

Memory Verse

Daniel 8:25

And through his shrewdness he will cause deceit to succeed by his influence; and he will magnify himself in his heart, and he will destroy many while they are at ease. He will even oppose the Prince of princes but he will be broken without human agency.

GRACELIFE



CHURCH

History and Prophecy Pt 1

Antiochus and the Antichrist Part 1



Today we will look at *Antiochus and the Antichrist Pt. 1*... He was a very important individual and *typified* the future **Antichrist**. We will look at the culture, life and abomination of desolation of Antiochus. We focus on **Daniel 8**. I want you to grasp:

1. The *importance* of knowing the Bible.
2. The *importance* of knowing history.
3. The *importance* of knowing prophecy.

Daniel 8:1-27

In the third year of the reign of Belshazzar the king a vision appeared to me, Daniel, subsequent to the one which appeared to me previously [vision of the 4 beasts in *chapter 7*]. 2I looked in the vision, and while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the vision and I myself was beside the Ulai Canal.

3Then I lifted my eyes and looked, and behold, a ram which had two horns was standing in front of the canal. Now the two horns *were* long, but one *was* longer than the other, with the longer one coming up last. 4I saw the ram butting westward, northward, and southward, and no *other* beasts could stand before him nor was there anyone to

Rescue from his power, but he did as he pleased and magnified *himself*. 5While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat *had* a conspicuous horn between his eyes. 6He came up to the ram that had the two horns, which I had seen standing in front

of the canal, and rushed at him in his mighty wrath. 7I saw him come beside the ram, and he was enraged at him; and he struck the ram and shattered his two horns, and the ram had no strength to withstand him. So he hurled him to the ground and trampled on him, and there was none to rescue the ram from his power. 8Then the male goat magnified *himself* exceedingly.

But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous *horns* toward the four winds of heaven. 9Out of one of them came forth a rather small horn which grew exceedingly great toward the south, toward the east, and toward the Beautiful *Land*. 10It grew up to the host of heaven and caused some of the host and some

of the stars to fall to the earth, and it trampled them down. 11It even magnified *itself* to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. 12And on account of transgression the host will be given over *to the horn* along with the regular sacrifice; and it will fling truth to the

ground and perform *its will* and prosper.
13Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the vision *about* the regular sacrifice apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?” 14He said to me, “For 2,300

evenings *and* mornings; then the holy place will be properly restored.” 15When I, Daniel, had seen the vision, I sought to understand it; and behold, standing before me was one who looked like a man. 16And I heard the voice of a man between *the banks of* Ulai, and he called out and said, “Gabriel, give this *man* an understanding of the vision.”

17So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, “Son of man, understand that the vision pertains to the time of the end.” 18Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright. 19He said, “Behold, I am going to let

you know what will occur at the final period of the indignation, for *it* pertains to the appointed time of the end. 20“The ram which you saw with the two horns represents the kings of Media and Persia. 21“The shaggy goat *represents* the kingdom of Greece, and the large horn that is between his eyes is the first king. 22“The broken *horn* and the four *horns*

that arose in its place *represent* four kingdoms *which* will arise from *his* nation, although not with his power. 23“In the latter period of their rule, when the transgressors have run *their course*, a king will arise, insolent and skilled in intrigue. 24“His power will be mighty, but not by his *own* power, and he will destroy to an extraordinary degree and prosper and

perform *his will*; he will destroy mighty men and the holy people. 25“And through his shrewdness he will cause deceit to succeed by his influence; and he will magnify *himself* in his heart, and he will destroy many while *they are* at ease. He will even oppose the Prince of princes, but he will be broken without human agency. 26“The vision of the evenings and

mornings which has been told is true; but keep the vision secret, for *it* pertains to many days *in the future.*” 27Then I, Daniel, was exhausted and sick for days. Then I got up *again* and carried on the king’s business; but I was astounded at the vision, and there was none to explain *it.*

It's about 547BC. **Verses 1-2** give Daniel's location. **Verses 3-4** talk about the ram - the Medo-Persian Empire and their *conquering* from Babylon to Egypt. 1 horn was the Medes and the other was the Persians, with the Persians being more powerful. **Verses 5-8** talk about a male goat, *Alexander the Great of Greece*. He conquered the Medo-Persian Empire quickly...

Verses 9-14 talk about *Antiochus Epiphanes*. He is the small horn in **this vision**, and established his rule in *Israel*, or the *Beautiful Land*. He would magnify himself, want to be worshipped as God, persecute the Jews, and cast down the sanctuary or the Temple. He will also *cast down* the *Mosaic Law*, or *truth*, and do what he wants and prosper. Many will follow him...

A. The Context of Antiochus



Alexander the Great died in 323BC. The *Seleucid Empire* was one empire that arose after his death. About 220BC Antiochus III, or ***Antiochus the Great*** ruled it. By 198BC, the Jews in Israel were tired of being ruled by the Ptolemaic Empire, *south in Egypt*. They assisted Antiochus in *expelling the Egyptian garrison in Jerusalem*. As a reward, Antiochus the Great helped them...

Antiochus' III victories caught **Rome's** attention, who were advancing through Greece. In 190BC Antiochus was defeated by Romans. There was pushback from the eastern provinces of the *Seleucid Empire* and Antiochus died while trying to sack the Temple treasury in Elymais about 187BC. Then, one of his sons, Seleucus IV Philopator took the throne.

B. The Life of Antiochus



Antiochus IV (Epiphanes) was born in 215BC in **Syria**, and died in 164BC. His *original name was Mithradates*, and married his sister Laodice IV. He *changed his name to Antiochus "Epiphanes,"* which means "**manifest god**" or "**god manifest**" when he took the throne. He was a political prisoner in Rome in 188BC, after the *Treaty of Apamea* was signed, which was a peace treaty

between his father Antiochus III and the Romans. His *older brother* Seleucus IV was on the throne and about a year later, exchanged *Demetrius I Soter*, his son and heir, for Antiochus IV.

Seleucus IV was assassinated in 175BC. While Demetrius, his son, was *still a hostage in Rome*, **Antiochus took the throne**. He said he was a co-regent with the infant son of *Seleucus*, another *Antiochus*, whom Antiochus IV **murdered** a few years later. This left him on the throne as the **8th king of the Syrian dynasty**.

In 170BC, the Ptolemaic Empire *demanded the return of Syria*. Antiochus launched a **preemptive strike** against Egypt, *captured King Ptolemy VI* and much of the land. To avoid conflict with Rome, he allowed Ptolemy VI to rule. In 168BC, Antiochus led a **second attack** on Egypt.

Before he got to Alexandria, an *elderly Roman ambassador*, **Gaius Poplius Laenas**, met him and said to *withdraw his armies from Egypt and Cyprus or face war with Rome*. Antiochus wanted to discuss this with his council. Gaius *drew a line in the sand* around Antiochus, and said...

C. The Abomination of Desolation and Death of Antiochus



He went north from Egypt, went to **Zerubbabel's Temple** in Jerusalem, stole the treasures, sacrificed a pig(s), spread the blood on the altar, and more.

You can read ***2 Maccabees 5-6*** for *additional information*.

A royal decree proclaimed the abolition of the Jewish mode of worship; Sabbaths and festivals were not to be observed; circumcision was not to be performed; the sacred books were to be surrendered and the Jews were compelled to offer sacrifices to the idols [*note the plural*] that had been erected. The officers charged with carrying out these commands did so with great rigor;

a veritable inquisition was established with monthly sessions for investigation. The possession of a sacred book or the performance of the rite of circumcision was punished with death. On Kislew/v (Nov.-Dec.) 25, 168[BC], the "**abomination of desolation**" (...Dan. xi. 31, xii. 11) was set up on the altar of burnt offering in the Temple, and the Jews required to make obeisance to it. This was

probably the Olympian Zeus, or Baal Shamem.

<http://jewishencyclopedia.com/articles/1589-antiochus-iv-epiphanes>

...in the hundred forty and fifth year, on the twenty-fifth day of that month which is by us called Chasleu, and by the Macedonians Apelleus, in the hundred and fifty-third olympiad, that the king came up to Jerusalem, and, pretending peace, he got possession of the city by **treachery**; at which time he spared not so much as those that admitted him into it, on

account of the riches that lay in the temple; but, led by his covetous inclination, (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value,) and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare, and took away the golden candlesticks, and the golden altar [of incense], and table

[of shew-bread], and the altar [of burnt-offering]; and did not abstain from even the veils, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by this means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to

offer to God, according to the law. And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. He also burnt down the finest buildings; and when he had overthrown the city walls, he built a citadel

in the lower part of the city, for the place was high, and overlooked the temple; on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the [Jewish] multitude, from whom it proved that the citizens suffered many and sore calamities.

And when the king had built an **idol altar upon God's altar**, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol

altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction. He also appointed overseers, who should compel them to do what he commanded. And indeed many Jews there were who complied with the king's

commands, either voluntarily, or out of fear of the penalty that was denounced. But the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter

torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified, while they were still alive, and breathed. They also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed, and those

**with whom they were found miserably
perished also.**

***Josephus - Antiquities of the Jews - Book 12,
Ch 5.4***

<https://www.biblestudytools.com/history/flavius-josephus/antiquities-jews/book-12/chapter-5.html>

Some of the coins he minted had his features on the face of Zeus along with the words **'Theos Epiphanes'** meaning **'the god manifest.'** He also decreed that Torah (the Law of God) could not be studied under penalty of death; ...Jewish males were not to be circumcised and it was forbidden to keep the Sabbath. This brought an internal struggle within Judaism out in the

open. On the one hand there were the observant Jews who wanted to keep Torah, continue circumcision and observe the Sabbath. On the other hand, there were Hellenized Jews who wanted to assimilate into the Greek culture around them and become 'born again' Greeks!

<https://biblearchaeology.org/research/new-testament-era/3719-jesus-celebrates-hanukkah?highlight=WyJhbnRpb2NodXMiLCJhbnRpb2NodXMnI10=>



Coin of Antiochus IV – Arrow indicates
“**Theos Epiphanes**” or “**god manifest**”

Antiochus sent troops from village to village with a **statue of himself**, ordering people to **bow down** to it. One day they arrived in the village of Modi'im. An elderly man stepped forward to comply with the order, but an observant priest, Mattathias of the Hasmonean family, thrust him through with a spear and also killed one of the Seleucid soldiers. Thus began the Maccabean

revolt. Mattathias, his five sons and others fled into the Gophna Hills and conducted a guerrilla war against the Seleucids for three years. Eventually, Jerusalem was liberated, yet the Temple was defiled.

<https://biblearchaeology.org/research/new-testament-era/3719-jesus-celebrates-hanukkah?highlight=WyJhbnRpb2NodXMiLCJhbnRpb2NodXMnII0=>

After the passive resistance of the Ḥasidim (pious ones), who, much to the surprise of the Hellenes, suffered martyrdom by hundreds, the Hasmonean Mattathias organized open resistance in 167-166, which, through the heroic achievements of his son and successor Judas the Maccabee in defeating two large and well-equipped armies of Antiochus, grew to formidable

proportions. Antiochus realized that a serious attempt must be made to put down the rising, but was himself too busily occupied against the Parthians to take personal charge. Lysias, whom he had left as regent in Syria, received instructions to send a large army against the Jews and exterminate them utterly. But the generals Ptolemæus, Nicanor, and Gorgias, whom

Gorgias, whom Lysias despatched with large armies against Judah, were defeated one after the other (166-165), and compelled to take refuge upon Philistine soil. Lysias himself (165) was forced to flee to Antioch, having been completely routed by the victorious Jews. But although he began to gather new forces, nothing was accomplished in the lifetime of Antiochus

**Antiochus, who died shortly thereafter in
Tabæ in Persia, 164.**

**[http://jewishencyclopedia.com/articles/1589-
antiochus-iv-epiphanes](http://jewishencyclopedia.com/articles/1589-antiochus-iv-epiphanes)**

His death.

Antiochus was having lots of problems. *King Mithridates 1* (or the Great) of *Parthia* took advantage of this. He had the same name as Antiochus did originally. The *king seized the city* of Herat in 167BC, which disrupted the trade routes. Antiochus had to do something. He sent his commander, *Lysias*, to deal with the Maccabees, while he dealt

with the Parthians. He was doing well, but *died suddenly of a disease in 164BC*, around the ***same time the Temple in Jerusalem was rededicated.***

5 But the all-seeing Lord, the God of Israel, struck him with an incurable and invisible blow. As soon as he stopped speaking he was seized with a pain in his bowels, for which there was no relief, and with sharp internal tortures— 6 and that very justly, for he had tortured the bowels of others with many and strange inflictions. 7 Yet he did not in any way stop his insolence, but was even

more filled with arrogance, breathing fire in his rage against the Jews, and giving orders to drive even faster. And so it came about that he fell out of his chariot as it was rushing along, and the fall was so hard as to torture every limb of his body. 8 Thus he who only a little while before had thought in his superhuman arrogance that he could

could command the waves of the sea, and had imagined that he could weigh the high mountains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all.

2 Maccabees 9:5-9