

# Middle East in Prophecy and Daniel 11 Chart



Assembled by C. M. White

V. 1.1

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### History Research Projects

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The purpose and desire is to foster Biblical, historical and related studies that strengthen the Church of God's message & mission and provides further support to its traditional doctrinal positions.

## Related Studies

- *A Comparison of Napoleon and Hitler*
- *Beast and False Prophet: Parallel Scriptures and Notes*
- *Comparing Certain Roman Empire Revivals – Confirmations and Deficiencies*
- *Comparison of Psalm 83 with Daniel 11*
- *Sequence of End-Times Events Chart*
- *Seven Restorations of the Roman System Chart*

These charts are available for free download [here](#)

## Opening Statement

Commencing in the late 1970s and especially the early 1980s (in fact ever since) I managed to accumulate scores of old Ambassador College theses and papers. Around 2005 I spent a huge amount of time scanning these to PDF and uploading to my websites. One of these is *Historical Commentary on Daniel 11*. I thought it added to our understanding on the Daniel 11 prophecy and therefore decided to insert its contents into a chart next to Mr Armstrong's booklet on *The Middle East in Prophecy* as a comparison given that they complement each other. We can learn more about this critical prophetic chapter via that method I thought.

Also, have a look at the studies listed under *Related Studies* and the booklets in the *References* section which provide further reading and depth for the interested person who may wish to delve deeper into this subject. The latter verses of this chapter may contain more duality or clues to our understanding.

Finally, many groups have attempted to understand Daniel 11 including the Seventh-day Adventists but are only partially correct in their interpretation. For example, the *Seventh Day Adventist commentators on Daniel 11 (summarized)* provides information on their views. Yet some of their scholars are moving toward the Church of God position, such as Roy Gane in "Methodology for Interpretation of Daniel 11:2-12:3", *Journal of the Adventist Theological Society*, Vol 27, Nos 1-2, pp. 294-343.<sup>1</sup> This trend needs to be followed because its eventual outcome may be very interesting.

In terms of its grasp of this chapter, the Churches of God are out in front and continue to add deeper understanding to this prophecy comparative to non-Church of God groups. Even Hal Lindsey who wrote the world renowned *The Late Great Planet Earth* admitted that he gained most of his knowledge of the subject from the old Worldwide Church of God, But, he still got things wrong such as the identity of the King of the North (Russia he wrote, instead of a future German-led Europe) and the believed in the rapture. Nevertheless, at least he promulgated the prophecy far and wide.

NB: the 'Comments' column will be further populated over time.

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<sup>1</sup> Gane notes: "An important reason why some Seventh-day Adventists want an ideological or merely religious but not religious-political-military interpretation of the end of Dan 11 is to avoid specific identification of the king of the south. This desire is based on factors such as fear of embarrassment that has resulted from misidentification and consequent non fulfillment in the past and fear of reprisal by members of a political religion if they become offended by a biblical interpretation that portrays their group in a way that they do not like" (p. 342). According to "What Does Daniel Chapter 11 Mean? Theologians review and debate Adventist understandings", *Adventist Review*, 6 November, 2019: "The Papacy and Islam Position. **The third (and most recent) position** among Adventists reads Daniel 11 as the third, basically literal interpretation of the symbolic vision in 8:1-14, after the interpretations in 8:17-26 and 9:24-27." [emphasis mine]

## Daniel 11 Chart

Daniel 11 verses	<i>Middle East in Prophecy by Herbert W Armstrong</i>	<i>Historical Commentary on Dan. 11</i>	<i>Daniel 11 (KJV) With Explanation by T Robinson</i>	Comment
1-3	<p>The first verse of the 11th chapter is a continuation from the last verse of the 10th chapter. The angel says to Daniel, "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. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will" (<u>Dan. 11:2-3</u>).</p> <p>Actually there were 12 more kings in the Persian Empire, but only the first four following Cyrus were of importance for the purpose of this prophecy. They were Cambyses, pseudo-Smerdis, Darius and Xerxes. It was the last, or Xerxes, who was the richest of all and stirred up war with Greece.</p> <p>Then King Philip of Macedonia planned a great war to conquer the Persian Empire, with an army made up mostly of Grecians. He died before the plans were completed. But his son, Alexander the Great, took over his plans, and invaded Persia. He met the Persian army at the Battle of Issus, 333 B.C. (<u>Dan. 8:2, 5-6</u>). Then he swept down into Egypt, and then to a final crushing defeat of the Persian Empire at the Battle of Arbella, 331 B.C., after which Alexander marched on</p>	<p>Verse 1: The first year of Darius the Mede was 538-537. (The first year of Cyrus, 536-535, followed a two year reign of Darius). Notice that the entire prophecy from 10:20 through 12:4 was continuously spoken by the angel. The Jewish Publication Society translation makes this plain.</p> <p>Verse 2: DRM, p.127, gives the above list of rulers of the Persian Empire. As Cyrus was already ruling jointly with his uncle Darius the Mede (10:1), the four Persian kings would appear to be those following him: Cambyses, Pseudo-Smerdis (after the murder of Smerdis by Cambyses), Darius X and Xerxes. However, if Pseudo-Smerdis is not considered a legitimate claimant to the throne, Cyrus would be the first of the four kings as only Xerxes fulfills the requirements of the fourth. R, p.114, tells of Xerxes enriching himself with the plunder of Babylonian temples, then turning his attention to the invasion of Greece. An excellent description of the history of these Persian kings is found in Rawlinson, The Seven Great Monarchies, Vol. 2, 1885 edition, pp.447-465, 474-490 ("Stir up all")-502. See also R, p.102 ff. and p.112, which shows that Darius was defeated in his attempts to conquer Greece. The latter part of <u>Daniel 11:2</u> can</p>	<p><b>1:</b> "Also in the first year [539 BC] of Darius the Mede [a.k.a. Gubaru, governor of Babylon under Persian Emperor Cyrus the Great], I, even I [God's angel], stood up to confirm and strengthen him [Darius the Mede].)</p> <p><b>2:</b> "And now [in the third year of Cyrus (10:1), i.e. 536/5 BC] I [God's angel] will tell you [Daniel] the truth: Behold, [after Cyrus] three more kings will arise in Persia [1] <b>Cambyses (530-522 BC); 2) Pseudo-Smerdis or Gaumata (522 BC); 3) Darius I (522-486 BC)]</b> and the fourth [<b>Xerxes (486-465 BC), husband to Esther]</b> shall be far richer than <i>them</i> all; by his strength, through his riches, he shall stir up all against the realm of Greece. [In one of the largest assaults of ancient history, he sent a vast force of hundreds of ships and a million troops against the Greeks.]</p> <p><b>3:</b> "Then [129 years later] a mighty king [<b>Alexander the Great (336-323 BC)</b>] shall arise, who shall rule with great dominion [as he was the next ruler in history with greater dominion than Xerxes], and do according to his will. [He was unstoppable until his sudden death at age 33.]</p>	

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	<p>a conquest clear to India, sweeping all before him.</p>	<p>therefore only apply to Xerxes. See also <a href="#">Esther 1:1-3</a> which refers to Ahasuerus or Xerxes and gives some background information regarding the preparation for his strike against Greece.</p> <p>Verse 3: The "mighty king" is Alexander the Great who defeated the Persians under Darius III at the battles of Issus (333 B.C.) and Arbella (331 B.C.). R, pp.233-238, gives a good summary of his reign. L, pp.65-66, shows how he fostered a belief in his own divinity and how he sought to amalgamate his conquered nations through intermarriage. The Seven Great Monarchies by Rawlinson, Vol. 2, pp.538-550, gives excellent detailed information about these major battles, showing that everything that Darius did was of no avail — God had prophesied his downfall. Also, pp.543 and 544 give a good example of how Alexander did "according to his will."</p>		
<p><b>4</b></p>	<p>Notice now verse 4 of the prophecy: "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." How marvelously — how accurately — that came to pass. We quote from one of the authoritative English-language histories published in the last</p>	<p>The term "four winds" can be best understood in relation to Palestine. R, pp.238-250, shows the scramble for power which ultimately reached an apex at the battle of Ipsus (301 B.C.) in Phrygia. At that time Ptolemy (Soter) ruled Egypt, Palestine, and part of Syria, Seleucus (Nicator) ruled most of Syria, all of Babylonia and the area east to India, Lysimachus ruled Asia Minor and Cassander ruled Greece and Macedonia. Mahaffy, Alexander's</p>	<p><b>4:</b> "And when he [<b>Alexander</b>] has arisen, his kingdom shall be broken up [<b>at his death in 323 BC at the height of his achievements</b>] and divided toward the four winds of heaven [<b>ultimately—see end of verse</b>], but not among his posterity nor according to his dominion with which he ruled [<b>an initial attempt to hold his empire together by a joint regency in the name of his nephew and his unborn son failed, and one of his generals, Antigonus, made a bid for power</b>]; for his kingdom shall be uprooted,</p>	

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	<p>century, A Manual of Ancient History (Student Series) by Rawlinson: "Cut off unexpectedly in the vigor of early manhood [the 33rd year of his age, June, 323 B.C.], he [Alexander] left no inheritor, either of his power or of his projects" (p. 237). The Empire was left leaderless and in confusion, but out of this emerged, by the year 301 B.C., four divisions, just as prophesied, as a result of a division of the Empire into four divisions by Alexander's generals. They were:</p> <ol style="list-style-type: none"> <li>1. Ptolemy (Soter), ruling Egypt, part of Syria and Judea.</li> <li>2. Seleucus (Nicator), ruling Syria, Babylonia and territory east to India.</li> <li>3. Lysimachus, ruling Asia Minor.</li> <li>4. Cassander, ruling Greece and Macedonia.</li> </ol> <p>Thus was the prophecy of verse 4 fulfilled to the letter.</p> <p>Now notice what follows. From here the prophecy foretells the activities only of two of these four divisions: Egypt, called "king of the south," because it is south of Jerusalem; and the Syrian kingdom, the king of the north, just north of Judea. It is because the Holy Land passed back and forth between those two divisions, and</p>	<p>Empire (1898 edition), pp.43-65-70, also describes this same battle for power. CRM, pp.200-203, outlines the same period and shows that the kingdoms of the Seleucidae (Syria) and the Ptolemies (Egypt), kings of the north and south, ultimately became the strongest and wealthiest of the kingdoms carved from Alexander's empire (p.203). See also L, p.78, who records this major division of spoils, and R, p.264, for more description of Ptolemy's holdings. M, pp.36, 61, 63, and 65, also describes this division and M, p.49, shows that every possible legitimate claimant to Alexander's succession was swept away which made possible the creation of the independent sovereignties.</p>	<p>even for others besides these. <b>[Within a few years, the empire ended up split among four of Alexander's other generals: 1) Ptolemy Soter; 2) Seleucus Nicator; 3) Cassander; and 4) Lysimachus.]</b></p>	

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	because their different wars were principally over possession of Judea, that the prophecy is concerned with them			
5	Here is verse 5: "And the king of the south [Egypt] 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." In history, we learn that the original Ptolemy I, called Soter, became strong and powerful, developing Egypt beyond the greatest dreams of Alexander. One of his princes, or generals, Seleucus Nicator, also became strong and powerful. And, in 312 B.C., taking advantage of Ptolemy's being tied up in a war, he established himself in Syria, and assumed the diadem as king.	Mahaffy, Alexander's Empire, p.69, shows how Seleucus I, Nicator, became stronger than Ptolemy (king of the south) through the seizure of most of Syria in 301 B.C. See also R, p.264. DRM, p.202, shows that Seleucus also obtained Asia Minor after Lysimachus was killed in 281. See L, p.81 and R, p.250 for additional proof of this. Also M, pp.65,66, and 69. Pages 101, 102, and 106 show how the king of the south became strong (first part of verse 5).	5: "Also the king of the South [now Ptolemy (I) Soter over Egypt, south of the Holy Land] shall become strong [ruled 323-285 BC], as well as <i>one</i> of his princes [Seleucus (I) Nicator, who was originally a general under Ptolemy]; and he [Seleucus I] shall gain power over him [Ptolemy I] and have dominion. [Seleucus I eventually gained rule over Greater Syria, 311-280 BC]. His [Seleucus I's] dominion <i>shall be</i> a great dominion [over most of what had earlier been the Persian Empire, stretching from Syria to India, the largest part of Alexander's empire]. [From this point the angel focuses on two of the four divisions of Alexander's empire—the kingdom to the south of the Holy Land now being Egypt under the Ptolemies and the kingdom to the north now being Greater Syria under the Seleucids.]	
6	Verse 6 says, "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 [margin, "rights" or "equitable conditions," or "marriage union"]: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be	The phrase "in the end of years" does not appear to mean at the time of the end. See verses 13, 27, 35, and 40 which seem to show that this is a continuous prophecy extending from the Persian Empire to the time of the end (v. 40). Antiochus II of Syria married Bernice, daughter of Ptolemy II (Philadelphus) king of the south.	6: "And at the end of <i>some</i> years [252 BC, 28 years after Seleucus I's death] they [North and South] shall join forces, for the daughter [Berenice] of the king of the South [now Ptolemy (II) Philadelphus (285-246 BC)] shall go to the king of the North [now Antiochus (II) Theos (261-246 BC)] to make an agreement [or "peaceful arrangement" (New American Standard	

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	<p>given up, and they that brought her, and he that begat her, and he that strengthened her in these times."</p> <p><b>Fulfilled to the Letter!</b></p> <p>At the end of 50 years, this occurred exactly as described!</p> <p>Syria's ruler, the king of the north, at this time was Antiochus II, called Theos. His wife was named Laodice. And, says Rawlinson's Ancient History, page 251, "Her influence ... engaged him in a war with Ptolemy Philadelphus [king of the south], B.C. 260, which is terminated, B.C. 252, by a marriage between Antiochus and Bernice, Ptolemy's daughter."</p> <p>The prophecy says "he that begat her" shall be given up. Also that she shall not retain the power of the arm, neither shall the king of the north, whom she married, stand. All three are to come to their end. Notice how accurately this came to pass.</p> <p>Says Rawlinson's History, pages 251 and 252: "On the death of Philadelphus [he that begat her], B.C. 247, Antiochus repudiated Bernice, and took back his former wife, Laodice, who, however, doubtful of his constancy, murdered him to secure the throne for her son Seleucus (II) B.C. 246 ... Bernice ... had been put to death by Laodice."</p> <p>Nowhere in all the Bible is there so</p>	<p>Antiochus' first wife (Laodice) had Bernice, her infant son (not her father as KJ implies — see KJ margin) and the Egyptians who attended her murdered and Antiochus poisoned. See R, pp.251 (bottom), 252; DRM, pp.205, 210, 211; L, p.81; M, pp.171, 172, 196, and 198.</p>	<p><b>Bible), i.e. a marriage to seal an alliance— requiring Antiochus II to put away his former wife Laodice]; but she [Berenice] shall not retain the power of her authority [or “her position of power” (NASB)], and neither he [Antiochus II] nor his authority shall stand; but she [Berenice] shall be given up [in death], with those who brought her [her attendants], and with him who begot her [her father Ptolemy II], and with him who strengthened her in those times [her husband Antiochus II]. [Berenice, her father and her husband were all removed from power by death in 246 BC. When Berenice’s father Ptolemy II died that year, her husband Antiochus II repudiated her and took Laodice back as his wife. But later that year, Laodice, doubting Antiochus’s faithfulness and anxious to secure the throne for his and her son Seleucus (II) Callinicus, murdered her husband and had Berenice put to death as well.]</b></p>	



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	<p>literal a prophecy, giving so many details of future history. And to read an ancient history of these kingdoms is simply to see unfolded before your eyes, step by step, verse by verse, this marvelous prophecy. There can be no doubt of its right application!</p>			
<p><b>7</b></p>	<p><b>The Holy Land Changes Hands</b></p> <p>Next let us notice verse 7: "But out of a branch of her roots shall one stand up in his estate [margin, "in his office"], 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."</p> <p>"Out of a branch," or "shoot," of her roots. Her parents were her roots. Hence, this must be her brother, who next should occupy the throne of king of the south and fulfill this prophecy. Now listen to this accurate fulfillment, quoted word for word from the same page of Rawlinson's work (p. 252):</p> <p>"Ptolemy Euergetes [the III, eldest son of Philadelphus (p. 272) and therefore Bernice's brother, a branch of her roots] invaded Syria, B.C. 245, to avenge the murder of his sister, Bernice ... . In the war which followed, he carried everything before him."</p>	<p>Ptolemy III (Euergetes), brother of Bernice, invaded and conquered Syria and Asia (246-241 B.C.). Height of Ptolemaic power. Seleucus II (Callinicus) was King of Syria (north) at that time. See R, pp.252, 272; L, pp.81, 84; DRM, pp.205, 211; and M, p.196.</p>	<p><b>7:</b> "But from a branch of her roots [offspring of Berenice's parents, i.e. a sibling] <i>one</i> [her brother Ptolemy (III) Euergetes (246-221 BC)] shall arise in his [Ptolemy II's] place, who shall come with an army [in 245 BC], enter the fortress [Seleucia, the port of Syria's capital Antioch] of the king of the North [now Seleucus (II) Callinicus (246-226 BC)], and deal with them [this was to avenge his sister's death] and prevail.</p>	

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8-10	<p>The eighth verse of Daniel 11 says this king of the south would carry captives and vessels of silver and gold into Egypt, and continue to reign more years than the king of the north, who at that time was Seleucus II, and verse 9 says he shall return into Egypt. As verse 7 said he should "enter into the fortress of the king of the north," Ptolemy III did seize the fortress of Syria, Seleucia, the port of Antioch, capital of the kingdom! Then he carried back to Egypt immense booty and 2,500 molten images and idolatrous vessels which, in 526 B.C. Cambyses had carried away from Egypt. He continued to rule until 222 B.C., while the king of the north, Seleucus II, died in 226 B.C.</p> <p>When he died, his two sons took over the kingdom of the north; first Seleucus III, 226-223 B.C., who ruled only three years, and then his brother Antiochus III, called "the Great," 223-187 B.C. Both of these two sons of Seleucus II assembled immense forces to war against Egypt, avenge their father, and recover their port and fortress, Seleucia.</p> <p>And this was accurately prophesied in verse 10: "But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly</p>	<p>Ptolemy carries 2400 idols into Egypt as spoil. King of South outlives his rival and peace exists for a time.</p> <p>This is a summary verse. King of South attacked Syria (verses 7 &amp; 8) and because of sedition in Egypt returns home.</p> <p>Of two sons of Seleucus II, ONE — Antiochus the Great — invaded Syria, Palestine and concludes treaty. Renews war in 217 B.C. and attacks Raphia, near Gaza, a fortress on the border of Egypt.</p>	<p><b>8a:</b> "And he [Ptolemy III] shall also carry their gods captive to Egypt, with their princes <i>and</i> their precious articles of silver and gold;... [Ptolemy III carried immense wealth back to Egypt, including around 2,500 molten images and idolatrous vessels that Persian Emperor Cambyses had taken from Egypt in 526 BC.]</p> <p><b>8b:</b> "...and he [Ptolemy III] shall continue <i>more</i> years than the king of the North [Seleucus II]. [Ptolemy III ruled until his death in 221 BC, nearly six years after the death of Seleucus II of Syria in 226 BC.]</p> <p><b>9:</b> "Also <i>the king of the North</i> [actually just "he"—Seleucus II] shall come [in an attempted attack] to the kingdom [Egypt] of the king of the South [Ptolemy III], but shall return to his own land [of Syria after failing to accomplish his purpose].</p> <p><b>10:</b> "However his [Seleucus II's] sons [Seleucus (III) Ceraunus (227-223 BC) and Antiochus (III) the Great (223-186 BC)] shall stir up strife, and assemble a multitude of great forces [both assembled immense forces to fight Egypt, avenge their father and recover their port and fortress, Seleucia]; and <i>one</i> [of them, Antiochus III] shall certainly come and overwhelm and pass through [Antiochus III recovered his fortress, Seleucia, after 27 years, and also conquered south into what was currently Egyptian territory as far as Gaza, including Judea]; then he [Antiochus III] shall return</p>	

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	come, and overflow, and pass through: then shall he return and be stirred up [margin, "be stirred up again"], even to his fortress."		to his fortress and stir up strife [or "be stirred up again," King James Version margin].	
11	"And," continues verse 11, "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."	Philopater of Egypt defeats the king of the North at Raphia.	11: "And the king of the South [now Ptolemy (IV) Philopater (221-204 BC), son of Ptolemy III] shall be moved with rage [in 217 BC], and go out [with an army of 20,000 at Raphia] and fight with him, [that is,] with the king of the North [Antiochus III], who shall muster a great multitude; but the multitude shall be given into the hand of his [Antiochus III's] enemy [Ptolemy IV].	
12	In fulfillment of the latter part of verse 10, Antiochus the Great, after 27 years, recovered his fortress, Seleucia, and he also conquered the territory of Syria, as far as Gaza, including Judea. But the young Egyptian king, now Ptolemy IV (Philopater), was roused, and with an army of 20,000 inflicted severe defeat on Antiochus the Great; and fulfilling verse 12, he killed tens of thousands and again annexed Judea to Egypt. But he was not strengthened, for he made a rash and speedy peace with Antiochus, and returned to dissipation, throwing away the fruits of victory. Says verse 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."	Egyptians annex Palestine to Egypt, but make rash treaty with Syria which dissipates victory. Philopater persecutes thousands of Jews in the city of Alexandria because he was struck with paralysis when trying to enter Temple at Jerusalem.	12a: When he [Ptolemy IV] has taken away the multitude [Ptolemy IV won the battle], his heart will be lifted up; and he will cast down tens of thousands... [Ptolemy IV's army killed tens of thousands of Syrian troops and he re-annexed Judea to Egypt.] 12b: "...but he [Ptolemy IV] will not prevail. [In making a rash and hasty peace with Antiochus III and returning to indulgent living, Ptolemy IV did not secure Egypt's victory.]	

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13	<p>"For," as verse 13 continues, "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." It was "after certain years," or 12 years later, 205 B.C., that Ptolemy Philopator died, leaving his throne to an infant son, Ptolemy Epiphanes. Then Antiochus assembled a greater army, and won great victories.</p> <p>He then made a treaty allying Philip of Macedonia with him, and others, against Egypt, and they wrested Phoenicia and southern Syria from the king of the south. In this they were assisted by some of the Jews. Josephus' Jewish history says many Jews helped Antiochus. But notice how accurately Almighty God had foretold this, hundreds of years before it happened! —</p>	<p>King of North — Antiochus III (the Great) — after 14 years assembles great army to conquer Egypt which has weak king.</p>	<p><b>13:</b> For the king of the North [<b>Antiochus III</b>] 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. [<b>After Ptolemy IV died in 204 BC and left his throne to his infant son, Ptolemy (V) Epiphanes, Antiochus III assembled a great army and attacked Egypt in 201 BC.</b>]</p>	
14	<p>"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" (v. 14).</p>	<p>Syrians make treaty with Philip of Macedon against Egypt. Wealthy Jews who fled to Egypt to build a temple there rebel against Egypt when Syria commences invasion. Jews suffer. ("Vision" is found in <a href="#">Isaiah 19:18-25</a>.)</p>	<p><b>14:</b> "Now in those times many [<b>Antiochus III having made an alliance with Philip V of Macedonia and others</b>] shall rise up against the king of the South [<b>now Ptolemy (V) Epiphanes (203-181 BC)</b>]. Also, violent men of your [<b>Daniel's</b>] people [<b>Jews attempting to help Antiochus III</b>] shall exalt themselves in fulfillment of the vision, but they shall fall.</p>	

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<p><b>15-17</b></p>	<p><b>Read It in Your Own Bible!</b></p> <p>To save space, the reader is asked from this point to read each verse of the prophecy from his own Bible, thus saving us reprinting the prophecy in full here. We give here only the facts in history.</p> <p>Verses 15-16 — "the glorious land," of course, refers to Judea, the Holy Land. Antiochus the Great besieged and took Sidon from Egypt, ruined the interests of Egypt in Judea at the Battle of Mount Panium, 198 B.C., and then Antiochus took possession of Judea.</p> <p>Verse 17 — "upright ones" (see margin) in Hebrew means "equal conditions, or marriage," but the one he marries will not stand on his side. In 198 B.C., Antiochus arranged a marriage between his daughter, Cleopatra (not the Cleopatra of 31 B.C. in Egypt) and young Ptolemy Epiphanes, king of the south, by which he hoped subtly to gain complete possession of Egypt; but the plan failed.</p> <p>Says Rawlinson, page 254, "Coele-Syria and Palestine promised as a dowry, but not delivered." Cleopatra did not truly stand on the side of Antiochus, for it was only a trick to gain possession of Egypt.</p>	<p>Antiochus, momentarily occupied by attack from Pergamum, again attacks Egypt in 198 and defeats Egyptians ally Scopas at Paneas and retakes Palestine.</p> <p>All of Palestine in power of Syrians under Antiochus the Great.</p> <p>Antiochus plans to conquer Egypt by trickery. His daughter Cleopatra given in marriage to Ptolemy Epiphanes. This "deal" had appearance of uprightness or equal conditions, but it failed. Cleopatra aids husband against her father.</p>	<p><b>15:</b> "So the king of the North [<b>Antiochus III</b>] shall come and build a siege mound, and take a fortified city [<b>defeating Sidon in 198 BC</b>]; and the forces of the South [<b>Egypt under the boy king Ptolemy V</b>] shall not withstand <i>him</i>. Even his [<b>Ptolemy V's</b>] choice troops <i>shall have</i> no strength to resist.</p> <p><b>16:</b> "But he [<b>Antiochus III</b>] who comes against him [<b>Ptolemy V</b>] shall do according to his [<b>Antiochus III's</b>] own will, and no one shall stand against him [<b>Antiochus III</b>]. He [<b>Antiochus III</b>] shall stand in the Glorious Land [<b>Holy Land</b>] with destruction in his power. [<b>Following the Battle of Panium in 198 BC, Antiochus III wrested control of Judea from Egypt yet again.</b>]</p> <p><b>17:</b> "He [<b>Antiochus III</b>] shall also set his face to enter with the strength of his whole kingdom, and upright ones [<b>literally "equitable things" — "a proposal of peace" (NASB), i.e. a marriage to seal an alliance</b>] with him; thus shall he [<b>Antiochus III</b>] do. And he [<b>Antiochus III in 198 BC</b>] shall give him [<b>the young Ptolemy V</b>] the daughter of women [<b>Antiochus III's daughter Cleopatra</b>] to destroy it [<b>that is, to destroy or undermine Egypt so as to eventually take possession of it</b>]; but she [<b>Cleopatra</b>] shall not stand <i>with him</i> [<b>her father Antiochus III</b>], or be for him [<b>as she sided instead with her husband</b>]. [<b>That the whole thing was a trick can be seen in the fact that Antiochus III promised southern</b></p>	

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			Syria and Judea as a dowry but did not deliver them.]	
18-21	<p>Verse 18 — and so Antiochus turned his attention in another direction and tried to conquer, 197 to 196 B.C., the islands and coasts of Asia Minor. But the Roman general, Lucius Cornelius Scipio Asiaticus, utterly defeated him at the Battle of Magnesia, 190 B.C.</p> <p>Verse 19 — Antiochus next turned his attention to the fortresses of his own land, in the east and west. But, attempting to recruit his dissipated wealth by the plunder of the Oriental Temple of Belus, in Elymais, he was killed, 187 B.C.</p> <p>Verse 20 — Seleucus IV Philopator (187-176), his son, in an effort to raise money, sent a tax collector, Heliodorus, through Judea. But he reigned only 11 years, when Heliodorus poisoned him.</p> <p>Verse 21 — he left no heir. But his brother, a younger son of Antiochus the Great, named Epiphanes (Antiochus IV), a contemptible reprobate, came by surprise and through flattery took the kingdom. To his aid came his assistant, Eumenes. Rawlinson says, page 255, "Antiochus [Epiphanes], assisted by Eumenes, drives out Heliodorus, and obtains the throne, B.C. 176. He astonishes his subjects by an affectation of Roman</p>	<p>Antiochus invades Asia Minor and takes Aegean Islands. Roman general Scipio", 190, causes Syrian reproach to Rome to return on his own — Antiochus overwhelmingly defeated.</p> <p>Antiochus, after returning to Antioch — a fort — is murdered at Elymais by people for plundering temple to pay Roman indemnity. Circumstances of death are controversial.</p> <p>Heliodorus sent by Seleucus IV as tax collector". King is poisoned. Should be translated there shall arise one who shall send a tax collector.</p> <p>Vile person: Antiochus Epiphanes</p>	<p>18: "After this [in 197-196 BC] he [Antiochus III] shall turn his face to the coastlands [beginning a vigorous campaign against the coastlands and islands of Asia Minor and the Aegean], and shall take many. [At this point, in 195 BC, Antiochus III provides asylum for Hannibal of Carthage, whom the Romans had defeated in the Second Punic War—and Hannibal assists Antiochus in landing in Greece in 192 BC. Antiochus is thus brought into conflict with Rome.] But a ruler [Roman General Lucius Cornelius Scipio Asiaticus] shall bring the reproach [of defeat that's] against them [Asia Minor and the Aegean coasts] to an end; and with the reproach removed, he [Scipio] shall turn [it—the reproach of defeat] back on him [Antiochus III]. [Scipio utterly defeated Antiochus III at the Battle of Magnesia in 190 BC.]</p> <p>19: "Then he [Antiochus III] shall turn his face toward the fortress of his own land; but he shall stumble and fall, and not be found. [Having lost all he had gained, Antiochus III tried in 186 BC to recoup his losses by plundering the Temple of Belus in Elymais, within his own kingdom, whereupon he was defeated by local forces and killed.]</p> <p>20: "There shall arise in his [Antiochus III's] place one [his son Seleucus (IV) Philopater</p>	<p>Of course, there may be duality here. For instance: v20 - "raiser of taxes" could also be Kaiser Wilhelm II of the House of Hohenzollern (= raiser of taxes)</p> <p>v21 - while the 'vile person' could be Hitler</p>

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	manners" and "good-natured profuseness [flattery]."		<p><b>(187-176 BC)</b> who imposes taxes on the glorious kingdom [sending the tax collector <b>Heliodorus through Judea in an effort to raise money for his financially distressed empire</b>]; but within a few days he [<b>Seleucus IV</b>] shall be destroyed [<b>he ruled only 11 years in contrast to his father's rule of 37 years</b>], but not in anger or in battle [<b>he was poisoned by Heliodorus, who took control with the backing of other Syrian officials tired of the excesses of the Seleucid rulers</b>].</p> <p><b>21:</b> "And in his [<b>Seleucus IV's</b>] place shall arise a vile person [<b>Antiochus (IV) Epiphanes, Seleucus IV's brother, a younger son of Antiochus III</b>], to whom they [<b>Syrian officials supporting Heliodorus</b>] will not give the honor of royalty; but he [<b>Antiochus IV</b>] shall come in peaceably, and seize the kingdom by intrigue. [<b>By a show of "Roman manners" and a great deal of flattery, he was able to enlist the aid of neighboring King Eumenes II of Pergamum and officials at home in forcing out Heliodorus and obtaining the throne (ruled 175-164 BC)</b>].</p>	
<b>22-27</b>	<p><b>Antiochus Epiphanes</b></p> <p>Verse 22 — "the prince of the covenant" does not refer to Christ. This was the attempt of Antiochus to replace the Jewish high priest by another who would be subservient to him.</p>	Collects armies who quell foes. Onias, high priest, replaced by Jason.	<p><b>22:</b> With the force of a flood they [<b>those who opposed him, including Heliodorus</b>] shall be swept away from before him [<b>Antiochus IV</b>] and be broken, and also the prince of the covenant [<b>a Hellenistic Jew who changed his name to the Greek form Jason, appointed by Antiochus IV as</b></p>	v22-45 - this may be a type of the end-time Beast and the coming treaty he may have with the House of Israel and Judah

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	<p>Verses 23-24 — although only a few were with him at first, yet by this "Roman manner," by deceit and flattery, he crept into power and prospered. He also invaded Galilee and Lower Egypt. His fathers, the former kings of Syria, had favored the Jews, but says Rawlinson, page 255, they "were driven to desperation by the mad project of this self-willed monarch."</p> <p>Verse 25 — Rawlinson, pages 255-256, says, "Threatened with war by the ministers of Ptolemy Philometor [now king of the south], who claim Coele-Syria and Palestine as the dowry of Cleopatra, the late queen-mother, Antiochus marches against Egypt ... B.C. 171" (pp. 277-278). But he was met by his nephew, Ptolemy Philometor, king of the south, with another immense army. But the Egyptian king was defeated through the treachery of his own officers and was outwitted by Antiochus.</p> <p>Verses 26-27 — continuing in Rawlinson, page 278: "After his victory at Pelusium, Antiochus advanced to Memphis, and having obtained possession of the young king's person [Ptolemy Philometor, king of the south], endeavored to use him as a tool for effecting the entire reduction of the</p>		<p><b>replacement high priest of the Jewish worship system (ca. 175-172 BC)—he was dropped from that position only three years later in favor of another Hellenizing apostate, Menelaus (ca. 172-162 BC).]</b></p> <p><b>23:</b> And after the league [<b>treaty or agreement</b>] <i>is made [by the Jews]</i> with him [<b>Antiochus IV</b>] he [<b>Antiochus IV</b>] shall act deceitfully, for he shall come up and become strong with [<b>at first only</b>] a small number of people.</p> <p><b>24:</b> He shall enter peaceably, even into the richest places of the province [<b>invading Galilee</b>]; and he shall do <i>what</i> 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 <i>only</i> for a time [<b>Antiochus IV took from the rich and gave to the poor as a temporary ploy to gain fanatical support among the masses</b>].</p> <p><b>25a:</b> "He [<b>Antiochus IV</b>] shall stir up his power and his courage against the king of the South [<b>now Ptolemy (VI) Philometor (181-145 BC), son of Ptolemy V and Cleopatra, and nephew of Antiochus IV</b>] with a great army. And the king of the South [<b>Ptolemy VI</b>] shall be stirred up to battle with a very great and mighty army;... [<b>Egypt threatened war to claim the dowry that had been promised by Antiochus III for Cleopatra, the now-deceased mother of Ptolemy V and sister of Antiochus IV.</b></p>	<p>v24 – Will the Anglo-Saxon-Keltic nations in particular be lulled into a sense of false security, thinking that we have "peace in our time" (I Thess 5:13; Jer 6:13-15, 22; Ezek 13:2,10-13; Isa 28:15-18; Dan 8:25; 11:24). Britain in particular will make the biggest faux pas of its history</p>



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	<p>country." In 174 B.C., the uncle of the king of the south sat at a banquet. Antiochus pretended to ally himself with the young Ptolemy, against his brother, Euergetes II, but each was trying to deceive the other.</p>		<p><b>Therefore, Antiochus IV marched south in 171 BC with an immense Syrian army yet met his nephew Ptolemy VI leading another immense army from Egypt.]</b></p> <p><b>25b:</b> "...but he [Ptolemy VI] shall not stand, for they [see next verse] shall devise plans against him.</p> <p><b>26:</b> Yes, those who eat of the portion of his delicacies [Ptolemy VI's own trusted officers] shall destroy him [his chance at victory by plotting against him]; his army shall be swept away, and many shall fall down slain. [Antiochus IV was victorious at Pelusium, took his nephew Ptolemy VI captive and, marching to Memphis, proceeded to use him as a tool to reduce the overall strength of Egypt.]</p> <p><b>27:</b> Both these kings' [Antiochus IV's and Ptolemy VI's] hearts <i>shall be</i> bent on evil, and they shall speak lies at the same table [perhaps describing the occasion, in 174 BC, when Antiochus IV and Ptolemy VI both sat at a banquet together—with Antiochus pretending to ally himself with the young Ptolemy against his brother Euergetes II, but with each actually trying to deceive the other]; but it [this lying to get ahead of the other] shall not prosper, for the end <i>will still be</i> at the appointed time [as God had predetermined it].</p>	
<b>28-31</b>	<p><b>The Abomination of Desolation</b></p> <p>Verse 28 — in 168 B.C., returning from Egypt with great plunder,</p>	<p>Antiochus returns and persecutes Jews who rejoiced upon hearing false report</p>	<p><b>28:</b> "[Antiochus IV in 168 BC] While returning to his land [Syria] with great riches [plunder from Egypt], his heart shall</p>	

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	<p>Antiochus set himself against the Jews, massacred many, and then returned to Antioch with golden vessels from the Temple at Jerusalem.</p> <p>Verse 29 — the same year, he again invaded Egypt, but with none of his former success, because Philometor, king of the south, got help from Rome.</p> <p>Verse 30 — the Roman fleet came against Antiochus, he was forced to surrender to the terms of Popilius, commander of the Roman fleet, and retire from Egypt and restore Cyprus to Egypt. Returning through Judea, smarting under the defeat, he vented his exasperation against the Jews, and extended special favors to those Jews who would turn from their religion.</p> <p>Verse 31 — then, 167 B.C., the next year, came the climax of the horror. Antiochus sent troops to the Holy Land, who desecrated the Temple and sanctuary, abolished the daily sacrifice (see also <a href="#">Daniel 8:11, 24</a>) and (Kislev 15, Hebrew calendar) placed the abomination — an image — on the altar in the Temple precincts, making it desolate (Rawlinson, p. 255). Many who claim to teach the Bible try to apply the prophecy of this verse to Moslems in the 7th century A.D., building the Dome of the Rock on the supposed site of the ancient Temple at</p>	<p>that Antiochus died (<a href="#">1 Maccabees 1:19-20</a>).</p> <p>King of North returns to Egypt when brothers learn of uncle's treachery. Roman demand withdrawal. Rome makes Egypt a protectorate.</p> <p>Ships of Kittim: Roman fleet. Renegade Jews join with Gentile Syrians to destroy what remained of true religion in Palestine.</p> <p>Climax of horror. See <a href="#">Daniel 8:11-14</a>. Altar and/or idol of Jupiter Olympus set up. (A type of an event in the coming tribulation.)</p>	<p>be <i>moved</i> against the holy covenant [<b>Jewish worship system</b>]; so he shall do <i>damage</i> [<b>looting the temple of many golden vessels and massacring Jews upon coming back from Egypt</b>] and [<b>then</b>] return to his own land [<b>Syria</b>].</p> <p><b>29a:</b> "At the appointed time [<b>later in 168 BC</b>] he [<b>Antiochus IV</b>] shall return and go toward the south [<b>upon learning of Ptolemy VI and Ptolemy VII forming a union against him</b>];...</p> <p><b>29b:</b> "...but it [<b>the outcome</b>] shall not be [<b>successful</b>] like the former or the latter.</p> <p><b>30a:</b> For ships from Cyprus [<b>literally Kittim, Hebrew for "Western Lands" and here meaning Rome</b>] shall come against him;... [<b>Forced to accept surrender terms from Popilius, commander of the Roman fleet, Antiochus IV had to cease from his campaign against Egypt and restore the island of Cyprus to Egyptian rule.</b>]</p> <p><b>30b:</b> "...therefore he [<b>Antiochus IV</b>] shall be grieved, and return in rage against the holy covenant [<b>Jewish worship system</b>], and do <i>damage</i>. So he shall return and show regard for those who forsake the holy covenant. [<b>Returning home through Judea, Antiochus IV vented his fury on the Jews, yet accorded special favor to those among them who rejected their religion and adopted the pagan Greek (Hellenistic) culture.</b>]</p>	<p>vv31-39 – these are also prophecies of the Great False Church and persecution of the True Church in the Middle Ages</p>

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	<p>Jerusalem! But every verse of this prophecy, step by step, verse by verse, unfolded in actual history, just as here recounted, so there can be not the slightest shadow of doubt as to this abomination that "maketh desolate" — it was an idol set up in 167 B.C., by Antiochus Epiphanes.</p>		<p><b>31:</b> "And [still in 168 BC] forces shall be mustered by him [Antiochus IV], and they [his forces] shall defile the sanctuary fortress [the temple—by sacrificing a pig on the temple altar]; then they [Antiochus IV's forces] shall take away the daily sacrifices [making them and other Mosaic ceremonies illegal], and place there the abomination of desolation [an image of the Greek god Zeus].</p>	
<p><b>32</b></p>	<p><b>The Prophecy Comes to Christ and the Apostles</b></p> <p>Verse 32 — Antiochus tried to end the religion of the Jews. He took away the daily sacrifice, forbade the ministration at the Temple. He perverted by flatteries the Jews who were willing to forsake their religion.</p> <p>But — right here, the prophecy cuts off from the continuation of events in the history of those ancient north and south kingdoms. Up to this point, the prophecy was unfolded, step by step, in the actual history of the northern kingdom of the Seleucidae, or Syria, and the southern kingdom of Egypt. But, say most commentaries, all accurate details seem suddenly to stop short with this verse.</p>	<p>Many Jews reject covenant of God. Maccabean revolt.</p>	<p><b>32a:</b> "Those who do wickedly against the covenant [apostate Jews] he [Antiochus IV] shall corrupt with flattery [and many Jews did succumb to Antiochus IV's persecution against the faithful and reward for apostasy and forsook their religion];</p> <p><b>32b:</b> "...but the people who know their God [the Maccabees, patriotic followers of Judas Maccabeus of the Hasmonean priestly dynasty who wanted to continue in God's law, and later the Christians] shall be strong, and carry out great exploits. [Due in large part to the efforts of the Maccabees, Syrian forces were gradually driven out and Jewish independence was reestablished.]</p> <p>[The time frame now changes. Verse 32 is apparently dual in application, "the people who know their God" referring to both the Maccabees and also to true Christians. This dual meaning serves to advance the story flow to the time of New Testament Christians.]</p>	

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33-35	<p>Now let us notice verse 32 in detail, and particularly the last part:                      "And such as do wickedly against the covenant shall he corrupt by flatteries." This, Antiochus Epiphanes did do. But now notice the last part of the verse:                      "but the people that do know their God shall be strong, and do exploits."                      So our question now is, when, beginning with, and following, 167 B.C., did people begin to know God, and to be spiritually strong, and to do exploits in the Lord's service? The answer is, at the time of the Maccabees, beginning in 166 B.C., and, two centuries later, at the first appearing of Jesus Christ and in the days of the apostles!                      Verse 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."                      Jesus and the apostles did instruct many. But Jesus was put to death, and history indicates that all the early apostles were martyred, except John. And this continued, many days, even into the Middle Ages, when millions were martyred for their faith.                      Verse 34 — "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And [verse 35] some of</p>	<p>The Church of God to time of end. Jews do not know God, nor does persecution make them righteous.</p>	<p><b>33:</b> "And those of the people who understand <b>[Christians]</b> shall instruct many; yet <i>for many</i> days they shall fall <b>[in death]</b> by sword and flame, by captivity and plundering <b>[Christians have been martyred since the days of Christ and the apostles]</b>.  <b>34:</b> Now when they fall, they shall be aided with a little help <b>[even a little of God's Spirit providing the tremendous ability to remain steadfast in the face of martyrdom]</b>; but many shall join with them by intrigue <b>[false prophets coming among them (Acts 20:29-30; 2 Peter 2:1-3)]</b>.  <b>35:</b> And <i>some</i> of those of understanding shall fall, to refine them, purify <i>them</i>, and make <i>them</i> white, <i>until</i> the time of the end; because <i>it is</i> still for the appointed time. <b>[This process that began in Christ's day will continue until the time of His return to refine the character of Christians and make them spiritually white or pure (Revelation 6:9-11; compare 7:14).]</b></p>	

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	<p>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." Here is described in general the whole course of God's people, from the days of Christ to the present. Compare with such passages as <a href="#">Rev. 12:6, 11, 13-17</a>. And notice the vision carries on down to this present time of the end.</p>			
<p><b>36-39</b></p>	<p>Verse 36 — The king of the north — who is he, now, in the early and middle New Testament times, to which our prophecy has come? In 65 B.C., Syria was swallowed up by the Roman Empire, and became a Roman province. The Roman emperor now controlled Judea, and therefore the king of the north, here referred to, is, at this time, the emperor of the Roman Empire. This verse says he should do according to his will, and he did — exalt himself, and magnify himself above every god, and he did; for the Roman emperors required all to worship them and sacrifice to them, as a god. He was as a god. He was to speak against the true God, and he did and persecuted all Christians.</p> <p>Verse 37 — his fathers had worshiped idols, but the Roman emperors set themselves up as gods.</p> <p>Verse 38 — the Roman emperors</p>	<p>The king is ruler of the North. It is not Syria because Rome occupied Syria. Rome is king of the North. Verse describes Roman emperors and successive revivals to our day! Emperors exalt themselves.</p> <p>Proper translation: Neither shall he regard gods of his fathers. (Romans never knew true God.) Desire of women is Tammuz (<a href="#">Ezekiel 8:14</a>), who was false Christ. Emperors reject authority of false Christ.</p> <p>Proper translation is "god of fortresses". Could refer to the emperors' attitude of self-deification, their "might makes right" approach.</p>	<p><b>36:</b> "Then [<b>in New Testament times</b>] the king [<b>of the North—now the Roman emperor, as Rome took possession of Syria in 65 BC and thus became the kingdom of the North</b>] shall do according to his own will: he shall exalt and magnify himself above every god [<b>establishing emperor worship</b>], shall speak blasphemies against the God of gods [<b>the true God</b>], and shall prosper till the wrath has been accomplished [<b>Roman rule will, in some form, powerfully persist until the end-time wrath of God is complete</b>]; for what has been determined [<b>by God's pronouncement</b>] shall be done.</p> <p><b>37:</b> He [<b>the Roman emperor</b>] shall regard neither the God [<b>Hebrew <i>elohim</i>, should here be "gods"</b>] of his fathers [<b>that is, the old Roman gods</b>] nor the desire of women [<b>indicating either being homosexual, as 14 out of the first 15 Roman emperors were, or exalting himself above Tammuz—the Babylonian messiah for whom</b></p>	<p>v37 – "desire of women" – refer to <i>Beast and False Prophet: Parallel Scriptures and Notes</i> (section IV) where I point out that the final Beast will not be homosexual according to the historical model. In fact, he will likely head up a fascistic reaction to globalisation, political correctness and such like.</p>

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	<p>honored the god of forces, or (margin) munitions, and developed the greatest war-making power the world ever knew. "And a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." After setting themselves up as gods, before A.D. 476, the emperors who followed, beginning with Justinian, A.D. 554, began to honor with gold, silver and power a god in a high religious office never known to their fathers. (Compare this prophecy of Daniel with <a href="#">Revelation 17:4, 5</a>, and <a href="#">18:3, 16</a>.)</p> <p>Verse 39 — the emperors did acknowledge the supremacy of religion, increased it with material glory and caused it to rule over many.</p>	<p>A prophesy concerning the Feudal period, when there was a strong connection between Church and State. During that time the secular rulers increased the power of the Catholic Church and guarded it against foes. Translations differ. First part of the verse could mean that with the help of the pope the secular ruler gained victories. Those who acknowledged him, he increased with power.</p>	<p><b>women wept (compare Ezekiel 8:14), who also had other names under the various mystery cults of different nations]</b>, nor regard any god; for he shall exalt himself above <i>them</i> all <b>[for again, as noted on verse 36, the Roman emperors instituted emperor worship]</b>.</p> <p><b>38a:</b> "But in their place he <b>[the Roman emperor]</b> shall honor a god of fortresses <b>[or "forces" (KJV)]</b>;... <b>[The Roman emperors demanded worship of the strength of empire. Standards were idolatrous emblems of empire/emperor worship. Also, extravagant defense spending made Rome the strongest military power the world had ever seen.]</b></p> <p><b>38b:</b> "...and a god <b>[the pope]</b> which his <b>[the Roman emperor's]</b> fathers did not know he <b>[the Roman emperor, beginning with Constantine the Great in AD 313]</b> shall honor with gold and silver, with precious stones and pleasant things.</p> <p><b>39:</b> Thus he <b>[later Roman emperors and rulers of successor Roman kingdoms]</b> shall act against the strongest fortresses <b>[enemy states and other religious institutions]</b> with a foreign <b>[Babylonian]</b> god <b>[the papacy]</b>, which he <b>[successive Roman rulers]</b> shall acknowledge, <i>and</i> advance <i>its</i> glory; and he <b>[successive Roman rulers]</b> shall cause them <b>[the popes]</b> to rule over many, and divide the land for gain <b>[for both church and state]</b>.</p>	<p>Also the chart <i>Seven Restorations of the Roman System</i> shows that all the leaders of the revivals of this system were married and never homosexual.</p> <p>v39 - will Israel be divided up among her enemies? See Amos 7:17; Mic 2:4</p>

Daniel 11 verses	Middle East in Prophecy by Herbert W Armstrong	Historical Commentary on Dan. 11	Daniel 11 (KJV) With Explanation by T Robinson	Comment
<p><b>40</b></p>	<p><b>Prophecy Skips to Present</b></p> <p>Now we come to the very present century.</p> <p>Verse 40 — "And at the time of the end shall the king of the south push at him ...." Who is today the "king of the south"? It cannot be the king of Egypt, for in 31 B.C. Egypt became a province of the Roman Empire, swallowed up by the king of the north. Today Egypt is a republic ruled by native Arabs. It has no king of its own.</p> <p>But, in the reign of Ptolemy III Euergetes (verse 7), 247-222 B.C., Egypt annexed part of Ethiopia, immediately south of Egypt (Rawlinson, pp. 272, 273). Since that time, the 11th edition of the Encyclopaedia Britannica says (article "Ethiopia") Egypt and Ethiopia were two or three times under the same government. Thus, the two were as one land. And the only portion of that land of the "king of the south" that remained independent until the 20th century is Ethiopia!</p> <p><b>Ethiopia, the King of the South</b></p> <p>Ethiopia was the only country in all East Africa that continued independent, and had a government and kingdom dating back before the Roman Empire. It was the southern part of the kingdom of the south. So it is the only possible government that</p>	<p>King of South: Ethiopia. King Menelek defeats Italians in 1896. Mussolini defeats Ethiopia. (1935)</p>	<p><b>[The previous section spanned the centuries from the beginning of Christianity in the early Roman Empire to the inception of the Catholic-dominated Holy Roman Empire system and its subsequent development up to modern times. The next verse clearly advances the time frame of the chapter to the end of this age.]</b></p> <p><b>40a:</b> "At the time of the end the king of the South [<b>now probably an end-time Muslim leader</b>] shall attack him [<b>the king of the North, now the final end-time Roman ruler, an individual also known as 'the Beast,' Revelation 17:12-17</b>];...</p> <p><b>40b:</b> "...and the king of the North [<b>the Beast</b>] shall come against him [<b>the king of the South, probably a Muslim leader</b>] like a whirlwind, with chariots, horsemen, and with many ships [<b>modern war vehicles of air, land and sea</b>]; and he [<b>the Beast</b>] shall enter the countries [<b>of the Middle East</b>], overwhelm <i>them</i>, and pass through.</p>	

<b>Daniel 11 verses</b>	<b>Middle East in Prophecy by Herbert W Armstrong</b>	<b>Historical Commentary on Dan. 11</b>	<b>Daniel 11 (KJV) With Explanation by T Robinson</b>	<b>Comment</b>
	<p>could be the king of the south.</p> <p>At the time of the end — our time — this king of the south was to push at the king of the north, now at Rome!</p> <p>In 1895 King Menelik, of Ethiopia, sent an army of 9,000 to 10,000 men against General Baratieri's Italian army.</p> <p>North of Ethiopia was Eritrea, belonging to Italy. And southeast was Italian Somaliland.</p> <p>In 1896 General Baratieri with 13,000 men tried to defend Eritrea against the Ethiopians. They lost 4,600 whites and 3,000 native troops, and more than 3,500 were taken prisoner.</p> <p>In a later engagement the Italians were cut to pieces because of their inexperience in fighting in mountainous country and because they were greatly outnumbered. This defeat was disastrous to Italian expansion in Africa.</p> <p>Ever since, Italy demanded revenge! In 1927 Mussolini set the time, at just 40 years from that defeat, or 1935, when he would be ready "finally to make our voice heard, and see our rights recognized!"</p> <p>1935 came. The hour struck! Mussolini attacked! Now notice verse 40: "... and the king of the north shall come against him like a whirlwind, with</p>			



Daniel 11 verses	<i>Middle East in Prophecy by Herbert W Armstrong</i>	<i>Historical Commentary on Dan. 11</i>	<i>Daniel 11 (KJV) With Explanation by T Robinson</i>	Comment
	<p>chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."</p> <p>A whirlwind comes in the air, sweeping all before it. Mussolini did send a great air force into Africa! Also many modern "chariots" — trucks, tanks, etc. — and ships, loaded with soldiers. More than 100,000 sailed to Ethiopia.</p> <p>And, notice it, Mussolini's forces were to pass over — in the air! It is at this precise point in this astounding prophecy that Mussolini's struggle in Ethiopia and in World War II ended. Mussolini did not finish the prophecy. There is yet another leader to arise in Europe! Notice what will next happen!</p>			
41-43	<p>"And," continues verse 41, "many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" — the modern land of the Hashemite Kingdom of Jordan. The coming dictator will unite many others with him — 10 in all (<u>Rev. 17:12</u>) — reviving the ancient Roman Empire.</p> <p>Verse 42 says Egypt shall not escape, proving Egypt is not now the "king of the south."</p> <p>Verse 43 says the Libyans and</p>		<p><b>41:</b> He [<b>the Beast</b>] shall also enter the Glorious Land [<b>the Holy Land—the modern state of Israel</b>], and many <i>countries</i> shall be overthrown; but these [<b>areas that follow</b>] shall escape from his hand: Edom, Moab, and the prominent people of Ammon [<b>these three territories constitute the modern country of Jordan, and the descendants of these people may be found among the Palestinians, Turks and other Middle Eastern peoples</b>].</p> <p><b>42:</b> He [<b>the Beast</b>] shall stretch out his hand against the countries, and the land of Egypt shall not escape.</p>	

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	Ethiopians (observe that after its conquest by Mussolini, Ethiopia is not again referred to as the king of the south) shall be at his steps — and he will then control them. Italy lost control of Libya and Ethiopia after the war.		<b>43:</b> He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans [ <b>Phutites, including the inhabitants of modern Libya but perhaps meaning all of North and West Africa</b> ] and Ethiopians [ <b>Cushites, including the people of modern Ethiopia and probably Sudan but perhaps meaning all of East and Southern Africa</b> ] shall follow at his heels.	
<b>44</b>	Verse 44 — but news out of the east and out of the north — Russia and the Orient — shall trouble the revived Roman Empire. Russia will enter the war!		<b>44:</b> “But news from the east and the north [ <b>of opposing nations or forces in these directions near or far</b> ] shall trouble him [ <b>the Beast</b> ]; therefore he shall go out with great fury to destroy and annihilate many.	
<b>45</b>	Verse 45 — the coming Roman Empire shall establish its palace, as capital of the revived Roman Empire, and eventually its religious headquarters, at Jerusalem! <u>Zechariah 14:2</u> says the city shall be taken! "Yet he shall come to his end, and none shall help him"! This language signifies the end of the beast" and the "false prophet" at the hand of God! You will find this end described in <u>Revelation 19:19-20</u> and <u>Zechariah 14:12</u> .	NOT YET FULFILLED. Palestine conquered, Transjordan escapes. Russian threat, Europe attacks first. Vatican moved to Zion.	<b>45a:</b> “And he [ <b>the Beast</b> ] shall plant the tents of his palace between the [ <b>Dead and Mediterranean</b> ] seas and [ <b>should be “in” (KJV)</b> ] the glorious holy mountain [ <b>Jerusalem</b> ];... <b>45b:</b> “...yet he [ <b>the Beast</b> ] shall come to his end [ <b>at Christ’s return (Revelation 19:20)</b> ], and no one will help him.	
<b>12:1</b>	And now what is the time of this end, at the close of this marvelous prophecy? The next verse, <u>Daniel 12:1</u> , says at the time of the resurrection of the just — at the Second Coming of Jesus Christ!			

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	<p>This prophecy begins with the kingdoms of Syria and Egypt, soon after the death of Alexander the Great — 2,300 years ago. But it ends at the time of the resurrection and the Second Coming of Christ to bring peace at last to the region — and to the entire world! It is so plain, there can be no doubt of its right application!</p>			

## Appendix: *The Middle East in Prophecy* by Herbert W Armstrong

### The Middle East in Prophecy

#### Herbert W Armstrong

The astounding background to the crisis in the Middle East — and how it will be resolved.

THE MIDDLE EAST is seething with crisis after crisis. Few people realize the true significance of this turmoil. They seem to have no conception of the danger it threatens — eventual danger to the whole world.

It's time we woke up to the facts! It's time we knew what prophecy reveals. It's time we knew the background — the vital factors that have led up to this world danger — the significance of this series of crises!

There is only one way to know the answer. The God who made the world — who makes and unmakes nations — he reveals the future before it happens so we can know and take warning.

The time has now come to reveal a most amazing prophecy!

#### Unveiling the Future!

What is the real significance of this seething unrest? To understand it, we must study a marvelous prophecy, never before understood — a prophecy that has been closed and sealed until now — a prophecy that foretold, 2,500 years ago, this very series of crises and the war that shall finally draw in all the nations of the world!

It is one of the most amazing prophecies in the Bible. It is most specific, describing historical events, up to the present, in more detail than any other prophecy. It is the longest prophecy in the Bible. It is found in Daniel, chapter 11. It describes the impending war!

The prelude is found in the 10th chapter of the book of Daniel. The prophecy came to Daniel in the third year of the reign of Cyrus, king of the Persian Empire ([Dan. 10:1](#)). A "man," apparently the archangel Gabriel ([Dan. 9:21](#)), appears before Daniel, to make him understand what shall befall God's people in these present "latter days" ([10:14](#)).

#### The "King of the North" and the "King of the South"

The first verse of the 11th chapter is a continuation from the last verse of the 10th chapter. The angel says to Daniel, "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. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will" ([Dan. 11:2-3](#)).

Actually there were 12 more kings in the Persian Empire, but only the first four following Cyrus were of importance for the purpose of this prophecy. They were Cambyses, pseudo-Smerdis, Darius and Xerxes. It was the last, or Xerxes, who was the richest of all and stirred up war with Greece.

Then King Philip of Macedonia planned a great war to conquer the Persian Empire, with an army made up mostly of Grecians. He died before the plans were completed. But his son, Alexander the Great, took over his plans, and invaded Persia. He met the Persian army at the Battle of Issus, 333 B.C. ([Dan. 8:2, 5-6](#)). Then he swept down into Egypt, and then to a final crushing defeat of the Persian Empire at the Battle of Arbella, 331 B.C., after which Alexander marched on a conquest clear to India, sweeping all before him.

Notice now verse 4 of the prophecy: "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."

How marvelously — how accurately — that came to pass. We quote from one of the authoritative English-language histories published in the last century, *A Manual of Ancient History* (Student Series) by Rawlinson: "Cut off unexpectedly in the vigor of early manhood [the 33rd year of his age, June, 323 B.C.], he [Alexander] left no inheritor, either of his power or of his projects" (p. 237). The Empire was left leaderless and in confusion, but out of this emerged, by the year 301 B.C., four divisions, just

as prophesied, as a result of a division of the Empire into four divisions by Alexander's generals. They were:

1. Ptolemy (Soter), ruling Egypt, part of Syria and Judea.
2. Seleucus (Nicator), ruling Syria, Babylonia and territory east to India.
3. Lysimachus, ruling Asia Minor.
4. Cassander, ruling Greece and Macedonia.

Thus was the prophecy of verse 4 fulfilled to the letter.

Now notice what follows. From here the prophecy foretells the activities only of two of these four divisions: Egypt, called "king of the south," because it is south of Jerusalem; and the Syrian kingdom, the king of the north, just north of Judea. It is because the Holy Land passed back and forth between those two divisions, and because their different wars were principally over possession of Judea, that the prophecy is concerned with them. Here is verse 5:

"And the king of the south [Egypt] 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." In history, we learn that the original Ptolemy I, called Soter, became strong and powerful, developing Egypt beyond the greatest dreams of Alexander. One of his princes, or generals, Seleucus Nicator, also became strong and powerful. And, in 312 B.C., taking advantage of Ptolemy's being tied up in a war, he established himself in Syria, and assumed the diadem as king.

Verse 6 says, "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 [margin, "rights" or "equitable conditions," or "marriage union"]: 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."

#### **Fulfilled to the Letter!**

At the end of 50 years, this occurred exactly as described!

Syria's ruler, the king of the north, at this time was Antiochus II, called Theos. His wife was named Laodice. And, says Rawlinson's Ancient History, page 251, "Her influence ... engaged him in a war with Ptolemy Philadelphus [king of the south], B.C. 260, which is terminated, B.C. 252, by a marriage between Antiochus and Bernice, Ptolemy's daughter."

The prophecy says "he that begat her" shall be given up. Also that she shall not retain the power of the arm, neither shall the king of the north, whom she married, stand. All three are to come to their end. Notice how accurately this came to pass.

Says Rawlinson's History, pages 251 and 252: "On the death of Philadelphus [he that begat her], B.C. 247, Antiochus repudiated Bernice, and took back his former wife, Laodice, who, however, doubtful of his constancy, murdered him to secure the throne for her son Seleucus (II) B.C. 246 ... Bernice ... had been put to death by Laodice."

Nowhere in all the Bible is there so literal a prophecy, giving so many details of future history. And to read an ancient history of these kingdoms is simply to see unfolded before your eyes, step by step, verse by verse, this marvelous prophecy. There can be no doubt of its right application!

#### **The Holy Land Changes Hands**

Next let us notice verse 7: "But out of a branch of her roots shall one stand up in his estate [margin, "in his office"], 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."

"Out of a branch," or "shoot," of her roots. Her parents were her roots. Hence, this must be her brother, who next should occupy the throne of king of the south and fulfill this prophecy. Now listen to this accurate fulfillment, quoted word for word from the same page of Rawlinson's work (p. 252):

"Ptolemy Euergetes [the III, eldest son of Philadelphus (p. 272) and therefore Bernice's brother, a branch of her roots] invaded Syria, B.C. 245, to avenge the murder of his

sister, Bernice ... . In the war which followed, he carried everything before him."

The eighth verse of Daniel 11 says this king of the south would carry captives and vessels of silver and gold into Egypt, and continue to reign more years than the king of the north, who at that time was Seleucus II, and verse 9 says he shall return into Egypt. As verse 7 said he should "enter into the fortress of the king of the north," Ptolemy III did seize the fortress of Syria, Seleucia, the port of Antioch, capital of the kingdom! Then he carried back to Egypt immense booty and 2,500 molten images and idolatrous vessels which, in 526 B.C. Cambyses had carried away from Egypt. He continued to rule until 222 B.C., while the king of the north, Seleucus II, died in 226 B.C.

When he died, his two sons took over the kingdom of the north; first Seleucus III, 226-223 B.C., who ruled only three years, and then his brother Antiochus III, called "the Great," 223-187 B.C. Both of these two sons of Seleucus II assembled immense forces to war against Egypt, avenge their father, and recover their port and fortress, Seleucia.

And this was accurately prophesied in verse 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 [margin, "be stirred up again"], even to his fortress."

"And," continues verse 11, "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."

In fulfillment of the latter part of verse 10, Antiochus the Great, after 27 years, recovered his fortress, Seleucia, and he also conquered the territory of Syria, as far as Gaza, including Judea. But the young Egyptian king, now Ptolemy IV (Philopater), was roused, and with an army of 20,000 inflicted severe defeat on Antiochus the Great; and fulfilling verse 12, he killed tens of thousands and again annexed Judea to Egypt. But he was not strengthened, for he made a rash and speedy peace with Antiochus, and returned to dissipation, throwing away the fruits of victory. Says verse 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."

"For," as verse 13 continues, "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." It was "after certain years," or 12 years later, 205 B.C., that Ptolemy Philopator died, leaving his throne to an infant son, Ptolemy Epiphanes. Then Antiochus assembled a greater army, and won great victories.

He then made a treaty allying Philip of Macedonia with him, and others, against Egypt, and they wrested Phoenicia and southern Syria from the king of the south. In this they were assisted by some of the Jews. Josephus' Jewish history says many Jews helped Antiochus. But notice how accurately Almighty God had foretold this, hundreds of years before it happened! —

"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" (v. 14).

#### **Read It in Your Own Bible!**

To save space, the reader is asked from this point to read each verse of the prophecy from his own Bible, thus saving us reprinting the prophecy in full here. We give here only the facts in history.

Verses 15-16 — "the glorious land," of course, refers to Judea, the Holy Land. Antiochus the Great besieged and took Sidon from Egypt, ruined the interests of Egypt in Judea at the Battle of Mount Panium, 198 B.C., and then Antiochus took possession of Judea.

Verse 17 — "upright ones" (see margin) in Hebrew means "equal conditions, or marriage," but the one he marries will not stand on his side. In 198 B.C., Antiochus arranged a marriage between his daughter, Cleopatra (not the Cleopatra of 31 B.C. in Egypt) and young Ptolemy Epiphanes, king of the south, by which he hoped subtly to gain complete possession of Egypt; but the plan failed.

Says Rawlinson, page 254, "Coele-Syria and Palestine promised as a dowry, but not delivered." Cleopatra did not truly stand on the side of Antiochus, for it was only a trick to gain possession of Egypt.

Verse 18 — and so Antiochus turned his attention in another direction and tried to conquer, 197 to 196 B.C., the islands and coasts of Asia Minor. But the Roman general, Lucius Cornelius Scipio Asiaticus, utterly defeated him at the Battle of Magnesia, 190 B.C.

Verse 19 — Antiochus next turned his attention to the fortresses of his own land, in the east and west. But, attempting to recruit his dissipated wealth by the plunder of the Oriental Temple of Belus, in Elymais, he was killed, 187 B.C.

Verse 20 — Seleucus IV Philopator (187-176), his son, in an effort to raise money, sent a tax collector, Heliodorus, through Judea. But he reigned only 11 years, when Heliodorus poisoned him.

Verse 21 — he left no heir. But his brother, a younger son of Antiochus the Great, named Epiphanes (Antiochus IV), a contemptible reprobate, came by surprise and through flattery took the kingdom. To his aid came his assistant, Eumenes. Rawlinson says, page 255, "Antiochus [Epiphanes], assisted by Eumenes, drives out Heliodorus, and obtains the throne, B.C. 176. He astonishes his subjects by an affectation of Roman manners" and "good-natured profuseness [flattery]."

### **Antiochus Epiphanes**

Verse 22 — "the prince of the covenant" does not refer to Christ. This was the attempt of Antiochus to replace the Jewish high priest by another who would be subservient to him.

Verses 23-24 — although only a few were with him at first, yet by this "Roman manner," by deceit and flattery, he crept into power and prospered. He also invaded Galilee and Lower Egypt. His fathers, the former kings of Syria, had favored the Jews, but says Rawlinson, page 255, they "were driven to desperation by the mad project of this self-willed monarch."

Verse 25 — Rawlinson, pages 255-256, says, "Threatened with war by the ministers of Ptolemy Philometor [now king of the south], who claim Coele-Syria and Palestine as the dowry of Cleopatra, the late queen-mother, Antiochus marches against Egypt ... B.C. 171" (pp. 277-278). But he was met by his nephew, Ptolemy Philometor, king of the south, with another immense army. But the Egyptian king was defeated through the treachery of his own officers and was outwitted by Antiochus.

Verses 26-27 — continuing in Rawlinson, page 278: "After his victory at Pelusium, Antiochus advanced to Memphis, and having obtained possession of the young king's person [Ptolemy Philometor, king of the south], endeavored to use him as a tool for effecting the entire reduction of the country." In 174 B.C., the uncle of the king of the south sat at a banquet. Antiochus pretended to ally himself with the young Ptolemy, against his brother, Euergetes II, but each was trying to deceive the other.

### **The Abomination of Desolation**

Verse 28 — in 168 B.C., returning from Egypt with great plunder, Antiochus set himself against the Jews, massacred many, and then returned to Antioch with golden vessels from the Temple at Jerusalem.

Verse 29 — the same year, he again invaded Egypt, but with none of his former success, because Philometor, king of the south, got help from Rome.

Verse 30 — the Roman fleet came against Antiochus, he was forced to surrender to the terms of Popilius, commander of the Roman fleet, and retire from Egypt and restore Cyprus to Egypt. Returning through Judea, smarting under the defeat, he vented his exasperation against the Jews, and extended special favors to those Jews who would turn from their religion.

Verse 31 — then, 167 B.C., the next year, came the climax of the horror. Antiochus sent troops to the Holy Land, who desecrated the Temple and sanctuary, abolished the daily sacrifice (see also [Daniel 8:11, 24](#)) and (Kislev 15, Hebrew calendar) placed the abomination — an image — on the altar in the Temple precincts, making it desolate (Rawlinson, p. 255). Many who claim to teach the Bible try to apply the prophecy of this verse to Moslems in the 7th century A.D., building the Dome of the Rock on the supposed site of the ancient Temple at Jerusalem! But every verse of this prophecy, step by step, verse by verse, unfolded in actual history, just as here recounted, so there can be not the slightest shadow of doubt as to this abomination that "maketh desolate" — it was an idol set up in 167 B.C., by Antiochus Epiphanes.

### **The Prophecy Comes to Christ and the Apostles**

Verse 32 — Antiochus tried to end the religion of the Jews. He took away the daily sacrifice, forbade the ministrations at the Temple. He perverted by flatteries the Jews who were willing to forsake their religion.

But — right here, the prophecy cuts off from the continuation of events in the history of those ancient north and south kingdoms. Up to this point, the prophecy was unfolded, step by step, in the actual history of the northern kingdom of the Seleucidae, or Syria, and the southern kingdom of Egypt. But, say most commentaries, all

accurate details seem suddenly to stop short with this verse.

Now let us notice verse 32 in detail, and particularly the last part:

"And such as do wickedly against the covenant shall he corrupt by flatteries." This, Antiochus Epiphanes did do. But now notice the last part of the verse: "but the people that do know their God shall be strong, and do exploits."

So our question now is, when, beginning with, and following, 167 B.C., did people begin to know God, and to be spiritually strong, and to do exploits in the Lord's service? The answer is, at the time of the Maccabees, beginning in 166 B.C., and, two centuries later, at the first appearing of Jesus Christ and in the days of the apostles!

Verse 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."

Jesus and the apostles did instruct many. But Jesus was put to death, and history indicates that all the early apostles were martyred, except John. And this continued, many days, even into the Middle Ages, when millions were martyred for their faith.

Verse 34 — "Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And [verse 35] 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."

Here is described in general the whole course of God's people, from the days of Christ to the present. Compare with such passages as [Rev. 12:6](#), [11](#), [13-17](#). And notice the vision carries on down to this present time of the end.

Verse 36 — The king of the north — who is he, now, in the early and middle New Testament times, to which our prophecy has come? In 65 B.C., Syria was swallowed up by the Roman Empire, and became a Roman province. The Roman emperor now controlled Judea, and therefore the king of the north, here referred to, is, at this time, the emperor of the Roman Empire. This verse says he should do according to his will, and he did — exalt himself, and magnify himself above every god, and he did; for the Roman emperors required all to worship them and sacrifice to them, as a god. He was as a god. He was to speak against the true God, and he did and persecuted all Christians.

Verse 37 — his fathers had worshiped idols, but the Roman emperors set themselves up as gods.

Verse 38 — the Roman emperors honored the god of forces, or (margin) munitions, and developed the greatest war-making power the world ever knew. "And a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." After setting themselves up as gods, before A.D. 476, the emperors who followed, beginning with Justinian, A.D. 527, began to honor with gold, silver and power a god in a high religious office never known to their fathers. (Compare this prophecy of Daniel with [Revelation 17:4](#), [5](#), and [18:3](#), [16](#).)

Verse 39 — the emperors did acknowledge the supremacy of religion, increased it with material glory and caused it to rule over many.

### **Prophecy Skips to Present**

Now we come to the very present century.

Verse 40 — "And at the time of the end shall the king of the south push at him ...." Who is today the "king of the south"? It cannot be the king of Egypt, for in 31 B.C. Egypt became a province of the Roman Empire, swallowed up by the king of the north. Today Egypt is a republic ruled by native Arabs. It has no king of its own.

But, in the reign of Ptolemy III Euergetes (verse 7), 247-222 B.C., Egypt annexed part of Ethiopia, immediately south of Egypt (Rawlinson, pp. 272, 273). Since that time, the 11th edition of the Encyclopaedia Britannica says (article "Ethiopia") Egypt and Ethiopia were two or three times under the same government. Thus, the two were as one land. And the only portion of that land of the "king of the south" that remained independent until the 20th century is Ethiopia!

### **Ethiopia, the King of the South**

Ethiopia was the only country in all East Africa that continued independent, and had a government and kingdom dating back before the Roman Empire. It was the southern part of the kingdom of the south. So it is the only possible government that could be the king of the south.

At the time of the end — our time — this king of the south was to push at the king of the north, now at Rome!



In 1895 King Menelik, of Ethiopia, sent an army of 9,000 to 10,000 men against General Baratieri's Italian army.

North of Ethiopia was Eritrea, belonging to Italy. And southeast was Italian Somaliland.

In 1896 General Baratieri with 13,000 men tried to defend Eritrea against the Ethiopians. They lost 4,600 whites and 3,000 native troops, and more than 3,500 were taken prisoner.

In a later engagement the Italians were cut to pieces because of their inexperience in fighting in mountainous country and because they were greatly outnumbered. This defeat was disastrous to Italian expansion in Africa.

Ever since, Italy demanded revenge! In 1927 Mussolini set the time, at just 40 years from that defeat, or 1935, when he would be ready "finally to make our voice heard, and see our rights recognized!"

1935 came. The hour struck! Mussolini attacked! Now notice verse 40: "... and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

A whirlwind comes in the air, sweeping all before it. Mussolini did send a great air force into Africa! Also many modern "chariots" — trucks, tanks, etc. — and ships, loaded with soldiers. More than 100,000 sailed to Ethiopia.

And, notice it, Mussolini's forces were to pass over — in the air! It is at this precise point in this astounding prophecy that Mussolini's struggle in Ethiopia and in World War II ended. Mussolini did not finish the prophecy. There is yet another leader to arise in Europe! Notice what will next happen!

Verse 41 — "He shall enter also into the glorious land ... " — the Holy Land. This is yet to be fulfilled.

When the coming revival of the Roman Empire takes the Holy Land, then the nations will be plunged into the initial phase of the great, last and final crisis at the close of this age! Other prophecies reveal that this revival of the Roman Empire will bring into subjection the U.S. and Britain! (Request our free book *The United States and Britain in Prophecy*.)

"And," continues verse 41, "many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon" — the modern land of the Hashemite Kingdom of Jordan. The coming dictator will unite many others with him — 10 in all ([Rev. 17:12](#)) — reviving the ancient Roman Empire.

Verse 42 says Egypt shall not escape, proving Egypt is not now the "king of the south."

Verse 43 says the Libyans and Ethiopians (observe that after its conquest by Mussolini, Ethiopia is not again referred to as the king of the south) shall be at his steps — and he will then control them. Italy lost control of Libya and Ethiopia after the war.

Verse 44 — but news out of the east and out of the north — Russia and the Orient — shall trouble the revived Roman Empire. Russia will enter the war!

Verse 45 — the coming Roman Empire shall establish its palace, as capital of the revived Roman Empire, and eventually its religious headquarters, at Jerusalem! [Zechariah 14:2](#) says the city shall be taken! "Yet he shall come to his end, and none shall help him"! This language signifies the end of the beast" and the "false prophet" at the hand of God! You will find this end described in [Revelation 19:19-20](#) and [Zechariah 14:12](#).

And now what is the time of this end, at the close of this marvelous prophecy? The next verse, [Daniel 12:1](#), says at the time of the resurrection of the just — at the Second Coming of Jesus Christ!

This prophecy begins with the kingdoms of Syria and Egypt, soon after the death of Alexander the Great — 2,300 years ago. But it ends at the time of the resurrection and the Second Coming of Christ to bring peace at last to the region — and to the entire world! It is so plain, there can be no doubt of its right application!

Are you ready for that event? It is fast approaching. Now is the time to get ready, for Jesus said, "Be ye also ready"!

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