

# The Abomination of Desolation

**Daniel 11 presents an Incredibly Detailed Prophecy that has more Relevance to the Modern Era than historians realize. Were it not for Christ's Direct Mention, WE wouldn't have reason to see the full scope of its Connection with the End Time! The question is, What Do We Look For in Expectation of this Outcome?**

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Daniel chapter 11 presents a very lengthy narrative, relating a generations-long struggle between two of the four empires formed out of Alexander the Great's conquests in the years following his death: Syria and Egypt. This passage is extraordinary in its extreme accuracy. In fact, it's so accurate that historians have insisted it had to have been written in retrospect long after these events took place.

## Daniel Chapter 11

Our review of these prophecies begins in Daniel 11:5 which relates the political struggles in the region occurring after the death of Alexander the Great. There we read: *"And the king of the south (Ptolemy I of Egypt) shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion. (Referring to Seleucus Nicantor of Syria, the king of the north, formerly an officer under Ptolemy I.)* 6: *And in the end of years they shall join themselves together; for the king's daughter of the south (Berenice, daughter of Ptolemy II, (of Egypt) was given in marriage to Antiochus II, (of Syria) and was murdered.) shall come to the king of the north (to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.* 7: *But out of a branch of her roots (Ptolemy III, brother of Berenice, in retaliation invaded Syria, and won a great victory.) shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:* 8: *And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.*

9: *So the king of the south shall come into his kingdom, and shall return into his own land.*

10. *But his sons (Seleucis III and Antiochus III) shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.*

11. *And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. (Ptolemy IV defeated Antiochus III with great loss in the battle of Raphia, near Egypt in 217 B.C.)*

12. *And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.*

13. *For the king of the north (the defeated Antiochus III) shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years (14 years) with a great army and with much riches.*

14. *And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. (The Jews helped Antiochus III, who defeated the forces of Egypt.)*

15. *So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.*

16. *But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed. (Antiochus III then conquered Palestine.)*

17. *He shall also set his face to enter with the strength of his whole kingdom, and upright ones*

with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. **(Antiochus III gave his daughter Cleopatra in treacherous marriage alliance to Ptolemy V, hoping thru her to get control of Egypt, but she stood with her husband.)**

18. After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. **(He then invaded Asia Minor and Greece, and was defeated by the Roman army at Magnesia in 190 B.C.)**

19. Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found. **(Returning to his own land, Antiochus III was slain.)**

20. Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle. **(His successor was overthrown.)**

21. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. **(This 'contemptible person' was Antiochus Epiphanes: the illustrious one, Antiochus IV.)**

22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. **(Not the rightful heir, he got the throne by treachery.)**

24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. **(He made himself master of Egypt, partly by force and partly by cunning deceit.)**

26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. **(Ptolemy IV, the son of Cleopatra, nephew of Antiochus, was defeated by the**

**treachery of his subjects.)**

27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be → at the time appointed. **(Under the guise of friendship, Antiochus IV and Ptolemy IV vied with each other in treachery.)**

28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. **(Antiochus IV then attacked Jerusalem, slew 80,000, took 40,000 and sold 40,000 Jews into slavery.)**

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

30. For the ships of Chittim shall come against him: **(Antiochus IV again invaded Egypt, but the Roman (Cyprian) fleet compelled him to retire.)** therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. **(He then vented his anger on Jerusalem and desecrated the Temple.)**

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

32. And such as do wickedly against the covenant shall he corrupt by flatteries: **(He was helped by apostate Jews.** All of this apparently referring to the actions of Antiochus Epiphanes.)

***Skippping on by the part referring to the Saints at the end-time!*** (that being vs. 32-35) (Some commentaries are indecisive as to the application of this section, whether it should be the Maccabean revolt or the end time situation.

The verses beyond this point are similarly of doubt as to whether it refers typically to Antiochus Epiphanes or only his latter day counterpart. Thus the absence of historical fulfillment from the source identified below. <sup>1</sup>)

### **A Late Day Application**

With so much detailed and verifiable history associated with this prophecy, a case could be made that it was all fulfilled by the mid-second century

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<sup>1</sup> Parenthetical comments added above in bold are taken from Halley's Bible Handbook, 24<sup>th</sup> Edition, Zondervan Publishing House, 1965 **(Parenthetical comments in bold italic below are by the author.)**

BC. Why would there be reason to deduce it to have an end-time application. Granted, in verse 40 there is the phrase: “*at the time of the end*” but that phrase could also be regarded as referring to the end of the reign of this wicked individual or the end of these rival empires as they were overshadowed by the rising Roman Empire.

It is in great part the words of Christ in His Olivet Prophecy that provides basis for us to look again at a part of this passage as having a specific application to the end of THIS age.

### When YOU See...!

The words recorded in Matthew 24:15 give serious pause to Christians of the modern era. A prophetic narrative assumed to have been all fulfilled more than two centuries before these words were spoken is brought forward and shown to have a portion that is directly and emphatically applicable to the latter days! The challenge for us is to identify exactly where this narrative (applicable to this time) begins and to whom it applies. Syria and Egypt are not the major world powers today that they were in the centuries BC.

Both verses 27 and 29 use the phrase: “at the time appointed”. Verse 27 refers to the end of this early application of the prophecy, with Antiochus IV and Ptolemy IV representing its culmination.

It is logical that the latter-day section begins with verse 29, with the words: *at the time appointed*, referring to a ‘pre-determined return’ but if we are to associate the latter fulfillment with the person of Antiochus IV (Epiphanes), then the portion of our interest could begin as early as verse 21.

### Beginning with His Introduction

That portion of Antiochus’ rise to power is found in these earlier verses: 21. “*And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, (a peaceful usurpation of power) and obtain the kingdom by flatteries. (This ‘contemptible person’ was Antiochus IV, aka Antiochus Epiphanes, a type of the latter-day fulfillment.)*

22. *And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. (the Prince who upholds it (the rightful ruler) will be overwhelmed!)*

23. *And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. (Not the rightful heir, he got the throne by treachery. A relatively small segment of the population will make possible his opportunity to take over!)*

24. *He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; (What? Two things!) 1) he shall scatter among them the prey, and spoil, and riches: (will pour impressive wealth out to his co-conspirators,) 2) yea, and he shall forecast his devices against the strong holds, even for a time. (All moral standards will be assaulted.)*

25. *And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. (As AE made himself master of Egypt, partly by force and partly by cunning deceit, this end-time manifestation will act similarly.)*

Though this earlier part of the narrative may not fall within the time frame of the end-time segment of the prophecy, it may at least serve to describe the similar nature of the person of the latter-day fulfillment.

### The End-Time Fulfillment

Beginning with verse 29, we consider an end-time scenario. The responsive comments from this point, in bold, are those of the author:

➔ 29. “*At the time appointed (there’s a specific point in time when this is predetermined to happen) he shall return, and come toward the south; (located in a northern region) but it shall not be as the former, or as the latter. (certain aspects of this scenario are different than occurred in the first fulfillment. Quite probably the venue of the respective opponents.)*

30. *For the ships of Chittim shall come against him: (a power with a strong navy will thwart his sinister intentions. (Hastings Bible Dictionary states this reference is indicative of ‘the west’ -- a western power)) therefore he shall be grieved, and return, and have indignation against the holy covenant: (what connection is there with this naval power and the holy covenant? Is the west where the last bastion of the holy covenant resides?) so shall he do; he shall even return, and have intelligence with them that*

forsake the holy covenant. (In behind the scenes conspiracy, these will sell out to this covenant-destructive force.)

31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, (Citadels of military power? Pollution reduces potency.) and shall take away the daily sacrifice, (regular practice of religion?) and they shall place the abomination that maketh desolate. (Understood: in the Temple)

32. And such as do wickedly against the covenant shall he corrupt by flatteries: (He was helped previously by apostate Jews: In our day, Israelitish peoples who despise our Judao / Christian heritage !)

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**“Forsake the Covenant”** (J.F.& B. Commentary <sup>2</sup> )  
“with the apostates of the nation...Menelaus and other Jews instigated the king against their religion and their country. Having taken up the false idea from Greek philosophy, that the main object of religion is to maintain political and social order, and that all religions are ‘good enough’ to keep the masses in check.” (Very much like the ‘liberal’ view within religion today.)

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**Returning to the narrative:** -----

21. “And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, (a peaceful acquisition of power) and obtain the kingdom by flatteries. (This ‘contemptible person’ originally was Antiochus IV, aka Antiochus Epiphanes, a type of the latter-day fulfillment.)

22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant. (the Prince who upholds it (the rightful ruler) will be overwhelmed!)

23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. (Not the rightful heir, he got the throne by treachery. A relatively small segment of the population, a radical element, will make possible his opportunity to take over!)

24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; (What? Two things!) 1) he shall scatter among them the prey, and spoil, and riches: (will pour impressive wealth out to his co-conspirators,) 2) yea, and he

shall forecast his devices against the strong holds, even for a time. (All moral standards will be assaulted.)

25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. (As AE made himself master of Egypt, partly by force and partly by cunning deceit, this end-time manifestation will act in a similar way.)

**A scene break focusing on the Saints:** -----

[31 cont... “but the people that do know their God shall be strong, and do exploits. (a reference to the end-time Church being still active and to some degree effective!) (Mt. 24:46)

33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. (Rev. 6:11) (Modern application: the end-time martyrdom of Saints.)

34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. (There will be ‘followers’ who aren’t fully committed or invested with God’s Spirit just yet.)

35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: ➔ because it is yet for a time appointed. (Speaks to the reason for the martyrdom: not punishment but a ‘finishing process’! (see Revelation 6:10-11) This trial time is specifically God-Appointed!)]

**Returning to the narrative:** -----

36. “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. (See Rev. 13: & 2<sup>nd</sup> Thess. 2:3-16)

38. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. (A militarized religion!)

39. Thus shall he do in the most strong holds with

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<sup>2</sup> Jamieson, Faucett and Brown Bible Commentary, Hendrickson Publishers, Inc., March 1997, Volume 2, page 448

*a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.*

### **All Out Struggle for Supremacy**

→ 40. “And at the time of the end shall the king of the south push at him: (**Notice where the provocation originates.**) and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. (**Exhibiting a massive military capability that involves air supremacy.**)

41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. (**Areas not blessed with rich oil reserves. So there's no reason to be particularly interested in them. A clue to the ultimate political catalyst in this struggle.**)

42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. (**Then, obviously, Egypt itself in this instance is not the king of the south, otherwise this would be obvious! Egypt was the king of the south in the original rehearsal.**)

43. But he shall have power over the treasures of gold and of silver, (**Targeting Middle Eastern wealth from massive accumulated oil revenues. “The greatest transfer of wealth”, (the world purchasing ever more expensive crude as we've seen lately, makes the region extremely wealthy.)**) and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. (**Showing the extent of this conquest.**)

44. But tidings out of the **east** and out of the **north** shall trouble him: (**Notice, not the west. The west will have already been neutralized.**) therefore he shall go forth with great fury to destroy, and utterly to make away many. (**Oriental powers come into play. (Then, these aren't likely the naval power that frustrates his earlier plan!)**)

45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. (**When the northern power conquers the southern powers, they will attempt to maintain their ultimate control by relocating their headquarters to the Levant, particularly the Land of Israel. His ultimate defeat will occur in this geographical area.**) (Now, we should keep in mind that there is a religious power center and a political power. This would be the political / military power.)

### **The Stage for the Second Coming**

This most astounding progression of world-events is what God gives to ‘the wise’, those who will be able to understand.

Being that these prophecies were “all fulfilled” as historians and critics would be quick to point out, we would have no real reason to consider these prophecies as applying to our modern era, EXCEPT for the specific mention of Jesus Christ in Matthew 24 and Mark 13. The reference is made in direct connection with the subject of end-time events that signal His return to directly intervene in world events.

It's interesting to note that Luke's account of this same narrative omits the reference to the abomination of desolation that the other two present, but in the place where it would have been, he mentions Jerusalem being surrounded by armies.

So, what can we make of this ‘interesting’ stream of prophetic events?

Considering all of the predictions made over the centuries as to when ‘the end of the age’ would certainly occur, (most of which have been proven premature at best) we have these events laid out for us both under historic fulfillment and that demonstrating their accuracy and assurance of being fulfilled again in our time. These stand as witness to the accuracy of Biblical prophecy.

Daniel ends his prophecies with these words, “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but **the wise shall understand.** And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” (Dan, 12:9-13) 