

Daniel Chapter 11 - Expanded

Verses 1-20, prophetic at the time given to Daniel have all now been fulfilled and can be seen in history as to their absolute accuracy.

Verses 21-45 are prophetic in two ways:

1. of the anti-type – Antiochus Epiphanes, a type of the antichrist, now fulfilled,
2. and also prophetic of Daniel's 70th week and the rule of the antichrist (see Daniel 9:24-27), still to be fulfilled.

Verses 1-20

Daniel 11:1 Also I in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him (the archangel Michael).

Daniel 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia (Cambyses, Smerdis (an imposter king), and Darius Hystapes); and the fourth (probably Xerxes) shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Daniel 11:3 And a mighty king (Alexander the Great) shall stand up, that shall rule with great dominion, and do according to his will.

Daniel 11:4 And when he (Alexander the Great) shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity (not to his son but to his four generals – Ptolemy – Egypt; Cassander – Macedonia and Greece; Lysimachus - Turkey; Seleucus – Syria, Iran, Iraq), nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Daniel 11:5 And the king of the south (Ptolemy Lagus, or his son Ptolemy Soter) shall be strong, and one of his (Alexander's) princes (Seleucus Nicator); and he (Seleucus Nicator) shall be strong above him (Ptolemy Lagus), and have dominion; his dominion *shall be* a great dominion (it added Syria to Babylon and Media).

Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south (Berenice, daughter of Ptolemy Philadelphus of Egypt) shall come (in marriage) to the king of the north (Antiochus Theos, King of Syria) to make an agreement: but she (Berenice and her children) shall not retain the power of the arm; neither shall he (Antiochus Theos) stand, nor his arm: but she (Berenice) shall be given up (to Laodice the former wife of Antiochus who murdered her), and they that brought her (who also murdered her former husband Antiochus), and he that begat her, and he that strengthened her in *these* times (her father - Ptolemy Philadelphus of Egypt).

Daniel 11:7 But out of a branch of her roots (Ptolemy Euergetes, Berenice's brother) shall one stand up in his estate, which shall come with an army (to avenge his sister's death), and shall enter into the fortress of the king of the north (Seleucus Callinus), and shall deal against them, and shall prevail:

Daniel 11:8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he (Ptolemy Eurgetes) shall continue *more* years than the king of the north (Seleucus Callinus who died in exile 4 or 5 years before Ptolemy Eurgetes).

Daniel 11:9 So the king of the south (Ptolemy Eurgetes) shall come into *his* kingdom (that of Seleucus Callinus), and shall return into his own land (Ptolemy Eurgetes was later obliged to return to Egypt because sedition had taken place there).

Daniel 11:10 But his sons (the sons of Seleucus Callinus – Seleucus Ceraunus and Antiochus, later called Antiochus the Great) shall be stirred up, and shall assemble a multitude of great forces: and *one* (Antiochus the Great) shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress (the frontiers of Egypt whose general, Nicolaus, he had defeated).

Daniel 11:11 And the king of the south (Ptolemy Philopater who succeeded his father Euergetes) shall be moved with choler, and shall come forth and fight with him (Antiochus the Great), *even* with the king of the north: and he (Antiochus) shall set forth a great multitude (62,000 foot soldiers, 6,000 horses and 102 elephants); but the multitude shall be given into his (Ptolemy Philopater) hand.

Daniel 11:12 *And* when he (Ptolemy Philopater) hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*. (Ptolemy was successful in battle but did not destroy Antiochus, and made peace on dishonourable terms, such that his subjects were greatly displeased with him in Egypt.)

Daniel 11:13 For the king of the north shall return (Antiochus the Great – about 14 years later), and shall set forth a multitude (against Egypt) greater than the former, and shall certainly come after certain years with a great army and with much riches.

Daniel 11:14 And in those times there shall many (Antiochus the Great and Philip, King of Macedonia, united together) stand up against the king of the south (Ptolemy Epiphanes, the son of Ptolemy Philopater): also the robbers (those apostate Jews who had joined forces with Ptolemy under Scopas) of thy people shall exalt themselves to establish the vision (they planned to build a temple in Egypt to rival that of Jerusalem seeking to fulfil Isaiah 30:18-25, but they later revolted against Ptolemy and joined Antiochus); but they (the Jews in revolt) shall fall (For Scopas came with a great army from Ptolemy and while Antiochus was engaged in other parts, reduced southern Syria and Palestine, subdued the Jews, placed guards on the coasts of Jerusalem and returned with great spoils to Egypt).

Daniel 11:15 So the king of the north (Antiochus the Great) shall come (to recover Judea), and cast up a mount, and take the most fenced cities: and the arms of the south (Ptolemy Epiphanes) shall not withstand, neither his chosen people (his ablest generals), neither *shall there be any* strength to withstand.

Daniel 11:16 But he (Antiochus the Great) that cometh against him (Ptolemy Epiphanes) shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land (Judea), which by his hand shall be consumed.

Daniel 11:17 He (Antiochus the Great) shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he (Antiochus the Great) shall give him (Ptolemy Epiphanes) the daughter of women (Cleopatra his daughter, in marriage), corrupting her: but she shall not stand on his side (Antiochus'), neither be for him (for her father Antiochus against Ptolemy her husband).

Daniel 11:18 After this shall he (Antiochus the Great) turn his face unto the isles (of the Mediterranean), and shall take many: but a prince for his own behalf (Acilius Glabrio, a Roman general) shall cause the reproach offered by him (Antiochus the Great) to cease; without his own reproach he (Acilius Glabrio) shall cause it to turn upon him (Antiochus the Great). (Acilius Glabrio caused the reproach to cease; beat and routed the army of Antiochus at the straits of Thermopylae, and expelled him from Greece. So he obliged him to pay to the Romans the tribute which Antiochus hoped to impose on others; for he would grant him peace only on condition of paying the expense of the war, fifteen thousand talents)

Daniel 11:19 Then he (Antiochus the Great) shall turn his face toward the fort of his own land (Syria): but he shall stumble and fall (he was murdered by his people for plundering the temple of Jupiter for cash to pay his dues), and not be found.

Daniel 11:20 Then shall stand up in his estate a raiser of taxes (Seleucus Philopater, the son of Antiochus the Great - He sent his treasurer Heliodorus to seize the money deposited in the temple of Jerusalem, which is here called the glory of the kingdom, see 2 Maccabees 9:23. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes.) in the glory of the kingdom (Judah); but within few days he shall be destroyed, neither in anger, nor in battle (he was murdered by Heliodorus).

Verses 21-45

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1. of the anti-type – Antiochus Epiphanes, a type of the antichrist, now fulfilled,
2. and also prophetic of Daniel's 70th week and the rule of the antichrist (see Daniel 9:24-27), still to be fulfilled.

Daniel 11:21 And in his estate shall stand up a vile person (Antiochus Epiphanes in the type of the antichrist – also a name of the antichrist) to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. (They did not give Antiochus Epiphanes the honour of the kingdom: he was at Athens, on his way from Rome, when his father Seleucus Philopater died; and Heliodorus had declared himself king, as had several others. But Antiochus came in peaceably, for he obtained the kingdom by flatteries. He flattered Eumenes, king of Pergamus, and Attalus his brother, and got their assistance. He flattered the Romans, and sent ambassadors to court their favor, and pay them the arrears of the tribute. He flattered the Syrians, and gained their concurrence; and as he flattered the Syrians, so they flattered him, giving him the epithet of Epiphanes - the Illustrious. But that he was what the prophet here calls him, a vile person, is fully evident from what Polybius says of him, from Athenians, lib. v.: "He was every man's

companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs," etc., etc. On this account a contemporary writer, and others after him, instead of Epiphanes, called him Epimanes - the Madman)

Daniel 11:22 And with the arms of a flood shall they (his competitors for the crown) be overflowed from before him, and shall be broken; yea, also the prince of the covenant (This may refer to Onias, the high priest, whom Antiochus Epiphanes removed, and put Jason in his place, who had given him a great sum of money; and then put wicked Menelaus in his room, who had offered him a larger sum. Thus he acted deceitfully in the league made with Jason; or it could refer to another prince with whom Antiochus had previously made a covenant and who had aided him. It could indeed refer to both!)

Daniel 11:23 And after the league (i.e. the covenant at v.22) made with him he (Antiochus Epiphanes) shall work deceitfully: for he shall come up (from Rome), and shall become strong with a small people (as he negotiated his way bit by bit towards his father's throne).

Daniel 11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. (Antiochus Epiphanes became profuse in his liberalities, and scattered among them the prey of his enemies, the spoil of temples, and the riches of his friends, as well as his own revenues. He spent much in public shows, and bestowed largesses among the people. We are told in 1 Maccabees 3:30, that "in the liberal giving of gifts he abounded above all the kings that went before him." These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writer. He would sometimes go into the streets, and throw about a handful of money, crying out, "Let him take it, to whom Fortune sends it.")

Daniel 11:25 And he (Antiochus Epiphanes) shall stir up his power and his courage against the king of the south (Ptolemy Philometor of Egypt, nephew to Antiochus Epiphanes) with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he (Ptolemy Philometor) shall not stand: for they shall forecast devices against him. (The next campaign Antiochus had even greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except Alexandria, see 1 Maccabees 1:16-19. And all these advantages he gained by forecasting devices; probably by corrupting his ministers and captains. Ptolemy Macron gave up Cyprus to Antiochus; and the Alexandrians were led to renounce their allegiance to Ptolemy Philometor, and took Euergetes, or Physcon his younger brother, and made him king in his stead. All this was doubtless by the corruptions of Antiochus.)

Daniel 11:26 Yea, they that feed of the portion of his meat (those of Ptolemy's staff who were in the pay of Antiochus) shall destroy him, and his army shall overflow: and many shall fall down slain.

Daniel 11:27 And both these kings' hearts (Antiochus and Ptolemy) shall be to do mischief, and they shall speak lies (to each other) at one table; but it shall not prosper: for yet the end shall be at the time appointed. (The Alexandrians had renounced their allegiance to Ptolemy Philometor, and set his younger brother Euergetes upon the throne. When Antiochus came to Memphis, he and Philometor had frequent conferences at the same table; and at these times they spoke lies to each

other, Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometor professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulaeus; while at the same time he spoke lies, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.)

Daniel 11:28 Then shall he (Antiochus) return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. (Antiochus was determined to take a severe revenge against Jerusalem because Jason, who Antiochus had deprived of the high priesthood, hearing a false report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high priest, to shut himself up in the castle. Subsequently Antiochus brought a great army against Jerusalem; took it by storm; slew forty thousand of the inhabitants; sold as many more for slaves; boiled swine's flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; took away the golden vessels and other sacred treasures, to the value of one thousand eight hundred talents; restored Menelaus to his office; and made one Philip, a Phrygian, governor of Judea. 1 Maccabees 1:24; 2 Maccabees 5:21. Having finished, he returned to his own land.)

Daniel 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter army at Pelusium; nor as the latter, when he took Memphis, and subdued all Egypt, except Alexandria. (At the time appointed he shall return - Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, Antiochus Epiphanes threw off the mask; and having collected a great army early in the spring, he passed through Coelesyria; entered Egypt; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, "it shall not be as the former or as the latter:" he had not the same success as the former, when he overthrew the Egyptian army at Pelusium; nor as the latter, when he took Memphis, and subdued all Egypt, except Alexandria.)

Daniel 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. (For the ships of Chittim shall come against him - Chittim is well known to mean the Roman empire. Antiochus, being now in full march to besiege Alexandria, and within seven miles of that city, heard that ships were arrived there from Rome, with legates from the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which Popilius, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, he would do whatever the senate enjoined; and in a few days after began his march, and returned to Syria. This is confirmed by Polybius, Livy, Velleius, Paterculus, Valerius Maximus, and Justin.)

Therefore he shall be grieved - "Grieving and groaning," says Polybius; both mortified, humbled, and disappointed.

Have indignation against the holy covenant - For Antiochus Epiphanes vented his rage against the Jews; and he sent his general, Apollonius, with twenty-two thousand men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the Grecian worship; and the Jewish worship was totally abrogated, and the temple itself consecrated to Jupiter Olympius. How great must the wickedness of the people have been when God could tolerate this!

In the transacting of these matters Antiochus *had intelligence with them that forsake the holy covenant*; with wicked Menelaus the high priest; and the apostate Jews united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem the temple, and the people. See 1 Maccabees 1:41, 62; 2 Maccabees 6:1-9; confirmed by Josephus, War, book 1 chap. 1, s. 1. The concluding reflection of Bp. Newton here is excellent: -

"It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any history, and is so wonderfully exact, not only to the time of Antiochus Epiphanes, but likewise equally so beyond that time, that we may conclude in the words of the inspired writer, 'No one could thus declare the times and seasons, but he who hath them in his own power.'"

Daniel 11:31 And arms (the Romans) shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. (Hitherto Daniel has described the actions of the kings of the north and of the south, that of the kings of Syria and Egypt; but, upon the conquest of Macedon by the Romans, he has left off describing the actions of the Greeks, and begun to describe those of the Romans in Greece, who conquered Macedon, Illyricum, and Epirus, in the year of the era of Nabonassar, 580. Thirty-five years after, by the will of Attalus, they inherited all Asia westward of Mount Taurus; sixty-five years after they conquered the kingdom of Syria, and reduced it into a province; and thirty-four years after they did the same to Egypt. By all these steps the Roman arms stood up over the Greeks; and after ninety-five years more, by making war upon the Jews, they polluted the sanctuary of strength, - the temple, (so called by reason of its fortifications), and took away the daily sacrifice and placed the abomination that maketh desolate, or of the desolator; for that this abomination was thus placed after the time of Christ, appears from Mt 24:15.

In the sixteenth year of the Emperor Adrian, a.d. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem stood; upon which the Jews, under Barchocab, rose up against the Romans. But in this war they had fifty cities demolished, nine hundred and fifty of their best towns destroyed, and eighty thousand men were slain by the sword; and in the end of the war, a.d. 136, were banished Judea on pain of death; and thenceforth the land became desolate. See Observations on Daniel, and Bp. Newton on the Prophecies.)

Daniel 11:32 And such as do wickedly against the covenant (the Jews and Israel in particular) shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. (Messianic Believers and Christians)

Daniel 11:33 And they that understand among the people (Messianic Believers and Christians – possibly post-tribulation saints) shall instruct many: yet they shall fall by the sword (during the tribulation), and by flame, by captivity, and by spoil, many days.

Daniel 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:35 And some of them of understanding shall fall, to try (refine) them, and to purge (purify), and to make them white, even to the time of the end: because it is yet for a time appointed.

Daniel 11:36 And the king shall do according to his will; and he shall exalt himself (2 Thess 2:3-4; Dan 7:5; 8:11; Rev 13:5-6), and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. (And the king shall do according to his will - This may apply to Antiochus, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, etc., etc. But others think an antichristian power in the Church is intended; for in the language of this prophecy 'king' is taken for power, a kingdom, etc. That such a power did spring up in the Church that acted in an arbitrary manner against all laws, human and Divine, is well known. This power showed itself in the Greek emperors in the east, and in the bishops of Rome in the west. And this is to continue.

Till the indignation be accomplished: for that that is determined shall be done - This is the same as what was called in Da 8:19, the last end of the indignation; and Da 9:27, the consummation; and means the end or consummation of God's indignation against the Jews. And this seems more clearly expressed, Da 12:7 : "When he shall have accomplished to scatter the power of the holy people." We see this still subsisting in the Church of Rome; and it was a saying of Rabbi David Kimchi, "When Rome shall be laid waste, then shall be redemption for Israel." For the destruction of Rome and the restoration of the Jews shall fall out about the same time. - Bp. Newton)

Daniel 11:37 Neither shall he regard the God of his fathers, nor the desire of women (in context this is unlikely to refer to homosexual tendencies, but those gods worshipped by women e.g Adonis, or Baaltis, Astarte, Mylitta, Armetis, or the "queen of heaven"), nor regard any god: for he shall magnify himself above all.

Daniel 11:38 But in his estate shall he honour the God of forces (Hebr – the god of fortresses - Zeus): and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. (Although Antiochus (and the antichrist) exalts himself as a god in public, in private he is superstitious and worships his own foreign gods)

Daniel 11:39 Thus shall he do in the most strong holds 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.

Daniel 11:40 And at the time of the end (towards the end of the seven years of tribulation) shall the king of the south push at him: and the 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.

Daniel 11:41 He shall enter also into the glorious land (Israel), and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

Daniel 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

Daniel 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

Daniel 11:44 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.

Daniel 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end (This could not be said of Antiochus because he died at Tabae in Persia, while this wilful king comes to his end in Judea between Jerusalem and the Mediterranean Sea), and none shall help him (for he is not killed by men but smitten by God, the returning Lord Jesus).