

## Daniel: Chapter 11

### Chapter 11:1-45

**Dan 11:1** Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

- first year of Darius- around 539 BC (9:1). Mede king when Cyrus had been the Persian king for three years. (10:1)
- I- the messenger of 10:21.
- stood to confirm- from two Hebrew words: 5975-arose and 2388-strengthen.
- him- Michael your prince. (10:21)

**Dan 11:2** 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.

- yet three- In addition to Cyrus there would be Cambyses, Darius I Hystaspis and Xerxes (who would be "far richer than" the others). Also known as Ahasuerus (Heb.325-Artaxerxes, Xerxes)(Est 1:1-4) he stirs up opposition against Greece (134 years later).

**Dan 11:3** And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

- Alexander (*the Great*) III of Macedon

**Dan 11:4** 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.

- At the height of his power, Alexander the Great died but his rule didn't go to his offspring (Roxana and Alexander IV). It went to Lysimachus, Antipater (Cassander), Seleucus I Nicator and Ptolemy I Soter. These four lacked Alexander's success and lost the kingdom (7:6; 8:5,8).

**Dan 11:5** 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.

- king of the south- King of Egypt-Ptolemy I Soter (8:8) who had an abundant rule.
- his prince- (*general*) Seleucus I (*who fled to Ptolemy in 316 BC*). Ptolemy was stronger than Seleucus I.

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**Dan 11:6** 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.

- end of years- later.
- they- Egypt and Syria
- join themselves together- Bernice (daughter of Ptolemy II Philadelphus- Egypt) married the Seleucid king (Antiochus II Theus- Syria) who divorced his first wife Laodice (see notes on Rev 3:14). Ptolemy's idea in this pact was to ultimately rule over Syria.
- not retain the power of the arm- Two years after the marriage Ptolemy died and Laodice was restored to her former place. And even though Antiochus divorced Bernice, Laodice poisoned the king. The son between Bernice and Antiochus would not rule over Syria if Laodice had anything to do with it. And she did.
- she shall be given up- Bernice, her child and those who attended them fled but were all put to death. Bernice was poisoned bringing an end to the alliance that would put Syria under the control of Egypt.
- he that begat her- or "whom she brought forth".
- he that strengthened her- a confidant or counselor that would have been sent with her from Egypt.

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**Dan 11:7** But out of a branch of her roots 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:

- branch of her roots- a brother of Bernice (Ptolemy III Eurgetes[i.e. the Benefactor]) came to power and avenged his sister by attacking the Seleucid king (Seleucus II Callinicus), the son of Laodice and was very successful.

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**Dan 11:8** 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.

- captives- Heb.7628-booty. Vessels of silver and gold.
- gods- idols.
- princes- Heb.5257-molten image.

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- continue more years- Ptolemy III lived for about four years after the death of Seleucus II.
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**Dan 11:9** So the king of the south shall come into his kingdom, and shall return into his own land.

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- Summarizing what was said, the Egyptian king invaded the Syrians and then returned to Egypt.
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**Dan 11:10** But his sons 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.

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- his sons- Seleucus II Callinicus had two sons: Seleucus III Ceraunus (*Thunderer*) and Antiochus III the Great. Antiochus, at fifteen years old, became king when his older brother, Seleucus died. He alone was successful, at fifteen, in prosecuting the war against Egypt.

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- assemble a great multitude- those under their command.
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- overflow and pass through- all of Syria would come to the aid of Antiochus.
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- return, and be stirred up- after the murder of Seleucus III and once this army came together, Antiochus returned to Egypt where he had taken the fortified city of Ptolemy IV Philopater.
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**Dan 11:11** 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.

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- choler- Heb.4843-to be bitter. Ptolemy IV was provoked and thus fought with Antiochus. The army of Antiochus lost to the army of Ptolemy.
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**Dan 11:12** 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.

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- his heart shall be lifted up- Once Egypt had subdued the invading Syrian army and defeated Antiochus, Ptolemy became self-confident and filled with pride.
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- he shall cast down- rather "he has cast down" thus his heart was filled with pride.
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- not be strengthened by it- (*the victory*) After Ptolemy defeated him he made a truce with Antiochus and returned home where his people had expected more of him. Not being satisfied with his conduct, the people rebelled and as a result Ptolemy was weaker and less likely to wage war after having defeated the Syrians.
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**Dan 11:13** For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

- the king of the north shall return- Antiochus III went throughout Syria and Palestine to gather an army, from those he invaded, for the purpose of returning to Egypt. This was a much larger army that partly consisted of those under the power of the Egyptian king.
- certain years- (203 BC) 14 years after his defeat at the hands of Ptolemy IV.
- much riches- from his conquests.

**Dan 11:14** 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.

- many- along with Antiochus were many who were in opposition to Ptolemy.
- The main piece of land between Syria and Egypt is Palestine. There were skirmishes across the borders just like in 2 Kings 5. Whoever had the grip on Palestine could control the whole region.
- robbers of thy people- actually "the most powerful people of thy nation". These were Jews who, like the Herods, were placed in power over the people by the occupying nation. They abused that power, were oppressive and were thus known as robbers.
- exalt themselves- these subordinate Jewish rulers would rather have been under the power of Antiochus than of Ptolemy. So they welcomed the Syrians into Jerusalem and took care of their armies and beasts (*which included elephants*). They wine and dined them. Thus gaining the favor of Antiochus.
- establish the vision- not of their own doing, but was the result of what they did.
- they shall fall- after Antiochus returned from the Egyptian campaign (198 BC) he took Jerusalem and killed many of the Jews who had preferred him over Ptolemy. Only those Jews who remained faithful to the law of Moses, who were not under the influence of Egyptian rule did Antiochus show favor.

**Dan 11:15** 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.

- king of the north- Antiochus III the Great
- shall come- back to Palestine where he took Sidon and Patara (198 BC).

- cast up a mount- Antiochus set up an entrenchment or fortification.
- fenced cities- these were fortified cities. Sidon was one of them in which Ptolemy's general Scopas had entrenched himself after being defeated at Paneas by Antiochus.
- arms of the south shall not withstand- since Antiochus had entrenched himself in Palestine the Egyptian army could not resist or dislodge him.
- his chosen people- Ptolemy sent his choicest generals to rescue Scopas and deliver Sidon.
- neither strength to withstand- None of the forces that Ptolemy employed was match for Antiochus. He besieged Scopas at Sidon where Scopas surrendered and the chosen generals returned to Egypt.

**Dan 11:16** 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.

- When Antiochus came up against Scopas he became entirely successful in Palestine.
- none shall stand before him- neither the select forces nor Scopas and the forces under him could stand against Antiochus.
- stand in the glorious land- Antiochus took possession of the land of Palestine (a.k.a.-Israel).
- by his hand shall be consumed- the destruction of the land that resulted from the conflict of war.

**Dan 11:17** 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.

- set his face- Antiochus was determined to invade Egypt either to bring the Egyptians under his control or to at least to put them in a state of indifference while he warred with the Romans.
- strength of his whole kingdom- It would take quite a force to defeat the Egyptians on their own turf so Antiochus had to summon all the forces of his empire. The Egyptians would have favored the Romans in any conflict between them since they themselves were driven from Palestine.
- upright ones- Heb.3477-*straight*, (most) upright. These would be the people of God, the Israelites. Antiochus would need their help to accomplish his goal. The

Jews already had animosity toward the Egyptians and this would have been a chance to get even. Antiochus had proven his strength through his conquest of Palestine which was enough to prove to the Israelites that they were on the stronger side.

- the daughter of women- Because of her beauty and accomplishments. Cleopatra, Antiochus' daughter, was offered to Ptolemy Epiphanes (13 years old at the time), son of Ptolemy Philopater, with the idea that the marriage would make neutral any clash between them. The marriage took place in 193 BC (Josephus) when both parties were of a suitable age. It was with this arrangement then that Antiochus prosecuted the war with the Romans without interference.
- corrupting her- Antiochus thought he could influence the affairs of Egypt through his daughter. He thought his influence on her would cause her to betray her husband and thus give him possession of the Egyptian empire or at least have a greater influence over their affairs.
- but- she became so attached to her husband that she turned on Antiochus and his scheme fell through. Ptolemy Epiphanes also was very cautious from the start so the arrangement did not work to Antiochus' advantage.

**Dan 11:18** 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.

- the isles- Those off the coast of Asia Minor in the Aegean Sea (197 BC, then Thracia in 196 and Greece in 192). He took a great portion of that area.
- prince for his own behalf- Refers to the leader of the Roman army one general Lucius Cornelius Scipio. Antiochus was defeated first at Thermopylae in 191 BC by the Roman general Acilius Glabrio and then in 190 at Magnesium by Cornelius Scipio. Scipio desired glory for himself and did not execute this conquest for his love of country or justice.
- the reproach offered- Antiochus brought reproach to the Roman armies by defeating them before via his conquests and then insulting the Roman name by mocking the power he thus gained.
- without his own reproach- Scipio conducted the war with Antiochus in such a way that would not tarnish his reputation as a skilled, valiant warrior.
- turn upon him- The same reproach that Antiochus brought on Rome would be returned to him by Scipio at Magnesium in 190 BC. After several battles lost and being forced to leave stores of weaponry behind he once again made an attempt to negotiate for peace. In those negotiations he was required to pay for the expenses of the war and relinquish all his possessions north and west of the Tarsus Mountains.

**Dan 11:19** Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

- After his losses **Antiochus** ceased his attempts at conquest and returned to his own territory, for security reasons, and **Persia**.
- stumble and fall, and not be found- It may have been because of the crippling tax placed on him by the **Romans** that **Antiochus** attempted to rob the temple of **Elymais**. That provoked the people there into rising up against him. He along, with the soldiers with him, was slain. Thus ends the prophesy concerning **Antiochus III the Great**.

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**Dan 11:20** 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.

- raiser of taxes- Referring to **Seleucus IV Philopater**, the oldest son of **Antiochus III the Great**, his immediate successor. The title ascribed to him was a notable characteristic of a ruler who exacted more from his subjects than could be tolerated.
- the glory of the kingdom- He taxed the richest most productive parts of the kingdom. This was done for any number of reasons; to pay for his fathers expected taxation by the **Romans**, to execute war, to live a life of luxury or just to show off.
- within a few days- His reign would be very short (*11-12 years*) compared to his father's (*Antiochus reigned 37 years*).
- destroyed, neither in anger, nor in battle- He did not lose his life in a popular uprising or in a war. **Seleucus** sent his only son **Demetrius** to **Rome** as hostage to secure the release of his brother, **Antiochus Epiphanes**, who was held there for 12 years. His prime minister **Heliodorus** was sent throughout the kingdom to raise money but soon after assassinated the king as a political expedient with the thought of assuming the throne. **Antiochus** found out about the plot while in **Athens** and with the help of others he deprived **Heliodorus** of his usurped authority. In 175 BC **Antiochus Epiphanes** ascended to the throne while his nephew, **Demetrius** (*the lawful heir*) was absent at **Rome**.

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**Dan 11:21** 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.

- vile person- **Heb.959**- to *disteem*:-despise, disdain, contemn (-ptible). The next to succeed the throne was **Antiochus IV Epiphanes** who was said to earn his reputation as being insane. Instead of referring to him as **Epiphanes** his subjects called him **Epimanes** ("the Insane").
- they shall not give the honor of the kingdom- The true heir was **Demetrius I Soter** son of **Seleucus IV**, who was conveniently away at **Rome**. **Antiochus** obtained the



throne by “*arts which he practiced, and not by any voluntary grant of the nation*”.

- but he shall come in peaceably- Quietly without force, suddenly without expectation once things were secure.
- flatteries- Heb.2519- something *very smooth*; that is, a *treacherous* spot, *slippery*. Antiochus won the support of two kings of Asia Minor (Eumenes and Attalus). They helped him gain the throne of the Syrians who gave in peaceably.

**Dan 11:22** 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.

- arms of a flood- army that extended wide and near to gather up everything to itself as a flood covers everything in its path. Another similar passage describing another like conflict:

*Isa 8:8 And he (the king of Assyria) shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.*

- they- Egypt (v. 25)
- from before him- They couldn't resist his forces.
- prince of the covenant- The king of Egypt, Ptolemy VI Philometer, made a compact with Antiochus the Great to unite Egypt with the Syrians (v. 17).

**Dan 11:23** And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

- the league- After the dowry pledged by Antiochus the Great when his daughter Cleopatra was made queen of Egypt, Antiochus Epiphanes (Cleopatra's brother) “*was by no means disposed to confirm this grant*”.
- work deceitfully- “*...did not intend to comply with the terms of the treaty*” and “*pretended that he had come to Egypt solely for the good of king Ptolemy*”.
- for he shall come up- Invade Egypt. The impression he gave Ptolemy in going to Egypt was to surrender the territory according to the treaty. Then came the invasion.
- become strong with a small people- In order to convince Ptolemy that he was coming in peace and not cause suspicion, Antiochus went to Egypt with only enough of an army to conquer small towns “*adding them to his dominions*” thus making him stronger as he went “*almost without striking a blow*”. By the time he got to Ptolemy he possessed “*the king himself, and had him entirely in his power.*”



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**Dan 11:24** 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.

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- enter peaceably- He waited for the best opportunities to move.
- the fattest places of the province- From these places he was able to do what was never done before him.
- nor his father's fathers- None of his predecessors before him had done such a thing as what **Antiochus** was about to do.
- scatter among them the prey- Those that followed him would be rewarded with the spoils of **Egypt** in order to ensure his stability. Even those who were of the citizenry of **Egypt**.
- forecast his devices- He would form plans to take the strongholds in **Egypt**. **Pelusium, Memphis and Alexandria**.
- even for a time- He succeeds for a while. The **Romans** had something to do with his leaving **Egypt** along with the rumor being scattered about of his death back in **Judea** which aroused the **Jews** to rise in rebellion. He had to go back to inflict revenge and subdue them.

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**Dan 11:25** 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.

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- he shall stir up- **Antiochus** had four times invaded **Egypt** in the time of his reign. In 170 BC he had **Ptolemy Philometer** under his control until the **Romans** had something to say about it. Now in 168 BC he claimed he was coming to the aid of **Ptolemy Philometer** because of the usurpation of his throne by his brother **Ptolemy Physcon** (*the Gross*) who assumed the name **Euergetes II**.
- king of the south- **Ptolemy Physcon**.
- stirred up to battle- Here to oppose **Antiochus**.
- he shall not stand- **Ptolemy Physcon** was not able to resist **Antiochus**.
- forecast devices against him- **Antiochus** would form plans against **Ptolemy Physcon** to take **Egypt**.

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**Dan 11:26** Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

- that feed of the portion of his meat- Even his family, confidants and closest friends would turn on **Ptolemy Physcon** because they saw how **Antiochus** had control over the rightful king, **Ptolemy Philometer**, the strongholds and the best of **Egypt**. It was understood that he was about to subdue the whole country.
- his army shall overflow- **Ptolemy Physcon's** army would spread out like a flood.
- many shall fall down slain- The overflow would not have been sufficient to hold off **Antiochus'** army and many would fall in battle.

**Dan 11:27** 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.

- hearts to do mischief- **Ptolemy Philometer** and **Antiochus**. **Antiochus** invaded **Egypt** with the pretense of protecting **Philometer**. **Philometer** saw through **Antiochus'** design and began to act accordingly.
- speak lies at one table- **Antiochus** would treat **Ptolemy Philometer** as king of **Egypt**, even though he was under his control, and **Ptolemy** would in turn treat **Antiochus** with the respect that was due a king.
- it shall not prosper- The deceit failed. **Antiochus'** plan to reign over **Egypt**, even if it meant through **Ptolemy**, and **Ptolemy** doing what he thought good for his kingdom by going along with it “*was soon broken up by the fact that Antiochus left Egypt, and made war on Jerusalem*”.
- the end at the time appointed- These two kings had a time appointed by **God** but that time was not then.

**Dan 11:28** 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.

- return into his land with great riches- **Antiochus** did not leave **Egypt** empty handed. He left with the spoils he had taken.
- heart against the holy covenant- Holy covenant referring to the covenant people, the **Jews**. His focus in returning to **Jerusalem** was to punish the **Jews** for their insurrection while he was away before they had the chance “*to inflict summary chastisement on them on his way to his own land*”.
- he shall do exploits- He accomplished his purpose of returning to **Jerusalem**. Either by strategy or by storm or both, he “*plundered the city, killed eighty thousand persons, men, women, and children, took forty thousand prisoners, and sold as many into slavery*”. He then went into the temple “*uttering blasphemous language*” looted it and “*then sacrificed swine on the altar, boiled*

*a piece of the flesh, and sprinkled the whole temple with the broth*". He then returned home to Syria.

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**Dan 11:29** At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

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- time appointed- When God had it planned Antiochus would again attack Egypt.
- return, and come toward the south- Antiochus had intended to invade Egypt.
- not be as the former, or as the latter- This time (167 BC) Ptolemy Philometer came into agreement with his brother Ptolemy Physcon to share the government in order to defeat Antiochus or at least resist his advance by their combined power. Antiochus upon hearing they hired mercenaries from Greece, now knowing they knew of his plans to invade Egypt, "openly threw off the mask and prepared to invade Egypt again". His plot to take the two brothers failed. He succeeded in his first two attempts at taking Egypt but in this case with the help of foreign help the Ptolemy brothers' success was a done deal.

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**Dan 11:30** For the ships of Chittim shall come against him: 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.

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- Chittim- Heb.3794- *kit-tee'*- a Kittite or Cypriote; hence an *islander* in general, that is, the Greeks or Romans on the shores opposite Palestine. These Roman envoys from Cyprus came and threatened Antiochus with war if he didn't abandon his campaign against Egypt.
- return- After losing heart (*grieved*) he set out to return to his own land of Syria.
- have indignation against the holy covenant- It didn't take much for Antiochus to vent his ire on the Israelites. The slightest frustration would set him to wreak vengeance on Jerusalem. At this time they were an easy target for such a bully.
- have intelligence with them that forsake the holy covenant- He made a pact with those Jews who were willing to walk away from the religion of their ancestors to save their necks from the tyrant and there were a considerable number who did. By introducing customs of the Greeks he was able to accomplish his goals. This, along with many of the rebellious Hebrews, is probably how Antiochus had interfered with the affairs of the covenant people to the point of their turning away from God.

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**Dan 11:31** 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.

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- arms- Heb.2220- the *arm* (as *stretched* out); figuratively *force*. Antiochus via his military was in control here.

- pollute the sanctuary of strength- The temple was not only fortified by the wall surrounding **Jerusalem** but also by inner walls set up to defend the sanctuary within. **Titus**, in 70 AD, had great difficulty with this part of the temple in possessing it. Pollute: **Heb.2490**- to *wound*, to *dissolve*; figuratively to *profane*.
- take away the daily sacrifice- **Antiochus** commanded that there would be no more sacrifices or worship there to the **God** of the **Hebrews**. In forbidding such he was polluting the temple along with having done the following.
- abomination that maketh desolate- In place of the sacrifices that were commanded under the **Law of Moses**, **Antiochus** had a smaller altar set up over the original one whereupon the **Jews** were to offer sacrifices to the pagan **Greek** god **Jupiter**. They were instructed as to how this would be done by “*an old man, by the name of Athenaeus*” who “*was sent to Jerusalem to instruct the Jews in the Greek religion, and compel them to an observance of its rites*”.

**Dan 11:32** 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.

- such as do wickedly against- **Heb.7561**- to *be wrong*; by implication to *disturb*, *violate*; -condemn. Even the **Jews** who were against the pact that **Antiochus** made with the apostate **Hebrews** he was able to soil by insincerely praising them thus causing them to dissemble.
- who do know- These were the **Jews** who understood and recognized **Jehovah** as the only true **God**. They were of great valor and were determined to remain faithful and were thus strengthened by their faith which made it difficult for them to slip into apostasy.
- do exploits- Since exploits is not in the original manuscripts it was supplied by the translators to explain what “do” meant. Do: **Heb.6213**-to *do or make*, in the broadest sense and widest application: -accomplish, advance, have the charge of. In the face of a superior enemy these had accomplished much through their rebellion.

Some of the following passages will contain references from the writings of the Apocrypha. These are not to be considered as scripture any more than The Decline And Fall Of The Roman Empire by Edward Gibbon or The Eternal Kingdom by F. W. Mattox or any other uninspired writing of mortal men. The characters spoken of in the references cited are historical figures and are to be considered as such but not more than Patrick Henry or George Washington in the history of the revolution in the United States. One need look no further than the study on The Revelation and its particular references to the Caesars of the Roman Empire as historical characters that would prove the accuracy of that particular prophecy to the seven churches of Asia (**Rev 17:9-11**). The Apocryphal books were not part of the original Hebrew manuscripts but were added sometime later to the Septuagint. In the fourth century, Jerome was given the task of translating the Septuagint into Latin at which time he added the Apocrypha. “*The Latin Vulgate, translated by Jerome, was accepted as the authoritative text of the*

*Bible. The Apocrypha thus became a part of the accepted text, being in the Vulgate.” The Eternal Kingdom – F. W. Mattox. “The Apocryphal books were an integral and important part of the Vulgate translation, and most remain so today in Roman Catholic Bibles.” The Missing Books of the Bible, Halo Press – Volume 1, pg. 7. With these things in mind, we do not accept the Apocrypha as part of the canon of inspired scripture but refer to it in order to explain the events prophesied by Daniel as historical events that would happen after Daniel should “rest” ([Dan 12:13](#)).*

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**Dan 11:33** 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.

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- they that understand- [Heb.7919](#)- to be (causatively make or act) *circumspect* and hence *intelligent*: -expert, instruct, teach, (have, make to) understand (-ing). These were the teachers of the **Mosaic** laws who taught many of the **Jews** to continue to be steadfast in them.
- fall by the sword- That is, in battle. **Mattathias**, father of **Judas Maccabeus**, led the **Jews** who refused to fight on the **Sabbath**. They were killed along with many of his followers ([1 Macc 2:14-37](#)). **Mattathias** died shortly thereafter. (*vs. 69-70*)
- by flame- These either died in their dwelling places when they were set afire or in the caves together where they fled for refuge to keep the **Sabbath**. When **Antiochus** became enraged over their rebellion against his ban on keeping the **Sabbath**, he had the tongue of the first to speak, along with his hands and feet, severed in the sight of his mother and brethren. In the meantime he had a pan heated, for the purpose of frying this individual in it while still alive. After him **Antiochus** offered his six younger brothers earthly wealth and esteem but they all, one at a time, refused, each one making comments that would cause the next to suffer even more at the hands of the tyrant. Last of all their mother. ([2 Macc 6:11](#); [7:1-42](#))
- by captivity- [Heb.7628](#)- *exiled; captured*. Women and children were taken as captives and sold. ([2 Macc 5:24](#))
- many days- Three years according to **Josephus**.

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**Dan 11:34** Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

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- holpen with a little help- Despite their defeat there were those like **Judas Maccabeus**, the son of **Mattathias**, who gathered an army together. Although small at first their numbers increased as they gained in victory.
- many shall cleave to them- Once the forces of **Judas Maccabeus** proved themselves successful against **Antiochus Epiphanes**, many of those who would not fight at the beginning, because of losses, joined forces with **Judas**. But there was a catch.

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- flatteries- Seeing the spoils of war the armies of the **Maccabees** had taken, these recent recruits saw it as an excuse to join. They were not in it for the same reason **Judas** and his followers were (*defending Judaism*) but for the prospect of taking the spoils of the defeated armies (*2 Macc 12:39-40*).

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**Dan 11:35** 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.

- them of understanding- Teachers of the **Mosaic** law.
- shall fall- There fall was a test of sincerity to the others who joined.
- to try them- try: Heb.6884- to *fuse* (metal), that is, *refine* (literally or figuratively). It was a way to test the fortitude of the remaining army.
- purge- Heb.1305- to *clarify* (that is, *brighten*), *examine*, *select*: -cleanse, purify. This purging would leave only the select few to the task of defeating **Antiochus**.
- make them white- Those who were in it for the spoils would withdraw themselves thus leaving those of pure motives to remain.
- time of the end- This force would last until the either the trials and wars ceased or the persecutions inflicted by **Antiochus** on the **Jews** ended.
- yet for a time appointed- The idea of an end to the persecutions from **Antiochus**, even though they didn't know that time, would have been an encouragement to these strong and faithful **Jews**.

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**Dan 11:36** 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.

- king- The king of the north- **Antiochus Epiphanes**. (*vs. 11, 13, 15, 27*)
- For a while **Antiochus** accomplished his design in bringing the **Jews** under his thumb. He was an Old Testament persecutor of God's people just as **Domitian** of Rome was to the Christians (*Rev 17:10-11*).

**2Th 2:4** 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.

**Antiochus'** purpose for all his exploits was to broaden his empire ultimately to exalt himself. With such pride he fell into the same "*condemnation of the devil*" (**1 Tim 3:6**). His ego had him taking over religious rituals by deciding what could be sacrificed on the altar and doing away with the sabbath and circumcision laws (*among other defiant acts- 1 Macc 1:44-51*). He felt he was above all the man-



made gods believing he had the authority to decide what gods were to be worshipped and where. He even believed he was above the one and only true God as did Domitian who had the coinage of his day stamped “DOMINUS ET DEUS”, “Domitian is God” (*Rev 13:16-17*)

- speaking marvelous things- Antiochus said such atrocious words against the God of the Jews that one wonders why he wasn't struck down where he stood. He spoke blasphemously against the God Who would ultimately judge him. The same went with Caesar.

*Rev 13:6* And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle (*spiritual Jerusalem, the church*), and them that dwell in heaven. *7* And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

- shall prosper till the indignation be accomplished- Because of the rebellious Jews God, through His righteous anger, would allow this tyrant to release the fullness of his wrath on the people of Jehovah, along with their beloved temple and city of Jerusalem. indignation: Heb.2195- strictly froth at the mouth, that is, (figuratively) *fury* (especially of God's displeasure with sin). This would only stop once its purpose of humbling the Jews was fulfilled.

- that is determined shall be done- Once the trying and purging was done, the righteous would stand out from the rest who stood on the side of the pagans (*v. 35*). And only God would determine that time.

**Dan 11:37** 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.

- the God of his fathers- He wouldn't even worship the gods handed down to him from his forefathers. He was so rebellious against everything he wouldn't be bound by or restrained by any religion of his homeland.

- desire of women- In the context, “of” shows this desire was theirs and not his. Just as he had no regard for the principles, pagan as they were, passed down from his ancestry, he also had no regard for what the purer women sought but had a lust for indulging in the corrupt sensuality of harlotries.

- nor regard any god- Any religion to Antiochus brought restraint. Because his heart belonged to “*the depths of Satan*” (*Rev 2:24*) his life was one of non-conformity and non-restraint.

- magnify himself above all- That is, above all restraints of all religions and above any virtuous sensual act.

**Dan 11:38** 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.



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- his estate- Heb.3653- a *stand*, that is, pedestal or station. Instead of honoring his ancestral gods **Antiochus** would substitute one that best fit his goals.

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- God of forces- **Jupiter** (*Latin, for the Greek, Zeus*), the Roman god of war (*the supreme deity of the Greeks*), best fit the personality and goals of this tyrant but not that of his fathers before him. **Antiochus** had an altar of **Jupiter** erected over the **Mosaic** altar of burnt sacrifice in **Jerusalem**. Not that he had respect for any god, it was the god that best agreed with the exploits of this madman. (*Sort of like "find the church of your choice"?*)

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- he shall honour with gold...- In order to advertise his choice among the pagan gods, **Antiochus** built lavish idol temples of gold, silver, precious stones and adorned them with pleasant things- (**Heb.2530-** to *delight in*). One such temple he commissioned to be built in **Antioch** in **Pisidia** but there were many such temples throughout **Asia**.

**Act 14:11** And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. **12** And **they called Barnabas, Jupiter**; and Paul, Mercurius, because he was the chief speaker. **13** Then the **priest of Jupiter**, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

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**Dan 11:39** 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.

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- the most strong holds- These were the fortified cities of the nations he defeated (*Jerusalem, Sidon, Peluslum, Memphis*).
- 
- with a strange god- This is the god that **Antiochus** had set up that his fathers did not know or recognize. It was **Jupiter** (*Zeus*). While he was in **Rome** (*see notes in v. 20*) he would have learned of this god who was the supreme idol deity of the Greeks.
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- whom he shall acknowledge- By building temples to this idol deity he was showing which god he supported.
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- increase with glory- With the honor this deity would gain in recognition it would seem that its influence would also spread.
- 
- cause them to rule over many- Having these temples throughout his territory **Antiochus** saw that the supreme god of all the idols would also give him authority over the lands beyond the borders of his own country. Their gods were subordinate to his supreme god and thus the people who worshipped them would be subordinate to him.
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- divide the land for gain- **Antiochus** wanted to divide the land of **Israel** among his followers as a means of gaining revenue. Once conquering a land the victor

would “farm out” the land gained in the victory to the highest bidder. He then would become their landlord gaining the price of rent from the tenants.

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**Dan 11:40** 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.

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- time of the end- (see notes v. 35) At the consummation of the events that would have humbled the people of Israel.
- king of the south- The king of Egypt (*Ptolemy VI Philometer*). Once the Egyptian king heard of the exploits of Antiochus (king of the north), in trying to gain rule via the supreme idol god, he began to try and expel him (push at him) out of Palestine and from Egypt by force.
- like a whirlwind- Ptolemy was unable to defend Egypt against the constant Syrian invasions led by Antiochus and his amassed army of horsemen, chariots and the ships of his navy.
- overflow and pass over- Like a flood, Antiochus took Palestine, Egypt and the lands surrounding them.

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**Dan 11:41** 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.

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- glorious land- Palestine.
- many countries shall be overthrown- As was the norm for Antiochus, when he defeated a nation he would take the advantage to cause massive destruction and loss of life and property. Especially when it had to do with Palestine which seemed to be his favorite whipping boy.
- these shall escape- Since Antiochus was so preoccupied with the Jews it gave these surrounding nations an opportunity to escape his fury. Even though the Edomites, Moabites and Ammonites were also enemies of the Hebrew nation of Israel, and in alliance with the Syrians because of it, they feared they would be next if Antiochus, after defeating the Jews once again, might still have more anger to vent. They just didn't want to wait around to see.

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**Dan 11:42** He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

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- stretch forth his hand- Antiochus invaded other foreign lands.
- land of Egypt shall not escape- Even though Edom, Moab and Ammon did escape Antiochus' wrath (*he didn't seem to be interested in pursuing them*) he was bent

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toward taking advantage of his recent victory in **Egypt** while that country was still in a state of disarray from the previous war with him. Again, this is **Antiochus** we're talking about.

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**Dan 11:43** 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.

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- power over the treasures- Whatever spoils were left from the previous war with **Egypt** were at the mercy of this tyrant.
- precious things of Egypt- Besides the gold and silver, he would also have control over everything else such as the rich farm lands, the magnificent structures which included the palace with its contents, the monuments, works of art and even the implements of war so as not to allow the **Egyptians** the opportunity to rebel.
- Libyans and the Ethiopians- These two lands bordered **Egypt**. **Libya**, people of **Egyptian** origin, on the west and **Ethiopia**, the **African Cush**, on the south.
- at his steps- **Libya** and **Ethiopia** were in allegiance with **Antiochus**.

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**Dan 11:44** 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.

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- tidings out of the east...north- Reports from those who were loyal to him concerning the revolt going on back in **Israel** caused **Antiochus** to leave whatever plans he had while in **Egypt**.
- therefore- Because of the content of the reports **Antiochus** left **Egypt** in a rage with the intent to put down whatever uprising had occurred.

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**Dan 11:45** 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.

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- tabernacles of his palace- Going to war didn't mean leaving his luxurious standard of living behind. Since he couldn't take his home palace with him he had moveable, temporary tents with all the luxuries that a palace could afford. Sort of like **Air Force One** for the president of the **United States**. Along with these would have included tents for his wives, his concubines, his slaves and the rest of his entourage.
- between the seas in the glorious holy mountain- He would pitch these tents between the **Mediterranean** and **Dead Seas** in **Jerusalem**.
- come to his end- **Antiochus** had full intention to wreak havoc on those responsible for the uprising and to take his vengeance out on **Israel**. But he was no longer of use to **God** because of the return of **His** people to **Him** through the successful revolt of **Judas Maccabeus**. (**2 Macc 8**) After being struck with a

plague similar to that of Herod in Acts 12:23 Antiochus suffered terribly as though the same suffering he inflicted on others was the payment in turn.

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- none shall help him- After Antiochus was thwarted from robbing a temple in Persepolis and holding the city ransom his next move was to avenge this disgrace on the Jews. He instructed his chariot driver to drive him all the way to Jerusalem with haste stating with arrogance that he would “*make it a common burying place of the Jews*”. At that point he was stricken with the disease. “*So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. And the man that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink. Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.*” 2 Macc 9:9-11
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- Antiochus died in 163 BC after a reign of terror that lasted eleven years.

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