

THE GRECIAN EMPIRE

THE KINGS OF THE NORTH AND THE KINGS OF THE SOUTH IDENTIFIED

A virtual state of war existed for more than 200 years between the “kings of the north” the Seleucus dynasty and the “kings of the south” the Ptolemy dynasty. Israel, positioned between these two warring factions of the Grecian Empire, became embroiled in the conflicts that arose between the kings of the north and the kings of the south.

In Daniel chapter 11, starting at verse 3 and continuing to verse 35, the angel’s prophesy is focused on the Grecian Empire. The angel explained to Daniel in great detail what will transpire beginning at verse 3 as the angel described Alexander the Great, ruler of the Grecian Empire (333-323 BC) and ending in verse 35 with the description of Antiochus IV Epiphanes who became ruler of the Seleucus dynasty, (175-165 BC).

In these 32 verses the angel described to Daniel the conflicts that would occur between the “Kings of the North and the “Kings of the South. Verses 21 through 35 are devoted entirely to the angel’s prophetic prophesy about Antiochus IV Epiphanes who desecrated the temple and the altar at Jerusalem.

In verses 36-45 a “duel prophesy” or “double fulfillment” of prophesy is in play. This means that verses 36-45 describe the actions of Antiochus IV Epiphanes and the actions of “The Antichrist” mentioned in Daniel chapter

7, Daniel chapter 9 verse 27, Matthew 24 verse 17 and Revelation chapter 12.

Antiochus IV Epiphanes is the “forerunner” of the Anti-Christ who Daniel wrote about in chapter 9 verse 27 and in chapter 7 verse 8 where the Anti-Christ is identified as the “little horn.” The Anti-Christ is also identified in Revelation chapters 13 and 19.

It is apparent that the verses following verse 35 through the end of the chapter, verses 36-45, are directed towards the Anti-Christ and the events that occur in Revelation chapters 13 and 19.

We can look in Scripture and see a parallel in the actions of Antiochus IV Epiphanes, the forerunner of the antichrist, and the true Anti-Christ in John’s book of Revelation.

Notice in verse 31 of chapter 11 what Daniel says about Antiochus IV Epiphanes, ³¹*And forces shall be mustered by him, and they shall defile the sanctuary fortress; **then they shall take away the daily sacrifices**, and place there the **abomination of desolation**.*

Now notice what it says in Daniel chapter 9 verse 27 and in Matthew chapter 24 verses 15-21 in reference to the one we know to be the Anti-Christ who is revealed in Revelation chapter 13.

Daniel 9:27, *He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate,*

Matthew 24:15-21, ¹⁵*“Therefore when you see the **‘abomination of desolation,’** spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let*

him understand), ¹⁶“then let those who are in Judea flee to the mountains. ¹⁷Let him who is on the housetop not go down to take anything out of his house. ¹⁸And let him who is in the field not go back to get his clothes. ¹⁹But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰And pray that your flight may not be in winter or on the Sabbath. ²¹For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

1. The rise of the Grecian Empire and Alexander the Great.

Chapter 11 verses 3-4, ³Then a mighty king shall arise, who shall rule with great dominion, and do according to his will. ⁴And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these.

A. The *mighty king* of verse 3 is Alexander the Great who conquered the Medo-Persian Empire in 333 B.C.

B. At the height of his power “*when he has arisen*” verse 4 says, Alexander the Great died at about age 32 in 323 B.C. His Grecian Empire is divided between 4 of his generals; *his kingdom shall be broken up and divided toward the four winds of heaven.*

(1). These are the four generals and the general area of the Grecian Empire they each controlled.

- Cassander ruled Macedonia (Greece).**

- Lysimachus ruled Asia Minor (Turkey).
- Seleucus Nicator ruled Syria and Babylon.
- Ptolemy ruled Egypt and Israel.

(2). Although Alexander had two sons at the time of his death he did not name either one as a successor to his empire, verse 4, *but not among his posterity nor according to his dominion with which he ruled.*

(3). The angel explained to Daniel in verse 4 that *his kingdom (Alexander the Great) shall be uprooted, even for others besides these*, meaning that his ruling successors will be conquered. It could also mean the destruction of the Roman Empire that follows after the Grecian Empire.

NOTE: From verse 5 to verse 32 the angel's description is all about the Seleucus rulers who the angel called "The king from the North" and the Ptolemy rulers he called "The king from the South." The north and south designation for these rulers is in relationship to Israel which is positioned between these two dynasties. The angel ignores the other two dynasties because they had nothing to do with what would happen to Israel.

Remember, the angel is telling Daniel this information because Daniel asked God for understanding concerning his people, Israel.

Daniel 10:12 and 14, *Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.”*

Verse 14, *Now I have come to make you understand **what will happen to your people in the latter days, for the vision refers to many days yet to come.**”*

2. Verses 5-9, ⁵*“Also the king of the South shall become strong, as well as one of his princes; and he shall gain power over him and have dominion. His dominion shall be a great dominion. ⁶And at the end of some years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement; but she shall not retain the power of her authority, and neither he nor his authority shall stand; but she shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in those times. ⁷But from a branch of her roots one shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail. ⁸And he shall also carry their gods captive to Egypt, with their princes and their precious articles of silver and gold; and he shall continue more years than the king of the North. ⁹“Also the king of the North shall come to the kingdom of the king of the South, but shall return to his own land.*

A. Verse 5, *“Also the king of the South shall become strong, as well as one of his princes; and he shall gain power over him and have dominion. His dominion shall be a great dominion.*

(1). Soon after Alexander died his Empire was divided between the four generals. Seleucus King of the North controlled Syria and Babylon but was soon overthrown by Antiochus I Soter. Seleucus sought refuge in Egypt where Ptolemy I, (King of the South) made him a general in his Egyptian army.

(2). When Antiochus I Soter (king of the North) tried to attack Egypt, Seleucus helped Ptolemy I to victory and went on to gain back control of Babylon and together they strengthened the Ptolemy dynasty with control of Egypt, Israel and Babylon.

B. Verse 6, *and at the end of some years they shall join forces, for the daughter of the king of the South shall go to the king of the North to make an agreement.*

(1). At the *at the end of some years they shall join forces*. The north and the south dynasties become allies and to cement this alliance, Ptolemy II Philadelphus (king of the south) who has a daughter named Bernece, gave her in marriage to Antichus II Theos (king of the north). Antichus II Theos who is already married divorced his first wife Laodice to marry Bernece.

C. But this alliance of marriage does not produce the political advantage the king of the south hoped for as verse explains.

Verse 6 continued, *but she (Bernice) shall not retain the power of her authority, and neither he (Antichus II Theos) nor his authority*

shall stand; but (Bernice) shall be given up, with those who brought her, and with him who begot her, and with him who strengthened her in those times.

(1). When the king of the South, Ptolemy II Philadelphus (father of Bernece) died, Antichus II Theos, king of the north divorced Bernece and remarried his first wife Laodice.

(2). Laodice poisoned her husband Antichus II Theos and placed her son Seleucus II Callinicus on the throne as King of the Seleucus dynasty. Bernice and her son were then murdered.

D. Verses 7-8, ⁷*But from a branch of her roots one shall arise in his place, who shall come with an army, enter the fortress of the king of the North, and deal with them and prevail.* ⁸*And he shall also carry their gods captive to Egypt, with their princes and their precious articles of silver and gold; and he shall continue more years than the king of the North.*

(1). *But from a branch of her roots one shall arise in his place.* This branch of her roots is Ptolemy III Eurgetes the brother of Bernece who will take the Egyptian army and attack the king of the north who is Seleucus II Calinicus and will plunder the king of the north's temple gods and carried *their precious articles of silver and gold* back to Egypt.

E. Verse 9, “Also the king of the North shall come (attack) to the kingdom of the king of the South, but shall return to his own land.

(1). Seleucus II Calinicus made an attempt to avenge this attack by attacking *the king of the south* but that attempt failed and he retreated back to his northern kingdom.

Note: In the King James Bible verse 9 is somewhat different, so *the king of the south shall come into his kingdom, and shall return into his own land.*

NOTE: The King James Bible Commentary (Thomas Nelson Publishers) gives this explanation for the difference and I quote. “*So the king of the south shall come, is a mistranslation of the Hebrew, which reads, literally: “And he (referring to the king of the north just mentioned in verse 8) will come into the realm of the king of the south.” This refers to Seleucus Callinicus’ invasion of Egypt in 240 B.C. in which he was defeated and had to return into his own land.” End of Quote.*

3. Verses 10-12, ¹⁰However his sons shall stir up strife, and assemble a multitude of great forces; and one shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife. ¹¹“And

the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his enemy. ¹²When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail.

A. Verse 10, However his sons shall stir up strife, and assemble a multitude of great forces; and one shall certainly come and overwhelm and pass through; then he shall return to his fortress and stir up strife.

(1). His sons refers to the sons of Seleucus II Callinicus king of the north who are Seleucus III Ceraunus and Antiochus III (The Great). Together they gather a large army to invade the king of the south.

(2). and one shall certainly come and overwhelm and pass through. One of the sons, Seleucus III Ceraunus, was assassinated in 223 BC before the battle started. His brother Antiochus III took command of the army and fought against Ptolemy IV Philopator (king of the south) winning the battle and then returned to Syria.

(3). then he shall return to his fortress and stir up strife. Then he, Antiochus III, once again invades the land his fortress.

(His fortress refers to the fortress held by the Egyptian king of the south, Ptolemy IV Philopator.)

B. Verse 11, “*And the king of the South shall be moved with rage, and go out and fight with him, with the king of the North, who shall muster a great multitude; but the multitude shall be given into the hand of his enemy.*”

(1). *The king of the South, (Ptolemy IV Philopator), shall be moved with rage, and go out and fight with him, “HIM” in verse 11 refers to Antiochus III (The Great) king of the north who in verse 10 has gathered a great army for this battle.*

(2). *The king of the South, Ptolemy IV Philopator, is victorious in this battle, but the multitude shall be given into the hand of his enemy.*

C. Verse 12, *When he has taken away the multitude, his heart will be lifted up; and he will cast down tens of thousands, but he will not prevail.*

(1). In this battle history tells us that Antiochus III The Great (the king of the north) lost about 15,000 men at Raphia in 217 B.C., (*he will cast down tens of thousands*), and is defeated. The angel foretells of this defeat by describing Ptolemy IV Philopator’s *heart will be lifted up* because of his victory over Antiochus III The Great.

(a). The Battle of Raphia, also known as the Battle of Gaza was a battle fought on 22 June 217 BC (near the modern day city of Rafah) between the forces of Ptolemy IV Philopator, king of Egypt and Antiochus III the Great of the Seleucid kingdom

during the Syrian Wars. It was one of the largest battles that the Grecian army fought.

(2). Ptolemy IV Philopator, the king from the south, will not prevail means that he did not take advantage of his victory to continue north into Syria to overthrow the “king of the north.” Instead he returned to Alexandria Egypt. Consequently this will allow the king of the north to go back to Syria and strengthen his army to again return to battle the king of the south and defeat him as explained in verses 13-15.

4. Verses 13-15, ¹³*For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.* ¹⁴*“Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall.* ¹⁵*So the king of the North shall come and build a siege mound, and take a fortified city; and the forces of the South shall not withstand him. Even his choice troops shall have no strength to resist.*

A. Following his defeat at Raphia Antiochus III the Great, the king of the north, will return to Syria and rebuild his army into one stronger than before, ¹³*For the king of the North will return and muster a multitude greater than the former, and shall certainly come at the end of some years with a great army and much equipment.*

(1). Thirteen years later in 203 BC the king of the north returned to invade the southern kingdom of Egypt, **shall certainly come at the end of some years.**

(2). In the mean time Ptolemy IV Philopator died and a very young **Ptolemy V Epiphanes** became king of the south just before the northern king's army returned.

B. Verse 14, "Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall.

(1). Many Jews in Judah revolt against **Ptolemy V Epiphanes** the *king of the South*, **many shall rise up.** Those who revolted become allies and join with the king of the north's army hoping this will secure their independence. But in the battle many Jews are killed in Egypt, ***but they shall fall.***

(2). It appears that the Jews who revolted, **violent men of your people,** go into this battle expecting to win, ***your people shall exalt themselves in fulfillment of the vision.***

C. Verse 15, So the king of the North shall come and build a siege mound, and take a fortified city; and the forces of the South shall not withstand him. Even his choice troops shall have no strength to resist.

(1). The *king of the north*, Antiochus III the Great, has brought ***much equipment*** (verse 13) for a siege of Egypt's walled cities

and he built a *siege mound* or a ramp to bring his equipment to the top of the wall to break a path through the wall of the city.

(2). Even the elite troops of the Egyptian army could not withstand the king of the north's large army and his equipment. Consequently Ptolemy V Epiphanes, the king of the south, is defeated.

5. Verse 16, ¹⁶*But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.*

A. The angel prophesied that when the king of the north Antiochus III the Great marched south with an army so strong that no army could withstand against him, *he who comes against him shall do according to his own will* (the will of Antiochus III the Great) and *no one shall stand against him.*

B. The king of the north marched into the *Glorious Land* of Judah and the Jews cooperate with this northern king by opening the gates of the wall surrounding Jerusalem so he will not destroy the city in a battle for it.

6. Verses 17-20, 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 to destroy it; but she shall not stand with him, or be for him. ¹⁸After this he shall turn his face to the coastlands, and*

shall take many. But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him. ¹⁹Then he shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found. ²⁰“There shall arise in his place one who imposes taxes on the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle.

A. Verse 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 to destroy it; but she shall not stand with him, or be for him.

(1). Antiochus III the Great wanted to strengthen his reach of power so in a scheme to gain power he gave his daughter, Cleopatra, in marriage to the king of the south, Ptolemy V Epiphanes, hoping she could somehow bring about the destruction of the “king of the south.” She is called the daughter of women.

(2). This destruction of the south did not materialize because Cleopatra did not stand with him, or be for him, (referring to standing with her father Antiochus III the Great). Instead she sided with her husband, Ptolemy V Epiphanes.

B. Verse 18, After this he shall turn his face to the coastlands, and shall take many. But a ruler shall bring the reproach against them to an end; and with the reproach removed, he shall turn back on him.

(1). Antiochus III the Great believed this marriage would protect him from any attacks from the king of the south and so, believing it safe towards the south, he turned his face to the coastlands. He seized the Mediterranean coastlands of Asia Minor (Modern day Turkey).

(2). He then unsuccessfully tried to invade Greece by then controlled by the Roman Empire and was defeated by the Romans at Magnesia in 190 BC. Because of this defeat he was forced to pay tribute (tax) to Rome, *But a ruler shall bring the reproach against them to an end.*

C. Verse 19, *Then he shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found.*

(1). Antiochus III the Great is forced to return to Syria, *turn his face toward the fortress of his own land* and died in 187 BC, *but he shall stumble and fall, and not be found.*

D. Verse 20, *“There shall arise in his place one who imposes taxes on the glorious kingdom; but within a few days he shall be destroyed, but not in anger or in battle.*

(1). Antiochus III the Great was succeeded by his son, Seleucus IV Philopator who taxed Israel to help pay the tribute (tax) that Rome imposed on his father for the defeat at Magnesia, (a province Located in central Greece), *one who imposes taxes on the glorious kingdom.*

(2). but within a few days he shall be destroyed, but not in anger or in battle. Seleucus IV Philopator was assassinated by one of his ministers who wanted to take control of the Seleucus dynasty for his own gain.

NOTE: Here is a brief history of Seleucus IV Philopator, ruler of the Seleucus Empire, who reigned from 187 to 175 BC over an area consisting of Syria, Judea, Mesopotamia (Turkey), and Babylonia.

He was the second son and successor to the throne of Antiochus III the Great and Laodice III. The wife of Seleucus IV Philopator was his sister Laodice IV, by whom he had three children: two sons Antiochus and Demetrius I Soter and a daughter Laodice V.

He was compelled by financial hardship, created in part by the heavy war-indemnity (taxes) exacted by Rome. In an effort to collect money to pay the Romans, he sent his minister, Heliodorus, to Jerusalem to seize the temple treasury. On his return, Heliodorus assassinated Seleucus, in an attempt to seize the throne for himself.

The true heir to the Grecian throne was Demetrius, son of Seleucus who was being held in Rome as a hostage for payment of the taxes. The kingdom was seized by the younger brother of

Seleucus IV Philopator named Antiochus IV Epiphanes. Antiochus IV Epiphanes managed to remove Heliodorus from the throne and claimed it for himself.

7. Verses 21-22, ²¹*And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue.* ²²*With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.* ²³*And after the league is made with him he shall act deceitfully, for he shall come up and become strong with a small number of people.* ²⁴*He shall enter peaceably, even into the richest places of the province; and he shall do what his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but only for a time.*

Note: Beginning with verse 21 and continuing through verse 35, this *vile person* is Antiochus IV Epiphanes. He is also identified as the little horn in chapter 8 verses 9-12 and in verse 23 of chapter 8 he is referred to as *having fierce features, Who understands sinister schemes*.

Daniel 8:9-12, ⁹*And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious Land.* ¹⁰*And it grew up to the host of heaven; and it cast*

down some of the host and some of the stars to the ground, and trampled them. ¹¹He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. ¹²Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.

Daniel 8:23, “And in the latter time of their kingdom, When the transgressors have reached their fullness, **A king shall arise, Having fierce features, Who understands sinister schemes.**”

A. Verse 21, a vile person whom they will not give the honor of royalty. Antiochus IV Epiphanes, identified as the vile person, was the younger brother of Seleucus IV Philopator but not an heir royalty to be “king of the North. Demetrius the son of Seleucus IV Philopator was the rightful heir to the throne but was held captive in Rome at the time.

(1). Antiochus IV Epiphanes 175-165 B.C. claimed the throne that Heliodorus, one of Seleucus IV Philopator’s Ministers, held for a short period of time after assassinating Seleucus IV Philopator, *but he shall come in peaceably, and seize the kingdom by intrigue*. Antiochus IV Epiphanes claimed the throne by deception that because he was the brother of the

former king, Seleucus IV Philopator, he was the rightful heir to the throne.

B. Verse 22, *with the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.*

(1). This verse explains that Antiochus IV Epiphanes began military actions against the Ptolemy dynasty in Egypt and took Israel, prince of the covenant, under his control during these actions.

(a). When Antiochus IV Epiphanes took control of Israel, The high priest Onias, prince of the covenant, was forced out as high priest and the position of High Priest was given to the brother of Onias who was Menelaus at the request of Antiochus IV Epiphanes in 171 B.C.

NOTE: Menelaus was High Priest in Jerusalem from 171 BC to about 161 BC. He was the successor of Onias III. According to II Maccabees, he belonged to the tribe of Benjamin and was the brother of Simeon who had denounced Onias III to Antiochus IV Epiphanes and revealed to the Syrians the existence of the treasure of the Temple.

C. Verse 23, *And after the league is made with him he shall act deceitfully, for he shall come up and become strong with a small number of people.*

(1). Antiochus IV Epiphanes entered into a league, in other words an alliance, with the king of the south but will *act deceitfully* by taking only *a small number of people* with him into Egypt.

D. Verse 24, *He shall enter peaceably, even into the richest places of the province; and he shall do what his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but only for a time.*

(1). Under the guise of this league the king of the north made with the king of the south he is shown the rich treasures of Egypt. *He shall enter peaceably, even into the richest places of the province.*

(2). He will do what all the other kings of the north have never done, *he shall disperse among them the plunder, spoil, and riches.* What this means is that he bribed some of the Egyptians with the stolen goods to help him and his small band of men to take the riches of Egypt and overthrow the king of the south who at the time is Ptolemy IV Philometor 181-145 B.C.

(3). With the addition of the Egyptian traitors to his small army Antiochus IV Epiphanes *devise his plans against the strongholds, but only for a time.*

8. Verses 25-27, ²⁵*“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 devise plans against him. ²⁶Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain. ²⁷Both these kings’ hearts shall be bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end will still be at the appointed time.*

A. Verse 25, *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 devise plans against him.*

(1). The king of the north, Antiochus IV Epiphanes, will defeat the army commanded by Ptolemy VI Philometor, *the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand.*

B. This defeat and ultimate capture of Ptolemy VI Philometor by Antiochus IV Epiphanes was brought on by Ptolemy VI Philometor’s closest supporters who became traitors against him, *shall devise plans against him.*

Verse 26, *Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain.*

Note: At this point in history with the defeat of Ptolemy VI Philometor, the Grecian overlords in the Ptolemy dynasty in Egypt placed their support with his brother, Ptolemy VIII Euergetes as ruler (In Alexandria Egypt located on the coast of the Mediterranean Sea). Antiochus IV Epiphanes falsely showed support for Ptolemy VI Philometor as ruler In the Egyptian city of Memphis, located about 12 miles south of Cairo Egypt.

A conference was set up for both kings of the South to meet. This meeting is between Ptolemy VIII Euergetes and Ptolemy VI Philometor and is described in verse 27.

C. Verse 27, Both these kings' hearts shall be bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end will still be at the appointed time.

(1). Ptolemy VI Philometor who was allied with Antiochus IV Epiphanes and Ptolemy VIII Euergetes who was allied with the Grecian overlords came together at a conference table and as scripture says, *Both these kings' hearts shall be bent on evil, and they shall speak lies at the same table.*

NOTE: Scripture does not explain what this conference was all about and the circumstances surrounding verse 27 so I went to the Wikipedia, the free encyclopedia and this is what it had to say about these two brothers.

Ptolemy VIII Euergetes was a king of the Ptolemaic dynasty in Egypt. His complicated career started in 170 BC, when Antiochus IV Epiphanes invaded Egypt, captured his brother Ptolemy VI Philometor and let him continue as a puppet monarch of Egypt. Then Alexandria chose Ptolemy Euergetes as king. After Antiochus IV Epiphanes left Egypt in 169 BC, Euergetes agreed to joint rule with his older brother Ptolemy VI Philometor and Cleopatra II. This arrangement led to continuous intrigues, lasting until October 164 BC. (This agreement may have been struck at this table Daniel mentions in verse 27)

***(2). But it shall not prosper, for the end will still be at the appointed time,* refers to Antiochus IV Epiphanes and the advantage he expected but did not get as a result of his alliance with Ptolemy VI Philometor.**

(a). This alliance did not prosper. Antiochus IV Epiphanes never again invaded Egypt to take it under his control as the following verses 29 and 30 of chapter 11 indicate.

***(3). For the end will still be at the appointed time,* speaks of the death of Antiochus IV Epiphanes that would be at God's**

appointed time because of Antiochus IV Epiphanes actions of desecrating God's Holy Temple (illustrated in verse 31) at Jerusalem in 165 B.C.

9. Verses 28-29, ²⁸*While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land.* ²⁹*“At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.* ³⁰*For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage.*

A. Verse 28 explains that as Antiochus IV Epiphanes was returning to his Northern Kingdom of Syria with the plunder and riches that he took from Egypt, he turned his attention to Israel, ²⁸*While returning to his land with great riches, his heart shall be moved against the holy covenant; so he shall do damage and return to his own land.*

(1). *Moved against the holy covenant* meant that when Antiochus IV Epiphanes passed through Israel to *return to his own land* he put down a Jewish attempt to depose his own designated High Priest, Menelaus, who was allied with Antiochus IV Epiphanes.

B. Verse 29, *“At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.*

(1). Once again Antiochus IV Epiphanes marched to attack Egypt in 168 BC, *at the appointed time he shall return and go toward the south.*

(2). He does not enter Egypt as he did in the previous campaign because of an intervention by Rome, *but it shall not be like the former or the latter.*

10. Verse 30, ³⁰*For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do damage. "So he shall return and show regard for those who forsake the holy covenant*

A. *For ships from Cyprus shall come against him.* The Roman ships from Cyprus, or as the King James Bible says, *Chittim*, meet Antiochus IV Epiphanes on the coast of Egypt before he reaches Alexandria and forced him to return home without engaging in battle.

(The Roman Empire is just in it's infancy but the empire's influence is being felt in Israel and Egypt and they have a large enough force to keep Antiochus IV Epiphanes from invading Egypt.)

B. *Return in rage against the holy covenant, and do damage.*

Outraged at being turned away from Egypt, Antiochus IV Epiphanes marched into Jerusalem with a vengeance. In the ensuing battle he

massacred 80,000 men and took 40,000 prisoners from Jerusalem and the surrounding area.

C. *“So he shall return and show regard for those who forsake the holy covenant. Antiochus IV Epiphanes had allies in Jerusalem. One ally was the apostate high priest Menelaus who was his choice for that position and some of his followers who are traitors to the true Israel. They open the gates to Jerusalem and led his army into Jerusalem unopposed.*

11, Verse 31, And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily sacrifices, and place there the abomination of desolation.

A. Antiochus IV Epiphanes and his Syrian troops supplemented with apostate Jews halted all worship in the temple and banned circumcision and the daily sacrifices. He then sacrificed a pig on the altar of the temple.

B. In December 167 B.C. Antiochus IV Epiphanes placed a large statue of Zeus in the holy temple for the people to worship. This action is called the abomination of desolation.

NOTE: These acts of atrocities against the orthodox Jews and their temple are described in chapter 8 verses 8-13 as Daniel described the actions of the little horn that grew out of the head of the goat.

In chapter 8 Daniel had asked the question, “**How long will the abomination of desolation last in the temple.**” The angel answered this question in verses 13 and 14, ¹³*Then I heard a holy one speaking; and another holy one said to that certain one who was speaking, “How long will the vision be, concerning the daily sacrifices and **the transgression of desolation**, the giving of both the sanctuary and the host to be trampled underfoot?”*

¹⁴*And he said to me, “**For two thousand three hundred days; then the sanctuary shall be cleansed.**”*

(1). This act of atrocity in the Holy temple was only a preview of what will happen when the true Anti-Christ will take control of Jerusalem and set up his command in the temple area at the end of the first 3 ½ years of the tribulation described in Daniel chapter 9 and in Matthew chapter 24.

Daniel 9:27, ²⁷*Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. **And on the wing of abominations shall be one who makes desolate**, Even until the consummation, which is determined, Is poured out on the desolate.”*

Matthew 24:15, “Therefore when you see the ‘**abomination of desolation**,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand),

2nd Thessalonians 2:1-4, *¹Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, ²not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. ³Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and **the man of sin is revealed, the son of perdition, ⁴who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.***

This is again an illustration of duel reference or double fulfillment of prophesy. This means that the spirit of the Anti-Christ manifested its self in the person of Antiochus IV Epiphanes in the book of Daniel but will be personified in the Anti-Christ that John sees in chapter 13 of Revelation.

We see the parallel actions of Antiochus IV Epiphanes, a forerunner of the antichrist, and the true Anti-Christ in John's Revelation.

12. Verses 32-35, *³²Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits. ³³And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering. ³⁴Now when they fall, they shall be aided with a*

little help; but many shall join with them by intrigue. ³⁵ *And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.*

A. Verse 32, *Those who do wickedly against the covenant he shall corrupt with flattery; but the people who know their God shall be strong, and carry out great exploits.*

(1). *Those who do wickedly against the covenant* were those corrupt apostate Jews who had been enticed with *flattery* to take the side of Antiochus IV Epiphanes. These corrupt Jews were known as the Hellenistic Jews because they preferred to speak the Greek language over their Hebrew language and they practiced the idol worship of the Grecians rather than Law of Moses.

(2). *The people who know their God shall be strong, and carry out great exploits.* Those orthodox Jews fought against the corruption that was being carried out in Jerusalem by Antiochus IV Epiphanes.

(3). Those Jews who provoked the uprising against the Hellenistic Jews, the Syrians and Antiochus IV Epiphanes, stood strong for their established Jewish faith and were known as the “Anti-Hellenists” or Maccabees. But who are they?

THE MACCABEES

Mattathias the Hasmonean, sparked the revolt against the Seleucid (Grecian) Empire by refusing to worship the Greek gods. Mattathias killed a Hellenistic Jew who stepped forward to offer a sacrifice to an idol in Mattathias' place as priest. He and his five sons then fled to the wilderness of Judah.

After Mattathias' death about one year later in 166 B.C., his son Judah Maccabee led an army of Jewish dissidents to victory over the Seleucid (Grecian) dynasty in guerrilla warfare, which at first was directed against Hellenizing Jews, of whom there were many.

The Maccabees destroyed pagan altars in the villages and once again began to circumcise their children that had been prohibited for them to do. This forced the orthodox Jews into becoming outlaws in their own country.

The revolt itself involved many battles in which the Maccabean forces gained notoriety among the Syrian army for their use of guerrilla tactics. After their victory the Maccabees entered Jerusalem in triumph and cleansed the Temple on December 25 164 B.C., they reestablished traditional Jewish worship in Israel and placed Jonathan Maccabee as high priest.

The cleansing of the temple and the renewing of sacrifices on the altar is known as The Feast of Hanukkah or the Feast of Dedication celebrated each 25th day of December by the Jews.

A large Syrian army was sent to quash this revolt but returned to Syria upon the death of Antiochus IV Epiphanes. The Syrian army commander Lysias, preoccupied with internal Syrian affairs following the death of Antiochus IV Epiphanes, agreed to a political compromise that restored religious freedom for Israel.

Antiochus IV Epiphanes who was in Persia at the time of the revolt died suddenly of disease in 165 BC. He was there fighting against the Parthians to reestablish his eastern trade routes to Persia that had been overtaken by the Parthians.

B. Verse 33, And those of the people who understand shall instruct many; yet for many days they shall fall by sword and flame, by captivity and plundering.

(1). Those Jews who knew the Law of Moses taught the law to other Jews while under great peril and many lost their lives in doing so.

C. Verse 34, Now when they fall, they shall be aided with a little help; but many shall join with them by intrigue.

(1). Being a Maccabean was extremely dangerous but many joined their cause secretly, *by intrigue*.

D. Verse 35, ³⁵*And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.*

(1). The angel explained to Daniel that those who gave their life for this cause, God will *refine them, purify them, and make them white, until the time of the end.*

(2). God's design for this persecution is to sanctify those who faithfully stood by God's Word *until the time of the end.*

(3). *Time of the end* for these Old Testament saints will be when Jesus returns the second time to establish his Millennial reign and at that time he will resurrect those Old Testament saints.

Revelation 19:7-9, ⁷*Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.* ⁸*And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.* ⁹*Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."*