

DANIEL CHAPTER 11; VERSE 6

Kingdom of Greece, Verses 3-13

Antiochus II, Bernice & Laodice

11:6 And in the end of years [thirty-five years after the death of Seleucus I in 281, which brings us to 246 B.C.] they [Antiochus II Theos/ Theus, KON (Syria) and Ptolemy Philadelphus, (died in BC 247) KOS (Egypt)] shall join themselves together; for the king's daughter of the south [Berenice, daughter of Ptolemy II Philadelphus] shall come to the king of the north to make an agreement [Berenice married Antiochus II Theos in BC 249, who divorced Laodice to do so]: but she [Berenice] shall not retain the power of the arm [seed; Antiochus reconciled with Laodice after Bernice had a son]; neither shall he [Antiochus II] stand [Laodice poisoned Antiochus II], nor his [Antiochus II's] arm [seed- Antiochus' & Bernice's son was murdered]: but she [Berenice] shall be given up [Laodice not content with poisoning her husband Antiochus, had Berenice murdered], and they [Berenice's maids (Egyptian attendants)] that brought her [Laodice had Berenice and her maids of honor assassinated], and he that begat her [he, whom she [Berenice] brought forth (Berenice's son)], and he that strengthened her [Antiochus II; those who took part and defended Berenice] in [these] times.

11:6 And in the end of years Ptolemy Philadelphus and Antiochus Theos shall join themselves together; for Ptolemy's daughter, Berenice, shall come to Antiochus Theos to make an agreement; but she shall not retain the power of Antiochus' arm; neither shall he stand, nor his seed; but Berenice shall be given up, and the Egyptian attendants that brought her, and he whom she brought forth, and he that strengthened her in these times.



Antiochus II Theos, the king of the north and **Ptolemy II Philadelphus**, the king of the south. The king's daughter of the south is Ptolemy's daughter, Berenice, shall come to Antiochus Theos to make an agreement; but she shall not retain the power of Antiochus' arm; neither shall he stand, nor his seed; but Berenice shall be given up, and the Egyptian attendants that brought her, and he whom she brought forth, and he that strengthened her in these times.

Antiochus II Theos, the king of the north and **Ptolemy II Philadelphus**, the king of the south. The king's daughter of the south is Ptolemy's daughter, Berenice, shall come to Antiochus Theos to make an agreement; but she shall not retain the power of Antiochus' arm; neither shall he stand, nor his seed; but Berenice shall be given up, and the Egyptian attendants that brought her, and he whom she brought forth, and he that strengthened her in these times.



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Verse 6

Nowhere in history is there a more interesting fulfilment of prophecy. *Historian's History of the World*, Vol. 4, p. 557, gives a clear account of this attempted coalition from which we draw the following:—

"These troubles and commotions in the East made Antiochus Theos weary of his war with Ptolemy; a treaty of peace was therefore concluded on the following terms: that Antiochus should divorce his former wife Laodice, who was his own sister by the father, marry Berenice, the daughter of Ptolemy, and settle the crown upon the male issue of that marriage. Two years after this marriage Ptolemy Philadelphus died—an event which Antiochus Theos, his son-in-law, no sooner understood than he removed Berenice from* his bed, and recalled Laodice, with her children Seleudus Callinicus, and Antiochus Hierax; but Laodice being well acquainted with his fickle temper, and fearing lest he might again abandon her and receive Berenice, resolved to improve the present opportunity and secure the succession to her son, for by the late treaty with Ptolemy, her children were disinherited and the crown settled on the son of Berenice. To effect this design, she caused Antiochus to be poisoned; when she saw him expiring, she ordered him to be privately conveyed away, and one Artemon, who greatly resembled him, as well in features as in the tone of his voice, to be placed in his bed. Artemon acted his part with great dexterity, and personating Antiochus, tenderly recommended his dear Laodice and her children to the lords that visited him. In the name of Antiochus, whom the people believed still alive, orders were issued, enjoining all his subjects to obey his beloved son Seleucus Callinicus, and acknowledge him for their lawful sovereign. The crown being by this infamous contrivance secured to Callinicus, the death of the king was publicly declared, and Callinicus without any opposition ascended the throne. Antiochus Hierax, the other son of Laodice, had at this time the government of the provinces of Asia Minor, where he commanded a considerable body of troops."

We quote also from Rollin:—

"Ptolemy thus embarked at Pelusium, and conducted his daughter to Seleucia, a maritime city near the mouth of the Orontes. Antiochus came thither to receive his bride and the nuptials were solemnized with great magnificence. Ptolemy had a tender affection for his daughter, and gave orders to have regular supplies of water from the Nile transmitted to her, believing it better for her health than any other water whatever, and therefore he was desirous that she should drink none but that." *Anc. Hist.* bk. XVII. §. 8. p. 25.

{*"The Eleventh of Daniel Narrated"* pg. 13-14 by J. Grant Lamson 1909; archive from G.C. Library}

Historians' History of the World v.4 c.59

Ptolemy Died BC 247- *Myers General History* 48, 49

Theos shall join- *Historians' History of the World* v.4 557, 569 Named "Theos" by the Miletians who were delivered by Antiochus from Timarchus.

Egyptian attendants- *Historians' History of the World* v.4 p. 570

Note the particularly with which each of these items of prophecy was fulfilled.



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Notes

And in the end of years, they shall join themselves together

They = The King of the North at this time (Antiochus Theos/Theus) and The King of the South (Ptolemy Philadelphus)

King's daughter of the south

Berenice was the daughter of Ptolemy Philadelphus

To make an agreement

Referring to a marriage agreement between Antiochus and Berenice

This agreement would keep the 2 Kings/Kingdoms from warring against each other

But Laodice was already married to Antiochus

NOTE: Ptolemy Philadelphus & Antiochus Theos/Theus fought for years
Ptolemy II (Philadelphus)(King of the South) brought his daughter Berenice to the King of the North (Antiochus) in a marriage contract, but Antiochus did not retain Berenice
He brought back his wife Laodice, who killed: her husband Antiochus, Berenice, Berenice's child by Antiochus and all of Berenice's servants
Laodice fixed matters so her son Seleucus Callinicus* would rule the North

* = See → "King of the North/Seluecidae" document **See** → PREX2 11.1-13; DAR 250.3-251.3

PREX2 11.1-13

"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 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}

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"But such wickedness should not pass unpunished and unrevenged. Verses 7, 8, 9: 'But out of a branch of her root shall one stand up in his estate', or rather as it is translated in the vulgar Latin, 'out of a branch of her root shall stand up a plant; and he shall come with an army, and shall enter into the fortress,' or the fenced cities, 'of the king of the north, and shall deal', shall act, 'against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes,' or rather 'their gods, with their molten images, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north,' or more literally, he shall continue some years after the king of the north. 'So the king of the south shall come into his kingdom, and shall return into his own land.' This branch which sprung out of the same root with Berenice, was Ptolemy Euergetes, her brother, who no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom, than he came with a great army, and entered into the provinces of the king of the north, that is, of Seleucus Callinicus, who with his mother, Laodice, reigned in Syria: and he acted against them, and prevailed so far, that he took Syria and Cilicia, and the upper parts beyond the Euphrates, and almost all Asia. And when he had heard that a sedition was raised in Egypt, he plundered the kingdom of Seleucus, and took forty thousand talents of silver and precious vessels, and images of the gods, two thousand and five hundred: among which were also those which Cambyses, after he had taken Egypt, had carried into Persia. And for thus restoring their gods, after many years, the Egyptians, who were a nation much addicted to idolatry, complimented him with the title of Euergetes, or the benefactor. This is Jerome's account, extracted from ancient historians; but there are authors still extant, who confirm several of the same particulars. Appian informs us, that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge these murders, invaded Syria, slew Laodice, and proceeded as far as to Babylon. From Polybius, we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterwards by the garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polyænus affirms that Ptolemy made himself master of all the country from mount Taurus, as far as to India, without war or battle; but he ascribes it, by mistake, to the father instead of the son. Justin asserts, that if Ptolemy had not been recalled, by a domestic sedition, into Egypt, he would have possessed the whole kingdom of Seleucus. So the king of the south came into the kingdom of the north, and then, returned into his own land. He likewise continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse, and Ptolemy Euergetes survived him about four or five years. {1842 JoL, PREX2 13.1}

DAR 250.3-251.3

"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." {1897 UrS, DAR 250.3}

There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theos, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theos should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense dowry. {1897 UrS, DAR 250.4}

"But she shall not retain the power of the arm;" that is, her interest and power with Antiochus. And so it proved; for some time shortly after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, "Neither shall he [Antiochus] stand, nor his arm," or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus. {1897 UrS, DAR 251.1}

"But she {1897 UrS, DAR 251.2}

But such wickedness could not long remain unpunished, as the prophecy further predicts, and further history proves. {1897 UrS, DAR 251.3}

THESE NOTES COVER VERSES 6-13:

Ellen White, General Conference Daily Bulletin, March 2, 1899; Testimonies to the Church, Vol. 8 pg. 160

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There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firm in defense of our principles, in full view of the world. With hearts filled with interest and solicitude, we are to give the invitation to those in the highways and the byways.

Stephan N Haskell, 1908, The Story of Daniel, pg. 216

The city of Alexandria, in Egypt, was founded by Alexander, and it became the center of Greek learning. Egyptian idolatry and Greek philosophy sat enthroned beside each other. ...

When the Jews returned from Babylon, they were strongly tintured with Babylonian ideas of education and religion. This prepared them to accept with readiness the teachings of the Greeks.

Stephan N Haskell, 1908, The Story of Daniel, pg. 218

The world might become intoxicated with the Greek philosophy, but God left man without excuse by placing the word of life in the household tongue of the nations. Satan may scheme, and his agents on earth may be wise, but they can do nothing against the truth without in that very act promoting the truth. While the dark wings of paganism were drawing closer and closer about the world, to shut out if possible the light of heaven, the word of God, as a lighted candle, was shining under that darkness, and proclaiming the advent of the Desire of all ages. The first verses in the history of Greece (Daniel 11:3-5) bring the student face to face with that country as an intellectual power, and reveal the secret of her strength to be in her language and philosophy. She conquered the world by bringing all minds under her control.

Stephan N Haskell, 1908, The Story of Daniel, pg. 226

In these last days, when all the evil of the past is renewed and presented to man in all its varied forms, then it is that Greek philosophy and skepticism come forth in full force. A heart filled with truth is the only safeguard against error.

Ellen White, Review & Herald, February 18, 1862

Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation.

1828 Webster's Dictionary:

Psychology- A discourse or treatise on the human soul; or the doctrine of the nature and properties of the soul.

Phrenology - The science of the human mind and its various properties. Phrenology is now applied to the science of the mind as connected with the supposed organs of thought and passion in the brain.

Mesmerism- Hold the attention of (someone) to the exclusion of all else or so as to transfix them.

See SOP- "rapping"- Ms 7a-1850.10; "hypnotize"- ExV 6.3-7.2 (her experience with mesmerism)

James White, editor, Advent Review & Sabbath Herald December 15, 1863

It is a well known fact that Aristotle, the Greek philosopher, before the Reformation, was so much admired by the church, that he had entirely usurped the place of the Bible!

See D'Aubigne's Hist. of the Reformation.

E. J. Waggoner, Signs of the Times, September 14, 1888

There is a growing tendency to regard Plato as almost a Christian, and as really a forerunner of Christianity. We wish to disabuse as many as possible of this idea, for his influence will be as fatal now as it ever was, to whoever comes under its spell.

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Ellen White, Manuscript 16-1888

I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word.

Stephan N Haskell, 1908, The Story of Daniel, pg. 219

Another great principle lies side by side with the one given in those first verses. This second, which is hidden in verses six to thirteen, has to do with the working out of those same principles through the government as a channel. The kingdom of Alexander resolved itself into two divisions, a northern and a southern. Both were Hellenized, but the northern represented more truly the Greek principles, while the southern division was strongly tinged with the old Egyptian ideas of both government and religion. It was the northern division which carried forward the work of the prophecy as symbolized by the leopard and the rough goat, and it was from the northern division that the little horn of Daniel eight proceeded.

Nevertheless there will be throughout the ages until the end of time a strength rising from the south and opposing the northern power. This will again be seen in the Mohammedan work of the Middle Ages during the supremacy of the fourth beast.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 219, 220

History reveals the fact that the greatest strength in government is found in those powers whose territory extends from east to west, and that nations which try to govern territory extending far to the north and the south have trouble. It is in recognition of this fact that each universal empire has progressed mainly from east to west, and each succeeding kingdom has gone farther to the west than the preceding one. This continues until the globe is encircled, and all the kings of the earth finally meet in the great battle of Armageddon.

Stephan N Haskell, 1908, The Story of Daniel, pg. 220

In spite of this controlling principle among nations, and in face of the decree of the Holy Watcher, the north and the south attempted to unite. ... Human pen can not make the history any plainer than did Gabriel in relating it to Daniel nearly two hundred years before it occurred.

Proverbs 3:33 The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 223, 224

So blinded by Greek teaching were those Jewish leaders, even at that time, that they failed to see this. Instead of flocking to Alexandria for the wisdom of Greece, nations should have sent their youth to schools of the prophets at Jerusalem, and scholars of the world should have sought wisdom from those who knew the God of wisdom. But it was not so. Israel then was as the church of to-day. Instead of leading by virtue of the spiritual life, she sought the wisdom of Egypt and Greece.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 223, 224

What Greece would not gain in territory she did gain as a teacher of nations, and although she finally lost all territorial supremacy, though, like the kingdom of Nebuchadnezzar, the tree was cut down, yet the roots remain unto this day. More than once, as an intellectual power, has Greece arisen. Throughout the intellectual world she has votaries bowing before her shrine—the mind of man. Her philosophy is to-day studied under the guise of modern writers; her ideas are instilled into the minds of children, from the kindergarten to the university, and students are graduated from the schools of the land knowing much more of the mythology of Greece than they do of the religion of Jesus Christ; better acquainted with Greek heroes than with the Man of Calvary. Greek learning still rules the world, and it will until the setting up of the everlasting kingdom of God —till the stone cut out without hands shall fill the earth.

Stephan N Haskell, 1908, The Story of Daniel, pgs. 225, 226

Accepting the writings of men, human speculations regarding the history of the world, its creation, its age, placing a human interpretation upon the works of nature, and seeking to find out by experiment and speculation what must be known by faith,—this brings death; for it leads away from Christ, the center of the universe, the source of all wisdom, the great drawing power of creation. The first is the system of God, of which faith is the motive power; the second is

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the *Greek system, which exalts human reasoning*. One may not bow down to the idols of Egypt, nor drink of the wines of Babylon, but if he is entrapped by the more pleasing sophistries of Greece, his fate is the same in the end.

For this reason Eternal Truth has shone along the pathway of men in all ages to guard against the enemy. In these last days, when all the evil of the past is renewed and presented to man in all its varied forms, then it is that Greek philosophy and skepticism come forth in full force. A heart filled with truth is the only safeguard against error.

Ellen White, Review & Herald, December 29, 1896

The standard of the world is not the criterion for the Christian. Reputation, property, everything earthly, may be sacrificed; for this will not lessen our value in the heavenly records; but principle must be preserved. Truthfulness and frankness should be ever cherished by all who claim to be followers of Christ.

God and the right should be the motto. Deal honestly and righteously in this present evil world. Some will be honest when they see that honesty will not endanger their worldly interests; but all who act from this principle will have their names blotted out of the book of life.

1828 Webster's Dictionary:

Frankness- 1. Plainness of speech; candor; freedom in communication; **openness**; ingenuousness. *He told me his opinions with frankness.*

2. Fairness; freedom from art or craft, as frankness of dealing.

Ingenuous- Noble, generous; as an ingenuous ardor or zeal; **ingenuous** detestation of falsehood.

Ingenuousness- Fairness; candidness; as the ingenuousness of a confession.