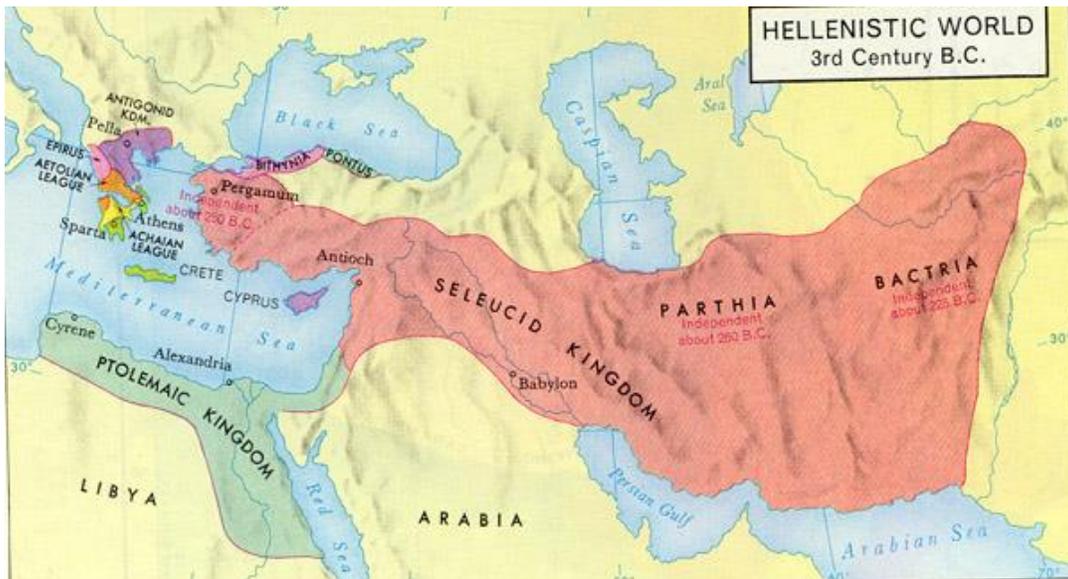


Daniel: *Dual Book of History & Prophecy*

Chapter 11 – From the Silent Years to the End Times

Some scholars have counted as many as 135 prophetic statements in verses 2-35 that cover most of the 400 years of the so-called "silent years" between the close of the OT and the life of Jesus. During these times, Israel endured being a buffer zone between two dynasties: Ptolemaic & Seleucid.



Kings of the Ptolemaic Empire

Ptolemy I Soter (303-285 B.C.)
 Ptolemy II Philadelphus (285-246 B.C.)
 Ptolemy III Euergetes (246-221 B.C.)
 Ptolemy IV Philopator (221-203 B.C.)
 Ptolemy V Epiphanes (203-181 B.C.)
 Ptolemy VI Philometer (181-145 B.C.)
 Ptolemy VIII Euergetes (170-163, 145-116 B.C.)

Kings of the Seleucid Empire

Seleucus I Nicator (305-281 B.C.)
 Antiochus I Soter (281-261 B.C.)
 Antiochus II Theos (261-246 B.C.)
 Seleucus II Callinicus (246-225 B.C.)
 Seleucus III Ceraunus (225-223 B.C.)
 Antiochus III the Great (223-187 B.C.)
 Seleucus IV Philopator (187-175 B.C.)
 Antiochus IV Epiphanes (175-163 B.C.)

Four Important Kings of the Medo-Persian Empire (Verse 2)

- 2** The "man" who came to Daniel pronounced the prophetic vision to follow as "truth" Daniel 10:21. The four Persian kings cited were Cambyses (530-522 B.C.), Pseudo-Smerdis (522 B.C.), Darius I Hystaspes (522-486 B.C. ^{Ezra 5,6}) and Xerxes I (486-465 B.C.) (Ahasuerus ^{Ezra 4:6}).

Persian kings after Xerxes I are not mentioned, probably because of Xerxes' failed military campaign against Greece (481-479 B.C.) that marked the beginning of the end for the Persia empire, although the kingdom did not actually fall to Alexander the Great until many years later (331 B.C.).

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The Rise and Fall of Alexander the Great (Verses 3-4)

- 3** Alexander the Great (earlier described as a leopard ^{Daniel 7:6} and a goat's horn ^{Daniel 8:5-8, 21}) was the mighty king (336-323 B.C.) who "will appear" (literal: 'arise' or increase in power).
- 4** The "others" Alexander's kingdom went to were not his heirs (sons Alexander & Heracles were both murdered), but to Lysimachus, Cassander, Seleucus and Ptolemy ^{Daniel see note after 8:8}.

Kings of the South (Ptolemies) and Kings of the North (Seleucids) (Verses 5-20)

- 5** The "king of the South" (South = Egypt ^{v.8}) was doubtless Ptolemy I Soter (303-285 B.C.) and the second was Ptolemy II Philadelphus (285-246 B.C.). Seleucus I Nicator (305-281 B.C.) was the "commander" (general) under Ptolemy I and the first king of the North: the very powerful Seleucid Empire (Syria), followed by Antiochus I Soter (281-261 B.C.) and Antiochus II Theos (261-246 B.C.).

Ptolemy I Soter captured Jerusalem in 321 B.C. ^{Josephus, Antiquities XII, I, 1}, but he lost Israel to Antigonus in 316 B.C. However, after the Battle of Gaza in 312 B.C., Ptolemy I reclaimed Israel.

Under the reign of Ptolemy II, the Library of Alexandria was established and the Septuagint (LXX) (*septuaginta: seventy*)(Greek translation of the Hebrew Old Testament) was produced (c.270 B.C.).

- 6** "After some years" a political marriage was arranged between the kings of the North & South. The daughter of Ptolemy II Philadelphus, Berenice, married Antiochus II Theos in 252 B.C. In order to marry Berenice, Antiochus had to divorce his wife, Laodice; however, Laodice gained her revenge by murdering Berenice, her baby son and Antiochus, then setting her son, Seleucus II Callinicus on the throne (246-225 B.C.).
- 7-8** Subsequently, the new Ptolemaic king (Egypt), Ptolemy III Euergetes (246-221 B.C.), was the brother of the murdered Berenice. He invaded Syria, defeated the king of the North (Seleucus II), carrying off idols and great gold & silver treasures back to Egypt. Even though Ptolemy III had the North in a precariously weak position, he left them alone.
- 9-10** Seleucus II mounted a counter-attack in 240 B.C., but was defeated and withdrew. Although Seleucus II was unsuccessful in his attack on Egypt, his successors ("His sons") did better. Seleucus III Ceraunus (225-223 B.C.) was murdered by his own army; however, Antiochus III the Great (223-187 B.C.) mounted several attacks and regained the territory lost against Ptolemy III, as well as expanding the kingdom to the east.
- 11-12** In 217 B.C., the Egyptian king, Ptolemy IV Philopator (221-203 B.C.), with an army of 70,000, marched north and devastated the 60,000-man army of Antiochus III in Lebanon. Ptolemy IV celebrated by touring the eastern Mediterranean provinces, including Jerusalem. He was embarrassed when sudden paralysis prevented him from entering the Holy of Holies, so he returned to Egypt. His humiliation drove him to persecute the Egyptian Jews.
- 13** After fleeing Ptolemy IV, Antiochus III regained his strength by raising another huge army over the next thirteen years, and carried out a series of assaults against Egypt in 201 B.C., gaining land from victories against the Egyptian king Ptolemy V Epiphanes (203-181 B.C.).
- 14-15** The land of the "king of the South", including Palestine, was attacked from without by Antiochus III, who forced the Egyptian General Scopas to surrender at Sidon (literally 'a city

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of fortifications'). They were also attacked from within by "the violent men" who were ferocious Jews who wanted Judean independence, but their revolt failed.

- 16** The "best troops will not have the strength to stand" ^{v.15} and "no one will be able to stand against him" refers to Antiochus III, who fought off the three unsuccessful attempts by Egyptian generals (Eropas, Menacles and Damoyenus) to rescue Scopas. Antiochus III "established himself" (had power) over the "Beautiful Land" (Palestine ^{Daniel 8:9, 11:41}).
- 17** Concerned about Rome, Antiochus III offered a diplomatic peace by giving his daughter Cleopatra in marriage to Ptolemy V Epiphanes (who was seven-years old) in 192 B.C. Secretly Antiochus III intended for his daughter to be a spy to help him "overthrow" Egypt. However, the plan failed because Cleopatra regularly sided with her husband, not her father.
- 18-19** Antiochus III attempted to conquer Greece; however, he was soundly defeated by an army of Rome led by General Lucius Scipio Asiaticus (191-190 B.C.). Beaten badly, he was forced to relinquish all his territory west of the Taurus Mountains and to repay the Romans the cost of the war, Antiochus III returned home as a broken man. He was likely killed by defenders of a Persian temple in Elymais (Elam) that he was trying to plunder at night.
- 20** In response to the war tributes demanded by Rome, Seleucus IV Philopator (187-175 B.C.) raised taxes. The taxes on the Jews were especially high, administered by a tax collector named Heliodorus ^{2 Maccabees 3:7}. Shortly after Heliodorus plundered the temple in Jerusalem, Seleucus IV was murdered by poisoning.

The Rise, Power and Wickedness of Antiochus IV Epiphanes (Verses 21-35)

- 21** Antiochus IV Epiphanes (175-163 B.C.) ^{Daniel 8:9-14, 23-25} became the king of Syria after his brother Seleucus IV Philopator was murdered. The legitimate successors to Seleucus IV were his sons: Demetrius I Soter (a Roman hostage at the time) and Antiochus (a baby who Antiochus IV arranged to have murdered). Antiochus IV, the last Syrian king before the early rise of Rome, was a "contemptible person" who seized his "royalty" by "intrigue".

As mentioned in the Chapter 8 notes, Antiochus IV, a Seleucid king, gave himself the godly title *Epiphanes*, which means "the Illustrious One"; however, the Jews called him *Epimanes*, "the madman".

- 22** Antiochus IV invaded Egypt and "swept away" their army after hearing of their plans to attack in 170 B.C. The "prince of the covenant", Temple High Priest Onias III, was murdered by his brother, Menelaus, at the request of Antiochus IV in 171 B.C. ^{2 Maccabees 4:30-35}.
- 23-24** In an attempt to gain greater power in Egypt, Antiochus IV made an alliance with Ptolemy VI Philometer (181-145 B.C.), who was in a struggle with Ptolemy VIII Euergetes II for the Egyptian throne. With the alliance, the Egyptians thought they were safe from attack, but Antiochus IV took advantage of the situation by using a small force to conquer Memphis and the rest of Egypt, all the way to Alexandria. His scheme included plundering the richest Egyptian places, but in order to slow resistance, he gave lavish gifts from his spoils to his most important supporters ^{1 Maccabees 3:30}.
- 25-26** The "large army" of Antiochus IV attacked and defeated the "very powerful army" of Ptolemy VI, who had become his enemy. In a betrayal, some of Ptolemy VI's counselors ("men who eat from the king's provisions") suggested he invade Syria, which he did, but it

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proved to be the end of his army and he became a captive of Antiochus IV. As a result, the Alexandrians put Ptolemy VIII Euergetes II on the throne (170-163, 145-116 B.C.).

- 27** Antiochus IV feigned help to restore Ptolemy VI to Egypt's throne occupied by Ptolemy VIII. They had a conference to discuss the issues, but both men lied during their conversations. However, Antiochus IV did make Ptolemy VI king in Memphis, while Ptolemy VIII ruled from Alexandria, but the two Egyptian kings agreed on a joint rule, ruining Antiochus IV's plans.
- 28** Antiochus IV headed north toward Syria with his "great wealth" from his war spoils, but on his way, he met a revolt in Israel ("the holy covenant") by striking at Jerusalem's temple, profaning the sacrificial system, massacring 80,000 men, taking 40,000 prisoners, selling 40,000 as slaves and stopping a Jewish bid to depose his designated High Priest, Menelaus.
- 29-30** In his 3rd invasion of Egypt in 168 B.C., Antiochus IV had much less success than before. His attack against the joint rulership was stopped by the Roman Navy who supported Egypt. The fleet was commanded by Roman consul Gaius Popillius Laenas who met the forces of Antiochus IV near Alexandria. He returned home, reluctantly conceding Egypt to Roman power. Antiochus vented his wrath by persecuting the Jews and bribing Jewish apostates.
- The phrase "western coastlands" is the Hebrew word *kittiyyîm* ⇒ *kittim* Numbers 24:24, Jeremiah 2:10 which refers to the Mediterranean and specifically to Cyprus, where the Roman fleet was probably based.
- 31** In his persecution of the Jews Daniel 8:23-25, Antiochus IV (probably with the help of the apostate Jews) desecrated the Temple by sacrificing a pig and spreading sow's broth on the alter, prohibiting circumcision and daily sacrifices 1 Maccabees 1:44-54, and erecting an idol (probably an image of Zeus) in the Holy Place (referred to as the "abomination that causes desolation" Daniel 9:27, 12:11, Matthew 24:15 that instigated the Maccabean revolt, which was initially suppressed by Antiochus IV slaughtering thousands of Jewish men, women and children). Both Daniel Daniel 9:27 and Jesus Matthew 24:15 noted these acts were foreshadowing the persecution by the Antichrist in the Tribulation (the Seventieth Week of Daniel Daniel 9:27).
- 32-33** A goal of Antiochus IV (similar to the Satan) was to use the Jews (Christians) with compromising faith (apostates) to undermine those around them who were loyal to God. The sincere believers (called Hasidean Jews) continued to "instruct many" about Scripture, even though they faced persecution, even death for their great faith and continued stance for the Lord 1 Maccabees 1:62-63. Eventually, Judas Maccabeus, helped by Rome, led the Hasidean Jews in a successful revolt, regaining control of Jerusalem and the Temple.
- 34** While many remained convicted, but received "little help", others with less commitment fell away, and the apostates pretended to have loyalty to them in fear of the faithful remnant.
- 35** Satan means for times of extreme trial to be detrimental to believers, but God uses those times to sanctify them James 1:2-4. The pattern of persecution will last from the times of Antiochus IV through thousands of years until the eschatological terms "the time of the end" and "the appointed time" occur when the Antichrist ("little horn" Daniel 7:8,11,20-21,24-26) will persecute the saints Daniel 8:24 Revelation 13:7, until the Second Coming of Jesus Revelation 19:11-16.

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The King of the End Times and the Final World Religion (Verses 36-39)

- 36** In this verse, the "man" transitions the vision from the time of Antiochus IV Epiphanes (a type of Antichrist) to the End Times, when the power of the actual Antichrist will be revealed. The "king" (Antichrist) will be arrogant & haughty ^{Daniel 7:8,11,25; 2 Thessalonians 2:4; Revelation 13:5-6}, but his success is part of the plan of God's wrath ^{Daniel 8:19, Colossians 3:5-6, Revelation 6:16-17, 15:1}.
- 37** Some scholars interpret the phrase "He will show no regard for the god of his fathers..." as an indication the Antichrist will be a Jew, but the plural *Elohim* is used for god instead of *Jehovah*, which may mean he will be a pagan who has deserted the many "gods" of his faith. The great blasphemy of the Antichrist will encompass both in terms of the rejection of God (and all gods) ^{2 Thessalonians 2:4}, as well as his prideful assumption of deity. The statement that he will have "no regard...for the one desired by women" seems to mean the Antichrist (meaning 'against' or 'instead of' Christ) will hate Jesus (the desired son of Israel ^{Micah 5:3}). The second phrase has also been interpreted to indicate that the Antichrist will be a homosexual.
- 38** The term "fortress" is used six times in this vision ^{v.7,10,19,31,38,39} and always in reference to 'a strong place'. So, the "man" stating the Antichrist "will honor a god of fortresses" showed power will be his god, and he will spend his treasure to become powerful and to finance war.
- 39** The Antichrist will use his power ("power & authority" from "the dragon", Satan ^{Revelation 13:2}) to obtain lands and will divide the territories among his supporters as if to share the authority, but all aspects of the process will always be done to his advantage and gain. The Tribulation rule of the Antichrist will be characterized by religion, materialism, and militarism. His "religion" will not be God-centered ^{Rev.13:6}, but self-centered ^{Rev.13:4b,12} & Satan-centered ^{Rev.13:4a,8}.

The Final World Wars Erupts (Verses 40-43)

- 40** "At the time of the end" emphasizes that these circumstances will happen in the distant future from Daniel's vision. The king of the "South", assumed to be from Africa (Egypt?) and the king of the "North", may be Russia (Magog? ^{Ezekiel 38-39}), will unsuccessfully attack the forces of the Antichrist. The army of the Antichrist will "invade many countries" and conquer ("sweep through") them "like a flood" ^{v.10, Nahum 1:8}.
- 41** The Antichrist will eventually be a conqueror of the entire world ("authority over every tribe, people, language and nation" ^{Revelation 13:7b}), but his focus will be to conquer and control Israel ^{Revelation 13:7a} ("the Beautiful Land" ^{Jeremiah 3:19, Ezekiel 20:6,15, Daniel 8:9}). It is not clear why the countries to the east of Israel (Edom, Moab and Ammon) are saved; however, some scholars have speculated that many Jews will flee into those areas ^{Matthew 24:16, Luke 21:21}.
- 42-43** The power of the Antichrist will be very widespread, including Egypt to the south. He will "control the treasures...and all the riches of Egypt" and will put all of northern Africa ("the Libyans and Nubians") in submission to him.

The Final Battle (Armageddon) (Verses 44-45)

- 44** The Antichrist will hear of many armies travelling to the Middle East ^{Revelation 9:13-19, 16:12} to challenge his authority, but he will respond with "great rage to destroy & annihilate many".
- 45** The Antichrist will rule from "the beautiful holy mountain" (Mt. Zion, God's city: Jerusalem), from "between the seas" (the Mediterranean and Dead Seas). However, he will face his judgement of going to hell ^{Revelation 19:20} and not even Satan will have the ability to help him. Please forward questions/concerns about these notes to ron price, pricegang@integrity.com, 505-294-4743.