

Daniel Chapter 11 – Prophetical – Historical - Timeline

From 457BC (Cyrus's Decree) till Herod and the time of Christ

1. As to the first vision, the ram with two horns is declared to be "the kings (or kingdom) of Media and Persia;" and the he goat is declared to be "the king (kingdom) of Grecia;" and "the great horn is the first king," i.e., Alexander the Great (#Da 8:20,21). This vision astonished Daniel, and made him sick with distress, but he did not understand it (#Da 8:27).

2. A few years later, that is, in the first year of Darius (#Da 9:1), Daniel became aware of God's purpose, as foretold by Jeremiah, to bring the captivity of Israel to an end after seventy years. This led him to seek the Lord earnestly by prayer, with fasting and ashes, thereby speaking, and praying, and confessing his own sin and the sin of his people, and making supplication for the people, the city, and the sanctuary of God. The response from heaven to this prayer was the coming of Gabriel to Daniel with the prophecy of the Seventy Weeks. This prophecy also has to do with the era of the Persian, Greek and Roman empires, down to and including the coming and crucifixion of Christ.

3. The effect of this second vision was to cause still greater distress to Daniel; for although the promised restoration from the captivity of Babylon had come, and the seventy years' desolations of Jerusalem were now ended, here was the prediction that Messiah was to come at a specified time, but instead of being victorious, and setting His people on high over the nations, He was to be "cut off," the city and sanctuary were to be destroyed "as with a flood," and desolations of unmeasured length were determined. Hence we find Daniel, in the third year of Cyrus, mourning three full weeks, during which time he ate no pleasant food, neither did flesh nor wine come into his mouth (#Da 10:1-3).

THE PERSIAN ERA

Daniel 11:1-4

The first four verses of Daniel 11 foretell events, which are familiar matters of history.

This shows that the prophecy was to have a very literal fulfillment; and it shows also that the fulfillment was to begin from that very time. For verse 2 declares that four more Persian kings were to arise (after Cyrus). It further foretells that the fourth king would be immensely rich, and that he would stir up his entire realm against Greece. This was the famous Xerxes, who, after long preparations in every part of his realm, invaded Greece with a huge army and navy, but was ignominiously defeated by land and sea, thus preparing the way for the downfall of the Persian empire.

ALEXANDER THE GREAT

Verses 3 and 4 predict the rise of a mighty king who should rule with great dominion, and accomplish his will. His kingdom, however, was to be broken and divided into four parts, but not to his own posterity. This was literally accomplished in the career of Alexander the Great,

the Seleucids, the kings of Syria ("the king of the north") and the **Ptolemies, rulers of Egypt ("the king of the south")**. These waged incessant warfare against each other, and the Jews suffered in turn from each.

Verses 5 to 19, inclusive, of Daniel 11 describe the wars and intrigues **between the king of the north (Syria) and king of the south (Egypt)**. (#Da 11:5-19) At first the kings of Egypt prevailed. The prophecy foretold this; for it says, "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion" (v. 5).

Verse 6 says: "And in the end of years they shall join themselves together"--that is, the king of the north and king of the south shall form a league--"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."

The brother of the latter, Ptolemy Euergetes (referred to in the prophecy as "one out of her roots"), undertook to avenge her death by an invasion of Syria, in which he was successful. This appears to be **what is foretold in verses 7, 8 and 9**, which tell of one who should "enter into the fortress of the king of the north," and who should "prevail," and should "also carry captives into Egypt, their gods with their princes, and with their precious vessels of silver and of gold."

ANTIOCHUS THE GREAT

Later on, however, under Antiochus the Great, the Syrians became the more powerful. That monarch prosecuted the war against Egypt with vigour, and at first with some success, as indicated in verse 10. But, as verse 11 foretold, the king of Egypt was moved with fury against him, and defeated him with great loss. Yet, though he "cast down many ten thousands" he was not permanently "strengthened thereby" (v. 12).

"And he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him" (v. 17). Then he turned to make war against the Romans, but was defeated by Scipio Africanus; after which he returned to his own land, and was slain by his people, who were aroused to fury by the burdensome taxes exacted by him to defray the expenses of his unsuccessful war and the tribute laid upon him by the Romans. It is easily seen that these incidents, which brought the career of Antiochus the Great to a close, respond to the predictions of verse 19.

THE RAISER OF TAXES

verse 20. Taylor applies this verse to the son of Antiochus, who succeeded him, and who had to raise enormous sums in taxes in order to pay the annual tribute to the Romans, and we may accept this as correct (since we seem to be following here the succession of events in Syria); but a close correspondence to verse 20 is also found in the career of one Jason who "stood up" in Palestine at that time, obtained the high priesthood by bribery, and lost it shortly thereafter (II Maccabees, ch. 4).

ANTIOCHUS EPIPHANES. THE "VILE PERSON"

Verse 21 foretells the rising up of a "vile person." Nearly all expositors of repute are agreed that this "vile person" (an expression signifying one greatly abhorred and detested) was Antiochus Epiphanes successor to Antiochus the Great as king of Syria. This odious person occupies a very large place in the prophecy; for verses 21 to 35 are taken up with the foretelling of his abominable actions toward the Jews. In I Maccabees 1:10 he is described as "a wicked root." His deeds of cruelty and sacrilege far surpassed anything the Jews had suffered under previous rulers. Many pages in Maccabees and Josephus are devoted to the history of this tyrannical king, and his ill treatment of the Jews.

In the prophecy (Dan 11:21,23) it was foretold that, "he shall come in peaceably, and obtain the kingdom by flatteries., and after the league made with him he shall work deceitfully." This was fulfilled quite literally, for Josephus relates that the king (Antiochus), having determined to make war on the king of Egypt, "came up to

Again, according to the prophecy (Dan 11:24), this "vile person," after entering peaceably upon the fattest (i.e., the richest) places of the province, would do "that which his fathers had not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches," etc. In agreement with this is the fact that none of the predecessors of Antiochus had ever interfered in the slightest degree with the worship, laws, or religious observances of the Jews; nor had they ever violated the temple in any way. Thus, in plundering and profaning the temple, and in his acts of cruelty and sacrilege (to which we will refer below), Antiochus Epiphanes did "that which his fathers had not done, nor his fathers' fathers."

Verse 25 of the prophecy foretells this ruler's military expedition against Egypt (II Mac. 5:1). The histories give a full account of this campaign. In fact the Cambridge edition of the Bible, and some others, have in the margin a note on this verse which reads, "**Fulfilled B.C. 170.**"

Verses 28-30 tell of his return in a second expedition against Egypt, and of its failure: "For the ships of Chittim shall come against him. Therefore he shall be grieved (disappointed or made despondent) and return and have indignation against the holy covenant,(Dan 11:28-30) The record of this unsuccessful expedition against Egypt, and of the fury of Antiochus which he proceeded to vent upon the Jews, is given in Maccabees and Josephus. Anstey thus condenses their account.

"B.C. 168. Popillius met Antiochus Epiphanes four miles from Alexandria, drew a circle round him in the sand, and forced him to cease his war in Egypt. Whereupon Antiochus began his savage persecution of the Jews, which led to the rise of Mattathias and the Maccabees."

Daniel vs 28 "**Fulfilled B.C. 169;**"

Vs 30, "Fulfilled B.C. 168."

At verse 31 it cites I Mac. 1:59; II Mac. 6:2. At verse 32 it cites I Mac. 1:62, II Mac. 6'19, 7:1.

At verse 34 it cites I Mac. 3:17; 4:8; II Mac. 2:21. And at verse 35 it cites I Mac. 6:12.

Verse 30 speaks of his coming to an understanding "with them that forsake the holy covenant." For many of the Jews apostatised at that time, forsaking God, and turning against all their religious customs. Thus in I Maccabees 1:41-43 & 52 we read:

The fulfillment again is most exact. Verse 31 of Daniel 11 foretold that "Arms shall stand on his part," or more literally, "arms from him shall stand." This was fulfilled by Antiochus' sending an army into Judea (I Mac. 1:29 et seq.).

They also "polluted" at this time the sanctuary of strength and caused the daily sacrifice to be taken away; for it is recorded in I Maccabees 1:44 et seq. that Antiochus sent letters commanding them to follow strange laws, and forbidding "burnt offering and sacrifice, and drink offerings in the temple; and that they should profane the Sabbath and festival days; and pollute the sanctuary of the holy people."

ANTIOCHUS EPIPHANES -- entered the very Holy of Holies itself, and caused a great sow to be offered in sacrifice upon the altar

"When he was informed of the satisfaction with which the news of his reported death was received by the Jews, and especially of the attempt made by the rightful high priest to regain his position, he chose to believe that the entire Jewish nation had revolted; and, marching with all haste, he laid siege to Jerusalem and took it, slaying in three days more than forty thousand persons, and taking as many more captives to be sold as slaves. Not content with this, he forced his way into the Temple, entered the very Holy of Holies itself, and caused a great sow to be offered in sacrifice upon the altar of burnt offering, while broth, made from the same unclean flesh, was sprinkled by his order over the sacred precincts for the purpose of defiling them.

The words "and shall place the abomination which maketh desolate" (#Da 11:31) call for special examination, because of their recurrence in (#Da 12:11), and of their use by the Lord Jesus Christ, in (#Mt 24 vs 13). We have already shown, and expect to refer to the matter again, that the expression "the abomination which maketh desolate" means an armed heathen force. Such a force was placed by Antiochus in the city of David (I Mac. 1:34, 35).

Verse 32 of the prophecy speaks of two classes of Jews, (1) "such as do wickedly against the covenant;" and (2) those "that do know their God." Of the former it is said that they shall be corrupted "by flatteries;" and of the latter that they "shall be strong, and do exploits."

THE UPRISING OF THE MACCABEES

The second class of persons spoken of in verse 32 of Daniel 11, "those that do know their God," is easily and completely identified in Mattathias, the godly and patriotic priest, and his five sons, who led a successful revolt against Antiochus, and in those of his family who ruled Israel as governors and priests for 130 years. These were indeed made "strong" through "knowing their God," and performed "exploits" of greatest valour particularly Judas, who was surnamed Maccabeus, that is the Hammer of God. This nickname of Judas has been applied to the whole family, but they are properly the Asmonean Princes.

Verse 33 reads: "And they that understand among the people shall instruct many." Upon good authority we can say that the tense of the Hebrew verb used calls for the rendering "they that cause to understand." Likewise in chapter 12:3 the literal rendering would be "they that cause to be wise."

These terms aptly designate those who have the Word of God and who teach others therein those who impart to others the knowledge of the ways of God, and who cause them to be "wise unto salvation."

Further verse 33 says: "Yet they shall fall by the sword, and by flame, by captivity and by spoil (many) days." This was most literally fulfilled in the history of the Asmoneans. Judas himself, and a great part of his army, were slain by the sword (I Mac. 9:17, 18). Jonathan also was slain with a thousand men (I Mac. 12:48). The chief tax collector set Jerusalem on fire (I Mac. 1:31; see also II Mac. 7). Forty thousand captives were carried away by Antiochus (II Mac. 5:14).

Verse 34 says: "Now when they fall they shall be Holden by a little help" (or better, by the help of a few); "but many shall cleave to them by flatteries."

Verse 35 of Daniel 11 foretells that some of them of understanding, or that cause to be wise--that is to say the teachers of God's people--shall fall, to try them, and to purge them, and to make them white, unto the time of the end. The family of Mattathias continued for several generations to serve the people of Israel in the capacity of priests and teachers (I Mac. 10:21; 14:35; 10:24; and Josephus Ant. XIII 8, 1). Of these "some" fell by violent deaths and by captivity (I Mac. 6:46; 9:18; 9:36, 42; 12:41-48; Ant. XIV 4, 5; XIV 13, 10; XV 6, 2). And this continued to the very "end" of the Asmonean era; for the last of the family, Aristobulus, who held for a short time the high priesthood, was murdered at the command of Herod (Ant. XV 3, 3).

The words "unto the end" would most naturally be taken to mean the end of the Asmonean era, which had a very definite beginning and an equally definite end; for it is in connection with the history of that family that the term is used. But if it be taken that verse 35 describes a state of things which was to continue to the time of the end (the final era) of this period of Jewish national existence, it would be true in that sense also. For to this final era verse 35 brings us.

* See Wonders of Bible Chronology by P. Mauro. word Daniel stood trembling; and then the angel further said: "Fear not, Daniel, for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard ... Now I am come to make thee understand what shall befall thy people in the latter days" (#Da 10:2-14).

THE KING –

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods and shall prosper until the indignation be accomplished" (#Da 11:36).

"HEROD THE KING"

--that remarkable character who was a usurper upon the throne of David when Christ, the true King, was born. The proof which enables us to identify "the king" of Daniel 11:36-39 with Herod the Great and his dynasty, is so convincing that we feel warranted in saying that the prophecy could not possibly mean anyone else.

Those things are, first, that the prophecy has not for its subject the kingdoms of Syria or Egypt, but the **people of Israel, and hence the expression, "the king,"**

First. one who was king over Daniel's people;

Second, that the verses immediately preceding (31-35) relate wholly to the affairs of the Jews under the Asmonean princes

- This point for the beginning of a new order of things in Israel.
- **Asmonean dynasty** was brought to an end by violence and bloodshed, and it was replaced by that of a "king," who answers perfectly to the description of the last part of the prophecy.
- For it was "**Herod the king**" who sought to compass the death of Christ soon after His birth,
- Whose successors of his own family
- Put to death John the Baptist (this was done by Herod Antipas) and
- James the brother of John (by Herod Agrippa I, who also imprisoned Peter, intending to deliver him to the Jews) and
- Finally sent Paul in chains to Rome (which was done by Herod Agrippa II, the last of the dynasty, the man who is best known to the world as he who was "almost persuaded").

"ACCORDING TO HIS WILL"

The first thing said of this king is that he should "**do according to his will.**"

Alexander the Great, of whom it is said that he "shall rule with great dominion, and do according to his will" (Dan 11:3)

Antiochus the Great (Dan 11:16) has been identified as Antiochus the Great. Of him also it is said, "he shall do according to his own will,"

This is what distinguished Herod the Great in a remarkable degree.

For history records Herod contrived to secure the favor and confidence:

- First of Julius Caesar
- Then of Mark Antony
- Then of Octavius Caesar
- Though he had assisted Antony and Cleopatra against him.

All things considered, there is nothing more wonderful in the career of Herod than his extraordinary success in doing "according to his will."

EXALTING AND MAGNIFYING HIMSELF

Further it is said of this king that "he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods

- The words "above every god" may be taken to mean every ruler and authority in Israel, just as "God of gods" means the Supreme Authority above all authorities.
- Herod did successfully aspire to the lordship over every authority in the land, whether priests or rulers. He assumed to appoint whom he would to the office of high priest. He put his own brother-in-law, Aristobulus, Mariamne's brother, in that office, and shortly after had him murdered (Ant. XV 3, 5).

Herod also **uttered great things against the God of gods.**

- This, we believe, refers specially (though not exclusively) to his decree for the **slaughter of the babes of Bethlehem**, the express purpose of which was to get rid of Immanuel, God come in the flesh to be the Ruler of His people, and to be "Prince of the kings of the earth"
- Herod's way of making himself secure upon the throne was to put to death every suspected rival. For Herod, in common with the Jewish teachers in his day (and with some teachers in our own day who ought to know better) mistakenly supposed that the Christ of God was coming at that time to occupy the earthly throne upon which Herod was then seated. We shall have occasion to refer again to this prominent act in the career of Herod.

THE DESIRE OF WOMEN

Verse 37 reads: "Neither shall he regard the God of his fathers, nor the desire of women (meaning Christ), nor regard any god; for he shall magnify himself above all."

So fully was Herod regarded as a Jew, that the Herodians even held him to be the Messiah. Therefore, in introducing the worship of Caesar, Herod conspicuously failed to "regard the God of his fathers."

The words, "nor the desire of women," are very significant.

Christ was the desire of Women: There can scarcely be any doubt that they refer to Christ, and that Daniel would so understand them. For, of course, the "women" must be understood to be women of Israel; and the ardent "desire" of every one of them was that she might be the mother of Christ. The same word is found in (Hag 2:7): "And the Desire of all nations shall come." Evidently then it is Christ who is referred to as "the desire of women"; and if so, then we have a striking fulfillment of these words in Herod's attempt to murder the infant Messiah.

THE GOD OF FORCES

Verse 38 (Dan 11:38) reads: "And in his estate," or for his establishment, "shall he honor the god of forces," or god of fortresses; "and (or even) a god whom his fathers knew not shall be honor, with gold and silver, and precious (or costly) stones, and with pleasant (or valuable) things."

Herod's career affords a most striking fulfillment of this verse. The expression, "god of forces, or fortresses," is so unusual that it furnishes a most satisfactory means of identification; for it applies to the Caesars as to none others in history, seeing that the Roman emperors claimed for themselves divine honors, and that it was by "forces," or "fortifications,"

how later he rebuilt Samaria, and renamed it Sebaste (Sebastos being the equivalent of Augustus). He built many other fortified cities and named them in honour of Caesar.

The same subject is continued in verse 39, (Dan 11:39) which reads: "Thus shall he do in the most strongholds with a strange god whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain," or "parcel out the land for hire."

Here we have a reference to one of the most prominent acts of Herod's long reign, namely, his rebuilding of the temple, and his making the temple area a stronghold for Caesar.

He made the temple the most famous building in the world for its dimensions, its magnificence, and particularly for the size of the stones whereof it was built, to which the disciples specially directed the Lord's attention, and which Josephus says were 25 cubits long, 12 broad, and 8 thick (Ant. XV II, 3). But, in rebuilding it, Herod took care to convert it into a fortress for his own purposes, this being the "most stronghold" of the land. As a part of this plan he constructed on the north side of the temple, and overlooking it, a strong citadel that he named the Tower of Antonia, after Mark Antony.

Josephus says:

Further this historian says that the fortified places "were two, the one belonging to the city itself, the other belonging to the temple; and those that could get them into their hands had the whole nation under their power, for without the command of them it was not possible to offer their sacrifices" (Ant. XV. 11:7-8).

Again Josephus says of Herod that, "When Caesar had further bestowed upon him another additional country, he built there also a temple of white marble, hard by the fountains of Jordan;" and also "to say all at once, there was not any place in his kingdom fit for the purpose, that was permitted to be without somewhat that was for Caesar's honour; and when he had filled his own country with temples, he poured out like plentiful marks of his esteem into his province, and built many cities which he called Caesareas" (Wars I, 21:2).

He even went so far in his sacrilege as to place a huge golden eagle (the adored emblem of imperial Rome) at the very gate of the temple, thus giving rise to a tumult and insurrection among the people. "honour the god of forces" (Caesar) whose statues he everywhere introduced as objects of worship. He fulfilled with literal exactness the words, "Thus shall he do in the most strongholds," (which expression would apply to the citadel of the temple, where he erected the Tower of Antonia) "with a strange god, whom he shall acknowledge, and increase with glory" (#Da 11:39). The last clause finds a striking fulfillment in Herod's extravagant pains to glorify Caesar, which, as we have shown, went beyond all bounds.

The words "dividing the land for gain" (or parceling it out for hire) were fulfilled in the practice adopted by Herod of parceling out among persons favorable to himself, the land adjacent to places which it was important for him to control in case of emergency. Josephus speaks of this (Ant. XV 8, 5).

Other predictions concerning this "king" are given in verses 44, 45. These also were fulfilled with literal exactness, as will be shown when we come to the exposition of those verses.

THE TIME OF THE END

In order to avoid confusion it is needful to observe that "the time of the end" may mean one period in one place, and a very different period in another. The meaning is controlled, and is also revealed, by the context. But this is quite frequently overlooked; and we have observed that even careful writers on prophecy have a disposition to take the words "the time of the end" as meaning the end of the gospel dispensation, even when the passage in which they occur does not relate to the present dispensation at all.

Particularly should it be noted that in the Book of Daniel there are two distinct sets of prophecies. The first set, found in chapters II, VII and VIII, relate to the great Gentile world powers, and the prophecies of chapters II and VII carry us on to the end of the times of the Gentiles (chapter VIII gives details of the Greek empire, thus filling in the outline given in the vision of chapter VII). But the second series (chapters IX-XII inclusive) have to do with the history of Daniel's own people and his holy city. Hence the expression "time of the end," where it occurs in these later prophecies, means the last stage of the national existence of Daniel's people, that is to say, the era of the Herods.

The period of Jewish history occupied by Herod and his dynasty was therefore "the time of the end" in the sense required by the context

In reading this chapter it is to be remembered that the prophecy is not primarily concerned with Syria, Egypt, Rome or any other alien power, but that it refers to them only insofar as they come in contact with, and affect the destinies of, the Jews.

CAESAR AUGUSTUS - Hence these verses (#Da 11:40-43) have a parenthetical character. They read as follows:

"And at the time of the end shall a king of the south push at him (or with him); and a king of the north shall come against him like a whirlwind with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over. He shall enter also into the glorious land; and many countries shall be overthrown; but these shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape, but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps."

The events foretold in this part of the prophecy took place "at the time of the end;" that is to say they were coincident with the last era of Jewish history, the era of the Herods. At that time a king of the south (Cleopatra, the last to occupy the throne of Egypt, aided by Mark Antony) made a push with Herod, who was in league with them, against Syria, which had meanwhile become a Roman province. This was the beginning of the great Actian war.

As to the manner in which that war began, we have a very clear account in Plutarch's "Life of Mark Antony," by which it appears that the fulfillment of the prophecy was marvelously exact, not only as regards the manner in which the war began, but also in respect to the sides on which the different parties were at first engaged in it, in regard also to the outcome, to the peculiar arms, "chariots and horsemen and many ships"--by means of which the victories of Augustus were achieved, and finally, in regard also to the rapidity of his conquest, which was effected within the space of a single year.

"DANIEL'S LAST VISION"

Our papers on the eleventh chapter of Daniel, in which we identified Herod as "the king" of verse 36, and showed that verses 40-43 were fulfilled in the events whereby Egypt fell under the all conquering arms of Augustus Caesar

PLUTARCH'S DESCRIPTION OF THE ACTIAN WAR

The first move in the Actian war was made by Antony (at the urgency of Cleopatra), in which he was assisted by Herod. Says Plutarch:

"Antony, being informed of these things" (that is of certain disputes between Augustus and others in the Senate at Rome) "immediately sent Canidus to the seacoast with sixteen legions. In the meantime he went to Ephesus attended by Cleopatra. There he assembled his

fleet, which consisted of 800 ships of burden, whereof Cleopatra furnished 200 besides 20,000 talents, and provisions for the army."

Antony advanced to Athens, with constantly increasing forces, Augustus being wholly unprepared to meet him; for says the historian:

"When Caesar was informed of the celerity and magnificence of Antony's preparations, he was afraid of being forced into war that summer. This would have been most inconvenient for him, for he was in want of almost everything. * * * The auxiliary kings who fought under his (Antony's) banner were Bocchus of Africa," &c. a list being given--"Those who did not attend in person, but sent supplies were Polemo of Pontus, Malchus of Arabia, Herod of Judea, and Amyntas of Lycaonia and Galatia."

Thus a king of the south was the first to make a push in this war, and he pushed with Herod. As showing the accuracy of the prophecy it should be noted that, as Plutarch records, the Senate of Rome declared war with Cleopatra alone, ignoring Antony, so that it was strictly between a king of the north, and a king of the south.

Mr. Farquharson points out that the predictions of the prophet were strictly fulfilled also in respect to the character of the forces engaged in the war. For, notwithstanding that each side assembled large numbers of infantry, and notwithstanding that such are the arms usually relied upon to decide a war, yet in this case **the infantry were not engaged at all**, the issue being decided (as the prophecy indicates) by chariots and horsemen, and many ships.

A strange feature of the affair is that, although Antony's footmen outnumbered those of Augustus, and although his generals urged him to bring the matter to an issue in a land battle, nevertheless (to quote again from Plutarch)--

"Such a slave was he to the will of a woman that, to gratify her, though much superior on land, he put his whole confidence in the navy; notwithstanding that the ships had not half their complement of men."

This brought on the great naval fight of Actium, which ended in a complete victory for Augustus; and thus did a king of the north come upon a king of the south, with the effect of a whirlwind, with many ships. A more literal and exact fulfilment of prophecy could not be found.

But that is not all. For Plutarch records that, after the disaster at Actium, Antony's infantry deserted him, so that the infantry were not engaged during the entire war.

"But," says Farquharson, "when Antony arrived in Egypt, and endeavoured to defend it, to fulfil the prediction of the Prophet that the king of the north would come with chariots and horsemen, as well as with many ships-- there were actions with cavalry." For Plutarch says, "When Caesar arrived he encamped near the hippodrome (at Alexandria); whereupon Antony made a brisk sally, routed the cavalry, drove them back into their trenches, and returned to the city with the complacency of a conqueror." It was the conduct of their fleets and cavalry that sealed the fate of Antony and Cleopatra, and left them without resource in their last retreat."

"THE COUNTRIES AND THE GLORIOUS LAND"

The course pursued by Augustus after his triumph over Antony and Cleopatra follows most literally the predictions of the prophecy. For he entered into the countries, and overflowed, and passed over them, possessing himself of regions of Africa, Upper Cilicia, Paphlagonia, Thrace, Pontus, Galatia, and other provinces from Illyria to Armenia. Moreover "he entered also into the glorious land," that is to say the land of Judea, which has already been designated (#Da 11:16) "the glorious land." For Augustus chose to invade Egypt by way of Palestine, at which time Herod (who had already with great prudence and foresight made his submission to Augustus, and with such skilful diplomacy that it was accepted), rendered him much assistance. Josephus says:

"Caesar went for Egypt through Syria when Herod received him with royal and rich entertainments; and then did he first of all ride along with Caesar, as he was reviewing his army about Ptolemais, and feasted him with all his friends, and then distributed among the rest of his army what was necessary to feast then withal" (Wars I, 20, 3).

EDOM, MOAB AND AMMON

The reference in verse 41 to the countries of Edom, Moab and Ammon should be enough, without anything further, to show that we must seek the fulfilment of this part of the prophecy in Bible times. Those names had a geographical significance to Daniel, and to others of his day, who would understand by them the mingled peoples of the lands adjacent to Judea on the east and south. Now it is recorded in history that those countries did escape, in a remarkable manner, out of the hand of Augustus, in strong contrast with what the next verse says concerning Egypt, "And the land of Egypt shall not escape" (Dan 11:42).

Augustus sent an expedition into the countries referred to under Aelius Gallus, in which he was joined by five hundred of Herod's guards (Josephus, Ant. XV 9, 3). Dean Prideaux, the well known commentator, refers to this expedition and its failure, citing Pliny, Strabo, and Dio Cassius (Prideaux' Connections. Vol. II, pp. 605 et seq.). The

Universal History, in a note added to their account of the expedition, says: "The bad success that attended Aelius in this expedition deterred both him and others from any further attempts on that country" (Ancient Universal History. Vol. XIII, p. 498).

THE TREASURES OF EGYPT

The prophecy makes special reference to the vast treasures of Egypt, saying: "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt" (#Da 11:43).

Here again are words which make it perfectly clear that the fulfillment of this prophecy must be sought in the days of Egypt's greatness and wealth, and is not to be found in the squalid and poverty stricken Egypt of later times, which, according to the sure word of prophecy, was to become "the basest of the kingdoms," and not to exalt itself any more (#Eze 29:15).

But in the days of Herod and Mark Antony the treasures of Egypt were of fabulous value; and here again history furnishes us with such a marvelous fulfillment of this item of the prophecy that we can but think the records have been providentially cared for. Speaking of Cleopatra's vast and famous treasures of gold, silver and precious stones, and other rare and costly objects, Farquharson says that "the history of the fate of her treasures is very singular, and is worthy of a more detailed reference to it."

So he shows how this great treasure had been accumulated during the centuries of the Macedonian rulers of Egypt (the Ptolemies), being drawn from the great grain trade of the country, and from the very lucrative commerce of Alexandria "through which passed the gems, pearls, spices, and other rich produce and merchandise of India, which from earliest ages have been in high request in the western part of the world."

"Augustus Caesar was very desirous of securing the treasures of the sovereign of this wealthy city; but there was, on two occasions, the utmost hazard that they should elude his grasp. For after Cleopatra fled from the battle of Actium Plutarch says, 'she formed the design of drawing her galleys over the isthmus into the Red Sea, and purposed, with all her wealth and forces, to seek some remote country.'"

That design was abandoned; but--

"When Caesar afterwards, approaching from Judea, took Pelusium and entered Egypt, the same author says, 'Cleopatra had erected near the temple of Isis some monuments of extraordinary size and magnificence. To these she removed her treasure, her gold, silver, emeralds, pearls, ebony, ivory, and cinnamon. * * * Caesar was under some apprehensions about this immense wealth, lest, upon some sudden emergency, she should set fire to the whole. For this reason he was continually sending messengers to her with assurances of generous and honourable treatment, while in the meantime he hastened to the city with his army.' * * * Her person and the treasures in the monument were afterwards secured by a stratagem, as related by Plutarch; and thus a king of the north had power over the treasures of gold and silver, and over all the precious things of Egypt."

THE LIBYANS AND ETHIOPIANS

The prophecy also says concerning this victorious king, "and the Libyans and Ethiopians shall be at his steps" (Dan 11:43).

"The conquest of Egypt and maritime Libya laid inner Libya and Ethiopia open to the steps, that is, as we may interpret the term, to the inroads of Augustus Caesar, and his officers, of which advantage was soon after taken by them."

And this author proceeds to show the conquest of the countries named in the prophecy, by Cornelius Balbus, which was considered so great an achievement that Balbus, though not a native Roman, was, contrary to all precedent, allowed a triumph. Thus, while Augustus did not himself subdue those countries, they were "at his steps," as the prophecy says, at the time he left Africa and returned to Rome.

Thus ancient history, which has been preserved to our day, shows to us a series of events of the highest importance in shaping the course of human affairs, which events correspond with marvellous exactitude, and in just the right sequence, to the several details of the prophecy, the entire series having taken place at precisely the era we should look for them to occur, if we take the prophecy to be what it appears to be, namely, a continuous prophetic narrative. If then this be not a fulfillment, there is nothing that can be with certainty recognized as a fulfillment of inspired prophecy.

TIDINGS FROM EAST AND NORTH

We come now to the last two verses of chapter 11, which read thus:

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him" (Dan 11:44,45).

It is not at first glance apparent who is the antecedent of the pronoun "he" in these verses. But upon close attention to the text it will be seen that we have here a return to the main subject of this part of the prophecy, "the king" of verse 36, the course of the prophecy having been diverted in verses 40-43 to the subject of the conquests of Augustus Caesar. Very often, in reading the Hebrew prophets, we have to look a considerable distance backwards to find the antecedent of a pronoun. As an instance of this, Farquharson cites Bishop Horsley as saying, in commenting upon Isaiah 18, "To those to whom the prophetic style in the original is not familiar, but to those only, I think, it will appear strange that a pronoun should refer to an antecedent at so great a distance." And Farquharson adds: "And the correctness of this view of the whole passage is confirmed by the literal manner in which the predictions in **this 44th verse**, and in the remaining verse of the chapter, were fulfilled by Herod."

Indeed we do not see how any fulfillment could be more complete and literal than that which is given us in Matthew's Gospel of the words "**But tidings out of the east shall trouble him. For it is written that "When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wise men FROM THE EAST to Jerusalem, saying, Where is He that is born king of the Jews? for we have seen His star IN THE EAST, and are come to worship Him. When Herod heard these things he was TROUBLED, and all Jerusalem with him" (Mt 2:1-3). So here we have the exact thing prophesied, namely, "tidings out of the east" which "troubled him."**

Nothing was so well calculated to "trouble" Herod as reports that some one was aspiring to his throne. In this case it is among the most familiar of all facts that Herod, being set at naught by the wise men, from whom he sought to learn the identity of the new born babe, "was EXCEEDING WROTH, and SENT FORTH, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (**Matt 2:16**). **Thus we have almost verbal agreement with the words of the prophecy, "he shall Go FORTH, with GREAT FURY, to destroy and utterly to make away MANY."**

At about the same time, that is, in the last years of Herod's life, "**tidings out of the north**" also came to "trouble" that self-tormenting monarch. For **Antipater, his oldest son** (a despicable character), then at Rome (which had now become the center of what is indefinitely called in this prophecy "the north") conspired to have letters written to his father giving information that two other of his sons, whom he purposed to make his successors, **had calumniated their father to Caesar**. This caused Herod again to break forth with intense "fury" against his own sons, and their supposed abettors, as related by Josephus at great length (Ant. XVII 4-7; Wars 1:30-33).

Herod's "great fury" (to use the words of the prophecy) was not confined to the babes of Bethlehem, and to members of his own family. For, says Josephus, "it was also during paroxysms of fury, that, nearly about the same time, he burned alive Matthias and forty young men with him, who had pulled down the golden image of the Roman eagle, which he had placed over the gate of the temple

HIS PALACE AND HIS END

We have already pointed out that Herod placed his royal dwelling places "in the glorious holy mountain," he having two palaces in Jerusalem, **one in the temple area, and the other in the upper city**. So they were "between the seas," that is, the Mediterranean and the Dead Seas.

The last word of the prophecy concerning him is: "**Yet he shall come to his end, and none shall help him.**"

"This part of the prediction obviously implies that, in his last hours, the king would apply for deliverance or remedy, from some affliction or disease, but would receive none. And how literally was this fulfilled in the end of Herod the Great!

Thus he came to his end, and none helped him. He died a prey to horrible diseases, and to horrible remorse, just five days after he had ordered the execution of his oldest son.

Let it be noted that at verse 35 we reach the end of the Asmonean era, as nearly all commentators have clearly perceived. But the history of the renewed Jewish nation did not end there, and neither does the prophecy end there. What was next? In the history of the Jewish people the next and last stage was occupied by a king, whose character was one of the most detestable, and whose doings were among the most atrocious, of any that have been recorded in the annals of the human race, he being, moreover, the only "king" over the Jewish nation in all this long period of more than 500 years. In perfect agreement with this we find that the next section of the prophecy, which also is the last, is occupied with a description of the character and doings of one who is simply designated as "the king." Furthermore, upon comparing the records of history with the detailed statements of the prophecy, we find an answer in each and every particular. We would not know where to look for a more complete and literal fulfillment of prophecy.

Again we would point out that, considering the nature and purpose of this prophecy, as divinely announced in chapter 10:14, (Dan 10:14) and as manifested in verses 1 to 35 of chapter 11, (Dan 11:1-35) it is simply impossible that "Herod the king" should not have a place, and a prominent place, in it. And even so in fact we find him there, just at the right place, and described with such detail and accuracy as to make it an easier matter to identify him, when we have the facts of history before us,