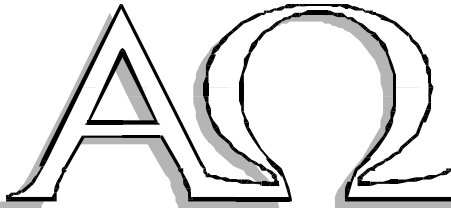


Creation Revelation



God is in the details

Volume 7, Issue 3

Summer 2003

R1

Thy word is true from the beginning: and every one
of thy righteous judgments endureth forever.

Psalm 119:160

BIBLICAL PROPHETIC ACCURACY: The Kings Of The South And The North

Once upon a time there was a man who thought he was dead. His concerned wife and friends sent him to the friendly neighborhood psychiatrist. The psychiatrist determined to cure him by convincing him of one fact that contradicted his belief that he was dead. The psychiatrist decided to use the simple truth that dead men do not bleed. He put his patient to work reading medical texts, observing autopsies, etc. After weeks of effort, the patient finally said, "All right, all right! You've convinced me. Dead men do not bleed." Whereupon the psychiatrist stuck him in the arm with a needle, and the blood flowed. The man looked down with a contorted, ashen face and cried: "Good Lord! Dead men bleed after all!"¹ (John Warwick Montgomery)

The excessive skepticism of many liberal theologians stems not from careful evaluation of the available data, but from an enormous predisposition against the supernatural.² (Millar Burrows)

Excessive Skepticism

Christian apologist, Dr. John Warwick Montgomery used the above parable to illustrate how absurd a predispositional viewpoint could be. Dr. Montgomery comments on the parable as follows:

This parable illustrates that if you hold unsound presuppositions with sufficient tenacity, facts will make no difference at all, and you will be able to create a world of your own, totally unrelated to reality and totally incapable of being touched by reality... The man in the parable not only thought he

was dead, but in a very real sense, he was dead because facts no longer meant anything to him.³

This is what Millar Burrows of Yale described as "excessive skepticism."

Higher critics (skeptics) believe the Bible cannot be accurate or historical, and they build a hypothesis around such thinking. They usually begin with the presupposition that Moses was not the author of the Pentateuch, and that it was assembled from several sources and authors. They can usually find what they are looking for, because of this presupposition.

Some skeptics have questioned the composition dating of certain Scriptures because they say, "prophecy

is not possible". This is the case with Daniel. Fortunately, there are valid arguments against such biased positions, including findings found in archaeology or the evidence of the Dead Sea Scrolls.

Edward J. Young, BA, Th.M., Ph.D., former professor of Old Testament, Westminster Theological Seminary, Philadelphia, referring to one of the early and most famous of the "higher critics," Julius Wellhausen:

Almost immediately scholars began to indicate the logical fallacies of which the noted German had been guilty.⁴

Additionally, Dr. Young states that:

Form criticism, as it is often practiced, leads to skepticism.⁵

The Jewish scholar, Yehezkel Kaufmann, describes the current state of "higher critical" thinking:

Wellhausen's arguments complemented each other nicely, and offered what seemed to be a solid foundation upon which to build the house of biblical criticism. Since then, however, both the evidence and the arguments supporting the structure have been called into question and, to some extent, even rejected. Yet biblical scholarship, while admitting that the grounds have crumbled away, nevertheless continues to adhere to the conclusions.⁶

In the minds of the "higher critics", dead men do bleed after all!

The prophecies contained in this article are so historically specific that the higher critics say these prophecies are "history posing as prophecy" written after the events of the days of Antiochus Epiphanes in 167BC. The problem with this point of view is that at that time (167BC), without prophecy, no one could have predicted the fourth empire (Roman), described by the prophet

"Those critics have a god who is so small he cannot be permitted to foretell the future in accurate detail. They would rather hack the Bible to pieces than admit its supernatural character and acknowledge its author." (John Phillips,

Jerry Vines, EXPLORING THE BOOK OF DANIEL, p. 11)

Daniel, which had not yet conquered.⁷ According to Andrew Craig Robinson:

The sceptical [sic] critics of modern Germany, in their discussion of the Old Testament, completely ignore the opinions of Christ, as they do also the indubitable opinions of the Jews of New Testament times. These German critics deliberately leave out a whole mass of vital evidence bearing on the subject, which—sceptics [sic] or infidels though they may be—it is most unscientific for writers, professing to be serious historians, to rule out of court and treat as if it had no existence.⁸

The Critics Attack

Critics have attacked the book of Daniel as having been written after the prophetic events it describes. Especially of concern is chapter 11, which accurately describes Alexander the Great and his four succeeding generals. If, they say, this chapter describes those events surrounding Alexander, then the book could not have been written before those events. They say that it must have been written after 323BC (the date of Alexander's death). Modern liberal scholars (higher critics) will invent most any explanation in order to avoid either the miraculous or the prophecy of future events. The higher critics have the opinion that it could have been written no earlier than 300BC (because of Alexander) and more probably not earlier than 167BC because of clear indications of the persecutions of Antiochus Epiphanes.⁹

The critic's main objection to the book of Daniel is that it clearly and accurately prophesies verifiable historical events in advance of their fulfillment; impossible they say. On this flimsy prejudice the foundation of their criticisms rest. All of their objections and arguments have been effectively answered, but they still persist through their unbelief.

John Phillips writes that the higher critics attack with a vengeance the book of Daniel because:

Those critics have a god who is so small he cannot be permitted to foretell the future in accurate detail. They would rather hack the Bible to pieces than admit its supernatural character and acknowledge its author.¹⁰

The books of Daniel and Revelation go hand-in-hand. What Revelation is to the New Testament, so Daniel is to the Old. Each is essential to the understanding of the other.¹¹ In fact, Arthur E. Bloomfield adds that: "In the Olivet Discourse, Jesus reaches back to Daniel and forward to Revelation... it is the bridge that unites Daniel and Revelation."¹²

Prophetic Accuracy

The book of Daniel has been at the center of much of the critical attack. Many of the criticisms have been proven wrong whenever archaeological evidence has been discovered. No evidence has turned in the favor of the higher critics.

Just how accurate is prophecy? In this article we will examine the flow of history, as portrayed by Daniel's foretelling, to get a sense of why biblical prophecy is, to the skeptic, anathema.

The Image

In Daniel chapter 2, we find that Nebuchadnezzar, king of Babylon, had a dream of a great image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part iron and part clay. Daniel revealed that this image represented succeeding world empires, beginning with Babylon (head of gold). The others were to be the Medo-Persian (breast and arms of silver), the Greek Empire of Alexander (belly and thighs of brass), the Roman (legs of iron), and a future revival of the Roman Empire (feet partly clay and partly iron).

The image was made up of gradually inferior metals indicating that the progress of human government would be declining. This flies in the face of the social evolutionary theory of mankind progressively getting better and better. We may have progressed technologically, but we have moved our blood lust appetite from the Roman Coliseum to the movie and television screens. Simulated murder and mayhem is big business, allowing millions to watch modern gladiators maim each other on the floor and grounds of our sporting arenas. We are essentially no different than the Roman citizen screaming for the blood of the Christian martyrs.

The first kingdom represented by the head of gold was Nebuchadnezzar's own Babylon (605-539 BC). Babylon was called "the golden city" in Isaiah 14:4. Nebuchadnezzar had established an empire of gold.¹³

That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! **The golden city** ceased! (Isaiah 14:4)

This empire went into decline following the death of Nebuchadnezzar and was finally overthrown by the Medo-Persian Empire (539-333BC) represented by the arms of silver. This empire had a system of taxation and accumulated a vast store of silver. It too declined and was overthrown by the first Japheth empire,¹⁴ the world kingdom of the Greek, Alexander (333-160BC). The torso of brass represented this third kingdom. Alexander's army was outfitted by brass helmets, breastplates, shields, and swords.¹⁵

Next, Rome (160BC - 500AD) sprang on the scene, represented by the two legs of iron. Rome eventually was divided into two parts, the Western and Eastern division with centers in Rome and Constantinople.

Rome began to deteriorate, and crumbled into strong and weak factions, eventually being divided into separate empires, but maintaining the Roman identity. Several of these were prominent, such as the British, Belgium, German, French, Portuguese, Dutch, Spanish, Russian, Grecian, Byzantine, and Italian colonial empires.¹⁶ All of these were of the Roman Empire. Today, we see most of these represented in the European Union. Rome has never disappeared.¹⁷ The German leader became the "Kaiser" and the Russian leader became the Czar. Both Kaiser and Czar are derived from the Roman "Caesar."¹⁸

The legs of iron depicted Rome's great strength. These legs took up half the height of the image indicating that the Roman Empire would outlast all the others. The Babylonian Empire lasted about 70 years, the Persian about 200 years, the Greek about 180 years, and the Roman about 500 years. Rome in a disunited state has survived to the present time, only waiting to be fully united once more.¹⁹

The ten toes of iron and clay indicate that the final stage before the return of Christ to set up his kingdom would be a mixture of strong and weak nations, a revived Roman Empire in these last days. Many have attempted to revive Rome, such as Napoleon and Hitler, but all have failed.

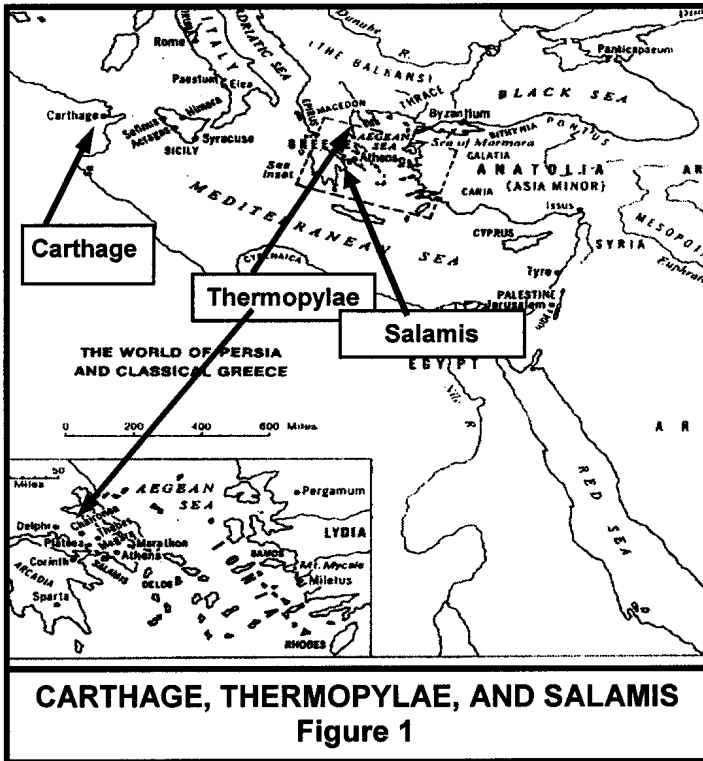
After World War II, the nations set up the United Nations to unite mankind under a banner of world government. Today, emphasis is focusing on establishing power in this body to lead the world. Europe has formed its alliances with the various European nations under the European Union. The United States is entering into agreements of cooperation through treaties like NAFTA to form open borders in this hemisphere. Consolidation of Asian countries will complete the third leg of the goal of the Trilateral Commission of uniting the world into three interrelated economic zones controlled by a world body. Control of these bonded nations is proving difficult to manage, as national sovereignty is difficult for individual nations to relinquish. Eventually an individual will arrive on the scene who will appear to unite the world's systems, both political and religious, into one unified secular humanistic system. The Bible refers to this world leader as the Antichrist.

The Third Beast

In Daniel chapter 7, we are told of a prophecy of four beasts that represent the same kingdoms as Nebuchadnezzar's image. The third beast is described in Daniel 7:6.

After this I beheld, and lo **another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.** (Daniel 7:6)

The grace, speed, and ferocity of the leopard, with the speed accentuated by the four wings depicted perfectly the swift conquests of the known world, including Persia,



CARTHAGE, THERMOPYLAE, AND SALAMIS
Figure 1

by the Greek, Alexander the Great.²⁰ Alexander died a drunkard at the zenith of his accomplishments, at age 32, with no more worlds to conquer.²¹

His empire was divided among his four generals, as depicted by the four heads of the leopard. Cassander took Macedon and Greece; Lysimachus took Asia Minor and Thrace; Seleucus took Syria and Upper Asia, Babylon, and the east; and Ptolemy took Egypt, Palestine, and Arabia. Palestine eventually became an area of contention to the heirs of Seleucus and Ptolemy, and these two divisions of Alexander's Empire became the subjects of additional prophecy in Daniel chapters 8 and 11.²²

The Grecian Goat

Daniel reveals yet another vision in Daniel chapter 8:

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. (Daniel 8:3)

The two horns symbolized the Medo-Persian Empire. The horns were "high" depicting the great power of the empire. Throughout the Old Testament the horn is a symbol of power. One horn was higher and came up last. At first the Medes with Darius were in control, but the Persians under Cyrus soon gained the ascendancy, their horn surpassing that of the Medes.²³

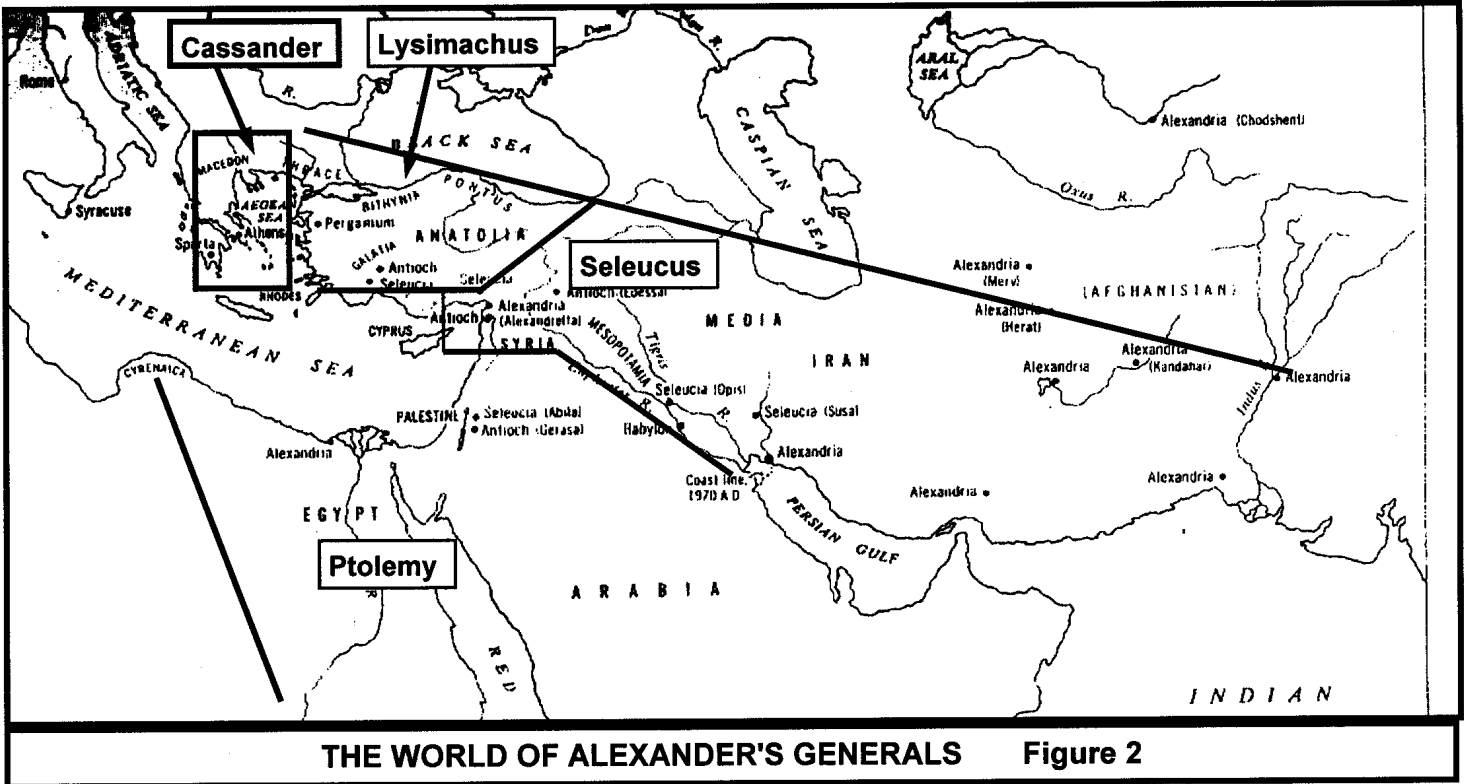
I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. (Daniel 8:4)

The Persian conquests were in the directions indicated in this verse. They conquered westward: Babylon, Mesopotamia, Syria, and Asia minor; northward: Colchia, Armenia, Iberia, and the Caspian regions; and southward: Palestine, Egypt, Libya, and Ethiopia.²⁴

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler [wrath, extreme anger, violence]²⁵ against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. (Daniel 8:5-8)

The empire of the East is about to give way to the West. The first European Empire arrives on the scene. That the he goat "touched not the ground," is a reference to the incredible speed with which the Greek, Alexander the Great, conquered the Medo-Persian Empire.²⁶ The goat was a symbol of Macedonia from whence Alexander came. Tradition says that Caremus, the first Macedonian King, was directed by an Oracle to take a goat as a guide to find a location and build a city. He followed a herd of goats to Edessa, which he made his capital, changing its name to Egaea (the goat city)²⁷

Conquering everything in his path, Alexander entered Egypt and was crowned Pharaoh on 14 November 332BC. In 331BC, Alexander set out across Syria for Babylon which he took in a bloodless victory in October 331BC. After this, Alexander took Susa and set on the throne of Darius and then on to Persepolis, the Persian holy city, which he took on 31 January 330BC. By 329 BC, the conquest of the Persians was complete by the capture of the Persian King, Bessus (Artaxerxes IV). Bessus had murdered Darius III shortly before and assumed his throne. By 327BC, Alexander was off to conquer India. The vastness of India eventually tired his troops. They turned back, and on 29 May 323BC at Babylon, while preparing to invade Arabia, Alexander participated in a drunken party.



He became ill from which he never recovered and died 10 June 323BC.²⁸

The great horn of the goat was finally broken while Alexander was at the pinnacle of his career and youth. It was rumored that a potion prepared by his former teacher, Aristotle, and carried to Babylon by one of his generals, Cassander, had poisoned Alexander. It is also possible that he died from malaria, or from a terrible wound received in the Indian campaign from which he never recovered.²⁹

Alexander was asked who should have his kingdom? He responded "the strongest." His last words were reportedly: "I foresee a great funeral contest over me." The notable horn was broken and replaced by four notable horns. With his death, his kingdom was divided between his four leading generals: Cassander took Macedon, Thessaly, and Greece; Lysimachus took Thrace, Western Bithynia, Lesser Phrygia, Mysia, and Lydia; Ptolemy took Egypt, Cyrene, and Cyprus; Seleucus took Syria, Babylonia, and Media.³⁰ Biblical prophecy focuses only on Ptolemy, Seleucus, and their successors, who will be known as the kings of the south and north respectively, because of their proximity and interaction with the land of Israel.

Geopolitics

The Biblical conquests of the Gentile empires all involved the Middle East. Alexander conquered toward the east, not the west. Each successive empire controlled Palestine, including the Roman Empire. Today the world focus is still very much on the small strip of land that is

modern Israel. The modern theory of geopolitics has three basic principles:

1. Who rules East Europe commands the Heartland (the Middle East).
2. Who rules the Heartland commands the World-Island (Palestine).
3. Who rules the World-Island commands the world.

Thus, he who rules East Europe commands the Middle East, commands Palestine, and commands the world.³¹ In 1919, Sir Halford Mackinder wrote:

In a monkish map contemporary with the Crusades and which still hangs in Herford Cathedral, Jerusalem is marked as at the geographical center, the navel of the world; and on the floor of the Church of the Holy Sepulchre at Jerusalem they will show to this day the precise spot which is the center. If our study of the geographical realities as we now know them in their completeness is leading us to right conclusions, the medieval ecclesiastics were not far wrong.

If the World-Island be inevitably the principal seat of humanity on this globe, and if Arabia, as the passage-land from Europe to the Indies and from the northern to the southern Heartland, be central in the World-Island,



*then the hill citadel of Jerusalem has a strategical position with reference to world realities not differing essentially from its ideal position in the perspective of the Middle Ages.*³²

The Kings of the South and the North

We will now look at the epochal panorama of Grecian influence in the land of Israel as described in the Bible prophecy of the kings of the south and the north. Marvel now at the accuracy and flow of this magnificent prophecy.

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

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.

The three kings were Cambyses (the Ahasuerus of Ezra 4:6), Pseudo-Smerdis (the Artaxerxes of Ezra 4:7-23), and Darius Hystaspes (the Darius of Ezra 4:24).

The fourth was Xerxes (the Ahasuerus of the book of Esther). He ruled with ambitious pride and assembled a vast army of over three million men to go against Greece. He was obsessed with Greece and stirred up Phoenician Carthage to go against Greece with 300,000 men and 200 ships. He suffered crushing defeats at Thermopylae and Salamis and returned to Persia (480-479BC) (Figure 1).³³

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, of Greece, now enters the world's stage and defeats the remaining might of the Persian Empire. Darius Codommanus demanded of Alexander why Greece was invading his Persian kingdom? He was told that Xerxes had done the same to Greece years before without provocation, and Alexander was now come to punish them.³⁴

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.

Alexander brought Asia and parts of Africa and India under his power. This prophecy speaks of his collapse. He died in Babylon. Within fifteen years of his death, none of Alexander's family remained alive. Those seeking power murdered most of them.³⁵

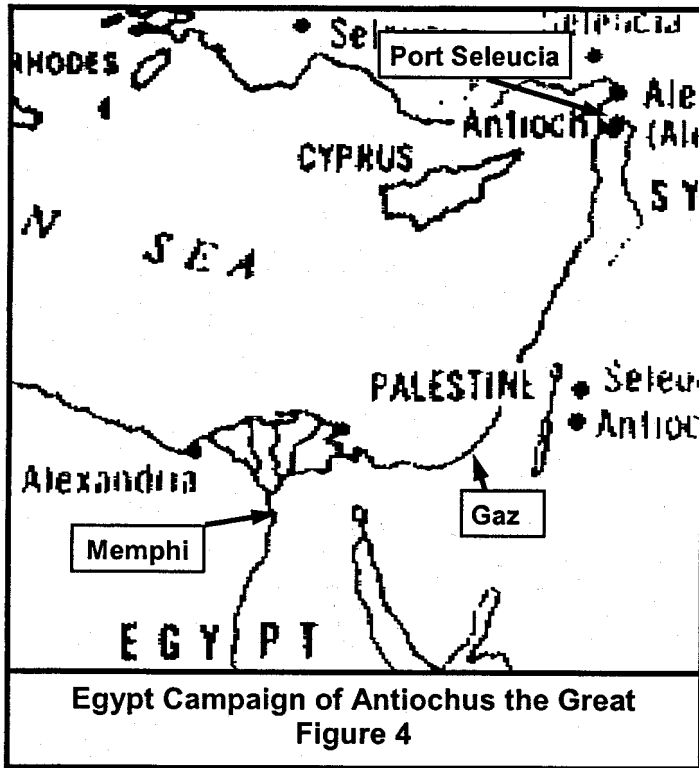
Alexander's generals Lysimachus, Cassander, Ptolemy, and Seleucus Nicator divided the Empire. Cassander took Macedon and Greece; Lysimachus took Asia Minor and Thrace; Seleucus took Syria and Upper Asia, Babylon, and the East; and Ptolemy took Egypt, Palestine, and Arabia (Figure 2).³⁶

Ptolemy took Egypt and became "the king of the south." Seleucus took Syria and became "the king of the north." Battles and feuds between the dynasties of Ptolemy and Seleucus raged for years. Palestine eventually became an area of contention to the heirs of Seleucus and Ptolemy because the land of Palestine was situated between Ptolemy and Seleucus' seats of power. God's people, Israel, and their land were kept embroiled in turmoil.³⁷

The Egyptian Princess

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.

Alexander's general, Ptolemy, who became Ptolemy I Soter (Ptolemy Lagi) (ca366-283BC) founded a new dynasty in Egypt. Ptolemy captured Jerusalem in 312BC. He assumed the title of king in 306BC. Ptolemy I



II Philadelphus and after Antiochus I Soter (323-261BC) succeeded Seleucus Nicator, war broke out between Syria and Egypt.⁴¹

Marriage and political intrigues caused war between the kingdoms. Antiochus II Theos succeeded Antiochus Soter and continued the war. Eventually, Ptolemy offered his daughter Berenice, and a large dowry, as a bribe for peace. For his part Antiochus was to divorce his wife Laodice (his half sister) and declare his children illegitimate. The weak Antiochus agreed to these terms.⁴²

When Ptolemy II Philadelphus died Antiochus II Theos broke the treaty, repudiated Berenice, and restored his wife Laodice. Laodice then poisoned Antiochus and installed her son Seleucus Callinicus as king. Laodice persuaded Seleucus to have Berenice assassinated (246BC), killing her ladies in waiting ("they that brought her") and Berenice's son as well. Berenice did "not retain the power [strength] of the arm," and Antiochus did not "stand."⁴³

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:

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.

DAN 11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

Soter became the strong king of the South as described by this verse. He abdicated in 285BC.³⁸

Alexander's general, Seleucus, who became Seleucus I Nicator (d. 280BC), did not immediately secure his kingdom, but eventually fled to Egypt where he became one of Ptolemy's commanders. In 301BC, he took Cappadocia, part of Phrygia, upper Syria, Mesopotamia, and the Euphrates Valley, and reigned from Hellespont to the Indus. This constituted the single largest share of Alexander's Empire. This is what is meant by "one of his [Ptolemy's] princes [captains]... shall be strong above him [greater than he]." The Seleucid kingdom was greater than the other three put together. His rule extended from 312 to 280BC.³⁹

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.

As we move ahead in time, we now find that Ptolemy II Philadelphus (309-247BC), the younger son of Ptolemy I, is now king of the south, succeeding his father in 285BC, while Antiochus II Theos (261-246BC) is king of the north. Ptolemy's daughter is Berenice.⁴⁰

There was peace between the kings of the south and north during the time of Ptolemy Soter and Seleucus Nicator. After Ptolemy Soter abdicated in favor of Ptolemy

"One of the branches of her roots" refers to Berenice's brother Ptolemy III Euergetes (d. 222BC), who succeeded his father Philadelphus on the Egyptian throne. In his outrage over the death of his sister, Berenice, Ptolemy Euergetes raised an army and marched north against Seleucus II Callinicus, now on the Syrian throne. Ptolemy captured Seleucia, "the fortress of the king of the north." He subjugated the country, put Laodice to death, took Babylon, and marched to the borders of India.⁴⁴

Ptolemy returned to Egypt with much spoil. He brought back 4000 talents of gold, 40,000 talents of silver, 2500 molten idols and their sacred vessels, including many that had been captured by Cambyses about 300 years before. This prophecy specifically mentioned that their gods would be taken, which was the usual pagan custom. They believed that this would prove the superiority of their own gods. The returned Egyptian idols were reinstalled in their own temples and the Egyptian priests awarded Ptolemy with his title "Euergetes" (benefactor).⁴⁵

Because of her location, Israel was the pawn and battleground between these two countries, and would continue so in succeeding campaigns.⁴⁶



Caria and Cilicia Figure 5

The Wars of Antiochus the Great

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.

Seleucus II Callinicus died from a fall from his horse in 226BC. He was succeeded by two of his sons. The first was Seleucus III Ceraunus who was murdered after a short reign from 226-223BC. Next was Antiochus III Magnus (the Great) (d. 187BC). He came to the throne in 223BC. The two sons were determined to restore Syria to greatness and avenge their father's defeats by Ptolemy.⁴⁷

Before the two sons could avenge their father, Attalus, king of Pergamum, attacked Syria beyond the Taurus Mountains (Figure 3). Seleucus III assembled a large army to protect and recover his land, only to be murdered by his mutinous troops.⁴⁸

Instead of continuing the campaign against Attalus, Antiochus was concerned with uprisings in his eastern provinces and diverted his efforts in that direction and put down the uprising. A change of the verbs in the text to the singular reflects the fact that it was only Antiochus who assembled great armies and marched against Egypt.

Antiochus now directed his effort toward Egypt (ca219BC). He recovered the fortress port Seleucus, near Antioch, then seized Tyre and Ptolemais. He moved through Palestine taking Dora (Dor), a fortress north of Caesarea. He advanced over the next couple of years as far south as Gaza, the "fortress" of the king of the south, who by this time was Ptolemy IV Philopator (d. 205BC), who had now succeeded his father (222BC), Euergetes. Gaza was thus

the limit of Antiochus' advance as indicated by the prophecy, "to his fortress" (Figure 4).⁴⁹

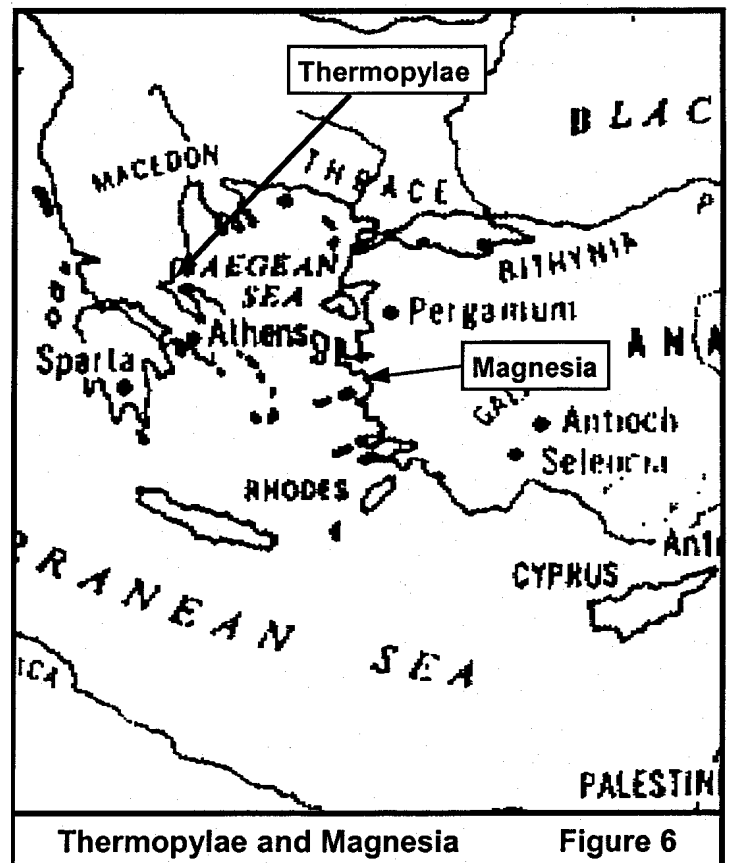
DAN 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Ptolemy Philopator, the king of the south, was enraged and assembled an army and marched against Antiochus III Magnus, the king of the north. Antiochus assembled a great "multitude" for his army (70,000 infantry and 5000 cavalry). He went against the Egyptian fortress, Raphia, near Gaza in 217BC. In a surprising victory, Ptolemy's forces prevailed against the "multitude" of Antiochus.⁵⁰

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.

Ptolemy was a weak man and failed to follow through on his victory. He took Palestine but failed to invade Syria, instead preferring to make peace with Antiochus III Magnus.

Before returning to Egypt, he profaned the temple at Jerusalem, demanded entrance to the Holy of Holies,



Thermopylae and Magnesia Figure 6

but was “struck down to the ground speechless before he could actually enforce his plan.”⁵¹

Smartering from his mysterious insult at the temple, he returned to Egypt where he took vengeance on the hapless Jewish population of Egypt. 40,000 Jews were martyred for refusing to embrace the idolatrous Egyptian religion.⁵² He therefore “cast down many ten thousands.”

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.

During the thirteen years following his defeat at Raphia, Antiochus III Magnus, through a succession of wars, secured his borders, recovered lost territory in Asia Minor, and advanced to the Indus River and Arabia. Now with great wealth, he raised a vast army, “a multitude greater than the former,” and turned his attention once again towards Egypt.⁵³

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.

Ptolemy Philopator and his queen had died, and his five-year-old son, Ptolemy V Epiphanes (200-182/181BC), was now the king of the south. During this time, due to poor government and political factions, civil unrest and disturbances occurred throughout the kingdom of the south. The Jews also revolted, and some supported Antiochus III Magnus against Ptolemy V Epiphanes. Ptolemy V Epiphanes was poisoned in 182/181BC.⁵⁴

The real foe of Israel was the kingdom of the north, and the Jews that supported Antiochus were referred to as “the robbers of thy people.” This term, “the robbers of thy people” can be rendered “the violent among thy people,” or “sons of the oppressors.” These were apostate Jews meddling in international affairs. They sought national independence, but misjudged Antiochus III Magnus, obtaining instead further grief and the loss of many Jewish lives. This association with Syria caused many Jews to lean toward pagan Hellenism that would culminate in the horrors experienced under Antiochus IV Epiphanes, the son of Antiochus III Magnus.⁵⁵

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.

Antiochus III Magnus now moved to retake Coele-Syria, Phoenicia, and Palestine. The Egyptians were not able to “withstand” the onslaught in 198BC (“the arms of the south shall not withstand”).⁵⁶

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.

After retaking Coele-Syria, Phoenicia, and Palestine, Antiochus could now do as he willed. The king of the south could no longer oppose him. Antiochus III Magnus now had Palestine, “the glorious land,” from which he could attack Egypt at will. The troops now residing in Palestine plundered the land unmercifully so that “by his hand” the land was “consumed” or “laid waste.”⁵⁷

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.

The next stage of Antiochus III Magnus’ plan was to invade Egypt. He assembled a vast army and naval force and began to take Ptolemy’s cities along the coast of Caria and Cilicia, located in what is now southern Turkey on the Mediterranean Sea (Figure 5).⁵⁸ The “upright ones” are probably prominent Jews, the word “upright” is a descriptive term referring to the Jewish people in general, as distinguished from Gentiles. They were not necessarily upright in actuality.⁵⁹

A new kid was now on the block. Egypt appealed to Rome, which was just emerging after defeating Hannibal and Carthage in the second Punic War. They had also taken Greece. It was no secret to the Romans that Antiochus III Magnus had ambitions to conquer Greece and become the second Alexander. Now faced with Roman interference if he invaded Egypt, Antiochus blinked and stood down.

Instead, Antiochus III Magnus became the diplomat. He offered his daughter, Cleopatra, in marriage to Ptolemy V Epiphanes. The words “the daughter of women” signify that she was still a child. The child Cleopatra was offered to the seven-year-old Ptolemy. Antiochus III Magnus’ motive was to influence his daughter, “corrupting her,” to betray her husband. However, this marriage became a love marriage and Cleopatra supported her husband, Ptolemy, against her father (“she shall not stand on his [Antiochus’] side, neither be for him”).⁶⁰

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.

Afterwards, Antiochus III Magnus tried to take Greece (“the isles”) from the Romans (192BC). He sent a fleet of 300 ships and attacked the coastlands and islands of Asia Minor and Greece. The Roman consul Acilius met Antiochus at Thermopylae and defeated him, and expelled

him from Greece. Antiochus also suffered naval defeats, including the decisive battle of Magnesia, near Smyrna, in 190BC (Figure 6). Antiochus was forced to renounce all claims to any part of Europe or Asia Minor west of the Taurus Mountains (Figure 3). His younger son, Antiochus Epiphanes, was taken hostage to Rome to guarantee that the treaty terms would be kept. Antiochus Epiphanes would remain in Rome for fourteen years, and his father would pay tribute to Rome of 1,000 talents for the next twelve years.⁶¹

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.

Eventually, Antiochus III Magnus attacked the Armenians in 187BC. In order to raise money to replenish his treasury and pay his tribute to Rome, he attempted to plunder the Temple of Bel (the Elymaian Zeus) and was killed by the furious local inhabitants, thus he stumbled and fell, and was found no more.⁶²

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.

His eldest son Seleucus IV Philopator succeeded Antiochus III Magnus, and reigned from 187-175BC. He was not as ambitious as his father, and desired peace. He became nothing more than “a raiser of taxes in the glory of the kingdom.” He sent his treasurer, Heliodorus, to Jerusalem (“the glory of the kingdom”) to raise funds. Heliodorus tried to plunder the temple at Jerusalem, but was prevented by a supernatural apparition, which rose before him, as he was about to enter the temple treasury. Soon after this event, Seleucus IV Philopator died, in 175BC, probably poisoned by Heliodorus. He thus died “neither in anger, nor in battle.”⁶³

Antiochus Epiphanes

We have seen earlier that the Grecian goat eventually grew four horns (Alexander’s generals) to replace the broken one (Alexander) (Daniel 8:8). This prophecy continues in Daniel 8:9:

And **out of one of them [the four horns] came forth a little horn**, which waxed exceeding great, toward the south, and toward the east, and toward **the pleasant land**. (Daniel 8:9)⁶⁴

We now picture four horns replacing the one broken horn. Then out of one of the four a little horn comes up. This “little horn” is Antiochus IV Epiphanes of Syria from 175 to 164BC.⁶⁵

The “little horn” in Daniel chapter 7 is an Aramaic word meaning “a horn, a little one.” In chapter 8 a Hebrew word is used for “little horn” that means “a horn less than

little” or “a horn from littleness” indicating that this horn arose from an insignificant beginning.⁶⁶

The “little horn,” the Antichrist of Daniel chapter 7 that arises out of the Roman Empire is not the same as the “little horn” of Daniel chapter 8. The “little horn” of chapter 8 arises out of the Greek world of the kingdom of Seleucus. Even though they are not the same, the “little horn” of chapter 8 is a type of the “little horn” of chapter 7 and pre-figures the Antichrist to come as to his character and career.⁶⁷

Antiochus means “God manifest,” or “the illustrious one.” His father was Antiochus III who would eventually be murdered. His son, Antiochus Epiphanes, had been carried off to Rome where he remained in exile fourteen years. After Antiochus III Magnus was slain, his oldest son Seleucus IV Philopator became the Syrian king in 187BC. Eventually, Antiochus IV Epiphanes was returned to Syria, but while en route Seleucus IV Philopator was murdered by Heliodorus, the Syrian treasurer, who seized the throne. Antiochus IV Epiphanes finally became king (ca175BC) by persuading Eumenes, king of Pergamum, to help him overthrow Heliodorus.⁶⁸

It is interesting to note that even though Antiochus IV Epiphanes was not Roman, he can be said to come out of the Roman Empire just as the future Antichrist.

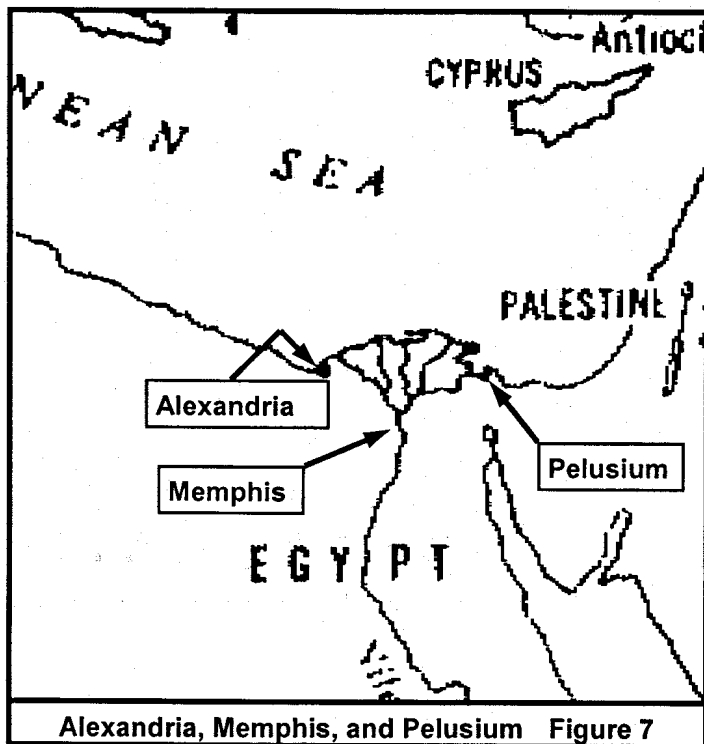
Antiochus IV Epiphanes’ conquests were southward to Egypt and eastward toward Babylonia and Persia, and especially toward Palestine, which is described as “the pleasant land,” or “the glory of all lands.” This expression can also be “the glory of gems.” Daniel and Ezekiel used this expression to describe the Holy Land.⁶⁹

In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is **the glory of all lands**.... Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is **the glory of all lands**; (Exekiel 20:6, 15)

Stars in prophecy may symbolize two things, either angels or the Jews. Since we are prophesying about the Jews, Daniel 8:10 may mean that Antiochus IV Epiphanes and the Antichrist will persecute and destroy many Jews.⁷⁰

And it waxed great, even to **the host of heaven; and it cast down some of the host and of the stars** to the ground, and stamped upon them. (Daniel 8:10)

History reveals that Antiochus forced many Jews to blaspheme God and worship idols.⁷¹ He killed about 100,000 Jews and sold 40,000 into slavery.⁷² This man would be cruel in the extreme, just as we can expect the Antichrist to be. He killed Jews and tried to destroy their faith. He tried to substitute Greek worship and culture for



the Jewish religion. He forced all the people throughout his empire to worship the Olympian Zeus.⁷³ On the feast of tabernacles, he introduced the worshipping of Bacchus, the god of pleasure and wine into the Jewish temple. He forbade the reading of Scripture and observing the Sabbath. He burned all copies of the Torah he could find.⁷⁴

As an example of his cruelty, he killed baby boys and hung them around the neck of their mothers because they caused them to be circumcised.⁷⁵ Another incident involved seven sons who defied his laws. He had their tongues cut out and then fried them to death on a flat iron, one at a time in front of their mother. He then had her killed.⁷⁶ Antiochus desecrated the Jewish temple by bringing a pig to the altar and slit its throat as a sacrifice thereon.⁷⁷ He announced to the Jews that the official religion was to be the worship of Antiochus, and that sacrifice to the new god, Antiochus, was to be made four times a year, and the required sacrifice was to be a pig.⁷⁸ Antiochus' actions are typical of the future Antichrist.

And he exerciseth all the power of the first beast before him, and **causeth the earth and them which dwell therein to worship the first beast**, whose deadly wound was healed. (Revelation 13:12)

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and **that man of sin be revealed, the son of perdition; 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. (2 Thessalonians 2:3, 4)

When ye therefore shall see **the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) (Matthew 24:15)

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

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.** (Daniel 11:31)

In 167BC, it was announced that everyone that circumcised their sons would be stripped, scourged, and then have their skin pulled away while they still lived, after which they would be dismembered and their body parts thrown to the dogs.⁷⁹

Not only did he attack the Jewish people, he attacked the "Prince of the host, God himself. As mentioned, he also attacked the Temple.⁸⁰ It is significant that during his reign he had coins struck that contained four words: "Theos Antiochus Theos Epiphanes," which means "Antiochus the Great, God Manifest." He proclaimed himself god just as the Antichrist will do when he comes.⁸¹

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. (Daniel 8:11)

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.** (2 Thessalonians 2:4)

Eventually, Antiochus met death in defiance to God, wracked with pain and eaten alive by worms, while his flesh rotted from his body.⁸² He had many crimes. The following is a small sample:

1. He plundered Jerusalem.
2. He outlawed the Jewish religion and replaced it with Greek worship.
3. He outlawed the observance of the Sabbath.
4. He outlawed circumcision.
5. He outlawed the reading of the Scriptures.
6. He burned whatever Scriptures he could find.
7. He sacrificed a pig on the altar at the Temple.

8. He set up an idol in the Temple.
9. He compelled idol worship.
10. He claimed he was God manifest in the flesh.⁸³

That the prophecy of Antiochus is a double prophecy pointing to the Antichrist can be seen in the following comparison:

1. Antiochus plundered Jerusalem. The Antichrist will plunder Jerusalem.
2. Antiochus set up an idol in the Temple. The Antichrist will cause the image of the Beast to be set up in the Temple.
3. Antiochus compelled idol worship. The Antichrist will compel idol worship.
4. Antiochus ended daily animal sacrifices. The Antichrist will end daily animal sacrifices.
5. Antiochus exalted himself as god. The Antichrist will exalt himself as God.⁸⁴

A portion, "an host," of the Jews was apostate and did not oppose the outrages of Antiochus. They compromised and embraced the Greek religion. They transgressed.⁸⁵

And **an host** was given him **against the daily sacrifice** by reason of transgression, and it **cast down the truth to the ground; and it practised, and prospered.** (Daniel 8:12)

As a nation, we are compromising. There are those who transgress God by reason of their apostasy. Our nation's people are embracing the god of humanism, kicking God from His throne and the temple of their hearts. They support the murder of the unborn, and they permit spiritually and morally corrupt leaders without holding them accountable. **If it continues, the rebellion of our nation will give power over them to the Antichrist because the sacrifice of Christ upon the cross and his saving grace is rejected by the apostate people. The people will prefer lies instead of the truth.⁸⁶ Just as Antiochus himself attacked the Scriptures, the Scriptures are attacked, ridiculed, and rejected today.⁸⁷**

That this is **a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:** Get you out of the way, turn aside out of the path, **cause the Holy One of Israel to cease from before us.** (Isaiah 30:9-11)

And **all** that dwell upon the earth **shall worship him, whose names are not written in the**

book of life of the Lamb slain from the foundation of the world. (Revelation 13:8)

Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And **with all deceivableness** of unrighteousness in them that perish; because **they received not the love of the truth**, that they might be saved.... And for this cause **God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth**, but had pleasure in unrighteousness. (2Thessalonians 2:9-12)

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.

Before he died, Seleucus IV Philopator arranged the release of his brother, Antiochus Epiphanes, by exchanging his own son Demetrius. This move was probably taken so that Antiochus could use his Roman contacts to obtain better terms for Syria. But while in Greece, before Antiochus could reach Syria, he was informed of his brother's assassination and that Heliodorus had proclaimed himself king.⁸⁸

Egypt's new king, Ptolemy VI Philometor, also claimed the Syrian throne. This was because his mother, Cleopatra, had been the sister of Seleucus IV Philopator. Antiochus IV Epiphanes rejected the claims of Heliodorus and that of his nephew Ptolemy.

History agrees that Antiochus Epiphanes was a "vile person." His behavior was eccentric or irrational. He was given to degraded and unnatural vices. He was courageous, but at the same time, cunning, unscrupulous, cruel, of a savage temper, and fond of the company of the lowest of men.

Demetrius, his nephew, was the rightful king, but Demetrius was now in Rome as his ransom, and Antiochus was now on his way to Syria. With influential friends such as Eumenes, king of Pergamum and his brother Attalus, Antiochus Epiphanes was able to finance troops to depose Heliodorus and put himself on the throne of Syria. Antiochus made sure that Demetrius remained in Rome and made himself pleasant to the Syrians with clemency and flatteries. He used the same methods in dealing with Rome. He thus secured his throne "peaceably" and "obtained the kingdom by flatteries."⁸⁹

DAN 11:22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

This verse may, as some suggest, refer to the armies of Heliodorus being swept away by the forces of Eumenes and Attalus. Others think it refers to the routing

of forces loyal to Demetrius. But, it probably refers to the overthrow of an Egyptian army near Pelusium soon after Antiochus obtained the throne. His nephew, Ptolemy Philometor, tried to recover lost territory and his forces were swept away as “a flood.”⁹⁰

The “prince of the covenant” was possibly Onias III, the Jewish high priest, whom Antiochus deposed because of his opposition to the, pro-Syrian, Hellenized party in Jerusalem, and because he (Onias) supported Ptolemy.⁹¹

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.

Antiochus made a treaty with Eumenes and Attalus, but broke the treaty in favor of a more powerful agreement to serve the interests of Rome. He became “strong” with the people of Syria.⁹²

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.

Antiochus had signed a treaty with Ptolemy VI Philometor, but he then took his army up the Nile as far as Memphis, proclaiming his goodwill and intentions. He entered “peaceably even upon the fattest places of the province.” Deceiving the trusting Ptolemy, he then suddenly invaded Galilee and lower Egypt, doing something none of his forefathers could do, he became the master of Egypt. He distributed the booty hoping to make friends and influence people. “He shall forecast his devices against the strong holds,” indicates his plans for taking all the major Egyptian fortress cities, of which he captured three. “Even for a time” signifies that there would be a limit and he failed to take Alexandria, which probably assured that he could not hold Egypt indefinitely (Figure 7).⁹³

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.
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.

After Antiochus’ initial preparations and positioning of his troops he mobilized a large army and marched against Ptolemy, the king of the south. Ptolemy, now aware of the treachery, tried to match Antiochus’ army but was defeated at Pelusium and Mount Cassius. After another victory Antiochus marched to Memphis and made himself master of Egypt, except for Alexandria (Figure 7).⁹⁴

“Forecast devices against him,” indicates that it was by treachery, betrayal, and deceit of his ministers that Ptolemy was defeated at the hands of Antiochus.⁹⁵

DAN 11:27 And both of 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.

Unable to take Alexandria, due to the efforts of Physcon, Ptolemy Philometor’s brother, Antiochus returned to Memphis and met with Ptolemy. Ptolemy received him since he was losing his grip on the Egyptian throne, due to a rivalry with his brother, Physcon. Antiochus promised support in return for help in vanquishing Physcon. Ptolemy pretended to go along, only waiting for Antiochus to return to Syria, thus they spoke “lies” to each other. In the end, Ptolemy made an agreement for a joint sovereignty with Physcon, and they both issued a proclamation against Antiochus. Physcon became Euergetes II, and later, in 170BC, he became Ptolemy VII (VIII) after Ptolemy VI Philometor’s and Ptolemy’s (VI) son’s (VII?) death in 146BC. Physcon, as Ptolemy VII (VIII), reigned until 117BC.⁹⁶

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.

Some Jews became apostate and adopted Greek ways, philosophy, and unbelief. As Antiochus was returning home, news reached him that there was a rumor in Palestine that he was dead. The Jews were rejoicing in the streets. In addition, Jason, who had been deposed as high priest by Antiochus, was attempting to regain his office by force. Jason obtained a mercenary army and marched on Jerusalem, capturing it and driving the current high priest, Menelaus, into his castle.⁹⁷

Antiochus viewed this as a revolt against him and decided to teach the Jews a lesson (he was “against the holy covenant”). He attacked Jerusalem with his troops and killed 40,000, sold another 40,000 into slavery, and plundered the temple. Jason fled, and Menelaus was retained as the puppet of Antiochus.⁹⁸

“He shall do exploits” may be rendered “he shall act effectively” or “accomplish his pleasure.” Antiochus next sacrificed a pig on the brazen altar in the temple court, and made a broth of the swine flesh and sprinkled it all over the temple. He then returned to Syria with his booty.⁹⁹

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.

Antiochus again came against Egypt and the two Pharaohs, Ptolemy and his brother Physcon. Several campaigns ensued, and after the second, the Pharaohs

hired Greek mercenaries to bolster their forces, and appealed to Rome for help.

In the spring of 168BC Antiochus marched, demanding the immediate surrender of Cyprus, Pelusium, and other territories. He took Memphis and stood before the city of Alexandria.¹⁰⁰

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.

At Alexandria it would not be as before. The ships of "Chittim" came against him. "Chittim" was originally a town in Cyprus, but later it referred to the people of that island. Later yet, it would be the general term for the island (Cyprus) and coastlands of the Mediterranean. In this verse it seems to refer to the Romans who were now reaching for empire.¹⁰¹

The Roman Senate sent legates to meet with Antiochus at Eleusis, four miles from Alexandria. He was ordered to leave Egypt immediately. Antiochus attempted to stall. The Roman legate then drew a circle in the sand around Antiochus and said, "Before you step out of that circle, you give me your answer in conformance with the Senate's demands." Antiochus replied, "If it so please the Senate, we must depart."

Alexander's empire was now giving way to the new world order of Rome. In his "indignation" at this humiliation, Antiochus was to take his revenge on tiny Judea, which had no defense or defender.

The Jewish high priest installed by Antiochus, Menelaus, together with the apostate Jews tried to persuade Israel to adopt Hellenism (Greek paganism). To aid this effort, Antiochus sent a force of 22,000 troops to attack Jerusalem. They massacred worshipers in the temple. In this regard he had "intelligence with them that forsake the holy covenant" (the apostate Jews).¹⁰²

The Revenge

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.

The attack against the temple took place on the Sabbath day when many were attending to their religious duties. They ravished the city with a reign of terror. Antiochus Euphianes issued a decree for everyone to conform to the Greek religion. The Jewish temple was then consecrated to Jupiter Olympus. Antiochus, identifying himself with this God, demanded that he be worshiped as well. He stopped the Jewish sacrifices and the observance of the Sabbath, as well as other ceremonies of the Jewish religion. Additionally he replaced the feast of tabernacles

with a feast to the god Bacchus, and perverted the youth with vile practices.¹⁰³

Today, our youth are being perverted with easy access to pornography, taught in school that there are no moral absolutes, freely given condoms, since "they are going to do it anyway," and provided abortions to avoid the consequences of their actions. The mores of this society are being polluted bit by bit while our court system and leaders do nothing. The private lives of your leaders are your business. What they do in private reflects their character. Their character influences the decisions they make, which affect the nation. An immoral leader will produce immoral laws. The immorality of leadership certainly hit a low point during the Clinton administration. We are well aware of the immoral laws supported at that time.

Antiochus desecrated the temple by installing "the abomination that maketh desolate." It is thought by some that this refers to the erection of a statue of Zeus on the brazen altar in the temple. Others think that it refers to the erection of a Asherah, a sex symbol, on the altar in the temple.

Whatever this abomination was, the term "an abomination" is used in the Old Testament to refer to idols. Idols were set up throughout the land and the people were commanded, under penalty of death, to worship the gods of Greece. Anyone not obeying this command or those found with copies of the Jewish Scriptures was put to death.¹⁰⁴

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.

Apostate Jews went along with the decrees of Antiochus. Many of these Jews held positions of influence. Others were compromising between the two positions. They were attracted to the intellectual brilliance of Greek rationalism.¹⁰⁵ Similarly, many today are attracted to the god of reason of modern secular humanism while still attempting to maintain the vestiges of Christianity. This is why many mainline denominations have abandoned the fundamentals of their faith, rationalizing the word of God to conform to the anti-supernatural tenants of secular humanism.

Now those fence sitters were forced to choose. Many, their faith diluted with pagan ideas, chose the easy way and embraced Hellenism.¹⁰⁶ All too often this nation's people choose the easy way. There is, however, always a remnant of those that God can depend on.¹⁰⁷

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.

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

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.

The Maccabees arrived on the scene. Mattathias, a priest, and his five sons stood in direct opposition to Antiochus Epiphanes. They were defenders of the faith and their God. Many Jews would die for their beliefs. They would be roasted alive, crucified, strangled, sold into slavery, and robbed and left destitute. Hebrews chapter 11:35-38 states plainly of these faithful:

Women received their **dead raised to life again**: and others were **tortured, not accepting deliverance; that they might obtain a better resurrection**: And others had trial of **cruel mockings and scourgings**, yea, moreover of **bonds and imprisonment**: They were **stoned**, they were **sawn asunder**, were **tempted**, were **slain with the sword**: they **wandered about in sheepskins and goatskins**; being **destitute, afflicted, tormented**; (Of whom the world was not worthy:) they **wandered in deserts, and in mountains, and in dens and caves of the earth.** (Hebrews 11:35-38)

Upon the death of Mattathias, his son Judas Maccabeus continued the struggle as the leader of a guerrilla band. After successes against the Syrians for six years, Judas' band grew to an army and Judas became a power in the land. Judas then marched triumphantly into Jerusalem, repaired, cleansed, and re-dedicated the temple. It was for this reason that a new feast known as the Feast of Dedication was instituted and became an annual celebration. Antiochus Epiphanes is heard from no more on the pages of biblical prophecy.¹⁰⁸

What About You?

Have you ever been a skeptic? Have you been influenced by the so-called higher critics? I know that I was. Do not be misled. Rest assured that the Bible is accurate, and has stood all tests these many centuries since Moses wandered in the desert, and Jesus walked in the Holy Land.

You cannot use as your excuse that the Bible is full of errors. The Bible has weathered that storm as well. Many honest agnostics have begun their attempt to prove the Bible wrong, only to end up with a changed life and witnessing their strong support for the truths contained in its pages. I was one of those agnostics. It was like day and night. I wanted to prove the Bible wrong so that I need not be accountable for my life. One day I doubted, the next my eyes were opened to truth and a new life.

Jesus loves you. He loved you enough to die for you, yet many today reject his message and free gift of salvation without ever attempting to learn the truth for

themselves. The skeptic has hardened his heart. He says that miracles and prophecy are impossible. He will not believe. His heart and mind are closed. Anyone can know the truth if only they approach the Bible with an honest desire to learn whether or not the Bible is truth. Learn how much He loved you by reading the Gospel of John. **ΑΩ**

(Endnotes)

- ¹ Josh McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, San Bernardino, CA: Here's Life Publishers, Inc., 1975, 1981, p. 7.
- ² Josh McDowell, EVIDENCE THAT DEMANDS A VERDICT, San Bernardino, CA: Here's Life Publishers, Inc., 1972, 1979, p. 66.
- ³ McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, p. 7.
- ⁴ Edward J. Young, LITERARY CRITICISM OF THE PENTATEUCH, article in Guthrie, Moyer, Stibbs, Wiseman, ed., THE NEW BIBLE COMMENTARY: REVISED, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1970, p. 37.
- ⁵ Young, Literary Criticism of the Pentateuch, article in Guthrie, Moyer, Stibbs, Wiseman, ed., THE NEW BIBLE COMMENTARY: REVISED, p. 38.
- ⁶ McDowell, MORE EVIDENCE THAT DEMANDS A VERDICT, p. 174.
- ⁷ John Phillips, Jerry Vines, EXPLORING THE BOOK OF DANIEL, Neptune, NJ: Loizeaux Brothers, 1990, pp. 157, 158, 247-249.
- ⁸ Andrew Craig Robinson, Church Family Newspaper, March 24, 1921; Cited by: Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 218.
- ⁹ Sir Robert Anderson, THE COMING PRINCE, Grand Rapids, MI: Kregel Publications, reprinted 1957 from the 10th edition and 1984, p. xx.
- ¹⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 11.
- ¹¹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 17, 18.
- ¹² Arthur E. Bloomfield, THE END OF THE DAYS: A Study Of Daniel's Visions, Minneapolis, MN: Bethany House Publishers, 1961, p. 11.
- ¹³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 44.
- ¹⁴ Japheth is one of the three sons of Noah. He became the father of the European nations.
- ¹⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 45.
- ¹⁶ Noah W. Hutchings, DANIEL THE PROPHET, Oklahoma City, OK: Hearthstone Publishing, Ltd., 1990, 1998, pp. 67, 71.
- ¹⁷ Hutchings, DANIEL THE PROPHET, p. 63.
- ¹⁸ Hutchings, DANIEL THE PROPHET, p. 60.
- ¹⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 99.
- ²⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 98, 99. David Jeremiah, THE HANDWRITING ON THE WALL, Dallas, TX: Word Publishing, 1992, p. 135.
- ²¹ Jeremiah, THE HANDWRITING ON THE WALL, p. 135.
- ²² Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 99.
- ²³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 115, 116.
- ²⁴ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 116. Colchia = Area bordering Black Sea, south of Caucasus Mountains (Western Georgia). Iberia = Caucasus between Black and Caspian Seas.
- ²⁵ Bracketed words added for clarity. Cholar = bile = wrath. The Greek is "cholols," meaning bile. We get "Cholera" from this word.
- ²⁶ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 116. Bloomfield, THE END OF THE DAYS: A Study Of Daniel's Visions, p. 161.
- ²⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 116, 117.
- ²⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 118-121.
- ²⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 121.
- ³⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 122. Bloomfield, THE END OF THE DAYS: A Study Of Daniel's Visions, p. 162.
- ³¹ Bloomfield, THE END OF THE DAYS: A Study Of Daniel's Visions, pp. 165, 166. See also articles: Karl (Ernst) Haushofer / Culture Area/ Geopolitics/ Origin and Development of Geography: Emergence of the modern discipline/ The Theory and Conduct of War: The Conduct of War/ General Erich Ludendorff: Total War/ Sir Halford John Mackinder, ENCYCLOPAEDIA BRITANNICA, electronic version, 1999.
- ³² Bloomfield, THE END OF THE DAYS: A Study Of Daniel's Visions, pp. 165, 166. See also articles: Karl (Ernst) Haushofer / Culture Area/ Geopolitics/ Origin and Development of Geography: Emergence of the modern discipline/ The Theory and Conduct of War: The Conduct of War/ General Erich Ludendorff: Total War/ Sir Halford John Mackinder, ENCYCLOPAEDIA BRITANNICA.
- ³³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 170. John A. Garraty, Peter Gay, THE COLUMBIA HISTORY OF THE WORLD, New York, NY: Harper & Row, Publishers, 1972, pp. 165, 167. See also: Emil G. Kraeling (edit.), HISTORICAL ATLAS OF THE HOLY LAND, New York, NY: Rand McNally & Company, 1959. THE WORLD BOOK ATLAS, Chicago, IL: Field Enterprises Educational Corporation, 1967 Edition, 1965, 1964.
- ³⁴ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 171.

- ³⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 171.
- ³⁶ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 99. Garraty, Gay, THE COLUMBIA HISTORY OF THE WORLD, p. 183. See also: Kraeling, HISTORICAL ATLAS OF THE HOLY LAND. THE WORLD BOOK ATLAS.
- ³⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 172. Robert Jamison, A. R. Fausset, and David Brown, A COMMENTARY: Critical, Experimental, and Practical, Notes to Daniel 11:5, Electronic Database, 1997, Biblesoft.
- ³⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 172. Jamison, Fausset, and Brown, A COMMENTARY: Critical, Experimental, and Practical, Notes to Daniel 11:5.
- ³⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 172. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Seleucus*, Electronic Database, 1996, Biblesoft.
- ⁴⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 172. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus II*.
- ⁴¹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 172, 173. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus I*.
- ⁴² Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 172, 173. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus II*. NELSON'S ILLUSTRATED BIBLE DICTIONARY, *Antiochus*, Thomas Nelson Publishers, 1986, Biblesoft.
- ⁴³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 173. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus II*. Jamison, Fausset, and Brown, A COMMENTARY: Critical, Experimental, and Practical, Notes to Daniel 11:6. Bracketed word added for clarity.
- ⁴⁴ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 173, 174. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Ptolemy*.
- ⁴⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 173, 174. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Ptolemy*.
- ⁴⁶ Hutchings, DANIEL THE PROPHET, p. 281.
- ⁴⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 174. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Seleucus*; *Antiochus III*.
- ⁴⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 174, 175. Garraty, Gay, THE COLUMBIA HISTORY OF THE WORLD, p. 183. See also: Kraeling, HISTORICAL ATLAS OF THE HOLY LAND. THE WORLD BOOK ATLAS, 1967 Edition. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Seleucus*.
- ⁴⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 175. Garraty, Gay, THE COLUMBIA HISTORY OF THE WORLD, p. 183. See also: Kraeling, HISTORICAL ATLAS OF THE HOLY LAND. THE WORLD BOOK ATLAS. Jamison, Fausset, and Brown, A COMMENTARY: Critical, Experimental, and Practical, Notes to Daniel 11:10. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus III*; *Ptolemy*.
- ⁵⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 176. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus III*; *Ptolemy*.
- ⁵¹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 176. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Ptolemy*.
- ⁵² Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 176.
- ⁵³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 176, 177. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus III*.
- ⁵⁴ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 177. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus III*; *Ptolemy*.
- ⁵⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 177. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus III*; *Ptolemy*.
- ⁵⁶ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 178. NELSON'S ILLUSTRATED BIBLE DICTIONARY, *Antiochus*.
- ⁵⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 178. NELSON'S ILLUSTRATED BIBLE DICTIONARY, *Antiochus*.
- ⁵⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 178. This source indicates the coast of Casia (sp?) and Cilicia. I have not been able to locate Casia. I believe this to be Caria on the southern coast of modern Turkey. Garraty, Gay, THE COLUMBIA HISTORY OF THE WORLD, p. 183. See also: Kraeling, HISTORICAL ATLAS OF THE HOLY LAND. THE WORLD BOOK ATLAS.
- ⁵⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 178.
- ⁶⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 178, 179. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Ptolemy*. Bracketed word added for clarity.
- ⁶¹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 179, 180. Garraty, Gay, THE COLUMBIA HISTORY OF THE WORLD, p. 183. See also: Kraeling, HISTORICAL ATLAS OF THE HOLY LAND. THE WORLD BOOK ATLAS. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, Antiochus III.
- ⁶² Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 180. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus III*.
- ⁶³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 180. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Seleucus*. Jamison, Fausset, and Brown, A COMMENTARY: Critical, Experimental, and Practical, Notes to Daniel 11:20.
- ⁶⁴ Bracketed words added for clarification.
- ⁶⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 122. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus IV*. Jamison, Fausset, and Brown, A COMMENTARY: Critical, Experimental, and Practical, Notes to Daniel 11:20. NELSON'S ILLUSTRATED BIBLE DICTIONARY, *Antiochus*.
- ⁶⁶ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 122, 123.
- ⁶⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 123, 124.
- ⁶⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 124. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Antiochus III, IV, Seleucus*. NELSON'S ILLUSTRATED BIBLE DICTIONARY, *Antiochus*.
- ⁶⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 124.
- ⁷⁰ Duck, DANIEL: God's Word For The Biblically-Inept, p. 217. Jamison, Fausset, and Brown, A COMMENTARY: Critical, Experimental, and Practical, Vol. II, Part II, p. 427.
- ⁷¹ 1 Maccabees 1:41-43.
- ⁷² Duck, DANIEL: God's Word For The Biblically-Inept, p. 217.
- ⁷³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 124, 125. 1 Maccabees 1:44-50.
- ⁷⁴ Jeremiah, THE HANDWRITING ON THE WALL, pp. 164, 165. 1 Maccabees 1:56-57.
- ⁷⁵ 1 Maccabees 1:60-61. 2 Maccabees 6:10.
- ⁷⁶ Jeremiah, THE HANDWRITING ON THE WALL, p. 165. 2 Maccabees 7:1-41.
- ⁷⁷ Jeremiah, THE HANDWRITING ON THE WALL, p. 165.
- ⁷⁸ James A. Michener, THE SOURCE, New York, NY: Random House, 1965, p. 316.
- ⁷⁹ Michener, THE SOURCE, p. 316.
- ⁸⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 125.
- ⁸¹ Jeremiah, THE HANDWRITING ON THE WALL, p.169.
- ⁸² 2 Maccabees 9:9, 10.
- ⁸³ Duck, DANIEL: God's Word For The Biblically-Inept, p.217.
- ⁸⁴ Duck, DANIEL: God's Word For The Biblically-Inept, p. 215.
- ⁸⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 125.
- ⁸⁶ Duck, DANIEL: God's Word For The Biblically-Inept, p. 219.
- ⁸⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 125.
- ⁸⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 180, 181.
- ⁸⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 181.
- ⁹⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 181, 182.
- ⁹¹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 182.
- ⁹² Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 182.
- ⁹³ Garraty, Gay, THE COLUMBIA HISTORY OF THE WORLD, p. 183. See also: Kraeling, HISTORICAL ATLAS OF THE HOLY LAND. THE WORLD BOOK ATLAS.
- ⁹⁴ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 183. Garraty, Gay, The Columbia History of the World, p. 183. See also: Kraeling, HISTORICAL ATLAS OF THE HOLY LAND. THE WORLD BOOK ATLAS.
- ⁹⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 183.
- ⁹⁶ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 184. INTERNATIONAL STANDARD BIBLE ENCYCLOPAEDIA, *Ptolemy*.
- ⁹⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 184.
- ⁹⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 184, 185.
- ⁹⁹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 185.
- ¹⁰⁰ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 185.
- ¹⁰¹ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 185, 186.
- ¹⁰² Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 186.
- ¹⁰³ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 187.
- ¹⁰⁴ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 187.
- ¹⁰⁵ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 187.
- ¹⁰⁶ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 187.
- ¹⁰⁷ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, p. 187.
- ¹⁰⁸ Phillips, Vines, EXPLORING THE BOOK OF DANIEL, pp. 187-189.

Creation Revelation is a quarterly publication distributed free of charge via mail to those who request it.

Topics will have a primary focus on the Defense of Scripture, including Creation (Genesis), Humanism, and Prophecy (Revelation). Other topics of interest may be presented. Questions, comments, and suggestions are encouraged.

Copyright © 2003 Robert W. Tozier. All rights reserved. Permission is given to photocopy and freely distribute this material for the glory of God as long as it is not done for commercial purposes. Edited by Karen Broxson <http://www3.calvarychapel.com/pearlharbor/index1.htm>

E-Mail: CreatRev@hawaii.rr.com; Mail: Robert & Mary Tozier, 92-222 Hoalii Place, Kapolei, HI 96707. Tel: 808-672-7229 - ALOHA! **AQ**