

DANIEL 11:

1. **Also I (Gabriel) in the first year (539/538 B.C.) of Darius the Mede, even I, stood to confirm and to strengthen him (Darius the Mede).**
2. **And now will I (Gabriel) show thee the truth (a term Gabriel uses when he is going to speak in plain language). Behold (after Cyrus), there shall stand up yet (or reign) three kings in Persia (Cambyses, son of Cyrus 530-522; the False Smerdis, 522; and Darius Hystaspes, 522-486); and the fourth (Xerxes—the Ahasuerus of Esther, 486-465) shall be far richer than they all: and by his (Xerxes) strength through his riches he shall stir up all against the realm of Grecia.**
3. **And a mighty king (Alexander the Great, 336-323) shall stand up, that shall rule with great dominion, and do (with the Persian kings) according to his will.**
4. **And when he (Alexander) shall stand up, his kingdom shall be broken (Alexander died in 323 B.C.), and shall be divided toward the four winds of heaven; and not to his (Alexander's) posterity, nor according to his (Alexander's) dominion which he (Alexander) ruled: for his (Alexander's) kingdom shall be plucked up, even for others besides those. (By 301 B.C., Alexander's kingdom was divided into four parts by his generals, who eventually killed Philip, his half-brother, and his posthumous son, Aegus. Cassander ruled Macedonia; Lysimachus ruled Thrace and Asia Minor; Seleucus ruled from Syria to the river Indus, and Ptolemy ruled Egypt and Palestine.)**
5. **And the king of the south (Ptolemy I Soter, 323-282, of Egypt) shall be strong, and one of his (Alexander's) Prince's (Seleucus I Nicator, who became the Syrian king of the north); and he (Seleucus I) shall be strong above him (Ptolemy I), and have dominion; his (Seleucus I's) dominion shall be a great dominion (Seleucus ruled a Greek Empire that stretched from Syria to India).**
6. **And in the end of years (thirty-five years after the death of Seleucus I in 281, which brings us to 246 B.C.) they (Seleucus of Syria and Ptolemy of Egypt) shall join themselves together; for the king's daughter of the south (Bernice, daughter of Ptolemy II**

Philadelphus) **shall come to the king of the north to make an agreement** (Bernice married Antiochus II Theos, who divorced Laodice to do so): **but she** (Bernice) **shall not retain the power of the arm** (Antiochus reconciled with Laodice after Bernice had a son); **neither shall he** (Antiochus II) **stand** (Laodice poisoned Antiochus II), **nor his** (Antiochus II's) **arm** (Antiochus' son by Bernice was killed): **but she** (Bernice) **shall be given up, and they** (Bernice's maids) **that brought her** (Bernice and her maids of honor were all killed by Laodice), **and he** (Ptolemy II) **that begat her** (Ptolemy II died; some texts read "begotten of her"; if so, it refers to her son, who was killed by Laodice), **and he** (Antiochus II) **that strengthened her** (Bernice) **in these times** (another reference to Antiochus II, who was killed by Laodice).

7. But out of a branch (sibling) **of her** (Bernice's) **roots shall one** (Ptolemy III Euergetes, brother of Bernice) **stand up in his** (Ptolemy II's) **estate** (Egypt), **which shall come with an army, and shall enter into the fortress** (Syria) **of the king of the north** (Seleucus II of Syria), **and shall deal against them** (the Syrians), **and shall prevail** (in 246 B.C., Ptolemy II successfully invaded Syria to take revenge on the death of his sister):

8. And shall also carry captives into Egypt their (Egypt's) **gods** (Ptolemy retrieved images of their gods that Cambyses of Persia had taken away), **with their princes, and with their precious vessels of silver and of gold; and he** (Ptolemy III) **shall continue more years than the king of the north** (Ptolemy III outlived Seleucus II by four years).

9. So the king of the south (Ptolemy Euergetes) **shall come into his kingdom** (Seleucus II Callinicus), **and shall return into his** (Ptolemy Euergetes) **own land** (if Ptolemy had not been recalled into Egypt by a domestic sedition, he would have possessed the whole kingdom of Seleucus).

10. But his (Seleucus II's) **sons** (Seleucus III Ceraunus Soter, 225-223, and Antiochus III, called "The Great," 223-187) **shall be stirred up, and shall assemble a multitude of great forces:** (Seleucus III raised a great army to invade Egypt, but was assassinated before he could carry out the project) **and one** (Antiochus III) **shall certainly come, and overflow, and pass through** (in 219 B.C., Antiochus III

invaded Palestine/Egypt): **then shall he** (Antiochus III) **return, and be stirred up, even to his** (Antiochus III's) **fortress** (Antiochus III was able to retake Antioch, Syrian Capital city).

11. And the king of the south (Ptolemy IV Epiphanes) **shall be moved with choler** (anger), **and shall come forth and fight with him** (Antiochus III), **even with the king of the north: and he** (Antiochus III) **shall set forth a great multitude** (Antiochus III invaded Egypt with 70,000 foot soldiers, 6,000 cavalry, and 102 elephants in 217 B.C.); **but the multitude shall be given into his** (Ptolemy IV's) **hand** (Antiochus III was defeated at the battle of Raphia).

12. And when he (Ptolemy IV) **hath taken away the multitude, his** (Ptolemy IV's) **heart shall be lifted up** (Ptolemy tried to offer sacrifices in the Jewish temple precincts, and when he insisted on entering the Holy of Holies, he fell speechless and was dragged out half-dead; he returned to Egypt in a rage): **and he** (Ptolemy IV) **shall cast down many ten thousands** (disgraced and furious, Ptolemy IV took revenge on the Jews living in Alexandria, Egypt, killing over forty thousand): **but he** (Ptolemy IV) **shall not be strengthened by it.**

13. For the king of the north (Antiochus III) **shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years** (Antiochus III returned sixteen years later, in 201 B.C., and invaded Egypt) **with a great army and with much riches.**

14. And in those times there shall many (Antiochus III of Syria, Philip of Macedonia, and Hannibal of Carthage) **stand up against the king of the south** (the boy-king, Ptolemy V, who was now under the guardianship of the Roman Senate): **also the robbers** (the Romans) **of thy people** (the Jews) **shall exalt themselves** (the Romans) **to establish the vision** (see Daniel 9:24: The Jews could have sealed up the vision concerning the history of pagan Rome after the first advent and the history of papal Rome, by accepting Christ as their Messiah); **but they shall fall** (the prophecy looks far into the future when Rome was eventually divided up by the barbarian invasions of the fifth century).

15. So the king of the north (Antiochus III) **shall come, and cast up a mount, and take the most fenced cities** (the Roman general Scopas was besieged in Sidon and forced to surrender; Antiochus then moved south and took the stronghold of Gaza): **and the arms of the south** (Egypt) **shall not withstand, neither his** (Ptolemy IV's) **chosen people** (remember that Antiochus IV chose the Senate of Rome to be the guardians of the boy-king, Ptolemy V), **neither shall there be any strength to withstand** (the Romans, chosen by Ptolemy IV as guardians for the infant king Ptolemy V, were unable to protect Egypt from Antiochus III, who defeated the Roman general Scopas and his 6,000 Greek auxiliaries in 200/199 B.C. Egypt lost many provinces to Philip of Macedon and Antiochus of Syria).

16. But he (Rome) **that cometh against him** (Antiochus III specifically, and the Syrian kingdom of the north in general) **shall do according to his** (Rome's) **own will** (Rome defeated Antiochus III in 192 B.C. in Macedonia, and again in 190 B.C. in Asia Minor; in the peace treaty of 188 B.C., Antiochus was forced to give back all of the conquered territories to Egypt. In 168 B.C. Rome compelled Antiochus IV to turn back from invading Egypt. On his way to Syria, Antiochus IV pillaged Jerusalem and the temple, persecuting the Jews and forcing them to stop worshiping God. The Jews revolted in 165 B.C. and by 164 B.C. had defeated all of the Syrian troops sent against them. In 164 B.C., Antiochus IV died when traveling from the east to Jerusalem to exterminate the Jews. In 63 B.C., Rome conquered the Syrian kingdom of the north), **and none shall stand against him** (Rome. Earlier, in 197 B.C., Rome defeated Philip of Macedon and forced him to return all of the conquered territories to Egypt. In 168 B.C., Rome conquered Macedonia and became master of the Greco-Roman world. Rome also tracked down the last member, Hannibal, of the triple alliance against Egypt, forcing Hannibal to take poison to avoid falling into their hands): **and he** (Rome) **shall stand in the glorious land** (Jerusalem. Rome in the person of Pompey the Great conquered Palestine, destroying Jerusalem and the temple in 63 B.C., making Judea a province of Rome), **which by his** (Rome's) **hand shall be consumed** (looking ahead, Gabriel mentions that Rome would in the future destroy the city and temple of Jerusalem in A.D. 70 and, in A.D. 135, demolish

Jerusalem for a second time and scatter the Jews throughout the world).

17. He (Rome generally, and Julius Caesar specifically, who followed Pompey the Great as the ruler of Rome) **shall also set his** (Julius Caesar's) **face to enter with the strength of his** (Julius Caesar's) **whole kingdom, and upright ones** (Jews who helped Julius Caesar conquer Egypt) **with him** (Julius Caesar); **thus shall he** (Julius Caesar) **do: and he** (Julius Caesar) **shall give him** (Julius Caesar) **the daughter of women** (Cleopatra VII, ruler of Egypt. Julius Caesar took 18-year-old Cleopatra, as his concubine), **corrupting her** (Cleopatra): **but she** (Cleopatra) **shall not stand on his** (Rome's generally, and Julius Caesar's side specifically) **side, neither be for him** (Rome generally, and specifically Julius Caesar; Cleopatra flirted with Julius Caesar and then with Mark Anthony in order to retain the independence of Egypt and did not act in the interest of Rome).

18. After this shall he (Julius Caesar) **turn his** (Julius Caesar's) **face unto the isles, and shall take many** (Caesar conquered the Mediterranean Islands and Africa after Egypt): **but a prince** (Roman Senator Brutus, who was brought up by Caesar) **for his** (Brutus') **own behalf shall cause the reproach** (Caesar desired to make himself king in fact, if not in name) **offered by him** (Julius Caesar) **to cease; without his** (Julius Caesar's) **own reproach he** (Brutus) **shall cause it to turn upon him** (Julius Caesar. Brutus plotted with sixty senators to assassinate Caesar).

19. Then he (Julius Caesar) **shall turn his** (Julius Caesar's) **face toward the fort** (Rome) **of his** (Julius Caesar's) **own land: but he** (Julius Caesar) **shall stumble and fall, and not be found** (Caesar was assassinated in 44 B.C. in the Forum).

20. Then shall stand up in his (Julius Caesar's) **estate a raiser of taxes** (Octavius Caesar Augustus, Julius Caesar's nephew, issued the decree in 4 B.C. to tax the world, and this brought Joseph and Mary to Bethlehem—Luke 2:1) **in the glory of the kingdom** (The Pax Romana, beginning with Octavius, lasted a hundred years): **but within few days he** (Octavius Caesar Augustus) **shall be destroyed, neither in anger, nor in battle** (his wife, Livia, had him suffocated after he revived on his deathbed; she did this in order to proclaim Tiberius, whom Octavius despised, the next emperor).

21. And in his (Octavius') estate shall stand up a vile person (Tiberius, A.D. 14. When Livia asked Octavius to make Tiberius his heir, Octavius said, "Your son is too *vile* to wear the purple of Rome," using the very words of Gabriel to describe the next emperor), **to whom they** (Octavius and the Senate) **shall not give the honor of the kingdom: but he** (Tiberius) **shall come in peaceably, and obtain the kingdom by flatteries.** (Tiberius was a skilled commander of the armies but had a vicious temper and immoral propensities. He was only feared, not liked. He flattered the senators and made promises in order to ascend the throne, but once in power, became a butcher and vile dictator, killing alike those who fawned over him or rejected his vile sexual approaches, often to get hold of their vast estates.)

22. And with the arms of a flood (by severe military means, Tiberius put down rebellions against his rule and executed those who plotted to overthrow him) **shall they** (the political enemies of Tiberius) **be overthrown from before him** (Tiberius, who overthrew those that plotted against him), **and shall be broken; yea, also the prince of the covenant** (Jesus Christ, the Prince of the covenant, was crucified in A.D. 31 while Tiberius was still Emperor. It was no coincidence that the injustice of Pontius Pilate reflected the injustices perpetrated in the reign of Tiberius).

23. And after the league (in 161 B.C., Rome and the Jewish Maccabean leaders made a league of assistance, permitting Rome to protect them against the Syrian kings and to guarantee their independence) **made with him** (Rome) **he** (Rome) **shall work deceitfully** (in 63 B.C., Pompey disregarded the terms of the league, conquered Judea, and reduced it to a Roman province): **for he** (Rome) **shall come up, and shall become strong with a small people** (incredibly, the small city of Rome ruled the world for over 500 years).

24. He (Rome) **shall enter peaceably even upon the fattest places of the province** (Rome gained many of its provinces through legacies or treaties); **and he** (Rome) **shall do that which his** (Rome's) **fathers have not done, nor his** (Rome's) **father's fathers; he** (Rome) **shall scatter among them** (Rome's allies and soldiers) **the prey, and spoil, and riches: yea, and he** (Rome) **shall forecast his** (Rome's) **devices**

against the strong holds (the forts and capitals of other nations), **even for a time** (this is prophetic time; the city of Rome would dominate the world for 360 years. This time period would begin at the overthrow of Egypt in 31 B.C., at the battle of Actium, Greece and end in A.D. 330, when Rome was split between Italy and Constantinople. This initiated a period of gradual decline, the beginning of the fall of Rome. See verses 27 and 31.)

25. And he (Rome) **shall stir up his** (Rome's) **power and his** (Rome's) **courage against the king of the south** (Egypt. Julius Caesar, in 48 B.C., subdued Egypt but did not reduce it to a provincial status. Verses 25-28 now discuss the war between Octavius and Mark Anthony, which resulted in the conquest of Egypt) **with a great army; and the king of the south** (Egypt) **shall be stirred up to battle with a very great and mighty army; but he** (Egypt and Mark Anthony) **shall not stand: for they** (the enemies of Mark Anthony) **shall forecast devices against him** (Mark Anthony).

26. Yea, they (Cleopatra and Mark Anthony's intimate friends) **that feed of the portion of his** (Mark Anthony's) **meat shall destroy him** (Mark Anthony committed suicide after Cleopatra and his friends deserted him), **and his** (Octavius') **army shall overflow: and many shall fall down slain** (Octavius defeated Mark Anthony at the great sea and land battle of Actium, September 2, 31 B.C.).

27. And both these kings' hearts (Octavius' and Mark Anthony's) **shall be to do mischief, and they** (Octavius and Mark Anthony) **shall speak lies at one table; but it shall not prosper: for yet the end shall be at the appointed time** (the appointed time is the end of the 360-year reign of the city of Rome: from 31 B.C. to A.D. 330. Constantine abandoned the city of Rome in A.D. 330 and moved the capital of the empire to Constantinople).

28. Then shall he (Octavius) **return into his** (Octavius') **land** (Rome, Italy) **with great riches** (from Egypt); **and his** (Rome's) **heart shall be against the holy covenant** (the gospel and God's people. Under Rome, Christ was crucified; Rome also destroyed Jerusalem and its temple in A.D. 70 and persecuted the Christians until A.D. 313); **and he** (the emperors of Rome) **shall do exploits** (in the hundred years following the reign of Octavius, the Roman Empire reached its

farthest expansion and strength), **and return to his** (Roman Emperor's) **own land**.

29. At the time appointed (A.D. 330) **he** (Rome) **shall return, and come toward the south** (Egypt and Palestine. Between 284 and 303, Diocletian fought a series of wars to regain and retain Egypt as a Roman province); **but it shall not be as the former** (B.C. 31), **or as the latter** (the time of the end, 1798; see verses 40 to 45).

30. For the ships of Chittim (Barbarian invaders of the fourth century) **shall come against him** (Rome): **therefore he** (the Roman Emperors) **shall be grieved, and return, and have indignation against the holy covenant** (Rome generally, but specifically Emperors Probus and Diocletian, who persecuted the Christians on the pretext that the barbarian invasions were thought to have occurred because the Christians offended the gods of Rome): **so shall he** (Rome) **do; he** (Rome generally; specifically Constantine) **shall return, and have intelligence with them** (the bishop of Rome and prelates who formed a compact with Constantine in A.D. 331) **that forsake the holy covenant** (Roman Christianity fell away from the pure faith).

31. And arms (military support of the emperors to the bishops) **shall stand on his part**, (the bishops of Rome and the military benefitted by Christians coming into the army) **and they** (the bishops of Rome) **shall pollute the sanctuary of strength** (two possibilities emerge: #1. Rome's strength was its sanctuary, its fortress, its military might. Its government was weakened by barbarian raids until western Rome fell in 476 AD. #2 The strength of Rome was greatly weakened by dividing the kingdom between Italy and Constantinople), **and shall take away the daily [sacrifice]** (the bishops of Rome continued their campaign to dismantle the former Roman pagan and then current Arian religions and in 508 AD they had gained substantial ground), **and they shall place the abomination that maketh desolate** (in 538 AD this union of state and church, called here an "abomination" was fully established and it would prove to be "desolating" to Gods true church for the next 1,260 years; from 538 AD until 1798).

32. And such (apostate Christians) **as do wickedly against the covenant shall he** (bishops of Rome) **corrupt by flatteries: but the people** (faithful Christians) **that do know their God shall be strong**

and do exploits (the courageous stand of the saints for the truth, despite intense persecution, as well as their incisive preaching against the rising tide of evil in the church).

33. And they (faithful Christians through the ages) **that understand among the people** (the Christians of Europe) **shall instruct many: yet they** (faithful Christians) **shall fall by the sword, and by flame, by captivity, and by spoil, many days** (the bishops of Rome persecuted the faithful Christians for 1,260 years, the same period of time as the little horn of Daniel 7:25).

34. Now when they (faithful Christians) **shall fall, they** (faithful Christians) **shall be holpen with a little help** (the Alpine wilderness, the Great Reformation, and the New World of America provided a refuge for the saints): **but many** (the scholars of the Renaissance and fickle Christians) **shall cleave to them** (faithful Christians) **with flatteries** (prominent Christians, like Erasmus, were offered emoluments [money] to defect from the truth).

35. And some of them of understanding (the reformers and faithful Christians) **shall fall, to try them** (faithful Christians), **and to purge, and to make them white, even to the time of the end** (1798): **because it is yet for a time appointed** (the length of papal reign was predetermined to be a “time, times and half of a time” or 1,260 years, after which it would be punished; see Daniel 7:25).

36. And the king (a new kingdom is here introduced, neo-pagan [*neo, modern*] Revolutionary France, representing the civil arm in the former union of state and church; see Revelation 11:7-14) **shall do according to his** (Revolutionary France’s) **will; and he** (Revolutionary France) **shall exalt himself** (the neo-paganism of Revolutionary France exalted itself above God), **and magnify himself** (Revolutionary France) **above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished** (neo-pagan Revolutionary France prospered until the indignation against the papacy was accomplished in 1798. After this date, Napoleon overthrew neo-paganism and reintroduced religion into the French government): **for that that is determined shall be done.**

37. Neither shall he (neo-pagan Revolutionary France) **regard the God of his father’s** (Revolutionary France turned away from

European Christianity), **nor the desire of women** (easy divorce was introduced by France and the family was undermined), **nor regard any god: for he** (neo-pagan Revolutionary France) **shall magnify himself** (neo-pagan Revolutionary France) **above all** (the state is a god in atheistic political theory).

38. But in his (Revolutionary France's) **estate** (realm) **shall he** (neo-pagan Revolutionary France) **honor the God of forces** (evolutionary atheism, the basis of the socialism and communism of today, was exalted into a state religion by Revolutionary France; men now worshiped the forces of nature and not the God of nature): **and a god whom his fathers knew not shall he** (Revolutionary France) **honor with gold, and silver, and with precious stones, and pleasant things.**

39. Thus shall he (Revolutionary France) **do in the most strong holds with a strange god** (Revolutionary France exported its neo-paganism to Europe by sword and influence), **whom he** (Revolutionary France) **shall acknowledge and increase with glory; and he** (Revolutionary France) **shall cause them to rule over many** (France's atheistic socialism dominates the culture and policy of the modern world), **and shall divide the land for gain** (socialism and communism operate on the basis of greed and covetousness, taking the land and wealth of the business class through progressive taxation to give it to the peasants and those who do not wish to support themselves. In this way, the elite secure their votes).

40. And at the time of the end (1798. In Daniel 11:35 and 12:7-9, the phrase *the time of the end* is equated with the end of the "time, times, and half a time") **shall the king of the south** (south still representing Egypt, as identified in Daniel 11:5-15. The leadership of Egypt was Ibrahim Bey and Murad Bey—Egyptian Mameluke rulers) **push at him** (the king of verse 36 which was France in the person of Napoleon. Egypt pushed against the invasion of France in 1798): **and the king of the north** (Caliph Selim III of Turkey, the territory of the king of the north; see Daniel 11:5-15) **shall come against him** (France. Turkey declared war on France in 1798) **like a whirlwind, with chariots, and with horsemen, and with many ships** (Lord Nelson's fleet of ships supported Turkey in its war with France); **and he** (king of the north—Caliph Selim III of Turkey) **shall enter into the**

countries, and shall overflow and pass over (the phrase *overflow and pass over* tells us who prevailed in this battle just described. History records that the Turks prevailed; thus we can be certain that the identity of the pronoun *he* in this sentence is the king of the north. This lets us know that the remaining pronouns in this chapter all refer to the king of the north).

41. He (Caliph Selim III of Turkey) **shall enter also into the glorious land, (Palestine) and many countries** (*countries* is a supplied word and thus is not in the original) **shall be overthrown** (the Turks reclaimed the territory of Palestine, which Napoleon had just taken): **but these shall escape out of his** (Caliph Selim III of Turkey) **hand, even Edom, and Moab, and the chief of the children of Ammon** (Edom, Moab, and Ammon, the territory of Jordan, lying outside the limits of Palestine, south and east of the Dead Sea and the Jordan, were out of the line of march of the Turks from Syria to Egypt, so escaped the ravages of that campaign).

42. He (Caliph Selim III of Turkey) **shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape** (Egypt once more came under the control of the Turks).

43. But he (Caliph Selim III of Turkey) **shall have power over the treasures of gold and of silver, and over all the precious things of Egypt** (Egyptians paid annually to the Turkish government a certain amount of gold and silver, and 600,000 measures of corn and 400,000 of barley): **and the Libyans and the Ethiopians shall be at his steps** (the unconquered Arabs, who sought the friendship of the Turks and were tributary to them at that time).

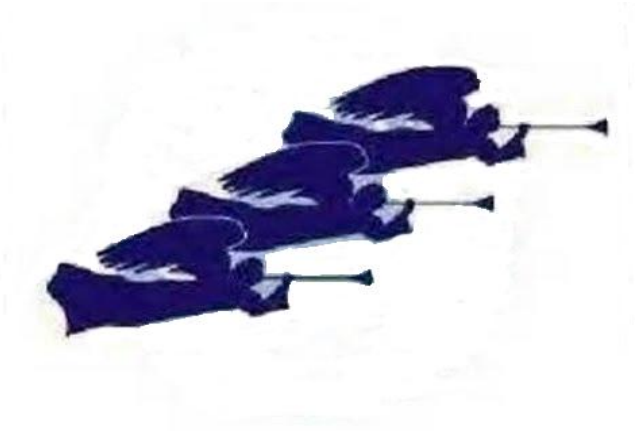
44. But tidings (intelligence reports) **out of the east (Persia) and out of the north (Russia) shall trouble him** (Caliph Abdülmecid I of Turkey): **therefore he** (Caliph Abdülmecid I of Turkey) **shall go forth with great fury to destroy, and utterly to make away many** (fulfilled by the Crimean War of 1853-1856, in which Russia and Persia conspired together to destroy the Ottoman Empire but failed in their attempt).

Verse 45 remains to be fulfilled

45. And he (the king of the north—the leader of Turkey) **shall plant** (place or establish) **the tabernacles of his palace** (a religious/political entity—Islamic Caliphate) **between the seas**

(Mediterranean and Dead Seas) **in the glorious holy mountain** (Jerusalem—Mount of Olives); **yet he** (the king of the north) **shall come to his end, and none shall help him** (something will happen that brings the rule of the king of the north to an end).

Verse 45 paints a very dark future for Palestine. It is one of conquest and overthrow, primarily of the Israeli government. The prophecy says the king of the north will establish the seat of its government in that place. Israel's position has been and remains that it will commit national suicide before allowing itself to come under the control of any foreign rule ever again. A last holocaust is coming. The Jewish nation had declared at the crucifixion that the blood of Jesus should be on them and their children. God heard that prayer and has answered it many times in the past. It will be answered a final time in the future.



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