

DANIEL CHAPTER 11; VERSE 5

Kingdom of Greece, Verses 3-13

Ptolomies & Seleucidae Kings

11:5 And the king of the south [Ptolemy I Soter or Lagi- died 283 BC, 323-285/ ruled Egypt and the adjacent countries] shall be strong, and [one] of his [Alexander's] princes [Seleucus I Nicator, who became the Syrian king of the north][Although the King of the south (Egypt) was very strong, the King of the north (Syria) was stronger than the south because it had $\frac{3}{4}$ of Alexander's divided kingdom, whereas the south only had $\frac{1}{4}$]; and he shall be strong above him [Ptolemy I], and have dominion; his [Seleucus I Nicator's, king of the North] dominion [shall be] a great dominion [Seleucus ruled a Greek Empire that stretched from Syria to India].

11:5 And Ptolemy Soter shall be strong, and Seleucus Nicator shall be strong above Ptolemy and have dominion, Seleucus Nicator's dominion shall be a great dominion.

Development of king of north and king of south



Seleucus Nicator in the East (Syria) conquers Lysimachus in the North and he now has 75%: the west, the north and the east of Alexander's divided kingdom. He moves his headquarters to the North—where Thrace, Asia Minor, the Bosphorus and Hellespont are located. Why does he do this? Because this is the centralization of Greek culture and government; the arts, language, money – everything here is centralized in the north—so now this territory becomes the Syrian territory; also know as the Selucidae. Now there are two kings, (2 generals ruling instead of 4); the king of the north and the king of the south. The reason why the king of the north is stronger than the king of the south is because the king of the north now occupies 75% of Alexander's divided kingdom. Who is the king of the south? **Ptolemy I Soter**. And the king of the north is **Seleucus Nicator**.

These are the original kings who occupied these literal, geographical locations. In Daniel Chapter 8, verse 8 when Alexander's kingdom is divided it has 4 heads, it has 4 horns. These are the kings and now the division is dissolved down to only the king of the north and the king of the south. The king of the north occupies 75% and the king of the south only occupies 25% of Alexander's original kingdom.



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The line of Ptolemies is as follows: — (king of south ¼ of Alexander's territory)

	Began B. C.	Ruled yrs.		Began B. C.	Ruled yrs.
Lagus or Soter I.	323	38	Soter II. (restored)	89	7
Philadelphus	285	38	Bernice	81	½
Euergetes I.	247	25	Alexander II.	80	½
Philopater	222	17	Auletes	80	14
Epiphanes	204	24	Ptolemy the Elder	51	4
Philometor	181	35	Ptolemy the Younger	48	3
Physcon or Euergetes II.	146	29	Cleopatra	44	14
Soter II. (Lathyrus)	117	10	Becomes Roman province	30	
Alexander I. (Soter deposed)	107	18			

It is proper to say concerning the following table that the line of kings in Syria especially was much broken, often claimants ruled in parts of the kingdom simultaneously and many times it was a rough and tumble struggle, first one and then another on top, with each claiming to "reign" through years that history gives also to others. Bear in mind however that these kings of the north and the south were of Greek origin as can be drawn from their names.

The line of the Seleucidae:— king of north, ¾ of Alexander's territory)

	Began B. C.	Ruled yrs.		Began B. C.	Ruled yrs.
Seleucus Nicator	312	31	Antiochus Sidates	139	11
Antiochus Soter	280	19	Alexander Zebina	128	3
Antiochus Theos	261	15	Antiochus Grypus	125	19
Seleucus Callinicus	246	20	Antiochus Cyzicenus	111	21
Seleucus Ceraunus	227	3	Seleucus Epiphanes	96	(7 mo.)
Antiochus the Great	224	36	Antiochus Eusebes	95	1
Seleucus Philopater	187	11	Demetrius Eucærus	94	2
Antiochus Epiphanes	176	11	Philip	92	3
Antiochus Eupater	164	2	Antiochus Epiphanes	89	4
Demetrius Soter	162	12	Antiochus Dionysus	85	7
Alexander Balas	150	5	Tigranes	83	14
Demetrius Nicator	136	6	Antiochus Asiaticus	69	4
Antiochus Theos II.	144	3	Romans	65	
Tryphon	127	4			

{“The Eleventh of Daniel Narrated” pg. 11-13 by J. Grant Lamson 1909; archive from G.C. Library}

Shall be strong:

Myers General History 158. Note 5

Barnes' General History 154

Swinton's Outlines of General History 108, 109

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Notes

Soter--- Savior, so named by the Rhodians whom he helped against Demetrius. Soter was succeeded by his son Pt. Philadelphus.

King of the South = the Ptolemies/Egypt and the adjacent countries
Kingdom of the Ptolemies in Egypt (B.C. 323-B.C. 30)

"...Egypt was, after his (*Alexander's*) death, governed for nearly three centuries by the Ptolemies, the descendants of one of his generals, at which time it was an opulent kingdom, till, about thirty years before the Christian era, it came under the Roman yoke..." {November 11, 1862 JWe, ARSH 185.13}

One of his princes shall be strong against him

Although the King of the south(Egypt) was very strong, the King of the north (Syria) was stronger than the south because it had 3/4ths of Alexander's divided kingdom, whereas the south only had 1/4th **See** → GEP 203.2-.3

His (the king of the North- Seleucus Nicator) shall be a great dominion

As said before, that's because the king of the North had 3/4th's of Alexander's divided empire
The King of the North included The West, North, and East

King of the North =

"The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had Syria and Babylon, which lay principally to the east; and Ptolemy had Egypt and the neighboring countries, which lay to the south. {1897 UrS, DAR 249.2}

DURING THE WARS AND REVOLUTIONS WHICH FOR LONG AGES SUCCEEDED, THESE GEOGRAPHICAL BOUNDARIES WERE FREQUENTLY CHANGED OR OBLITERATED; OLD ONES WERE WIPED OUT, AND NEW ONES INSTITUTED. BUT WHATEVER CHANGES MIGHT OCCUR, THESE FIRST DIVISIONS OF THE EMPIRE MUST DETERMINE THE NAMES WHICH THESE PORTIONS OF TERRITORY SHOULD EVER AFTERWARD BEAR, OR WE HAVE NO STANDARD BY WHICH TO TEST THE APPLICATION OF THE PROPHECY: THAT IS, WHATEVER POWER AT ANY TIME SHOULD OCCUPY THE TERRITORY WHICH AT FIRST CONSTITUTED THE KINGDOM OF THE NORTH, THAT POWER, SO LONG AS IT OCCUPIED THAT TERRITORY, WOULD BE THE KING OF THE NORTH; AND WHATEVER POWER SHOULD OCCUPY THAT WHICH AT FIRST CONSTITUTED THE KINGDOM OF THE SOUTH, THAT POWER WOULD SO LONG BE THE KING OF THE SOUTH.

WE SPEAK OF ONLY THESE TWO, BECAUSE THEY ARE THE ONLY ONES AFTERWARD SPOKEN OF IN THE PROPHECY, AND BECAUSE, IN FACT, ALMOST THE WHOLE OF ALEXANDER'S EMPIRE FINALLY RESOLVED ITSELF INTO THESE TWO DIVISIONS. {1897 UrS, DAR 249.3}

See → paragraphs 4-5 as well **See** → PREX2 9.1-11 (top of pg before 1st paragraph)

The location of the Northern Division

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“...THE KING OF THE NORTH, IN THE DIVISION OF ALEXANDER'S EMPIRE AND THE CONQUESTS OF THE SELEUCID, WAS THE DOMINANT POWER ALONG THE BOSPHORUS AND THE DARDANELLES, AND IN ASIA MINOR AND SYRIA. IT IS THE TERRITORY OF TURKEY. The Turkish Empire has for generations filled the dominions of the original king of the north. {April 1, 1897 EJV, PTUK 195.4}

4 Winds = We learned that the 4 winds are connected to the division of Alexander's kingdom

See → 1897 UrS, DAR 249.2; June 8, 1896 ATJ, BEST 171.9)

The (correct) **understanding of the prophecy of the 4 winds causes a great army to arise**

See → Ezekiel 37:1-11, esp. verse 4-11; Zechariah 2:6

The prophet uses similar language **See** → 20MR 217 (top of page – last sentence of 216.6-217

NOTE: The prophet likens the “four winds” to an “angry horse

A horse in prophecy is Turkey /Ottoman Empire/Islam (Rev 9:7,9,16-17)

Notice the language she uses in these 2 paragraphs compared to Ezekiel 37:1-11

This is a connection we must understand. The 4 Winds of Ezekiel 37 comes down to a correct understanding of Alexander's empire and the locations of where his empire was divided

NOTE: Miller's 4th & 5th rules tell us to bring all the verses together on a particular subject and allow the Bible to be its own expositor (interpreter/vocabulary/explainer)

See → Millers Works, Volume 1 {1842 WiM, MWV1 20.8-21.1 }

In this verse (Dan 11:4), the division of Alexander's kingdom is described as being divided towards the 4 winds of Heaven. We must have a correct understanding of the locations of these divisions

Wind = can be East Wind (Exodus 10:13)

Great Wind comes from the Wilderness (Job 1:19)

The Arabian is in the Wilderness (Jeremiah 3:2)

Wind = connected to East Wind (Hosea 12:1; 13:15)

East Wind = comes out of the Wilderness (Hosea 13:15)

The Ptolemies of Egypt:

- **Ptolemy I** (Soter)(aka Ptolemy Lagus)(B.C. 323-283) {1901 SNH, SDP 188.2}
Secured the Southern Division of Alexander's Empire when divided into 4 (Daniel 11:4-5)
- **Ptolemy II** (Philadelphus) (B.C. 285-247)
Youngest son of Ptolemy I
Place on the throne in B.C. 285 by his father Ptolemy Soter
Father of Berenice, who was murdered by Laodice because her father made an alliance with Laodice's husband(Antiochus II, aka Antiochus Theos) who spurned Laodice temporarily for Berenice. (Daniel 11:6)
- **Ptolemy III** (Euergetes) (B.C. 247-222)
Eldest son of Ptolemy Philadelphus
Brother of Berenice (2nd wife of Antiochus Theos) (Daniel 11:7-9)
- **Ptolemy IV** (Philopater) (B.C. 222-205)
Eldest son of Ptolemy Euergetes
Nephew of Berenice
He was “sensual” and “effeminate”
He showed ability not unworthy of his race
He persecuted the Jews because they would not allow him to officiate in the Sanctuary (Daniel 11:10-12)

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- **Ptolemy V** (Epiphanes) (B.C. 205-181)
The only child of Ptolemy Philopater
Only 4-5 years old when he began to reign
This is the young king that Antiochus Magnus of the North and Philip of Macedon tried to come against to take Egypt. This was in B.C. 200 when Rome came on the scene and stopped Antiochus Magnus and Philip of Macedon from doing this to the young King (Daniel 11:14)
This Ptolemy married the 1st Cleopatra
NOTE: Rome comes on the scene in Daniel 11:14 and in power in Daniel 11:16
- **Ptolemy VI** (Philometor) (B.C. 181-145)
The older brother of Euergetes II
Son of the 1st Cleopatra (not the Cleopatra from Julius Caesar's day)(she died in B.C. 173)
Last king mentioned in sacred history until Cleopatra comes on the scene {1922, HBS 441.2}
(Daniel 11:15)
- **Ptolemy VII** (Euergetes II)
Younger brother of Ptolemy VI(Philometor)
Not mentioned in sacred history

NOW SKIPPING OVER MANY PTOLEMIES TO THE LAST THAT IS MENTIONED IN THE BIBLE:

- **Ptolemy** Auletes Died in B.C. 51
Father of Cleopatra and her brother Ptolemy Dionysius (Daniel 11:17) {1901 SNH, SDP 211.2}

NOTE: Cleopatra = "...THE LAST OF THE HOUSE OF THE PTOLEMIES..." {1919, SBBS 191.2}

KINGS OF THE NORTH **The "SELEUCIDAE"**

"DURING THE WARS AND REVOLUTIONS WHICH FOR LONG AGES SUCCEEDED, THESE GEOGRAPHICAL BOUNDARIES WERE FREQUENTLY CHANGED OR OBLITERATED; OLD ONES WERE WIPED OUT, AND NEW ONES INSTITUTED. BUT WHATEVER CHANGES MIGHT OCCUR, THESE FIRST DIVISIONS OF THE EMPIRE MUST DETERMINE THE NAMES WHICH THESE PORTIONS OF TERRITORY SHOULD EVER AFTERWARD BEAR, OR WE HAVE NO STANDARD BY WHICH TO TEST THE APPLICATION OF THE PROPHECY: THAT IS, WHATEVER POWER AT ANY TIME SHOULD OCCUPY THE TERRITORY WHICH AT FIRST CONSTITUTED THE KINGDOM OF THE NORTH, THAT POWER, SO LONG AS IT OCCUPIED THAT TERRITORY, WOULD BE THE KING OF THE NORTH; AND WHATEVER POWER SHOULD OCCUPY THAT WHICH AT FIRST CONSTITUTED THE KINGDOM OF THE SOUTH, THAT POWER WOULD SO LONG BE THE KING OF THE SOUTH. WE SPEAK OF ONLY THESE TWO, BECAUSE THEY ARE THE ONLY ONES AFTERWARD SPOKEN OF IN THE PROPHECY, AND BECAUSE, IN FACT, ALMOST THE WHOLE OF ALEXANDER'S EMPIRE FINALLY RESOLVED ITSELF INTO THESE TWO DIVISIONS." {1897 UrS, DAR 249.3}

1. **Lysimachus** – One of Alexander's generals who secured the Northern division of Alexander's kingdom. He took the Western division from Cassander, ruling over 50% of Alexander's divided kingdom (Daniel 11:4)

FAMOUS LINE OF KINGS KNOWN IN HISTORY AS THE "SELEUCIDAE aka GRECO-SYRIAC KINGS {1901 SNH, SDP 188.2}

1. **Seleucus Nicator**– One of Alexander's generals who secured the Eastern part of Alexander's divided kingdom
 - He conquered Lysimachus, now annexing the Western and Northern Kingdoms to his division

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- He ruled 75%(West, North, and East) of Alexander's divided Kingdom
 - It was now no longer divided into 4, but into 2
Seleucus' territory and all who occupy that territory being referred to as/= The King of the North. And whoever occupies the Southern division being referred to as/= The King of the South (Daniel 11:4-5)
2. **Antiochus Soter** – Son of Seleucus
 - Soter means “savior” {1898 ATJ, GEP 204.3}
 - Died around 261 B.C.
 3. **Antiochus Theos**(aka Theus) – Reigning in Syria when Ptolemy Philadelphus was on the Egyptian throne
 - Son of Antiochus Soter
 - Grandson of Seleucus
 - Married to Laodice
 - Put Laodice away to marry Berenice, Philadelphus' daughter, but later went back to Laodice, who killed him, Berenice, her servants, and child she had with Antiochus Theos (Daniel 11:6)
 4. **Seleucus Callinicus** - (Callinicus = “famous conqueror”)
 - Eldest son of Laodice
 - Killed Berenice and her infant son at the request of his mother Laodice
 - Was warred against by Berenice's brother, Ptolemy Euergetes
 - Died of a fall from his horse while being pursued (Daniel 11:8)
 5. **Seleucus Ceraunus** –
 - Eldest son of Seleucus Callinicus
 - Went to avenge the death of his father with his brother Antiochus Magnus against Ptolemy Euergetes (Daniel 11:10)
 6. **Antiochus Magnus** - (aka Antiochus IV)- Ptolemy Philopater started reigning during reign of Magnus
 - Younger son of Seleucus Callinicus
 - Went to avenge the death of his father with his brother Seleucus Ceraunus against Ptolemy Euergetes
 - Went to war also with Ptolemy Euergete's son Ptolemy Philopater, but made peace until his death
 - He along with Philip of Macedon, went to rise up against the young king of Egypt, Ptolemy Epiphanes, but the Romans, a new power coming on the scene, stopped him in his tracks (Daniel 11:10-14)

“...THESE FOUR HORNS, AS WE HAVE SEEN, WAS THE KINGDOM OF SYRIA, FOUNDED BY SELEUCUS, FROM WHOM SPRUNG THE FAMOUS LINE OF KINGS KNOWN IN HISTORY AS THE "SELEUCIDAE." OF THESE THERE WERE TWENTY-SIX, IN ORDER AS FOLLOWS:- {1898 UrS, LUJ 155.4}

- (1) Seleucus Nicator,
- (2) Antiochus Soter,
- (3) Antiochus Theus,
- (4) Seleucus Callinicus,

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- (5) Seleucus Ceraunus,
- (6) Antiochus the Great,
- (7) Seleucus Philopater,
- (8) Antiochus Epiphanes,
- (9) Antiochus Eupator,
- (10) Demetrius Soter,
- (11) Alexander Bala,
- (12) Demetrius Nicator,
- (13) Antiochus Theos,
- (14) Antiochus Sidetes,
- (15) Zebia,
- (16) Seleucus, son of Nicator,
- (17) Antiochus Grypus,
- (18) Antiochus the Cyzicenean,
- (19) Seleucus, the son of Grypus,
- (20) Antiochus Eusebes,
- (21) Antiochus, second son of Grypus,
- (22) Philip, third son of Grypus,
- (23) Demetrius Eucherus,
- (24) Antiochus Dionysius,
- (25) Tigranes,
- (26) ANTIOCHUS ASIATICUS, WHO WAS THE LAST OF THE SELEUCIDAE, AND WHO, AFTER AN INSIGNIFICANT REIGN OF FOUR YEARS, WAS DRIVEN FROM HIS DOMINIONS BY POMPEY, THE ROMAN, B.C. 65, AND SYRIA MADE A ROMAN PROVINCE." {1898 UrS, LUJ 156.1} {1877 UrS, STTHD 36.2-.3} {1898 UrS, LUJ 156.2}

NOTE: Rome then occupied that territory since B.C. 65 until A.D. 1453, when Turkey conquered the territory and has occupied it since. (See → SDP 246.2)

NOTE: From B.C. 65 to B.C. 31/30, Rome was the King of the North, but then in B.C. 31/30, Rome ruled the whole world

"...AND AS IT IS THE TURKISH POWER THAT NOW OCCUPIES CONSTANTINOPLE AND HOLDS THE TERRITORY ORIGINALLY HELD BY LYSIMACHUS, THE FIRST KING OF THE NORTH, IT IS ALSO PLAIN ENOUGH THAT THE TURKISH POWER IS THE POWER REFERRED TO IN THE WORDS "THE KING OF THE NORTH" IN THE LAST FIVE VERSES OF DANIEL 11." {June 8, 1896 ATJ, BEST 171.11}

GEP 203.2-3

10. The division of the Alexandrian Empire which had been the portion of Lysimachus, was now added to the already wide-extended domain of Seleucus. And though the dominion of the Ptolemies -- "the king of the south" -- was strong, yet that of Seleucus -- "the king of the north" -- was strong above him," and his dominion was a "great dominion." 1 For though the realm of the Ptolemies -- "the king of the south" -- embraced Egypt and Ethiopia, Libya, Arabia, Palestine, Phenicia, Lycia, Caria, Pamphylia, Cilicia, and Cyprus, yet that of the Seleucidae -- "the king of the north" -- was of far wider extent, for it embraced Macedonia, Thrace, Bithynia, all Asia Minor, Syria, Mesopotamia, Babylonia, Media, Susiana, Persia, and all of central Asia to the river Indus. These two divisions -- the north and the south -- include all of the Alexandrian Empire except only the States of Greece proper, and between these lay the center of action, -- the small remaining portion of the west playing to these two only an incidental part, until, through it, there rose from the west the mighty power that overwhelmed all. {1898 ATJ, GEP 203.2}

11. Seleucus was not allowed long to enjoy his pleasing dignity of sole survivor of such a mighty company of warriors, and his chosen title of "Conqueror of Conquerors." Seven months after his triumph over the death of Lysimachus, he passed over to Macedonia, intending to spend the remainder of his days in his native country, which he had not seen since that day, fifty-seven years before, when with Alexander he had marched away to the conquest of the world; and

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there he was basely assassinated (280 B. C.) by that Ceraunus, the son of Ptolemy, whom he had befriended and protected. He was succeeded by his son Antiochus. {1898 ATJ, GEP 203.3}

PREX2 9.1-11 (top of pg before 1st paragraph)

"But though the kingdom of Alexander was divided into four principal parts, yet only two of them have a place allotted in this prophecy, Egypt and Syria. These two were by far the greatest and most considerable: and these two at one time, were in a manner the only remaining kingdoms of the four; the kingdom of Macedon having been conquered by Lysimachus and annexed to Thrace; and Lysimachus again having been conquered by Seleucus, and the kingdoms of Macedon and Thrace annexed to Syria. These two likewise continued distinct kingdoms, after the others were swallowed up by the power of the Romans. But there is a more proper and peculiar reason for enlarging upon these two particulars; because Judea, lying between them, was sometimes in the possession of the kings of Egypt, and sometimes of the kings of Syria; and it is the purpose of the holy Scripture, to interweave only so much of foreign affairs, as hath some relation to the Jews: and it is in respect of their situation to Judea, that the kings of Egypt and Syria are called the kings of the south and the north. Verse 5: 'And the king of the south shall be strong, and one of his princes,' that is, of Alexander's princes, 'and he shall be strong above him.' There is manifestly either some redundance, or some defect in the Hebrew copy; which should be rendered as it is by the Seventy, And the king of the south shall be strong, and one of His princes shall be strong above him: or perhaps may be better rendered thus, And the king of the south shall be strong, and one of his princes; and the king of the north shall be strong above him, and have dominion; his dominion shall be a great dominion. The king of the south was indeed very strong; for Ptolemy had annexed Cyprus, Phoenicia, Caria, and many islands, and cities, and regions to Egypt, as Jerome here commemorates out of the ancients. He had likewise enlarged the bounds of his empire, as Justin testifies, by the acquisition of Cyrene, and was now become so great, that he was in a condition not so much to fear, as to be feared by his enemies. But still the king of the north, or Seleucus Nicator, was strong above him; for having annexed, as we have seen, the kingdoms of Macedon and Thrace to the crown of Syria, he was become master of three parts out of four of Alexander's dominions. All historians agree in representing him not only as the longest liver of Alexander's successors, but likewise as the conqueror of the conquerors. Appian in particular enumerates the nations which he subdued, and the cities which he built, and affirms, that after Alexander he possessed the largest part of Asia; for all was subject to him from Phrygia up to the river Indus, and beyond it; and afterwards he denominates him expressly 'the greatest king of Alexander.' {1842 JoL, PREX2 9.1}

"Seleucus Nicator, having reigned seven months after the death of Lysimachus, over the kingdoms of Macedon, Thrace, and Syria, was basely murdered; and to him succeeded in the throne of Syria, his son, Antiochus Soter, and to Antiochus Soter succeeded his son, Antiochus Theus. At the same time Ptolemy Philadelphus reigned in Egypt after his father, the first Ptolemy, the son of Lagus. There were frequent wars between the kings of Egypt and Syria. There were so; particularly between Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, the third king of Syria. Verse 6: 'And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north; to make an agreement; but she shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her; and he that begat her, and he that strengthened her in these times.' And in the end of years; that is, after several years, for these wars lasted long; Jerome reports out of the ancients, 'and Antiochus Theus fought against Ptolemy Philadelphus with all the forces of Babylon and the east.' They shall join themselves together, or shall associate themselves: at length they agreed to make peace upon condition that Antiochus Theus should put away his former wife Laodice and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. For the king's daughter of the south shall come to the king of the north to make rights, or an agreement: and accordingly, Ptolemy Philadelphus brought his daughter to Antiochus Theus, and with her an immense treasure, so that he received the appellation of the dowry-giver. But she shall not retain the power of the arm, that is, her interest and power with Antiochus; for after some time, in a fit of love, he brought back his former wife, Laodice, with her children, to court again. Neither shall he stand, nor his arm, or his seed; for Laodice, fearing the fickle temper of her husband, lest he should recall Berenice, caused him to be poisoned; and neither did his seed by Berenice succeed him in the kingdom, but Laodice contrived and managed matters so as to fix her elder son, Seleucus Callinicus, on the throne of his ancestors. But she shall be given up; for Laodice, not content with poisoning her husband, caused also Berenice to be murdered. And they that brought her; for her Egyptian women and attendants, endeavoring to defend her, were many of them slain with her. And he that begat her, or rather as it is in the margin, he whom she brought forth; for the son was murdered, as well as the mother, by order of Laodice. And he that strengthened her in

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these times; her husband, Antiochus, as Jerome conceives; or those who took her part and defended her; or rather her father, who died a little before, and was so very fond of her, that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that than of any other river, as Polybius relates. {1842 JoL, PREX2 11.1}

1897 UrS, DAR 249.2

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had Syria and Babylon, which lay principally to the east; and Ptolemy had Egypt and the neighboring countries, which lay to the south. {1897 UrS, DAR 249.2}

June 8, 1896 ATJ, BEST 171.9

At Alexander's death there was a period of confusion for about twenty years among the many able governors and generals of his great dominion. Finally, a four-fold division was accomplished, as in the words of the angel "toward the four winds of heaven"—the east, the west, the north, and the south. Seleucus secured the eastern portion extending from Syria to the river Indus. Cassander obtained Macedon and other Greek territory on the west. Lysimachus held Thrace and Bithynia on the north—territory of which Byzantium was then, and Constantinople is now, the centre. And Ptolemy had Egypt on the south. {June 8, 1896 ATJ, BEST 171.9}

Ezekiel 37:1-11, esp. verse 4-11

37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of bones,

37:2 And caused me to pass by them round about: and, behold, [there were] very many in the open valley; and, lo, [they were] very dry.

37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I [am] the LORD.

37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but [there was] no breath in them.

37:9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Zechariah 2:6

2:6 Ho, ho, [come forth], and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

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20MR 217 (top of page – last sentence of 216.6-217)

The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path. {20MR 216.6}

Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit. {20MR 217.1}

Rev 9:7, 9, 16-17

9:7 And the shapes of the locusts [were] like unto horses prepared unto battle; and on their heads [were] as it were crowns like gold, and their faces [were] as the faces of men.

9:9 And they had breastplates, as it were breastplates of iron; and the sound of their wings [was] as the sound of chariots of many horses running to battle.

9:16 And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them.

9:17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses [were] as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Ezekiel 37:1-11

37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which [was] full of bones,

37:2 And caused me to pass by them round about: and, behold, [there were] very many in the open valley; and, lo, [they were] very dry.

37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.

37:4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

37:5 Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I [am] the LORD.

37:7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

37:8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but [there was] no breath in them.

37:9 Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Wind = can be East Wind (Exodus 10:13)

10:13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all [that] night; [and] when it was morning, the east wind brought the locusts.

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Great Wind comes from the Wilderness (Job 1:19)

1:19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

The Arabian is in the Wilderness (Jeremiah 3:2)

3:2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

Wind = connected to East Wind (Hosea 12:1)

12:1 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

East Wind = comes out of the Wilderness (Hosea 13:15)

13:15 Though he be fruitful among [his] brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

1922, HBS 441.2

Ptolemaeus VI, Philometor, b. c. 181-145. On the death of Ptolemy Epiphanes, his wife Cleopatra held the regency for her young son, Ptolemy Philometor, and preserved peace with Syria till she died, b. c. 173. The government then fell into unworthy hands, and an attempt was made to recover Syria. Comp. 2 Macc. 4:21. Antiochus Epiphanes seems to have made the claim a pretext for invading Egypt. The generals of Ptolemy were defeated near Pelusium, probably at the close of b. c. 171 (1 Macc. 1:16 ff.); and in the next year Antiochus, having secured the person of the young king, reduced almost the whole of Egypt. Comp. 2 Macc. 5:1. Meanwhile Ptolemy Euergetes II, the younger brother of Ptolemy Philometor, assumed the supreme power at Alexandria; and Antiochus, under the pretext of recovering the crown for Philometor, besieged Alexandria in b. c. 169. By this time, however, his selfish designs were apparent: the brothers were reconciled, and Antiochus was obliged to acquiesce for the time in the arrangement which they made. But while doing so he prepared for another invasion of Egypt, and was already approaching Alexandria when he was met by the Roman embassy led by C. Popillius Lanas, who, in the name of the Roman senate, insisted on his immediate retreat (b. c. 168), a command which the late victory at Pydna made it impossible to disobey. These campaigns, which are intimately connected with the visits of Antiochus to Jerusalem in b. c. 170, 168, are briefly described in Daniel 11:25-30. The whole of Syria was afterward subdued by Ptolemy, and he was crowned at Antioch king of Egypt and Asia. 1 Macc. 11:13. Alexander, a rival claimant, attempted to secure the crown, but was defeated and afterward put to death by Ptolemy. But the latter did not long enjoy his success. He fell from his horse in the battle, and died within a few days. 1 Macc. 11:18. Ptolemy Philometor is the last king of Egypt who is noticed in sacred history, and his reign was marked also by the erection of the temple at Leontopolis.—"A Dictionary of the Bible," William Smith, LL. D., pp. 541-543, Teacher's edition. Philadelphia: Porter and Coates, copyright 1884. {1922, HBS 441.2}

1901 SNH, SDP 211.2

It was during the rule of the first triumvirate that Egypt, the kingdom of the south, was again entered by Rome. The Roman senate in whose charge Cleopatra and her brother, Ptolemy Dionysius, had been placed by their father, had requested Pompey to visit Egypt to settle difficulties. Pompey, however, was slain while crossing to the land in a small boat. Cæsar entered Alexandria shortly after and espoused the cause of Cleopatra who had been obliged to flee from the capital. Cæsar was victorious over the ruling faction in Alexandria, and before leaving the city, enthroned Cleopatra and graced his triumph in Rome with Arsinoë, a representative of the royal family of the Ptolemies. History states that Cæsar spent some nine months in Egypt, which was unusual for this general, as his rapid movements from place to place were one secret of his success. {1901 SNH, SDP 211.2}

1901 SNH, SDP 245.3

At the time of the end (1798) the kings of the north and the south again contended. From the founding of Constantinople by Constantine in 330, the power which held that city had maintained control of the Mediterranean, for Constantinople

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is recognized by all nations as the key to both Asia and Europe. In the time of the end, history will again center about this city.

As in times past, so again we are obliged to trace far back to find the source of events which now appear in full view. About the time that the papacy was growing into a full-fledged monarchy, recognized among nations of the earth, another power had birth. This new work of Satan came in the form of Mohammedanism, which to-day holds about one sixth of the world's population in its grasp. The new doctrine originated in Arabia, from whence it spread as a smoke from the bottomless pit. Syria fell under its power, but Egypt became the center of its influences. Egypt has felt every evil influence, and the banks of the Nile have fed every form of idolatry. {1901 SNH, SDP 245.3}

1897 Uriah Smith, Daniel and the Revelation, pg. 224

The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south.

Stephan N Haskell, 1908, The Story of Daniel, pg. 206

The gross idolatry of Babylon and Egypt was replaced in Greece by a more refined worship, if there can be said to be degrees of refinement in licentiousness. At any rate, Greek customs were less revolting on the surface, and hence more subtle and ensnaring.

Stephan N Haskell, 1908, The Story of Daniel, pg. 207

Plato, the greatest of Greek philosophers, lived about four hundred years before Christ, and his teachings have led the thoughts of writers in every age since then. The Jews mingled the teachings of the Bible with the philosophy of Plato, and that formed the traditions of men, against which Christ so often warned His followers. The false philosophy, and the "science falsely so called" of Paul's time, was Greek teaching, which breathed the spirit of Plato and his students.

Stephan N Haskell, 1908, The Story of Daniel, pg. 208

Here, in Greek religion and Greek learning, was the most subtle form of that mixture of truth and error which Satan offered at the tree of, the knowledge of good and evil, which existed from the days of Eden to the time of Greece. Babylon enslaved the bodies of God's people, Medo-Persia made laws to slay them, but Greece captured their minds, and enslaved them to her ideas.

Stephan N Haskell, 1908, The Story of Daniel, pg. 213

When man makes such a resolution, it means that he has been offered a choice between God and Satan, and has chosen the latter. There are but two minds in the universe, and he who rejects God may claim that he exercises his own mind, but it means that he is swayed by the mind of the enemy of God. "Let this mind be in you which was also in Christ Jesus," for it brings liberty. The spirit which wishes to exalt self is imitating the philosophy of the Greeks, and its result is death; for Greek philosophy is but a continuation of the philosophy used to deceive Adam and Eve in Eden, at the tree of the knowledge of good and evil.

E. J. Waggoner, Present Truth, UK, May 8, 1902

We are but dust, with no power of ourselves to do what God tells us. But if we will receive it, His word comes as precious seed into our hearts. And if we keep the Word in our hearts, as seed is kept in the ground, it will give us power to do whatever God tells us, just as it gives the earth power to bring forth grass.

Ellen G White, Manuscript Releases, Vol 12, pg. 51

Joining the church is not a sure evidence that a man has joined himself to Christ. The new birth is a rare experience in this age of the world.

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Ellen G White, Letter, 48, 1876

The mind of Jesus Christ must be in us, controlling every thought, every purpose of our lives. This is the attitude in which we should ever keep our souls before God. This we will do if we realize the worth of souls and if the truth as it is in Jesus is stamped upon the soul.

Alonzo T Jones, General Conference Daily Bulletin, February 25, 1895

This is shown in Romans, eighth chapter: "They that are after the flesh do mind the things of the flesh," because they do the works of the flesh, the mind follows sin that way. "But they that after the Spirit mind, the things of the Spirit." And "if any man have not the Spirit of Christ, he is none of his." That which brings to us the mind of Jesus Christ is the Holy Ghost. Indeed, the Spirit of God brings Jesus Christ Himself to us. By the Holy Ghost the real presence of Christ is with us and dwells in us. Can He bring Christ to us without bringing the mind of Christ to us? Assuredly not. So then in the nature of things there is the mind of Christ which He came into the world to give us.

*Compiled by M Harris 11/23/19; Updated 1/12/21
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