

DANIEL CHAPTER 11, VERSES 11 & 12

Kingdom of Greece, Verses 3-13

**Philopater, Epiphanes (the boy king)
Antiochus Magnus defeated**

11:11 And the king of the south [*Ptolemy IV Philopater*] shall be moved with choler [*anger; because Antiochus Magnus wanted to invade Egypt and for the losses he sustained- BC 217*], and shall come forth and fight with him [*Antiochus Magnus III*], [even] with the king of the north [*Antiochus Magnus III*]; and he [*Antiochus Magnus 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 Philopater IV's*] hand [*Antiochus III was badly defeated at the Battle of Raphia near Gaza Antiochus, returns to his capital*].

11:11 And Ptolemy Philopater shall be moved with choler, and shall come forth and fight with him, even with Antiochus Magnus: and Antiochus Magnus shall set forth a great multitude; but the multitude shall be given into Ptolemy Philopater's hand.

11:12 [And] when he [*Ptolemy IV Philopater*] hath taken away [*carried away*] the multitude, his [*Ptolemy IV's*] heart shall be lifted up [*exalted*][*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 Philopater*] 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] [*These acts turned many of his own nation against him- 213 BC*].

11:12 And when Ptolemy Philopater 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.

Verse 11:

Ptolemy Philopater was succeeded by his son, Pt. Epiphanes who was 4 to 5 years old. Antiochus Magnus took advantage of the seeming weakness (new king) of Egyptian affairs, and made extensive preparations to invade Egypt with the design of conquering the entire dominion of the Ptolemies. But the Most High ruleth in the kingdoms of men, and Antiochus was brought to realize that there was another power on earth as well as in heaven.

Verse 11-12:

Ptolemy IV Philopater, the king of the south and Antiochus Magnus, the king of the north. (second half of Chapter 11, verse 12) are warring. Ptolemy Philopater, while warring and winning against the king of the north, he takes Egypt (Alexandria). He goes into Alexandria, Egypt and kills 40-60,000 Jews because they refuse (see Jewish encyclopedia) to allow him to do services in the sanctuary, in the temple, which only the high priest was able to do. And this weakened him.

... after the battle of Raphia Ptolemy Philopator visited Jerusalem and declared that he would enter the Temple. ... and caused all the Jews of Alexandria and Egypt to be bound and dragged into the arena to be trampled by his elephants; but the beasts threw themselves upon the king's troops instead. {*Jewish Encyclopedia 12423-ptolemy-iv*}



Ptolemy IV Philopater



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Verse 11

The eleventh verse begins by stating the Egyptian side of the question and says that even though Antiochus Magnus sets forth a great multitude yet they shall be given into Ptolemy's hand. Looking again to see if profane history witnesses to the truth of sacred prophecy we read:

"Ptolemy, who seems not to have lacked courage, roused himself for the emergency, collected a great army, and proceeded to meet the enemy. In the beginning of the war, Antiochus obtained some advantages over the Egyptian troops; but shortly after, in a great battle fought at Raphia near Gaza, he was completely defeated, with great loss; and Ptolemy obtained a large extension of influence in Palestine and Syria. Humbled by this defeat, and alarmed at the progress of Achaeus in Asia Minor, Antiochus was anxious to make peace with Ptolemy; and the Egyptian king, although he had every inducement to prosecute the war, being equally anxious to return to his licentious pleasures, was ready to receive his overtures. A peace was in consequence concluded, by which Coele-Syria and Palestine were confirmed as belonging to Egypt."—H. H. v. 4. p. 572, 112 mid.

Summarizing the account it will be seen that Antiochus stirred up a multitude, and declared war on Ptolemy, who raised a greater multitude and defeated the forces of Antiochus, The latter, was glad to make peace so as to punish his uncle for turning against him, and so well was this chastisement inflicted that the chroniclers of the day ignored the defeat at the hands of Ptolemy to bestow the title "GREAT" for a victory over a rebellious governor. Then followed the campaign in Iran and India.

{“The Eleventh of Daniel Narrated” pg. 19-20 by J. Grant Lamson 1909; archive from G.C. Library}

Verse 12

Following the defeat of Antiochus' "multitude," Ptolemy went to Jerusalem, where he was well received, and treated the inhabitants kindly, until, having made a fruitless attempt to enter the inner sanctuary, he retired from the city threatening the whole nation of the Jews with extermination. It does not appear that he dared to assail the sacred city; but, on returning to Egypt, he published a decree which he caused to be engraved on a pillar erected at the gate of his palace, excluding all those who did not sacrifice to the gods whom he worshipped. By this means the Jews were virtually outlawed, being prevented from suing to him for justice, or from claiming his protection. But this was not the extent of his infliction. By another decree he reduced them from the first rank of citizens, to which they had been raised by the favor of Alexander, to the third rank. They were in consequence degraded so far as to be enrolled among the common people of Egypt." *ibid.* 572, last paragraph.

But this was not all, for the prophecy stated "he shall cast down many ten thousands." The story is well told in *Empires of Prophecy*, being founded on the account in Prideaux' *Connection* under dates 217, 216, B. C., and we quote from the former book, chapter XVIII. Par 34 to 40 inclusive.

Par 34. This great success caused Philopator to become so elated that in honor of himself he made a pompous "progress" through all the provinces that had been recovered. As he passed through Palestine, he visited Jerusalem, and at the temple "offered sacrifices to the God of Israel, making at the same time oblations, and bestowing considerable gifts." But not content with this, he attempted to force his way into the temple itself; but suddenly, as in the like instance of Uzziah of Judah, "he was smitten from God with such a terror and confusion of mind that he was carried out of the place in a manner half-dead. On this he departed from Jerusalem, filled with great wrath against the whole nation of the Jews for that which happened to him in that place, and venting many threatenings against them for it." — Prideaux,

Par 35. On his return to Alexandria, Philopator resolved to be revenged upon the Jews who dwelt there, for his repulse and disgrace at the temple in Jerusalem. Accordingly he published a decree, 216 B.C., Egypt, that none should be allowed to enter the palace gates who did not sacrifice to the gods. There were three ranks of people of the inhabitants of Alexandria, and by both Alexander the Great and the first of the Ptolemies, the Jews there were enrolled in the first rank. Philopator decreed that they should all be reduced to the third, or lowest, rank. This required them to be enrolled anew; and he decreed that when they presented themselves for enrolment, they should have the badge of Bacchus—an ivy leaf—impressed upon them with a hot iron, and that all who should

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refuse this badge should be made slaves, and that if any refused to be slaves, they should be put to death. He did grant, however, that all who would renounce the worship of Jehovah, and accept initiation into the Egyptian religion, should retain their original rank and privileges.

Par 36. There were three hundred who adopted the heathen religion. These were at once cut off from all communication of any kind whatever with the rest of the Jews. Philopator took this as a further insult to himself and his religion, and in further vengeance decided to destroy all the Jews in all his dominions, beginning with all Egypt. He therefore commanded that all the Jews that could be found in Egypt should be brought in chains to Alexandria. There he shut them up in the hippodrome,—a large place where the games and races were celebrated,—and appointed a day when they should be made a spectacle, and should be destroyed by elephants maddened and drunk with mingled wine and frankincense.

Par 37. As a matter of course the devoted Jews were calling upon God, as in many a crisis in their history before. The great day came. The destruction was to be accomplished under the eye of the king himself. The great crowd was assembled in the hippodrome. The hour came; but the king had not arrived. The officers and the crowd waited; but still the king came not. Messengers were sent to inquire why the king delayed, and they found that he had got so drunk the night before that it was long after the hour appointed for the great spectacle before he awoke from his drunken stupor.

Par 38. The spectacle was postponed till the next day. But he got drunk again; and when his officers wakened him the next day in time for the spectacle he was still so drunk that they could not convince him that there was any such thing appointed; he thought the men out of their wits who were trying to convince him that any such thing was ever planned.

Par 39. The spectacle was therefore postponed again till the next day. Then at the appointed time the king came. When all was ready, the signal was given, and the drunken and maddened elephants were let loose. But Jo! instead of rushing upon the Jews as was expected, the elephants "turned their rage upon all those who came to see the show, and destroyed great numbers of them; and besides, several appearances were seen in the air, which much frightened the king and all the spectators. All which manifesting the interposal of a divine power in the protection of those people, Philopator durst not any longer prosecute his rage against them, but ordered them to be all again set free. And fearing the divine vengeance upon him in their behalf, he restored them to all their privileges, rescinding and revoking all his decrees which he had published against them." — Prideaux,

Par 40. Three years afterward, however (213 B. C.), there was an insurrection of the Egyptians, of which Philopator made occasion to wreak his wrath against the Jews, slaying forty thousand of them. Thus he "cast down tens of thousands." After this Philopator gave himself up wholly to dissipation: "drinking, gaming, and lasciviousness, were the whole employments of his life." He was ruled by his concubines, and the country was ruled by their favorites.

{ "The Eleventh of Daniel Narrated" pg. 20-23 by J. Grant Lamson 1909; archive from G.C. Library }

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Notes, Verse 12

He

= Still talking about Ptolemy Philopater

He lacked prudence to make good use of his victory

Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus

He made peace with Antiochus Magnus so he could give himself up to indulgence & his brutish ways

Overcome by his vices, he spent his time in feasting and lewdness

His heart shall be lifted up

Still referring to **Ptolemy Philopater**

This was more especially manifested in his transactions with the Jews

Coming to Jerusalem, he offered sacrifices and was very desirous of entering The Most Holy Place of the temple, contrary to the law and religion of that place...but being restrained, he left the place burning with anger against the whole nation of the Jews and immediately commenced against them a terrible and relentless persecution.

He shall cast down many ten thousand

Still referring to **Ptolemy Philopater**

In Alexandria, where many Jews presided since the days of Alexander, 40,000-60,000

Jews were slain in the persecutions

The rebellion of the Egyptians and the massacre of the Jews were not calculated to strengthen him in his kingdom

See → DAR 254.1-254.3; PREX2 17 (very last sentence) to top of 19

DAR 254.1-254.3

"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." {1897 UrS, DAR 254.1}

Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but content with making only a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutish passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness. {1897 UrS, DAR 254.2}

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where the Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand according to Eusebius, sixty thousand according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and the massacre of the Jews, certainly were not calculated to strengthen him in his kingdom, but were sufficient rather almost totally to ruin it. {1897 UrS, DAR 254.3}

PREX2 17 (very last sentence) to top of 19

No king could be strengthened by the loss of such a number of useful subjects. The loss of so many Jews, and the rebellion of the Egyptians, added to the male-administration of the state, must certainly very much weaken, and almost totally ruin the kingdom. {1842 JoL, PREX2 17.1}

"Peace was to continue between the two crowns of Egypt and Syria for some years, and then the king of the north should attempt another invasion. Verse 13: 'For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come, after certain years,' (at the end of times, that is, years,) 'with a great army, and with much riches.' The following events, you see, were not to take place till after certain years; and the peace continued between the two crowns about fourteen years. In that time Ptolemy Philopater died of intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child of four or five years old; Antiochus; too, having taken and slain the rebel Achæus, and having also reduced and settled the eastern parts in their obedience, was at

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leisure to prosecute any enterprise, and could not let slip so favorable an opportunity of extending his dominions. He had acquired great riches, and collected many forces in his eastern expedition: so that he was enabled to set forth a greater multitude than the former, and he doubted not to have an easy victory over the infant king. Polybius expressly informs us, that from the king of Bactria and from the king of India he received so many elephants as made up his number one hundred and fifty, besides provisions and riches. Jerome, out of ancient authors, affirms that he gathered together an incredible army out of the countries beyond Babylon: and contrary to the league, he marched with this army, Ptolemy Philopater being dead, against his son, who was then four years old, and was called Ptolemy Epiphanes, or the illustrious. Justin also says, that Ptolemy Philopater, king of Egypt, being dead, in contempt of the childhood of his son, who, being left heir to the kingdom, was a prey even to his domestics, Antiochus, king of Syria, resolved to take possession of Egypt, as if the thing were as easily executed as resolved. {1842 JoL, PREX2 19.1}