

# DANIEL CHAPTER 11, VERSES 13-15

*Kingdom of Greece, Verses 3- 13; Pagan Rome, Verses 14-29*

11:13 For the king of the north [*Antiochus III Magnus*] shall return, and shall set forth a multitude [*Advances through Syria*] greater than the former, and shall certainly come after certain years [*Antiochus III returned 14-16 years later, in 201-204 B.C., and invaded Egypt*] with a great army and with much riches [*substance*].

11:13 For Antiochus Magnus 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.

## Pagan Rome

11:14 And in those times there shall many *Antiochus III Magnus of Syria, King Philip of Macedonia, and Hannibal of Carthage* stand up against the king of the south [*the boy-king, Ptolemy Epiphanes V (4-5 yrs of age) who was now under the guardianship of the Roman Senate*]: also the robbers [*the Romans; approx. 200 B.C.- Epiphanes' guardians send embassy to Rome BC 202*] of thy people [*the Jews; literal Israel- Deut 31:28, Dan 9:24; 10:14*] shall exalt themselves [*the Romans, pagan*] to establish the vision [*literally, "breakers of thy people"--see Dan. 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*].

11:14 And in those times there shall many stand up against Ptolemy Epiphanes: also the Romans shall exalt themselves to establish the vision, but they shall fall.

1:15 So the king of the north [*Antiochus III Magnus*] 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 (P. Epiphanes)*] 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,*

## Rome (pagan), guardian over Epiphanes

### Verse 13:

There was 14 years peace between Ptolemy and Antiochus.

Antiochus Magnus, the king of the north, is a well-to-do and well-known king. When king Ptolemy Philopater, king of Egypt, passes away, he has a son named, **Ptolemy V Epiphanes**. These are the Ptolemy's of the Ptolemaic kingdom of the south. So after Philopater passes away, he leaves behind his infant son (4-5 years old), Epiphanes V. Antiochus Magnus occupies the majority of Alexander's divided kingdom and says, "if I can rule the south, I can rule the whole world". But, it was against the law to rise up against an infant king. So he, and Phillip of Macedon and others, attempted a conspiracy, but the robbers of the people come on the scene and they stop them in their tracks. These robbers are ROME, a small people coming out of Macedon around 202- 200 BC when this is taking place, all the way up to 198. In 202 BC, Rome is summoned, a small group of people coming out of the west out of Macedon and in 200, they stop Antiochus Magnus and keep Phillip of Macedon in their tracks. And now they become the protectors of Egypt. They (Rome) become the guardians of Egypt.



### Verse 15:

Rome controlled Egypt because the education of the heir to the throne was in the hands of a Roman senator, and a Roman army stood ready to defend the country against all attacks from the north or east. Roman power thus encircled the Mediterranean. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Phillip. This was BC 200.

Guardian assigned was Aristomenes, an old experienced minister of the court. He dispatched Scopas, a famous general.

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*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].*

**11:15** So Antiochus shall come and cast up a mount, and take the most fenced cities: and the arms of Ptolemy Epiphanes shall not withstand, neither Scopas and his army, neither shall there be any strength to withstand.

The king of the North is Antiochus Magnus. He took the greater fenced cities and Egypt could not withstand. So, when he battles against Egypt, he takes a large portion of these fenced cities. But, Egypt is being protected by this small people called Rome.

## *Verses 13, 14, and 15*

*The historian George Weber so plainly tells the story foretold in these verses that we shall first insert his account as found. H. H. v. 4, p. 558.*

*Just as Antiochus returned to Asia Minor the fourth Ptolemy, the voluptuous Philopator, died, and his son Ptolemy Epiphanes, a minor, succeeded to the kingdom. The consequent disorders, factions, and the weakness of Egypt inspired the enterprising king of Syria with the hope that he might after all acquire the coast land of the Lebanon. Reinforced by a treaty of partition with Philip of Macedonia, who himself coveted the Egyptian possessions in Asia Minor, Thrace, and the islands, Antiochus invaded Judea with an army, overthrew the Ætolian leader, Scopas, commander of the Egyptian forces, at Paneas near the sources of the Jordan, and subjugated the coast, including the fortified town of Gaza. The inhabitants of Jerusalem and Judea gladly welcomed the rule of Syria, which was at first mild and conciliatory, though it soon became even more oppressive than that of Egypt. The guardians of the Egyptian king hastened to prevent an attack upon Egypt itself by concluding a treaty of peace in which they renounced all claim to the conquered territory and betrothed their ward to Cleopatra, daughter of Antiochus. Meanwhile Philip had been waging successful war in Asia Minor, the Hellespont, and the islands, though all his conquests were rendered nugatory by the disastrous fight with the Romans at Cynoscephalae.*

*"Instead of manfully supporting his ally against the mighty adversary from the west, Antiochus endeavoured to turn the withdrawal of the Macedonian army to his own profit. He laid claim to all the territory west of the Taurus and on both shores of the Hellespont which his ancestor Seleucus had acquired by his victory over Lysimachus; and, not content with mastering the Greek cities on the Asiatic coast and the independent kings of Pergamus, Bithynia, Cappadocia, Pontus, and Armenia, he crossed the Hellespont, occupied the city of Lysimachia which had been rebuilt, together with other places on the Thracian peninsula, and threatened Lampsacus, Byzantium, and Heraclea. Apprehensive for their independence, the princes and cities he menaced followed the example set by the rich and powerful commercial city of Rhodes, and placed themselves under the protection of the Romans. The latter, by repeated embassies, required "the great" king to desist from hostilities against their allies, and to liberate all the Greek cities in Asia and Europe. Antiochus haughtily declined Roman intermeddling with his affairs, saying that as he did not trouble himself about the concerns of Italy and the western world, so he forbade the Romans to curtail his prerogatives in Asia and Thrace, stigmatizing their demands as contrary to justice and honour. [He also gave the Carthaginian Hannibal his protection and support against Rome.] Further negotiations by embassies and epistles delayed the outbreak of war for several years, but could not divert the fatal blow from the Syrian Empire. The battle of Magnesia broke the might of the Seleucid kingdom forevermore; Syria made no second appeal to arms. Antiochus "the great" was slain at Elymais, south of the Caspian sea, by the inhabitants of the city, while he was engaged in plundering the temple of Baal to fill his empty coffers with its treasures."*

*Those great men considered the accession of a five year old boy to the Egyptian throne as an opportune time to increase their dominions. Philip of Macedonia and Antiochus Magnus made a treaty dividing the whole country*

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*between themselves, and the counsellors of the young king realizing their inability to cope with the coalition against Egypt decided to place the young prince under the guardianship of the powerful Roman republic. 202. B. C. "The senate of Rome accepted the charge, and sent Marcus Lepidus to act as guardian—a trust which, after a short stay in Egypt, he conferred upon Aristomenes, an Acarnanian, who discharged the duties of this important office with integrity and ability for several years, until the king had attained the age of fourteen, when, according to the usage of the country, he was entitled to take the administration of the kingdom into his own hands. The folly of investing a person so young with absolute power, was in this instance made fully apparent. The youth, who had been universally popular whilst under the direction of Aristomenes, was no sooner enthroned than he placed himself under the influence of worthless men, by whose advice he was led to the adoption of measures through which great disorders were introduced into every branch of the government; and at length his former able and honest minister was put to death." H. H. v. 4, p. 573.*

*The first work of these Roman guardians was to provide for the defense of the kingdom of their ward and Scopas was chosen to lead the Egyptian forces and was dispatched to Palestine for that purpose. As stated in the above quotation, defeat followed. The Romans, however, were not disheartened at this, for their growing power both by "craft" and valor culminated in the events foretold in the next few verses.*

*{“The Eleventh of Daniel Narrated” pg. 23-26 by J. Grant Lamson 1909; archive from G.C. Library}*

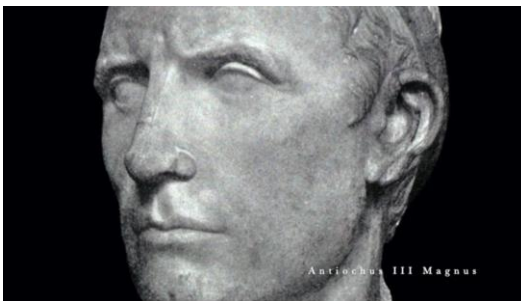
A great army:

*Historians' History of the World v.4 p. 558*

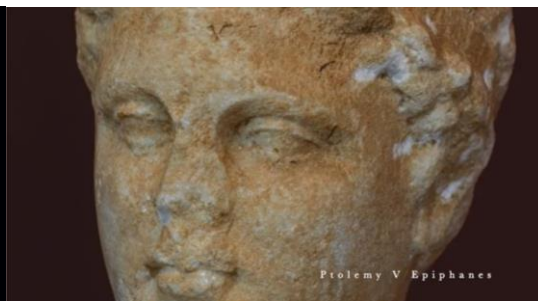
Any strength to withstand:

*Historians' History of the World v.4 p. 558*

**Antiochus III Magmus**



**Ptolemy V Epiphanes (boy king)**



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## Verse 13 Notes

### The King of the North

1. Referring to Antiochus Magnus

"The events predicted in this verse were to occur "after certain years." The peace concluded between Ptolemy Philopater and Antiochus lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army "greater than the former" (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors (referring to the Romans) are introduced upon the stage of history." {1897 UrS, DAR 255.2}

See → PREX2 19.1-20

"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 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}

But Antiochus was not the only one who rose up against young Ptolemy, Others also confederated with him. Verse 14: 'And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.' Agathocles was in possession of the young king's person; and he was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt, rebelled, and Egypt itself was disturbed by seditions; and the people of Alexandria rose up against Agathocles, and caused him, and his sister, and mother, and their associates to be put to death. Philip, too, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them, and each to take the parts which lay nearest and most convenient to him. And this is the meaning, as Jerome concludes, of the prophet's saying, that many shall rise up together against the king of the south."- [Newton's Dissertations, pp. 221-234.] {1842 JoL, PREX2 20.1}

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## Verse 14 Notes

Epiphanes' guardians send embassy to Rome BC 202

### Many

Referring to **Antiochus Magnus, King Philip of Macedon, and others**

### King of the South

= **Ptolemy Epiphanes**, who was at this time a child king of only 4 or 5 years of age

Ptolemy Epiphanes is the last of the Ptolemies mentioned in the Bible until Cleopatra's father in verse 17 There were other Ptolemies after him, they just were not mentioned in the Bible

**See** → Document on Daniel 11:5 that lists all the Ptolemies of Egypt

Ptolemy Philopater (died BC 204) was succeeded by his son, Pt. Epiphanes. Antiochus Magnus took advantage of the seeing weakness (with new young king on throne) 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.

In the 14<sup>th</sup> verse, the voice of the 4<sup>th</sup> beast is heard; Rome placed itself on the side of the helpless king, and Antiochus found his ambition thwarted. {SNH SDP 224}

### Robbers of thy People shall exalt themselves

= **Rome on the scene**

New actors being introduced on the scene now (approx. B.C. 200) and later become rulers of the world

Rome interfered on behalf of the young king of Egypt, determining he should be protected

This was one of the 1st most important interferences of the Romans in the affairs of Syria & Egypt

**See** → DAR 255.4-257.2; PREX2 20.1-23.1

### **DAR 255.4-257.2**

Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person, and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power that the provinces which before were subject to Egypt rebelled; Egypt itself was disturbed by seditions; and the Alexandrians, rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. At the same time, Philip, king of Macedon, entered into a league with Antiochus to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south sufficient to fulfil the prophecy, and the very events, beyond doubt, which the prophecy intended. {1897 UrS, DAR 255.4}

A new power is now introduced, - "the robbers of thy people;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time. {1897 UrS, DAR 256.1}

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered in behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B.C.200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter:- {1897 UrS, DAR 256.2}

"Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interests of that monarch, and were ready to assist him on all occasions. Yet no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and

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Antiochus, all the rest. With this view, the latter entered Coele-Syria and Palestine, and in less than two campaigns made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to the most horrid crimes; but it fully justified its conduct by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their example. For, while they were meditating to dispossess a weak and helpless infant of his kingdom by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king." - Ancient History, Book 18, chap. 50. {1897 UrS, DAR 256.3}

"To establish the vision." The Romans being more prominently than any other people the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment, or demonstration, of the truth of the vision which predicted the existence of such a power. {1897 UrS, DAR 257.1}

"But they shall fall." Some refer this to those mentioned in the first part of the verse, who should stand up against the king of the south; others, to the robbers of Daniel's people, the Romans. It is true in either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow. {1897 UrS, DAR 257.2}

## PREX2 20.1-23.1

But Antiochus was not the only one who rose up against young Ptolemy, Others also confederated with him. Verse 14: 'And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.' Agathocles was in possession of the young king's person; and he was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt, rebelled, and Egypt itself was disturbed by seditions; and the people of Alexandria rose up against Agathocles, and caused him, and his sister, and mother, and their associates to be put to death. Philip, too, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them, and each to take the parts which lay nearest and most convenient to him. And this is the meaning, as Jerome concludes, of the prophet's saying, that many shall rise up together against the king of the south."-[Newton's Dissertations, pp. 221-234.] {1842 JoL, PREX2 20.1}

"The robbers of thy people,"-"It is literally," says Bp. Newton, "the breakers of thy people"-were the Romans, who, at the time here spoken of, interposed in the behalf of the infant king of Egypt, to protect him from the ruin proposed by Antiochus and Philip. As this was one of the first important interferences of the Romans with the affairs of Syria and Egypt, and formed, so to speak, the stepping-stone to their future conquests and dominion, it will be proper to give the account Rollin has furnished us of it:- {1842 JoL, PREX2 21.1}

"Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions. Yet, no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus all the rest. With this view the latter entered Coele-Syria and Palestine; and, in less than two campaigns, made an entire conquest of those two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretence; but so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to most horrid crimes; but it fully justified his conduct, by punishing those two kings according to their deserts; and made such an example of them, as ought, in all succeeding ages, to deter others from following their conduct. For, whilst they are meditating to dispossess a weak and helpless infant of his kingdom, by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king."-[Rollin, vol. VI., p. 232.] {1842 JoL, PREX2 21.2}

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"Aristomines was appointed by the Romans, guardian of the young monarch, and prime minister of Egypt."-[Ibid., p. 237.] {1842 JoL, PREX2 22.1}

"To establish the vision." The Romans being one of the principal subjects of Daniel's prophecy, their first interference with the affairs of these kingdoms is here noted, as the first point of their prophetic history; and as being the establishment or demonstration of the truth of the vision which predicted the existence of that power. {1842 JoL, PREX2 22.2}

"But they shall fall." The "many" who shall stand up against the king of the south, shall fall by the interposition of the Romans in behalf of Egypt. For Rome from that time continued to encroach on those Grecian kingdoms, until they fell, and left Rome an universal monarchy. {1842 JoL, PREX2 23.1}

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 229**

Babylon was an example of Satan's power to establish a religion which counterfeited the heavenly worship. The result was the basest form of idolatry, a fornication which makes her the personification, among Bible writers, of all vileness. Medo-Persia was a type of Oriental despotism. "The law of the Medes and Persians changeth not;" this was a proverb among the nations. But it was with the kings of this nation that Gabriel and Michael wrought; it was the heads of this despotism who were kept in check by the power of the King of kings. Greece was altogether different from the preceding two, and instead of gaining recognition because of the form of religion or government, she gained control of the world by the power of her intellect. With her education and philosophy she gained a foothold which no other nation ever held. When Babylon was overthrown and Medo-Persia was no more, Greece lived on in the minds of men.

## **James White, Bible Adventism, pg. 109**

The fourth beast, or fourth kingdom. No kingdom that has existed on earth will answer to it, except the Roman kingdom. That has been truly diverse from all kingdoms, especially in its forms of government, which were not less than seven, being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire.

## **Stephan N Haskell, 1908, The Story of Daniel, pgs. 228**

Since every word is divinely given, there is a significance in the very introduction of what is about to become the mightiest kingdom of the earth, and at the same time the greatest enemy which the people of God have ever had to meet. Daniel had seen this kingdom before. In the vision of the seventh chapter, Rome was represented as a beast too terrible to name. Its characteristics were to devour, to stamp in pieces, and to break. During a part of its history it should speak great words against the Most High, it should wear out the saints of God, and think to change even His laws. So troubled was the prophet over this view in his first vision that he sought for a special explanation of this fourth kingdom.

## **Stephan N Haskell, 1908, The Story of Daniel, pgs. 229, 230**

The fourth kingdom was, "diverse from all the others." As represented to John, Rome, the beast of Revelation 13:2, combined the characteristics of the leopard, the bear, and the lion. There were united the false system of the religion of ancient Babylon, the governmental tyranny of Medo-Persia, and the mixture of good and evil in the intellectual culture of Greece. When the religion, the educational system, or intellectual statutes, and the governmental history of a nation are given, there remains little else worth relating. So in the one nation, Rome, is embodied the strength of all the previous nations. What wonder that it was a terrible and dreadful nation, and that except the time of its supremacy should be shortened there should be none left to witness for the truth.

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 231**

The Romans were a stalwart, sturdy race, and from the first began the development of a strong central government. ... The force of all history is lost unless the student recognizes each nation as an actor in the great plan of redemption — one of the participants in the great controversy between Christ and Satan. As the plans of the arch enemy had failed to carry in the history of Babylon, Medo-Persia and Greece, he now attempted with redoubled vigor to thwart the plans of God. He chose for this purpose the seven-hilled city. His plans were deep laid, and the structure that he reared was builded on a firm foundation.

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## Verse 15 Notes

### King of the North

Still referring to **Antiochus Magnus**

"The tuition of the young king of Egypt was entrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip and Antiochus. {1897 UrS, DAR 257.4}

To this end he despatched Scopas, a famous general of AETolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in Lesser Asia), and reduced all Judea into subjection to the authority of Egypt. {1897 UrS, DAR 258.1}

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen; namely, Scopas and his AETolian forces." {1897 UrS, DAR 258.2}

### **PREX2 23.2-24 (top of pg)**

Verse 15: "So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand." {1842 JoL, PREX2 23.2}

"Antiochus, being willing to recover Judea, and the cities of Coele-Syria and Palestine, which Scopas had taken, came again into those parts. Scopas was sent again to oppose him, and Antiochus fought with him near the sources of the river Jordan, destroyed a great part of his army, and pursued him to Sidon, where he shut him up with ten thousand men, and closely besieged him. Three famous generals were sent from Egypt to raise the siege; but they could not succeed, and at length Scopas was forced by famine to surrender, upon conditions of having life only granted to him and his men; they were obliged to lay down their arms, and were sent away stript and naked. This event, I conceive, was principally intended by his casting up a mount, and taking the city of munition; for Sidon was an exceeding strong city in its situation and fortifications. But if we take the phrase more generally, as our translators understand it, Antiochus, after the success of this battle and of this siege, reduced other countries and took other fenced cities, which are mentioned by Polybius, and recited by Jerome out of the Greek and Roman historians. The arms of the south could not withstand him, neither his chosen people, neither Scopas, nor the other great generals, nor the choicest troops who were sent against him." {1842 JoL, PREX2 23.3}

Verse 16: "But he that cometh against him, shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed." {1842 JoL, PREX2 24.1}

Although Egypt had no power to resist Antiochus, the king of the north, yet "he that cometh against him," and who is to be the instrument of the overthrow of Syria, the Romans, "shall do according to his own will, and none shall stand before him." He shall conquer Syria, and add it to his own dominions. This was done B. C.65, when "Pompey," a Roman general, "deprived Antiochus Asiaticus of his dominions, and reduced Syria into a Roman province."-[Rollin's Chronology.] {1842 JoL, PREX2 24.2}

"And he shall stand in the glorious land, which by his hand shall be consumed." On Pompey's return from his expedition against Mithridates, into Syria, he took cognizance of the quarrel between Hyrcanus and Aristobulus, two competitors for the crown of Judea. He sent for them to meet him in Syria; they went, and also a great number of the Jews, who represented that they ought not to be ruled either by one or the other. {1842 JoL, PREX2 24.3}



# DANIEL CHAPTER 11, VERSES 13-15

*Kingdom of Greece, Verses 3- 13; Pagan Rome, Verses 14-29*

## **Stephan N Haskell, 1908, The Story of Daniel, pgs. 232, 233**

It was as a republic that Rome began her career as a conquering nation. Her constitution was the result of a gradual growth of two centuries. Having her authority recognized throughout Italy, of which Rome was the center, she began acquiring territory by force of arms. ...

This was so-called republicanism—the equal rights of men—as understood and practiced by Rome.

**Republic-** a state in which supreme power is held by the people and their elected representatives, and which has an elected or nominated president rather than a monarch. *1828 Webster's Dictionary*

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 234**

Mild interference was never enough for Rome, although she some to times assumed play that role for a time.

## **Stephan N Haskell, 1908, The Story of Daniel, pgs. 234, 235**

The liberty granted to conquered nations was a myth. Rome was a republic only in name. It was as impossible for Rome to grant liberty to her dependencies as it would be for Satan himself to manifest the attributes of God. Any nation, that departs from the principles of liberty of conscience, it matters not what its pretensions, nor the wording of its constitution, nor the will of some of its people, will find it impossible to maintain a republic other than in name. This is true also in individual experience. Liberty is known only when Christ is enthroned in the heart.

## **Alonzo T. Jones, April 15, 1889 The American Papacy, pg. 4**

The Constitution of the United States guarantees liberty of conscience. Nothing is clearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: "The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error—a pest, of all others, most to be dreaded in a State."

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 235**

To their influence may be added the constant and steady growth of the cities, and the decline of the rural population, a practice always ruinous to republicanism, and one always encouraged by a false system of education and religion.

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 236**

The religion of Rome was secondary to its government. That is, the state was the one all absorbing institution. A man in Rome was great, not because of any character he bore or deed he had done, but for the simple fact that he was a Roman citizen. Name took the place of character. Here is seen the reverse of truth. With God it is character which gives the name; with Rome it was name independent of character.

Although religion was subservient to the state, yet the form of religion in Rome played an important part in its history, especially in the second or papal phase. Since the papacy was a continuation of paganism, it is necessary to notice its leading features.

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 237**

In literature and education Rome borrowed largely from Greece, so that the intellectual supremacy of that nation must be traced to Greece, although the man of learning was often a slave sold in the markets of his captors. It was, however, the education which prevailed in Greece, and which was copied by Rome, that trained a class of citizens for warfare, for tyranny, and for the papacy. ...

Roman law is extolled as the basis of all civil law to-day. It was developed gradually as before stated, and the wheat of truth was mingled with the tares of error. It was good and evil, like the tree of which Adam partook in the garden.

**Proverbs 16:25** There is a way that seemeth right unto a man, but the end thereof [are] the ways of death.

## **Stephan N Haskell, 1908, The Story of Daniel, pg. 238**

The Greek worship of mind or reason, applied to Roman love of law, made the lawyer of Rome the forefather of that class of reasoners who to-day sway the world by argument rather than by the rule of justice. Satan has but one plan — that is the development of sin; God has but one—the unfolding of truth and love. All history is an object lesson, showing how God thwarts the thousand ways by which the devil tries to carry out his plans, and national history is but individual experience on a large scale. Students very often read the story of nations, forgetting that they have before them a picture of their own lives. National history, rather than individual experience, is given in prophecy, because it is

## **DANIEL CHAPTER 11, VERSES 13-15**

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like a magnified view thrown on the canvas, revealing details that would be over looked in the study of one man. It should be remembered that when, principles are referred to, such as republicanism, Protestantism, monarchy, papacy, liberty, or oppression, each has an application to man dealing with man, to church members dealing with one another, and to nation dealing with nation.