

# The Book of Daniel / Chapter Eleven (Part Nine)

## Lesson 49-Daniel's Apokalypsis

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### I. REVIEW FROM LAST WEEK

The analysis presented interprets Daniel 11 as a comprehensive prophetic timeline covering the Intertestamental period. It details the back-and-forth conflict between the Seleucid and Ptolemaic kings, culminating in the reign of Antiochus IV Epiphanes, whose despicable reign ended with his death from insanity in 163 BC. The prophecy's focus remains on the destiny of Israel, outlining its short-term physical affliction and persecution, its subsequent restoration and purification through resistance, and its long-term call to eventual unity under the Law of Moses at "the appointed time."

### II. HISTORICAL AND PROPHETIC CONTEXT

The prophecy in Daniel 11 unfolds against a detailed historical backdrop, transitioning from Daniel's own time in the 6th century BC through the rise of the Persian and Greek empires. The core of the chapter details the "back-and-forth" conflict between two successor dynasties of Alexander the Great's empire: the Kings of the North (the Seleucid Empire) and the Kings of the South (the Ptolemaic Kingdom). This period, known as the Intertestamental period, directly impacts the destiny and affliction of Israel.

The figure of the "king who does as he pleases" emerges in verse 36, following the accounts of rulers like Antiochus IV Epiphanes (Daniel 11:21-35) and the Maccabean Revolt (Daniel 11:33-35).

Seleucid Rulers (King of the North)	Corresponding Verse	Ptolemaic Rulers (King of the South)	Corresponding Verse
Seleucus I Nicator (305-281 BC)	Daniel 11:5	Ptolemy I Soter (383-282 BC)	Daniel 11:5
Antiochus I Soter (281-262 BC)	Daniel 11:5	Ptolemy II Philadelphus (285-246 BC)	Daniel 11:6
Antiochus II Theos (261-246 BC)	Daniel 11:6	Ptolemy III Euergetes (246-222 BC)	Daniel 11:7-8
Seleucus II Callinicus (246-225 BC)	Daniel 11:7-9	Ptolemy IV Philopator (222/1-205/4 BC)	Daniel 11:11-12, 14
Seleucus III Soter (225-223 BC)	Daniel 11:10	Ptolemy V Epiphanes (205/4-180 BC)	Daniel 11:17
Antiochus III The Great (223-187 BC)	Daniel 11:10-19	Ptolemy VI Philometor (180-145 BC)	Daniel 11:23
Seleucus IV Philopator (187-175 BC)	Daniel 11:20		
Antiochus IV Epiphanes (175-164 BC)	Daniel 11:21-35		

### III. THE DEFINING PHRASE: "WILL DO AS HE PLEASES"

The Hebrew phrase *‘āsâ rāṣôn* (וַעֲשֶׂה כְּרָצוֹנוֹ), translated as "will do as he pleases," appears three times in the Hebrew Scriptures, each time within the Book of Daniel. The phrase signifies that a king would possess the power and authority to accomplish whatever he desired during his rule.

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The figures associated with this phrase are:

1. Alexander The Great:
2. Antiochus III The Great:
3. The King of Daniel 11:36:

### IV. DETAILED PROFILE OF THE KING (DANIEL 11:36-39)

The text provides eight distinct qualities and characteristics that define this future king, rooted in the meaning of specific Hebrew words.

1. **He will be successful in his objectives:** (Daniel 11:36) The text states he "will prosper" until a set time. The Hebrew word for "prosper" is *šālēah* (שָׁלַח), which appears 65 times in the scriptures and 5 times in Daniel. Its basic meaning is to "push forward" or "break out," indicating relentless forward momentum and success in his endeavors.
2. **He will exalt and magnify himself above all gods:** (Daniel 11:36) This king's defining trait is his profound arrogance. The text uses two key Hebrew words to describe his self-perception:
  - **Exalt (rûm, רוּם):** Used to describe how his heart will be "lifted up," as was the heart of Ptolemy IV Philopator (Daniel 11:12).
  - **Magnify/Exalt (gādal, גָּדַל):** This word appears 9 times in Daniel. In this context, it is written in a reflexive stem (Hithpael/Hithpolel), signifying that the king's perspective is entirely self-focused. He actively thinks of himself as great and seeks to "increase" himself.
3. **He will speak astonishing things against the "God of gods.":** (Daniel 11:36) His blasphemy is directed specifically at the one true God. The word translated as "monstrous" is *pālā'* (פָּלָא'), which occurs 71 times in scripture. While it can mean "wonderful" or "marvelous," the context here suggests speech that is so audacious it is "astonishing" to hear.
4. **He will succeed during the time of God's anger:** (Daniel 11:36) He will "prosper until the indignation is finished." The word for "indignation" is *za'am* (זָעַם), a term that underscores intense anger, as if one is "frothing at the mouth." Significantly, of its 22 occurrences in the Hebrew Scriptures, every instance (with one exception in Hosea 7:6) is used to describe God dispensing His own divine anger and wrath. This king operates successfully even during this period of divine judgment.
5. **He will disregard traditional gods and the "desire of women.":** (Daniel 11:37) The king will "show no regard" for the gods of his fathers. The word for "regard" is *bîn* (בִּין),

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meaning to "understand," "consider," or "pursue." He will also show no regard for the "desire of women." The word "desire" is *hemdâ* (הֶמְדָּא), a noun that can mean "desire" or "precious." The source document interprets this to mean the king would not pursue the intimacy or relationship of women.

**6. He will honor a god of "strengths" or "fortresses.":** (Daniel 11:38) Instead of traditional deities, he will "honor a god of fortresses."

- **Honor (*kāḇad*, כָּבַד):** This word implies something weighty, heavy, or glorious, indicating a deep recognition.
- **Fortresses (*mā'ôz*, מְעוֹז):** This word, appearing 8 times in Daniel, underscores a strong, fortified place of defense. This king will highly regard a god of "strengths," honoring him with "gold, silver, costly stones and treasures."

**7. He will conquer with the help of a "strange" god:** (Daniel 11:39) The king will "take action against the strongest of fortresses with the help of a foreign god." The word for "foreign" is *nēkār* (נֶכָר), which appears only once in the Book of Daniel. Its context implies that this god is "strange" and was not known or worshipped by the king's ancestors.

**8. He will empower those who follow him over "the many.":** (Daniel 11:39) The king will grant "great honor" and influence to those who "acknowledge" him and his foreign god. He will "cause them to rule over the many."

- **The Many (*rab*, רַב):** This term is used elsewhere in Daniel in reference to Israel, such as in Daniel 9:27 ("he will make a firm covenant with the many") and Daniel 11:33 ("Those who have insight... will give understanding to the many"). These appointed rulers will be given control over Israel, and the king "will parcel out land for a price," selling it to the highest bidder.

## VI. CONCLUSION

The "one" man gave Daniel the qualities and characteristics of this certain king and how his attitude and character influence his actions within his rule.

To Be Continued...