Popilius Laenas who demanded that he withdraw from Egypt. When Antiochus hesitated, the consul drew a circle round him in the sand and demanded an answer before he left it.¹¹ Humiliated and furious Antiochus had to comply.
p. 175

Goldingay says:

“At the set time”: the momentous, then painful, then horrifying events to follow are all marked as within the control of God.
p. 301

Campbell says:

Antiochus’ invasion and defeat in Egypt are described in verses 29-30. This second invasion of Egypt took place in 168 B.C., but as predicted, it was not successful. Met by Romans near Alexandria, Antiochus was handed a letter from the Roman Senate ordering him not to fight against Egypt. When the Syrian king hesitated, the Roman consul drew a circle around Antiochus in the sand and told him he must make a decision before stepping out of the circle. Humiliated, frustrated, and enraged, Antiochus turned back toward Syria. having traveled the long distance to Egypt for nothing.
pp. 129-30

Lucas says:

The opening words of v. 29 are a reminder that Antiochus’ career is within the control of God. In 168 Antiochus invaded Egypt again when he heard of the reconciliation between the two Ptolemies. He was met by ‘ships of Kittim’. ‘Kittim’ derives from the name of a city, Citium, on the south coast of Cyprus.
pp. 285-86

Young says:

At the appointed time—i.e., the time determined by God. The writer is conscious of the fact that all the movements of Antiochus are determined by God. He is evidently a man whose thoughts are filled with God.
p. 244

Security in Who God Is

God is consistent, but he is also unpredictable. He is consistent in his nature. You always know where you are with God, but you seldom know what he is going to do next. You cannot find security in what God is doing. There is only security in who God is.

Citation: Graham Cook, "Embracing Change," Quiet Waters Compass (April 2003);
submitted by Bill White, Paramount, California

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v. 30 Ships of the western coastlands 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.

Peterson paraphrases verse 30:

When the Roman ships arrive, he will turn tail and go back home. But as he passes through the country, he will be filled with anger at the holy covenant. He will take up with all those who betray the holy covenant, favoring them.

p. 1605

Bible.org says:

Ships from Kittim will oppose and resist him, so that he will return to his land, not in the pride of victory, but in the shame of defeat. On his way, he will pass Israel, determining to take his vengeance on this place, which he already hates in his heart . . .

This king returns to the land of Israel and shows favor to the Jews who forsake the covenant.

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

***The Bible Knowledge Commentary* says:**

From the Roman senate Popilius Laenas took to Antiochus a letter forbidding him to engage in war with Egypt. When Antiochus asked for time to consider, the emissary drew a circle in the sand around Antiochus and demanded that he give his answer before he stepped out of the circle. Antiochus submitted to Rome's demands for to resist would be to declare war on Rome. This was a humiliating defeat for Antiochus Epiphanes (**he will lose heart**) but he had no alternative but to return to his own land.

For a second time . . . Antiochus took out his frustration on the Jews, the city of Jerusalem, and their temple. He vented **his fury against the holy covenant**, the entire Mosaic system . . . favoring any renegade Jews who turned to help him . . .

pp. 1369-70

The **VERBS** in verse 30 give us a pretty graphic description of what happened to Antiochus Epiphanes on the second invasion:

1. **“SHIPS OF THE WESTERN COASTLANDS WILL OPPOSE HIM,”**
2. **“HE WILL LOSE HEART,”**
3. **“HE WILL TURN BACK,”**
4. **“HE WILL . . . VENT HIS FURY AGAINST THE HOLY COVENANT,”** and
5. **“HE WILL RETURN AND SHOW FAVOR TO THOSE WHO FORSAKE THE HOLY COVENANT.”**

Baldwin says:

For the Roman historian the event marked a turning-point in his country's history; the great Antiochus was reduced to size and from this point on had to bow to the superior might of Rome. In chapter 11 it also marks a turning-point. This time the contemptible person will not get away with anything, but will be humiliated by *ships of Kittim*. *Kittim* is an ancient name for Cyprus . . . later used generally for the islands and coastlands to the west of Palestine.

p. 194

She says further:

Humiliation arouses anger and will result in punitive action against a *holy covenant*, aided by *those who forsake* it. A wedge will be driven between the true and the false among the people of God, between those who remain loyal and those who opt for foreign ways.

p. 195

Leupold says:

What happened is a famous historical episode that has often been retold. C. Popilius Laenas headed the Roman embassy at the time when it encountered Antiochus, who was besieging Alexandria. The Roman apprised him of the demand of the senate that he quit the land. Antiochus hesitated and sought to gain time. With his staff the Roman drew a circle about the king and curtly told him that his decision must be reached before he stepped outside of the circle, or else he would have to meet the Romans in war. Antiochus well knew the strength of the Romans and, above all things, wanted to keep them appeased, and so, though thoroughly disgruntled, he had to give his word that he would withdraw from Egypt immediately. The text refers to this with the statement, "He shall be intimidated and return." p. 501

Gaebelein says:

The ships of Chittim are the Roman fleet. When within a few miles of Alexandria he heard that ships had arrived. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said, "he would go and consult his friends;" on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand, where he stood; and commanded him not to pass that circle, till he had given a definite answer. As a grieved and defeated man he returned and he fell upon Judea. p. 175

Phillips & Vines say:

The rage of Antiochus at this public humiliation and his urgent need to save face called for some kind of scapegoat. Tiny little Judea appealed to him as a place where he could safely take out his frustrations and do something to soothe his injured pride. The Jews had no formidable ally to defend them against his wrath.

The prophetic text tells of Antiochus and *his revenge* (11:30b-35). Antiochus was not without friends and accomplices in Judea. We are told how he *invaded Jerusalem* (11:30b). The apostate Jews, led by Menelaus, were doing all in their power to rid the Jews of circumcision and other distinctives of Judaism, and were trying to persuade their countrymen to adopt Hellenism. Antiochus decided to give them a helping hand.

He send the Syrian general Apollonius and a force of some 22,000 men to attack Jerusalem. Their massacre of worshipers in the temple was only the beginning of sorrows.

p. 186

Let us land for just a little bit on the **RESPONSE OF ANTIOCHUS** to this devastating loss on his part. It says that he:

“WILL TURN BACK” and

“VENT HIS FURY AGAINST THE HOLY COVENANT.”

(The 8th Habit by Stephen R. Covey) New York, NY: Publisher. Free Press / Simon & Schuster – FranklinCovey Co., 2004.

Anger is an acid that can do more harm to the vessel in which it stands than to anything on which it is poured.

MAHATMA GANDI

p. 178

(Holy Transformation: What it takes for God to make a difference in you by Chip Ingram) Chicago, IL: Moody Press. Copyright – Chip Ingram, 2003.

He handed us the 3 x 5 card on which he had written:

- I feel angry when you . . .
- I feel hurt when you . . .
- I feel isolated . . . I feel left out when you . . .

He instructed us to post the card on our refrigerator and use the statements to express our feelings when we became angry.

We got to test the plan within days. I came home late—again. I was frequently late because I wanted to do “one more thing.” I was always overextended. Invariably, when I did that Theresa would have cooked a great meal and be rightly upset when I had failed to return home when I promised. That usually led to a confrontation followed by defensiveness, denial, and excuses, leading up to an argument. On this particular night, however, she met with a calm smile and then reheated supper. No hands on the hips, no “You ought” and no “You should.” I thought, *Hey, maybe I dodged a bullet this time.* As I ate, Theresa sat quietly. At first, her response threw me off balance. I was fully aware that I had once again created the makings of an argument. Instead, she let me finish my meal, and then she said, quietly and deliberately, **“Chip, I really feel hurt and like maybe you don’t love me when I spend this much time cooking a meal and you come home forty-five minutes or an hour late and don’t even call.”**

Busted. How do you argue with a feeling? I wasn’t prepared for this! Her calmly stated feelings and facts dropped a load of responsibility on my head but without attacking me. I just wanted to say, “Would you just get up and fight like a man? Let’s argue like before—at least I can hope for an angry tie!” Instead, she got to resolve her anger by clearly stating her feelings. I had to take responsibility for my actions. You will be amazed as you will start using “I feel” messages. Not only will they help resolve anger, they will also be good training in speaking the truth in love.
pp. 239-40

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Desiring God Foundation, 2004.

Therefore, one of the greatest battles of life is the battle to “put away anger,” not just control its expressions. I invite you to join me in this battle by adding these nine biblical weapons to your arsenal.

1. *Ponder the right of Christ to be angry, but how He endured the cross, as an example of long-suffering.* “For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps” (1 Peter 2:21).
2. *Ponder how much you have been forgiven, and how much mercy you have been shown.* “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Ephesians 4:32).
3. *Ponder your own selfishness and take the beam out of your own eye.* “Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye” (Matthew 7:3-5).
4. *Ponder how harbored anger gives place to the devil.* You do not want to make room for him or invite him into your life. “Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil” (Ephesians 4:26-27).
5. *Ponder the folly of your own self-immolation, that is, the numerous detrimental effects of anger to the one who is angry—some spiritual, some mental, some physical, and some relational.* “Be not wise in your own eyes; fear the LORD, and turn away from evil. It will be healing to your flesh and refreshment to your bones” (Proverbs 3:7-8).
6. *Confess your sin of anger to some trusted friend and, if possible, to the offender.* This is a great healing act. “Therefore, confess your sins to one another and pray for one another, that you may be healed” (James 5:16).
7. *Let your anger be the key to unlock the dungeons of pride and self-pity in your heart and replace them with love.* “Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4-7).

8. *Remember that God is going to work all your frustrating circumstances for your good as you trust in His future grace.* Your offender is even doing you good, if you will respond with love. “And we know that for those who love God all things work together for good, for those who are called according to his purpose” (Romans 8:28). “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing” (James 1:2-4).
9. *Remember that God will vindicate your just cause and settle all accounts better than you could.* Either your offender will pay in hell, or Christ has paid for him. Your payback would be either double jeopardy or an offense to the cross. “Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, ‘Vengeance is mine, I will repay, says the Lord’” (Romans 12:19). “When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting [his cause] to him who judges justly” (1 Peter 2:23).

*Father, I love Your patience toward me.
I love it when You describe Yourself as slow
to anger and abounding in steadfast love.
Oh, to be more like You!
Have mercy on my easily angered Heart!
Forgive my many peeves and murmuring.
Grant that I would be saturated with grace,
And let me show it to others as
I desperately need it for myself.
Because of Jesus,
Amen.*

(14,000 Quips and Quotes: A Collection of Motivational Thoughts and Humorous One-Liners Categorized for Ease of Use by E. C. McKenzie)
Peabody, MA: Hendrikson Publishers, Inc. Copyright – Baker Book House Co., 1980.

A temper displayed in public is indecent exposure.
p. 509

When he arrives in the holy land with the purpose of **“VENT[ING] HIS FURY AGAINST THE HOLY COVENANT,”** we read in verse 31:

v. 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.”

Peterson paraphrases verse 31:

The bodyguards surrounding him will march in and desecrate the Sanctuary and citadel. They’ll throw out the daily worship and set up in its place the obscene sacrilege.

p. 1605

“HIS ARMED FORCES WILL RISE UP TO [DO]” THREE THINGS:

1. **“DESECRATE [OR PROFANE] THE TEMPLE FORTRESS,”**
2. **“ABOLISH THE DAILY SACRIFICE,”** and
3. **“SET UP THE ABOMINATION THAT CAUSES DESOLATION.”**

Bible.org says:

With his forces, he will desecrate the sanctuary fortress, doing away with the regular sacrifice, and bringing about the previously prophesied “abomination of desolation” . . .

(www.Bible.org commentary on Daniel 10:1-21 by Bob Deffinbaugh, Th.M.)

The Bible Knowledge Commentary says:

He desecrated **the temple** and abolished **the daily sacrifice**.
p. 1370

Campbell says:

Again Antiochus stopped in Palestine enroute to Syria, this time venting his frustration and anger against the Jews. Conniving with apostate Jews, he stopped daily sacrifices at the temple and desecrated the sanctuary by erecting, in place of the brazen altar, a statue of the Greek god Zeus. This was the abomination that made the temple desolate, for no faithful Jew would think of approaching such an idol to worship Jehovah (v. 31).
p. 130

Walvoord says:

Disgruntled by his defeat in Egypt at the hands of Rome, Antiochus Epiphanes seems to have vented his wrath upon the Jewish people as intimated in verse 30 in the expression, “have indignation against the holy covenant.” The history of the period is given in 1 and 2 Maccabees. The added statement *and have intelligence with them that forsake the holy covenant* indicates his affiliation with those who sided with Antiochus, who became his favorites and protégés . . .

In the process of his opposition to the Jews, Antiochus polluted the holy altar in the temple by offering a sow upon the altar and forbidding the continuance of the daily sacrifices . . . He also issued orders that the Jews should cease their worship and erected in the holy place an idol, probably the image of Zeus Olympius. This represents placing “the abomination that maketh desolate,” mentioned in verse 31 to which Christ referred in Matthew 24:15. The parallel prophecy in Daniel 8:23-25 covers the same series of incidents.
p. 268

Walvoord says further:

This desecration of the temple, in opposition to the Jewish faith, precipitated the Maccabean revolt which was cruelly suppressed by Antiochus with tens of thousands of Israelites perishing. The entire series of incidents, however, including the persecution of Israel, the desecration of their temple, and the stopping of the daily sacrifice, although fulfilled historically in Antiochus' persecution of Israel, is also prophetic of the future persecution of Israel which will result in the great tribulation. The reference in Matthew 24:15 where Christ is describing the beginning of the great tribulation is linked to the desecration of the temple by Antiochus as being similar in kind. 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 temple.
p. 268

Wiersbe says:

On December 14, 168, Antiochus desecrated the temple by erecting an altar to Zeus and by offering a pig as a sacrifice. Gabriel calls this "the abomination that maketh desolate" . . . The future Antichrist will put his own image in the Jewish temple when he breaks his covenant with the Jews in the middle of the seven-year tribulation period, Daniel's seventieth week.
p. 137

Gaebelein says:

We point out a mistake in which some have fallen. In verse 31 we read of “the abomination that maketh desolate.” Our Lord in His Olivet discourse (Matthew [24]:15) said: “When ye therefore shall see the abomination of desolation, spoken by Daniel the prophet, stand in the holy place (whoso readeth let him understand).” Some believe that when our Lord spoke these words he referred to Daniel [11]:31, and that this is the abomination of desolation. This is not quite correct. The abomination that maketh desolate of verse 31 is past and happened in the days of the atrocities committed by Antiochus Epiphanes. The abomination of desolation to which our Lord refers is mentioned in chapter [12]:11, and it points, as we shall find later, to the abomination set up by the Antichrist, the second beast, in the middle of the week. The typical meaning of Antiochus Epiphanes and his crimes in the land of Judea and Jerusalem we have already learned in connection with chapter [8].

p. 36

J. Vernon McGee says:

Antiochus came against Jerusalem in 170 B.C., at which time over one hundred thousand Jews were slain! He took away the daily sacrifice from the temple, offered the blood and broth of a swine upon the altar, and set up an image of Jupiter to be worshiped in the holy place of the temple of God. This was an “abomination that maketh desolate,” but it was not the abomination to which our Lord Jesus refers which was future when He was on earth and is still future in our day. It is the abomination which Antichrist will set up. Antiochus set up an image of Jupiter in the holy place, and the Antichrist will probably set up an image of himself in the holy place.

p. 599

(Things Unseen: Living in Light of Forever by Mark Buchanan) Sisters, OR: Multnomah. Copyright – Mark Buchanan, 2002.

People whose lives had been ruptured by grief, plundered by loss, numbered from trauma, waylaid with tragedy, hobbled by cruelty, hamstrung through neglect—people whose fathers had abused them, whose mothers had ignored them, whose spouses had betrayed them, whose children had rejected them, people whose emotional lives could no more be repaired by self-effort than a man with liver failure could be healed by his own dexterity . . .

p. 116

(Victory in Jesus: Running the Race You Are Meant to Win by E. V. Hill) Chicago, Illinois: Moody Publishers. Copyright – E. V. Hill, 2003.

The honest confession of every one of us would be that, though we are born again, sanctified and filled with the Holy Ghost—life is still a struggle. If you're not presently in one kind of a struggle or the other, save up that strength, because a struggle is right around the corner.

p. 33

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

Peterson paraphrases verse 32:

The king of the north will play up to those who betray the holy covenant, corrupting them even further than his seductive talk, but those who stay courageously loyal to their God will take a strong stand.

p. 1605

We notice **THREE THINGS** that Antiochus does when he “vent[s] his fury” against Israel in verse 31. Now there is the **FOURTH** one in verse 32.

“His armed forces will rise up to”:

1. “desecrate [or profane] the temple fortress,”
2. “abolish the daily sacrifice,”
3. “set up the abomination that causes desolation,” and
4. **“WITH FLATTERY HE WILL CORRUPT THOSE WHO HAVE VIOLATED THE COVENANT.”**

Right in the middle of the verse, we have the word **“BUT”** which forms the **CONTRAST** to what has just been spelled out. In **CONTRAST**, these who are going along with Antiochus and his horrible program of persecution and propaganda:

“BUT THE PEOPLE WHO KNOW THEIR GOD [the people who are loyal] WILL FIRMLY RESIST [or act valiantly against] HIM.”

Bible.org says:

This king will employ his power of deception and persuasion on the people of Israel. Many will fall for his line. These will be the godless, who want to hear what he has to say, and whose senses are deadened toward the truth. The righteous will not be taken in, however. They will recognize him for what he is, and they will “take action”

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

Bible.org says further:

This “action” will not be military resistance, as I understand it, but rather the faithful practice and proclamation of the truth.

(www.Bible.org commentary on [Daniel 10:1-21](#) by Bob Deffinbaugh, Th.M.)

***The Bible Knowledge Commentary* says:**

Antiochus sent his general Apollonius with 22,000 soldiers into Jerusalem on what was purported to be a peace mission. But they attacked Jerusalem on the Sabbath, killed many people, took many women and children as slaves, and plundered and burned the city.

In seeking to exterminate Judaism and to Hellenize the Jews, he forbade the Jews to follow their religious practices (including their festivals and circumcision), and commanded that copies of the Law be burned. Then he **set up the abomination that causes desolation**. In this culminating act he erected on December 16, 167 B.C. an altar to Zeus on the altar of burnt offering outside the temple, and had a pig offered on the altar. The Jews were compelled to offer a pig on the 25th of each month to celebrate Antiochus Epiphanes’ birthday. Antiochus promised apostate Jews (**those who . . . violated the covenant . . .** great reward if they would set aside the God of Israel and worship Zeus, the god of Greece. Many in Israel were persuaded by his promises (**flattery**) and worshiped the false god. However, a small remnant remained faithful to **God**, refusing to engage in those abominable practices. Antiochus IV died insane in Persia in 163 B.C.
p. 1370

In **CONTRAST** to those who are sucked into Antiochus Epiphanes' program, are faithful who will stand, in **CONTRAST**:

“BUT THE PEOPLE WHO KNOW THEIR GOD [the people who are loyal] WILL FIRMLY RESIST [or act valiantly against] HIM.”

Leupold says:

But another class will be found under these circumstances. They are “those that know their God.” Among these we should include all those who consciously and with clear understanding hold the true faith of Israel. They shall face all dangers and persuasions but shall not allow themselves to be unduly impressed or even intimidated; they “shall be strong.” In their strength they shall naturally offer opposition to the program of the king, and they “shall achieve their purpose.” They shall have a notable measure of success.

p. 504

Ironside says:

Verses 32 to 35 describe the conditions prevailing among the Jews in that awful time of suffering, never to be paralleled until the great tribulation of the last days. In fact they picture the whole history of the people of Judah from the time when they were joined to the Roman empire right on to the time of the end, or the 70th week of which we have already spoken.

p. 205

Gangel says:

We cannot leave this section without recognizing the phrase **the people who know their God will firmly resist him**. We have already studied the Maccabees. This phrase doubtless refers to them and their faithful followers. They became the centerpiece of the resistance, not only against Antiochus and his successors, but also against pro-Syrian Jewish apostates. From this group later arose the Pharisees and the Essenes. The former we encounter frequently in the New Testament, and the latter became the people of Qumran who gave us the famous Dead Sea Scrolls.

p. 303

Patrick & Lowth say:

They that have a sense of their duty shall courageously resist these attempts, and behave themselves valiantly.
p. 681

Spurgeon says:

for those who do know Him, say—

“Should all the forms that men devise
Assault my faith with treacherous art,
I’d call them vanity and lies,
And bind the Gospel to my heart.”

p. 417

Dyer in the book

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v. 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.”

Peterson paraphrases verse

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

Peterson paraphrases verse

v. 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.

Peterson paraphrases verse

CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: The actual literal fulfillment of these prophecies should give us an understanding that any that are yet to fulfilled will also be fulfilled literally.

LESSON #2: Antiochus Epiphanes chooses to make his attacks in a time of prosperity.

LESSON #3: “And when the devil had finished every temptation, he departed from Him until an opportune time” (Luke 4:13 NASB).

LESSON #4: “My times are in your hands . . . “ (Psalm 31:15 NIV).

LESSON #5: “Teach us to number our days aright, that we may gain a heart of wisdom” (Psalm 90:12 NIV).

LESSON #6: These two kings have their minds filled with evil intentions. The Lord says, “as a man thinks in his heart, so is he.”

LESSON #7: No matter what, the “end will still come at the appointed time” (verse 27).

LESSON #8: The “people who know their God will firmly resist” those who will not follow His plan (verse 32).

LESSON #9: Those who are wise will teach the masses about what is right (verse 33).

LESSON #10: “Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you” (Matthew 5:11-12 NASB).

LESSON #11: There will be those who are faithful who “will fall by the sword or be burned or captured or plundered” (verse 33).

LESSON #12: The purpose of the suffering is so that the faithful man be “refined, purified and made spotless until the time of the end, for it will still come at the appointed time” (verse 35).