

What is the Holy Covenant of the Book of Daniel?



This is another article that many students of Endtime Bible prophecy may take issue with. And why? Because the definition of “Holy Covenant” has been misinterpreted by Dispensationalists and those who hold to the Futurist interpretation of Bible prophecy, i.e., most of the prophecies of Daniel are yet to be fulfilled.

What do the Futurists say about the “Holy Covenant”?

“The Bible refers to this covenant as a “Holy Covenant” (Daniel 11:30), because of its religious implications. At least in part, it has to do with the Jews rebuilding their national temple in Jerusalem and the restoration of animal blood sacrifices on its altar, a practice that was the heart of their religious observance until their temple was destroyed by the Romans nearly two millennia ago.” (Source: <https://countdown.org/en/signs/holy-covenant/>)

Is that so? Where does the Bible talk about the Jews rebuilding their national temple in the Endtime? Nowhere! I submit to you it’s all speculation!

The Futurists also say:

Daniel 9:27a reads, “Then he shall confirm a covenant with many for one week.” Daniel prophesies a “he” who confirms a covenant or treaty, depending on the translation, with the many that will last for one week. And yet, prophecy teachers conclude from this verse that the Antichrist will make a seven-year peace treaty with Israel. (Source: <https://christinprophecyblog.org/2017/06/the-antichrist-makes-peace-with-israel/>)

This is a gross misinterpretation of Daniel 9:27!!! More about that later in this article.

We need to base our interpretation of Scripture not on what somebody says the Scripture says, but on what the Scripture actually says! And what does the Scripture say?

The words, "Holy Covenant" occur three times in the Book of Daniel and once in the Gospel of Luke in the KJV version of the Bible:

Daniel 11:28 Then shall he 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.

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**.

Luke 1:72 To perform the mercy promised to our fathers, and to remember his **holy covenant**;

Many students of Bible eschatology interpret the Holy Covenant of Daniel 11 as some kind of treaty an Endtime Antichrist makes with the Jews. It's called "holy" because it's a treaty made with God's people. I have two problems with that.

1. My Bible tells me God's people today are *only* those who have received Jesus Christ as the Son of God and their Lord!

Galatians 3:26 For ye are all the **children of God by faith in Christ Jesus**.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is **neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: for **ye are all one in Christ Jesus**.

29 And **if ye be Christ's, then are ye Abraham's seed**, and heirs according to the promise.

2. Luke 1:72 tells me the Holy Covenant existed in the time of Christ! It therefore must have something to do, not with the Antichrist and the Jews, but with a covenant between God and His people! Does the Bible confirm that?

Daniel 9:4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping **the covenant** and mercy to them that love him, and to them that keep his commandments;

I submit to you that the covenant of Daniel 9:4 is the Holy Covenant of Daniel 11 and Luke chapter 1. It's the covenant God made with His people! This is clearly brought out in the Book of Genesis, the very first instance the word covenant occurs.

Genesis 6:18 But **with thee will I establish my covenant**; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

This was the covenant God made with Noah and the first of the covenants God made with man. The next one was the covenant God made with Abram.

Genesis 17:2 And **I will make my covenant between me and thee**, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, **my covenant is with thee**, and thou shalt be a father of many nations.

Exodus 2:24 And God heard their groaning, and **God remembered his covenant with Abraham**, with Isaac, and with Jacob.

And the Lord later had Moses build a box called the Ark of the Covenant, something the children of Israel could see!

Numbers 10:33 And they departed from the mount of the LORD three days' journey: and the **ark of the covenant** of the LORD went before them in the three days' journey, to search out a resting place for them.

The Holy Covenant is also talked about in Daniel 9:27

Daniel 9:27 And he shall confirm the covenant with many for one week:...

This is probably the most misinterpreted prophecy in the entire Bible! Christians before the 19th century interpreted this prophecy to be a Messianic prophecy about Jesus Christ and His Apostles preaching the Gospel to the Jews! It has nothing to do with an Endtime Antichrist. Notice the word "confirm". The verb is confirm, not make. It means something already in existence. It's referring to the same covenant of verse 4 in the same chapter, the Covenant of Grace through faith God made with Abraham. I have [written extensively on this subject](#).

We can clearly see from these Scriptures the Covenant is something God made with His people, and therefore it is indeed a "holy" covenant! Why then do many Bible students today interpret the Holy Covenant of Daniel chapter 11 as an Endtime event? It's because of their lack of knowledge of history! All Bible commentators who were not influenced by John Nelson Darby of the 19th century and C.I. Scofield of the early 20th century interpret Daniel 11 as events that happened before Christ, specifically in the days of the Maccabees!

What Matthew Henry has to say about the Holy Covenant of Daniel 11

Matthew Henry (18 October 1662 – 22 June 1714) was a Nonconformist minister and author, who was born in Wales but spent much of his life in England. He is best known for the six-volume biblical commentary Exposition of the Old and New Testaments.

All this is a prophecy of the reign of Antiochus Epiphanes, the little horn spoken of before (ch. 8 9) a sworn enemy to the Jewish religion,

and a bitter persecutor of those that adhered to it. What troubles the Jews met with in the reigns of the Persian kings were not so particularly foretold to Daniel as these, because then they had living prophets with them, Haggai and Zechariah, to encourage them; but these troubles in the days of Antiochus were foretold, because, before that time, prophecy would cease, and they would find it necessary to have recourse to the written word. Some things in this prediction concerning Antiochus are alluded to in the New-Testament predictions of the antichrist, especially v. 36, 37. And as it is usual with the prophets, when they foretel the prosperity of the Jewish church, to make use of such expressions as were applicable to the kingdom of Christ, and insensibly to slide into a prophecy of that, so, when they foretel the troubles of the church, they make use of such expressions as have a further reference to the kingdom of the antichrist, the rise and ruin of that. Now concerning Antiochus, the angel foretels here,

I. His character: He shall be a vile person. He called himself Epiphanes—the illustrious, but his character was the reverse of his surname. The heathen writers describe him to be an odd-humoured man, rude and boisterous, base and sordid. He would sometimes steal out of the court into the city, and herd with any infamous company incognito—in disguise he made himself a companion of the common sort, and of the basest strangers that came to town. He had the most unaccountable whims, so that some took him to be silly, others to be mad. Hence he was called Epimanes—the madman. He is called a vile person, for he had been a long time a hostage at Rome for the fidelity of his father when the Romans had subdued him; and it was agreed that, when the other hostages were exchanged, he should continue a prisoner at large.

II. His accession to the crown. By a trick he got his elder brother's son, Demetrius, to be sent a hostage to Rome, in exchange for him, contrary to the cartel; and, his elder brother being made away with by Heliodorus (v. 20), he took the kingdom. The states of Syria did not give it to him (v. 21), because they knew it belonged to his elder brother's son, nor did he get it by the sword, but came in peaceably, pretending to reign for his brother's son, Demetrius, then a hostage at Rome. But with the help of Eumenes and Attalus, neighbouring princes, he gained an interest in the people, and by flatteries obtained the kingdom, established himself in it, and crushed Heliodorus, who made head against him with the arms of a flood; those that opposed him were overflowed and broken before him, even the prince of the covenant, his nephew, the rightful heir, whom he pretended to covenant with that he would resign to him whenever he should return, v. 22. But (v. 23) after the league made with him he shall work deceitfully, as one whose avowed maxim it is that princes ought not to be bound by their word any longer than it is for their interest. And with a small people, that at first cleave to him, he shall become strong, and (v. 24) he shall enter peaceably upon the fattest places of the kingdom of Syria, and, very unlike his predecessors, shall scatter among the people the prey, and the spoil, and riches, to insinuate himself into their affections; but, at the same time, he shall forecast his devices against the strong-

holds, to make himself master of them, so that his generosity shall last but for a time; when he has got the garrisons into his hands he will scatter his spoil no more, but rule by force, as those commonly do that come in by fraud. He that comes in like a fox reigns like a lion. Some understand these verses of his first expedition into Egypt, when he came not as an enemy, but as a friend and guardian to the young king Ptolemæus Philometer, and therefore brought with him but few followers, yet those stout men, and faithful to his interest, whom he placed in divers of the strong-holds in Egypt, thereby making himself master of them.

III. His war with Egypt, which was his second expedition thither. This is described, v. 25, 27. Antiochus shall stir up his power and courage against Ptolemæus Philometer king of Egypt. Ptolemy, thereupon, shall be stirred up to battle against him, shall come against him with a very great and mighty army; but Ptolemy, though he has such a vast army, shall not be able to stand before him; for Antiochus's army shall overthrow his, and overpower it, and great multitudes of the Egyptian army shall fall down slain. And no marvel, for the king of Egypt shall be betrayed by his own counsellors; those that feed of the portion of his meat, that eat of his bread and live upon him, being bribed by Antiochus, shall forecast devices against him, and even they shall destroy him; and what fence is there against such treachery? After the battle, a treaty of peace shall be set on foot, and these two kings shall meet at one council-board, to adjust the articles of peace between them; but they shall neither of them be sincere in it, for they shall, in their pretences and promises of amity and friendship, lie to one another, for their hearts shall be at the same time to do one another all the mischief they can. And then no marvel that it shall not prosper. The peace shall not last; but the end of it shall be at the time appointed in the divine Providence, and then the war shall break out again, as a sore that is only skinned over.

IV. Another expedition against Egypt. From the former he returned with great riches (v. 28), and therefore took the first occasion to invade Egypt again, at the time appointed by the divine Providence, two years after, in the eighth year of his reign, v. 29. He shall come towards the south. But this attempt shall not succeed, as the two former did, nor shall he gain his point, as he had done before once and again; for (v. 30) the ships of Chittim shall come against him, that is, the navy of the Romans, or only ambassadors from the Roman senate, who came in ships. Ptolemæus Philometer, king of Egypt, being now in a strict alliance with the Romans, craved their aid against Antiochus, who had besieged him and his mother Cleopatra in the city of Alexandria. The Roman senate thereupon sent an embassy to Antiochus, to command him to raise the siege, and, when he desired some time to consider of it and consult with his friends about it, Popilius, one of the ambassadors, with his staff drew a circle about him, and told him, as one having authority, he should give a positive answer before he came out of that circle; whereupon, fearing the Roman power, he was forced immediately to give orders for the raising of the siege and the retreat of his army out

of Egypt. So Livy and others relate the story which this prophecy refers to. He shall be grieved, and return; for it was a great vexation to him to be forced to yield thus.

V. His rage and cruel practices against the Jews. This is that part of his government, or mis-government rather, which is most enlarged upon in this prediction. In his return from his expedition into Egypt (which is prophesied of, v. 28) he did exploits against the Jews, in the sixth year of his reign; then he spoiled the city and temple. But the most terrible storm was in his return from Egypt, two years after, prophesied of v. 30. Then he took Judea in his way home; and, because he could not gain his point in Egypt by reason of the Romans interposing, he wreaked his revenge upon the poor Jews, who gave him no provocation, but had greatly provoked God to permit him to do it, Dan 8 23.

1. He (Antiochus) had a rooted antipathy to the Jews' religion: His heart was against the **holy covenant**, v. 28. And (v. 30) he had indignation against the holy covenant, that covenant of peculiarity by which the Jews were incorporated a people distinct from all other nations, and dignified above them. He hated the law of Moses and the worship of the true God, and was vexed at the privileges of the Jewish nation and the promises made to them. Note, That which is the hope and joy of the people of God is the envy of their neighbours, and that is the **holy covenant**. Esau hated Jacob because he had got the blessing. Those that are strangers to the covenant are often enemies to it.

2. He carried on his malicious designs against the Jews by the assistance of some perfidious apostate Jews. He kept up intelligence with those that forsook the **holy covenant** (v. 30), some of the Jews that were false to their religion, and introduced the customs of the heathen, with whom they made a covenant. See the fulfilling of this, 1 Mac 1 11-15, where it is expressly said, concerning **those renegado Jews, that they made themselves uncircumcised and forsook the holy covenant**. We read (2 Mac 4 9) of Jason, the brother of Onias the high priest, who by the appointment of Antiochus set up a school at Jerusalem, for the training up of youth in the fashions of the heathen; and (2 Mac 4 23, etc.) of Menelaus, who fell in with the interests of Antiochus, and was the man that helped him into Jerusalem, now in his last return from Egypt. We read much in the book of the Maccabees of the mischief done to the Jews by these treacherous men of their own nation, Jason and Menelaus, and their party. These upon all occasions he made use of. "Such as do wickedly against the covenant, such as throw up their religion, and comply with the heathen, he shall corrupt with flatteries, to harden them in their apostasy, and to make use of them as decoys to draw in others," v. 32. Note, It is not strange if those who do not live up to their religion, but in their conversations do wickedly against the covenant, are easily corrupted by flatteries to quit their religion. Those that make shipwreck of a good conscience will soon make shipwreck of the faith.

3. He profaned the temple. Arms stand on his part (v. 31), not only his own army which he now brought from Egypt, but a great party of deserters

from the Jewish religion that joined with them; and they polluted the sanctuary of strength, not only the holy city, but the temple. The story of this we have, 1 Mac 1 21, etc. He entered proudly into the sanctuary, took away the golden altar, and the candlestick, etc. And therefore (v. 25) there was a great mourning in Israel; the princes and elders mourned, etc. And (2 Mac 5 15, etc.) Antiochus went into the most holy temple, Menelaus, that traitor to the laws and to his own country, being his guide. Antiochus, having resolved to bring all about him to be of his religion, took away the daily sacrifice, v. 31. Some observe that the word Tammidh, which signifies no more than daily, is only here, and in the parallel place, used for the daily sacrifice, as if there were a designed liberty left to supply it either with sacrifice, which was suppressed by Antiochus, or with gospel-worship, which was suppressed by the Antichrist. Then he set up the abomination of desolation upon the altar (1 Mac 1 54), even an idol altar (v. 59), and called the temple the temple of Jupiter Olympius, 2 Mac 6 2.

4. He persecuted those who retained their integrity. Though there are many who forsake the covenant and do wickedly against it, yet there is a people who do know their God and retain the knowledge of him, and they shall be strong and do exploits, v. 32. When others yield to the tyrant's demands, and surrender their consciences to his impositions, they bravely keep their ground, resist the temptation, and make the tyrant himself ashamed of his attempt upon them. Good old Eleazar, one of the principal scribes, when he had swine's flesh thrust into his mouth, did bravely spit it out again, though he knew he must be tormented to death for so doing, and was so, 2 Mac 6 19. The mother and her seven sons were put to death for adhering to their religion, 2 Mac 7. This might well be called doing exploits; for to choose suffering rather than sin is a great exploit. And it was by faith, by being strong in faith, that they did those exploits, that they were tortured, not accepting deliverance, as the apostle speaks, probably with reference to that story, Heb 11 35. Or it may refer to the military courage and achievements of Judas Maccabæus and others in opposition to Antiochus. Note, The right knowledge of God is, and will be, the strength of the soul, and, in the strength of that, gracious souls do exploits. Those that know his name will put their trust in him, and by that trust will do great things. Now, concerning this people that knew their God, we are here told, (1.) That they shall instruct many, v. 33. They shall make it their business to show others what they have learned themselves of the difference between truth and falsehood, good and evil. Note, Those that have the knowledge of God themselves should communicate their knowledge to those about them, and this spiritual charity must be extensive: they must instruct many. Some understand this of a society newly erected for the propagating of divine knowledge, called Assideans, godly men, pietists (so the name signifies), that were both knowing and zealous in the law; these instructed many. Note, In times of persecution and apostasy, which are trying times, those that have knowledge ought to make use of it for the strengthening and establishing of others. Those that understand aright themselves ought to do what they can to bring others to understand; for knowledge is a talent that must be traded

with. Or, They shall instruct many by their perseverance in their duty and their patient suffering for it. Good examples instruct many, and with many are the most powerful instructions. (2.) They shall fall by the cruelty of Antiochus, shall be put to the torture, and put to death, by his rage. Though they are so excellent and intelligent themselves, and so useful and serviceable to others, yet Antiochus shall show them no mercy, but they shall fall for some days; so it may be read, Rev 2 10, Thou shalt have tribulation ten days. We read much, in the books of the Maccabees, of Antiochus's barbarous usage of the pious Jews, how many he slew in wars and how many he murdered in cold blood. Women were put to death for having their children circumcised, and their infants were hanged about their necks, 1 Mac 1 60, 61. But why did God suffer this? How can this be reconciled with the justice and goodness of God? I answer, Very well, if we consider what it was that God aimed at in this (v. 35): Some of those of understanding shall fall, but it shall be for the good of the church and for their own spiritual benefit. It shall be to try them, and to purge, and to make them white. They needed these afflictions themselves. The best have their spots, which must be washed off, their dross, which must be purged out; and their troubles, particularly their share in the public troubles, help to do this; being sanctified to them by the grace of God, they are means of mortifying their corruptions, weaning them from the world, and awakening them to greater seriousness and diligence in religion. They try them, as silver in the furnace is refined from its dross; they purge them, as wheat in the barn is winnowed from the chaff; and they make them white, as cloth by the fuller is cleared from its spots. See 1 Pet 1 7. Their sufferings for righteousness' sake would try and purge the nation of the Jews, would convince them of the truth, excellency, and power of that holy religion which these understanding men died for their adherence to. The blood of the martyrs is the seed of the church; it is precious blood, and not a drop of it should be shed but upon such a valuable consideration. (3.) The cause of religion, though it be thus run upon, shall not be run down. When they shall fall they shall not be utterly cast down, but they shall be holpen with a little help, v. 34. Judas Maccabæus, and his brethren, and a few with them, shall make head against the tyrant, and assert the injured cause of their religion; they pulled down the idolatrous altars, circumcised the children that they found uncircumcised, recovered the law out of the hand of the Gentiles, and the work prospered in their hands, 1 Mac 2 45, etc. Note, Those that stand by the cause of religion when it is threatened and struck at, though they may not immediately be delivered and made victorious, shall yet have present help. And a little help must not be despised; but, when times are very bad, we must be thankful for some reviving. It is likewise foretold that many shall cleave to them with flatteries; when they see the Maccabees prosper some Jews shall join with them that are no true friends to religion, but will only pretend friendship either with design to betray them or in hope to rise with them; but the fiery trial (v. 35) will separate between the precious and the vile, and by it those that are perfect will be made manifest and those that are not. (4.) Though these troubles may continue long, yet they will have an end. They are for a time appointed, a limited time, fixed in the divine

counsels. This warfare shall be accomplished. Hitherto the power of the enemy shall come, and no further; here shall its proud waves be stayed.

5. He grew very proud, insolent, and profane, and, being puffed up with his conquests, bade defiance to Heaven, and trampled upon every thing that was sacred, v. 36, etc. And here some think begins a prophecy of the antichrist, the papal kingdom. It is plain that St. Paul, in his prophecy of the rise and reign of the man of sin, alludes to this (2 Thess 2 4), which shows that Antiochus was a type and figure of that enemy, as Babylon also was; but, this being joined in a continued discourse with the foregoing prophecies concerning Antiochus, to me it seems probably that it principally refers to him, and in him had its primary accomplishment, and has reference to the other only by way of accommodation. (1.) He shall impiously dishonour the God of Israel, the only living and true God, called here the God of gods. He shall, in defiance of him and his authority, do according to his will against his people and his holy religion; he shall exalt himself above him, as Sennacherib did, and shall speak marvellous things against him and against his laws and institutions. This was fulfilled when Antiochus forbade sacrifices to be offered in God's temple, and ordered the sabbaths to be profaned, the sanctuary and the holy people to be polluted, etc., to the end that they might forget the law and change all the ordinances, and this upon pain of death, 1 Mac 1 45. (2.) He shall proudly put contempt upon all other gods, shall magnify himself above every god, even the gods of the nations. Antiochus wrote to his own kingdom that every one should leave the gods he had worshipped, and worship such as he ordered, contrary to the practice of all the conquerors that went before him, 1 Mac 1 41, 42. And all the heathen agreed according to the commandment of the king; fond as they were of their gods, they did not think them worth suffering for, but, their gods being idols, it was all alike to them what gods they worshipped. Antiochus did not regard any god, but magnified himself above all, v. 37. He was so proud that he thought himself above the condition of a mortal man, that he could command the waves of the sea, and reach to the stars of heaven, as his insolence and haughtiness are expressed, 2 Mac 9 8, 10. Thus he carried all before him, till the indignation was accomplished (v. 36), till he had run his length, and filled up the measure of his iniquity; for that which is determined shall be done, and nothing more, nothing short. (3.) He shall, contrary to the way of the heathen, disregard the god of his fathers, v. 37. Though an affection to the religion of their ancestors was, among the heathen, almost as natural to them as the desire of women (for, if you search through the isles of Chittim, you will not find an instance of a nation that has changed its gods, Jer 2 10, 11), yet Antiochus shall not regard the god of his fathers; he made laws to abolish the religion of his country, and to bring in the idols of the Greeks. And though his predecessors had honoured the God of Israel, and given great gifts to the temple at Jerusalem (2 Mac 3 2, 3), he offered the greatest indignities to God and his temple. His not regarding the desire of women may denote his barbarous cruelty (he shall spare no age or sex, no, not the tender ones) or his unnatural lusts, or, in general, his contempt of every

thing which men of honour have a concern for, or it might be accomplished in something we meet not with in history. Its being joined to his not regarding the god of his fathers intimates that the idolatries of his country had in them more of the gratifications of the flesh than those of other countries (Lucian has written of the Syrian goddesses), and yet that would not prevail to keep him to them. (4.) He shall set up an unknown god, a new god, v. 38. In his estate, in the room of the god of his fathers (Apollo and Diana, deities of pleasure), he shall honour the god of forces, a supposed deity of power, a god whom his fathers knew not, nor worshipped; because he will be thought in wisdom and strength to excel his fathers, he shall honour this god with gold, and silver, and precious stones, thinking nothing too good for the god he has taken a fancy to. This seems to be Jupiter Olympius, known among the Phœnicians by the name of Baal-Semen, the lord of heaven, but never introduced among the Syrians till Antiochus introduced it. Thus shall he do in the most strong holds, in the temple of Jerusalem, which is called the sanctuary of strength (v. 31), and here the fortresses of munitions; there he shall set up the image of this strange god. Some read it, He shall commit the munitions of strength, or of the most strong God (that is, the city Jerusalem), to a strange god; he put it under the protection and government of Jupiter Olympius. This god he shall not only acknowledge, but shall increase with glory, by setting his image even upon God's altar. And he shall cause those that minister to this idol to rule over many, shall put them into places of power and trust, and they shall divide the land for gain, shall be maintained richly out of the profits of the country. Some by the Mahuzzim, or god of forces, that Antiochus shall worship, understand money, which is said to answer all things, and which is the great idol of worldly people.

Now here is very much that is applicable to the man of sin; he exalts himself above all that is called god or that is worshipped; magnifies himself above all; his flatterers call him our lord god the pope. By forbidding marriage, and magnifying the single life, he pretends not to regard the desire of women; and honours the god of forces, the god Mahuzzim, or strong holds, saints and angels, whom his followers take for their protectors, as the heathen did of old their demons; these they make presidents of several countries, etc. These they honour with vast treasures dedicated to them, and therein the learned Mr. Mede thinks that this prophecy was fulfilled, and that it is referred to 1 Tim 4 1, 2.

VI. Here seems to be another expedition into Egypt, or, at least, a struggle with Egypt. The Romans had tied him up from invading Ptolemy, but now that king of the south pushes at him (v. 40), makes an attempt upon some of his territories, where upon Antiochus, the king of the north, comes against him like a whirlwind, with incredible swiftness and fury, with chariots, and horses, and many ships, a great force. He shall come through countries, and shall overflow and pass over. In this flying march many countries shall be overthrown by him; and he shall enter into the glorious land, the land of Israel; it is the same word that is translated the pleasant land, ch. 8 9. He shall make dreadful work among

the nations thereabout; yet some shall escape his fury, particularly Edom and Moab, and the chief of the children of Ammon, v. 41. He did not put these countries under contribution, because they had joined with him against the Jews. But especially the land of Egypt shall not escape, but he will quite beggar that, so bare will he strip it. This some reckon his fourth and last expedition against Egypt, in the tenth or eleventh year of his reign, under pretence of assisting the younger brother of Ptolemæus Philometer against him. We read not of any great slaughter made in this expedition, but great plunder; for, it should seem, that was what he came for: He shall have power over the treasures of gold and silver, and all the precious things of Egypt, v. 43. Polybius, in Athenæus, relates that Antiochus, having got together abundance of wealth, by spoiling young Philometer, and breaking league with him, and by the contributions of his friends, bestowed a vast deal upon a triumph, in imitation of Paulus Æmilius, and describes the extravagance of it; here we are told how he got that money which he spent so profusely. Notice is here taken likewise of the use he made of the Lybians and Ethiopians, who bordered upon Egypt; they were at his steps; he had them at his foot, had them at his beck, and they made inroads upon Egypt to serve him.

VII. Here is a prediction of the fall and ruin of Antiochus, as before (ch. 8 25), when he is in the height of his honour, flushed with victory, and laden with spoils, tidings out of the east and out of the north (out of the north-east) shall trouble him, v. 44. Or, He shall have intelligence, both from the eastern and northern parts, that the king of Parthia is invading his kingdom. This obliged him to drop the enterprises he had in hand, and to go against the Persians and Parthians that were revolting from him; and this vexed him, for now he thought utterly to ruin and extirpate the Jewish nation, when that expedition called him off, in which he perished. This is explained by a passage in Tacitus (though an impious one) where he commends Antiochus for his attempt to take away the superstition of the Jews, and bring in the manners of the Greeks, among them (*ut teterrimam gentem in melius mutaret*—to meliorate an odious nation), and laments that he was hindered from accomplishing it by the Parthian war. Now here is, 1. The last effort of his rage against the Jews. When he finds himself perplexed and embarrassed in his affairs he shall go forth with great fury to destroy and utterly to make away many, v. 44. The story of this we have 1 Mac 3 27, etc., what a rage Antiochus was in when he heard of the successes of Judas Maccabæus, and the orders he gave to Lysias to destroy Jerusalem. Then he planted the tabernacles of his palace, or tents of his court, between the seas, between the Great Sea and the Dead Sea. He set up his royal pavilion at Emmaus near Jerusalem, in token that, though he could not be present himself, yet he gave full power to his captains to prosecute the war against the Jews with the utmost rigour. He placed his tent there, as if he had taken possession of the glorious holy mountain and called it his own. Note, When impiety grows very impudent we may see its ruin near. 2. His exit: He shall come to his end and none shall help him; God shall cut him off in the midst of his days and none shall be able to prevent his fall. This is the same with that which was foretold

ch. 8 25 (He shall be broken without hand), where we took a view of his miserable end. Note, When God's time shall come to bring proud oppressors to their end none shall be able to help them, nor perhaps inclined to help them; for those that covet to be feared by all when they are in their grandeur, when they come to be in distress will find themselves loved by none; none will lend them so much as a hand or a prayer to help them; and, if the Lord do not help, who shall?

Of the kings that came after Antiochus nothing is here prophesied, for that was the most malicious mischievous enemy to the church, that was a type of the son of perdition, whom the Lord shall consume with the breath of his mouth and destroy with the brightness of his coming, and none shall help him.

What John Gill has to say

John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian. He was the first Baptist pastor to write a commentary on the entire Bible!

Antiochus delaying, telling him he would consult his friends, Popilius, with a rod in his hand, drew a circle round him, and bid him consult his friends directly; adding that he should not stir from that circle till he had given a positive answer; which roughness struck him, and, hesitating a little, he replied he would obey the senate, as Justin c, Livy d, Velleius Paterculus e, and other historians, relate; and upon which he at once departed with his army, though fretted and vexed to the last degree: **and have indignation against the holy covenant; the Jews, God's covenant people;** on whom he gratified his revenge,

Antiochus IV (215 BC – 164 BC) was king of Syria and the King of the North of Daniel chapter 11. The King of the South was Egypt. North and south is designated by the geographical locations of these nations to Israel. You can read more about Antiochus from [Wikipedia](#).

What Adam Clarke has to say:

Adam Clarke (1760 or 1762 – 1832) was a British Methodist theologian and Biblical scholar. He is chiefly remembered for writing a commentary on the Bible which took him 40 years to complete and which was a primary Methodist theological resource for two centuries.

Have indignation against the holy covenant – For he (Antiochus IV) 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!

What the book of Maccabees has to say:

Did you know that the books of 1 Maccabees and 2 Maccabees were included together with other apocryphal books in the King James version when it was first printed? The apocrypha is a selection of books which were published in the original 1611 King James Bible. These apocryphal books were positioned between the Old and New Testament (it also contained maps and genealogies). The apocrypha was a part of the KJV for 274 years until being removed in 1885 A.D. These books do *NOT* include the Book of Enoch or the Books of Adam and Eve, stuff that I believe is pure fiction and false doctrines!

Whether you believe the apocryphal books are the inspired Word of God or not, you should know that many people consider them good reading. The books of Maccabees contain the history of the Jews's wars with Syria that happened between the periods of the Old and New Testament.

This is first Maccabees, chapter 1:

1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelves years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the **holy covenant**, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was a great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, he said, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the **holy covenant**: so then they died.

64 And there was very great wrath upon Israel.