

## **Outline of Larkin's Exposition of Daniel, Chapter 11** **September 6, 2022**

Clarence Larkin entitled this chapter on Daniel, Chapter 11 as PART TWO The Pre-written History Of The Kings Of The North And The South Chap. 11:2-35. We will follow his thinking, and list the history of the kings as we go. We begin reading in **Daniel 11 (KJV):2** And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

### **Media/Persia**

Cyrus, Darius (Cyaxares II) the Mede, B.C. 539, Daniel 5:31, 6:28, 9:1  
Ahasuerus (Cambyses) B.C. 529-522 Daniel 11:2  
Artaxerxes (Pseudo-Smerdis) B.C. 522-521 Daniel 11:2  
Darius (Darius Hystaspes) B.C. 521-485 Daniel 11:2  
Xerxes B.C. 485-465 Daniel 11:2

Darius the Mede ruled under Cyrus for three years. Cyrus then took over in B.C. 536. The four kings after Cyrus are listed above. Daniel then skips over the following kings of Persia, and speaks of Alexander the Great in verse 3.

Artaxerxes I (Artaxerxes Longimanus) B.C. 465-424  
Xerxes II B.C. 424  
Sogdianus B.C. 424-423  
Darius II B.C. 424-404  
Artaxerxes II B.C. 404-358  
Artaxerxes III B.C. 358-338  
Artaxerxes IV B.C. 338-336  
Darius III B.C. 336-330  
Artaxerxes V B.C. 330-329 (killed by Alexander the Great)

### **Greece**

Alexander the Great B.C. 336-323 Daniel 11:3

We continue in **Daniel 11 (KJV):3** And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. 5 And the king of the south 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.

The “mighty king” was Alexander the Great. He died in B.C. 323, and his kingdom was divided among four of his generals. It took time for the kingdoms to form as we see below:

**North (Thrace):** Lysimachus, B.C. 306-281 Daniel 11:4

**East (Syria):** Seleucus I Nicator, B.C. 305-281 Daniel 11:4

**West (Macedonia):** Cassander, B.C. 305-297 Daniel 11:4

**South (Egypt):** Ptolemy I Soter, B.C. 305/304-282 Daniel 11:4,5

There was conflict among the Diadocci, the generals under Alexander the Great. So it took time for these kingdoms to be manifest. Since the prophecy in Daniel concerns Israel, north of Israel would be Syria, and south of Israel would be Egypt. So the king of the North in Daniel 11 relates to Syria, which was part of the Seleucid empire, and the king of the South relates to Egypt.

**East (Syria):** Seleucus I Nicator, B.C. 305-281 Daniel 11:4

Antiochus I Soter, B.C. 281-261

Antiochus Theus, (Antiochus II Theos) B.C. 261-246

**South (Egypt):** Ptolemy I Soter, B.C. 305/304-282 Daniel 11:4,5

Ptolemy II Philadelphus, daughter Berenice Phernopherus, B.C. 283-246 Daniel 11:6

The First Syrian War occurred from B.C. 274-271, and was between Antiochus I Soter, who succeeded his father, Seleucus I Nicator in Syria, and Ptolemy II Philadelphus, who succeeded his father, Ptolemy I Soter, in Egypt. The half-brother of Ptolemy II Philadelphus, Magas, declared his province of Cyrenaica to be independent. It would remain independent until B.C. 250, when it was reabsorbed into the Ptolemaic Kingdom: but not before having triggered a sequence of Ptolemaic and Seleucid court intrigues, war, and ultimately leading to the Second Syrian War, B.C. 260-253, which was concluded around B.C. 253 with the divorce of Antiochus II Theos, the son of Antiochus I Soter, from his wife, Laodice.

Antiochus II Theos married Laodice before B.C. 266, but divorced her in B.C. 253, having turned over substantial domain to her. He then married Berenice Phernopherus, the daughter of Ptolemy II Philadelphus, seemingly to make peace with Egypt. But when Berenice Phernopherus' father, Ptolemy II Philadelphus, died in January of B.C. 246, Antiochus II Theos then returned to Laodice, and he then died in Ephesus, some time after January in B.C. 246, poisoned by Laodice according to some sources. Berenice then claimed the regency of Antiochus II Theos for her infant son, Antiochus, whom she bore with Antiochus II Theos. When Berenice proclaimed her son to be heir to his father, Antiochus II Theos, Seleucus II Callinicus who was the son of Laodice and Antiochus II Theos, conspired to have Berenice and her son, Antiochus, murdered. Both Berenice and her son Antiochus were then killed by Laodice.

According to Larkin, this was the fulfillment of **Daniel 11 (RSV):6** After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make peace; but she shall not retain the strength of her arm, and he and his

offspring shall not endure; but she shall be given up, and her attendants, her child, and he who got possession of her.

So according to Larkin, Berenice, “the daughter of the king of the south”, was given to Antiochus II Theos, “the king of the north to make peace”. But when her father, Ptolemy II Philadelphus, died in January of B.C. 246, Berenice could not “not retain the strength of her arm”, and she was “given up, and her attendants, her child, and he who got possession of her”.

But current translations are as we read in **Daniel 11 (NASB):6** And after *some* years they will form an alliance, and the daughter of the king of the South will come to the king of the North to reach an agreement. But she will not keep her position of power, nor will he remain with his power, but she will be given up, along with those who brought her in and the one who fathered her as well as he who supported her in those times.

So “the one who fathered her”, in verse 6, **NASB**, and not “her child”, as in verse 6, **RSV**, is the one who “will be given up”, according to the most current translations. The “one who fathered her” was the king of the South, Ptolemy II Philadelphus. But Ptolemy II Philadelphus died a natural death as far as is known historically, so he was not “given up”.

**East (Syria):** Seleucus II Callinicus, Seleucid Empire, a Hellenistic state in western Asia, but east of Greece B.C. 246-225 Daniel 11:9-10

Seleucus III Ceraunus (Seleucus III Ceraunus), B.C. 225-223 Daniel 11:9-10

Antiochus III the Great, B.C. 222-187 Daniel 11:9-19

**South (Egypt):** Ptolemy III Euergetes, B.C. 246-222 Daniel 11:7-8

Seleucus II Callinicus then succeeded his father, Antiochus II Theos. Then Berenice's brother, Ptolemy III Euergetes, also succeeded their father, Ptolemy II Philadelphus in Egypt, and he set about to avenge his sister's murder by invading Syria, and having Laodice killed.

So when Ptolemy III Euergetes, the brother of Berenice, inherited the throne from his father, Ptolemy II Philadelphus, he was “one of the descendants of her line”, as we continue to read in **Daniel 11 (NASB):7** But one of the descendants of her line will arise in his place, and he will come against their army and enter the fortress of the king of the North, and he will deal with them and prevail. 8 And he will also take into captivity to Egypt their gods with their cast metal images and their precious vessels of silver and gold, and he on his part will refrain from attacking the king of the North for some years.

Berenice then asked her brother Ptolemy III Euergetes, the new Ptolemaic king, to come to Antioch and help place her son on the throne. When Ptolemy arrived, Berenice and her child had been assassinated. Ptolemy then declared war on Laodice's newly crowned son, Seleucus II Callinicus, in B.C. 246, and campaigned with great success.

So Ptolemy III Euergetes did invade the north, and had Laodice killed. But after receiving notice that a revolt had broken out in Egypt, he was forced to return home to suppress it. Nothing is mentioned historically of his having carried off “gods with their cast metal images and their precious vessels of silver and gold”.

We continue to read in **Daniel 11 (NASB):9** Then the latter will enter the realm of the king of the South, but will return to his own land. 10 “And his sons will mobilize and

assemble a multitude of great forces; and one of them will keep on coming and overflow and pass through, so that he may again wage war up to his fortress.

Now, according to Larkin, Seleucus II Callinicus, who succeeded his father, Antiochus II Theos, would then “enter the realm of the king of the South, but will return to his own land”, and the sons of Seleucus II Callinicus will “mobilize and assemble a multitude of great forces; and one of them will keep on coming and overflow and pass through, so that he may again wage war up to his fortress”.

History does record that Seleucus III Ceraunus, the son of Seleucus II Callinicus, only reigned for three years, and was assassinated by members of his army. But the other son of Seleucus II Callinicus, Antiochus III the Great, then took over and was successful. His early campaigns against the Ptolemaic Kingdom were unsuccessful, but in the following years Antiochus gained several military victories and substantially expanded the empire's territory.

**East (Syria):** Antiochus III the Great, B.C. 222-187 Daniel 11:9-19

**South (Egypt):** Ptolemy IV Philopator, B.C. 221-204 Daniel 11:11-12

Ptolemy V Epiphanes, B.C. 204-180

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We continue to read in **Daniel 11 (NASB):**11 And the king of the South will be enraged and go out and fight with the king of the North. Then the latter will raise a great multitude, but that multitude will be handed over to the former. 12 When the multitude is carried away, his heart will be haughty, and he will cause tens of thousands to fall; yet he will not prevail. 13 For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment. 14 “Now in those times many will rise up against the king of the South; the violent ones among your people will also raise themselves up to fulfill the vision, but they will fall down. 15 Then the king of the North will come, pile up an assault ramp, and capture a well-fortified city; and the forces of the South will not stand their ground, not even their choicest troops, for there will be no strength to make a stand. 16 But he who comes against him will do as he pleases, and no one will be able to withstand him; he will also stay for a time in the Beautiful Land, with destruction in his hand. 17 And he will set his mind on coming with the power of his entire kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand for him or be on his side. 18 Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his taunting against him; moreover, he will repay him for his taunting. 19 So he will turn his face toward the fortresses of his own land, but he will stumble and fall and not be found.

In B.C. 197, Antiochus III the Great had captured a number of cities in Asia Minor previously under the control of the Ptolemaic kingdom of Egypt. The Romans supported the Egyptian interests, when they negotiated with the Seleucid king in Lysimachia in B.C. 196. In response, Antiochus III the Great indicated his willingness to make peace with Ptolemy V, the son of Ptolemy IV Philopator, and to have his daughter Cleopatra I marry Ptolemy V. They were betrothed in B.C. 195, and their marriage took place in B.C. 193 in Raphia. At that time, Ptolemy V was about 16 years and Cleopatra I about 10 years old.

According to Larkin, “the infant king Ptolemy Epiphanes”, that is, Ptolemy V, was “then seven years old”, and “Cleopatra herself was very young”. But it does seem likely that Cleopatra became loyal to her husband, and his country. In Alexandria, Cleopatra I was called *the Syrian*. As part of the Ptolemaic cult she was honoured with her husband as *Theoi Epiphaneis*. In line with ancient Egyptian tradition, she was also named *adelphé* (= sister) of Ptolemy V. A synod of priests held at Memphis in B.C. 185 transferred all honours that Ptolemy V had received in B.C. 196 (written on the Rosetta stone) to his wife. In B.C. 187, Cleopatra I was appointed vizier, something like a prime minister.

Upon her husband's death in B.C. 180, she ruled on behalf of her young son, Ptolemy VI. She was the first Ptolemaic queen to rule without her husband. This can be concluded from date formulas on the papyri written in the years from B.C. 179 BC to B.C. 176, where Cleopatra I is called *Thea Epiphaneis* and her name is written before that of her son. She also minted her own coins, which also bear her name before that of her son.

Just before his death, Ptolemy V had planned to conduct a war against the Seleucid kingdom but when Cleopatra I became sole ruler, she immediately ended the war preparations directed against her brother Seleucus IV Philopator. So it is likely Cleopatra did take “sides with her husband”, as Larkin says, but not likely that she “even joined him in sending congratulations to the Romans on their victories over her father.”

Cleopatra I died around B.C. 176 BC. The year after her death, her son Ptolemy VI and her daughter Cleopatra II married.

Antiochus III the Great died in B.C. 187, and his son, Seleucus IV Philopator, the brother of Cleopatra I, reigned in his place until B.C. 175. In Larkin’s chronology, Seleucus IV Philopator is then referred to, as we continue in **Daniel 11 (NASB):20** “Then in his place one will arise who will allow an oppressor to pass through the Jewel of *his* kingdom; yet within a few days he will be broken, though not in anger nor in battle.

However the Scripture says “within a few days he will be broken”. History says that Seleucus IV Philopator reigned for twelve years. It is not likely that the Scripture is referring to him.

**East (Syria):** Seleucus IV Philopator, Seleucid Empire, until B.C. 187-175 Daniel 11:20

Antiochus IV Epiphanes, Seleucid Empire, B.C. 175-164.

Antiochus V Eupator, Seleucid Empire, B.C. 164-161

Demetrius I Soter, Seleucid Empire, B.C. 161-150

**South (Egypt):** Ptolemy Philometer B.C. 180-164

Ptolemy VIII B.C. 164-163

Ptolemy Philometer B.C. 163-145

Ptolemy VII (Cleopatra III) B.C. 144-116

Next up in Larkin’s chronology would be Antiochus IV Epiphanes, whom he then refers to as mentioned in Daniel 11:21, as we continue in **Daniel 11 (NASB):21** And in his place a despicable person will arise, on whom the majesty of kingship has not been conferred; but he will come in a time of tranquility and seize the kingdom by intrigue. 22 And the

overflowing forces will be flooded away from him and smashed, and also the prince of the covenant. 23 After an alliance is made with him he will practice deception, and he will go up and gain power with a small force of people. 24 In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his fathers did not, nor his ancestors; he will distribute plunder, spoils, and possessions among them, and he will devise his schemes against strongholds, but only for a time. 25 And he will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, because schemes will be devised against him. 26 Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain. 27 As for both kings, their hearts will be intent on evil, and they will speak lies to each other at the same table; but it will not succeed, because the end is still to come at the appointed time. 28 Then he will return to his land with much plunder; but his heart will be set against the holy covenant, and he will take action and then return to his own land.

This king is still referred to, as we continue in **Daniel 11 (NASB)**:29 “At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. 30 For ships of Kittim will come against him; therefore he will withdraw in fear and will return and curse the holy covenant and take action; so he will come back and pay attention to those who abandon the holy covenant. 31 Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.

In Larkin’s chronology, Antiochus Epiphanies is the one who is referred to in verses 21-31 above. According to Larkin, he is the one who did “away with the regular sacrifice”, and “set up the abomination of desolation”. Antiochus Epiphanies did do “away with the regular sacrifice”, as is mentioned by Josephus in the *Antiquities of the Jews (XII.5.4)*:

“...he [Antiochus] 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, and table, and the altar; 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 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."

Larkin then says that the time interval between Antiochus Epiphanes and "Messiah the Prince" is then referred to, as we continue in **Daniel 11 (KJV):32** And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. 33a And they that understand among the people shall instruct many:

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Larkin splits verse 33, and says that this refers to the time of the Maccabees, who "from B.C. 166 to B.C. 47", he says, "were some who "knew their God" that He was able to deliver, and so they were made "strong" and did "EXPLOITS"".

Larkin then continues, and says that the "gap between "Messiah the Prince" and the ""Time of the End" A.D. 30 to A.D.?" is then referred to, as we continue in **Daniel 11 (KJV):33b**... yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. 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.

He says this is also referred to in **Luke 21 (KJV):24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Larkin then continues, and says that it is "The Wilful King" who is the Antichrist, and who is then referred to, as we continue in **Daniel 11 (KJV): 36** And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous 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. 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. 39 Thus shall he do in the most strong holds with 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. 40 And at the time of the end shall the king of the south push at him: 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. 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. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. 44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. 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.

And Larkin says that this is also connected to the next chapter in Daniel, as we continue in **Daniel 12 (KJV):1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Larkin then says that Jesus spoke of this time in **Matthew 24 (KJV):21** For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Larkin then continues, and refers to the “abomination of desolation” spoken of by Jesus in **Matthew 24 (KJV):15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:).

Larkin says that Jesus is here referring to the abomination spoken of in Daniel 12:11, as we continue in **Daniel 12 (KJV):2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. 5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 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. 11 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. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. 13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.



Larkin previously had said that the abomination spoken of in Daniel 11:31 is not the one referred to in Daniel 12:11 above.

We read again in **Daniel 11 (KJV):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.

So he is saying that the “abomination that maketh desolate” in Daniel 11:31 is not the same as the “abomination that maketh desolate” above in Daniel 12:11, but that the “abomination that maketh desolate” above in Daniel 12:11 is the one Jesus spoke of in **Matthew 24 (KJV):15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:).

The Hebrew words translated “the abomination that maketh desolate” in Daniel 11:31 are מְשׁוּמֵם הַשְּׁקוּיץ, pronounced ha-she-kootz m-show-mem. Now note that Hebrew reads right to left. The “ha” in ha-she-kootz m-show-mem means “the”. The second word מְשׁוּמֵם, pronounced m-show-mem, is a verb, with the type, participle active.

|         |   |
|---------|---|
| Word:   | מְשׁוּמֵם   |
| Speech: | Verb  |
| Stem:   | Poel  |
| Type:   | Participle Active   |
| Gender: | Masculine   |
| Number: | Singular  |
| State:  | Absolute  |
| Long:   | Hebrew Verb: Poel Participle Active Masculine Singular Absolute |

The Hebrew words translated “the abomination that maketh desolate” in Daniel 12:11 are שְׁמֵם הַשְּׁקוּיץ, pronounced she-kootz show-mem. The second word שְׁמֵם, pronounced show-mem, is a verb, with type participle active.

|         |  |
|---------|--|
| Word:   | שְׁמֵם   |
| Speech: | Verb   |
| Stem:   | Qal  |
| Type:   | Participle Active  |
| Gender: | Masculine  |
| Number: | Singular   |
| State:  | Absolute   |
| Long:   | Hebrew Verb: Qal Participle Active Masculine Singular Absolute |

Both verbs have different stems, but the same root in Hebrew, שְׁמֵם, pronounced sha-mem. The Hebrew words translated “overspreading of abominations he shall make *it* desolate” in Daniel 9:27, are כְּנַפְרֵי שְׁקוּיִצִּים מְשׁוּמֵם, pronounced keh-knap she-kootzim m-show-mem.

Again, the same root in Hebrew, שְׁמֵם, pronounced sha-mem is used, though it is a future tense in Daniel 9:27. This points to one “abomination of desolation”.

And again, Jesus spoke of the “abomination of desolation” in **Matthew 24 (KJV):15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:).

Jesus said that “the abomination of desolation” would “stand in the holy place”. But nothing is recorded of Antiochus Epiphanes as standing in the holy place. But Jesus pointed this out, in particular in Matthew 24:15. The “holy place” to Jesus would have been the “holy of holies”, and not just to any place in the temple. The “holy of holies” was a room in the temple where the ark of the covenant was placed. Only the High Priest could go into this room in the temple, and only he on the Day of Atonement, which occurred on only one day per year.

And Jesus did not speak of the first or second abomination of desolation in Daniel, but “the abomination of desolation, spoken of by Daniel the prophet”.

Paul speaks of this abomination in **2 Thessalonians 2 (KJV):3** Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; **4** Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

This agrees with Larkin’s interpretation of Daniel 11:36, which he is saying is the Antichrist.

But as for the “Wilful King”, Larkin calls him out as mentioned in **Daniel 11 (NASB):36** And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous 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.

However, we read of another willful king who shall also “do according to his will” in **Daniel 11 (KJV):3** And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. **4** And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

This is speaking of Alexander the Great of Greece. Then we read of another willful king who “shall do according to his own will” in **Daniel 11 (KJV):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.

According to Larkin, this king is Antiochus the Great. And this king is said to “stumble and fall”, as we read again in **Daniel 11 (KJV):19** Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Then the very next king is said to be destroyed in **Daniel 11 (KJV):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.

So we have three kings in the book of Daniel who “do according to his will”. But all of them will pass away in the Scripture before the end of the last king, and this last king is

revealed next in Daniel 11:21, as a vile person who becomes king in the north, as in **Daniel 11 (KJV):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.

No record of the end of this king is recorded in Daniel 11 until the last verse, as we read in **Daniel 11 (KJV):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.

Now as we continue to read in Daniel 12, we see that this is the time of the great tribulation that will occur, as we continue in **Daniel 12 (KJV):1** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

And one of the angels revealed that this period will be for three and one half years, that is a “time, and times, and a half”, as we read in **Daniel 12 (KJV):6** And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

And this agrees with **Daniel 9 (KJV):27** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

So from the time that the abomination of desolation is set up until the end will be three and one half years.

And this is further explained in **Daniel 12 (KJV):11** 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. 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Daniel did not understand all that was revealed in this vision, as we read in **Daniel 12 (KJV):8** And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

So we have what amounts to a summary of the time of the end here in Daniel 12, but referred to in more detail in Daniel 11. Chapter 10, 11, and 12 are about what shall befall the Jews in the latter days, as again we read in **Daniel 10 (KJV):14** Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

And we read again of the “end of years” in **Daniel 11 (KJV):6** And in the end of years they shall join themselves together; for the king's daughter of the south 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.

And we read again of the “time of the end” in **Daniel 11 (KJV):40** And at the time of the end shall the king of the south push at him: 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.

And again in **Daniel 12 (KJV):4** But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

And again in **Daniel 12 (KJV):9** And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

God will again deal with Israel for one more week, because there remains one more week of the 70 weeks mentioned in Daniel 9:24. In the last half of this week shall be great tribulation. Daniel 11 leads us up to that time.

Seventy weeks are determined upon Israel, as we read again in **Daniel 9 (KJV):24** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

But let us remember that all Israel shall be saved, as in **Romans 11 (KJV):26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: