

The Falling Away From Truth



Pope Francis engaging in idol worship.

This article is about the history of errors by the Church of Rome, written by George Burnside. I didn't agree with one of his points and omitted it, the one about "Sunday worship." The Bible tells me that the disciples met on the first day of the week – Sunday. The Sabbath was the last day of the week.

*Acts 20:7 And upon the **first day of the week**, when the disciples came together to break bread, ...*

There may be other points in this article you find questionable. If so, please tell me about it in the comments section.

Errors continue to this day. I just read on Facebook of a man speaking as if he were God saying, "I will not cast unbelievers into hell." He doesn't read his Bible. My Bible says,

*John 3:36 He that **believeth on the Son** hath everlasting life: and he that **believeth not** the Son shall not see life; but **the wrath of God abideth on him**.*

200 AD

Immersion of infants who are dying, but considered sinless. (Tertullian V.12)

250 AD

North Africa region is first to practice infant baptism and reduced the age of baptism from minors to all newborns. This is opposed by other regions.

257 AD

Baptism by sprinkling for adults instead of immersion first used as an exception for those on sick beds, but it caused great dispute.

300 AD

Prayers for the dead.

320 AD

Special dress code of the clergy in worship.

325 AD

At the general council of Nice, 325, it was proposed indeed, probably by the Western bishop Hosius, to forbid entirely the marriage of priests; but the motion met with strong opposition, and was rejected.

325 AD

The date for Easter was set.

379 AD

Praying to Mary & Saints. (prayers of Ephraim Syrus)

385 AD

In the West, the first prohibition of clerical marriage, which laid claim to universal ecclesiastical authority, proceeded in 385 from the Roman church in the form of a decretal letter of the bishop Siricius to Himerius, bishop of Tarragona in Spain.

389 AD

Mariolatry begins with Gregory Nazianzen, who mentions in a eulogy, how Justina had besought the virgin Mary to protect her virginity.

400 AD

Impossibility of apostasy or once saved always saved, (Augustine XII.9).

416 AD

Infant baptism by immersion commanded of all infants (Council Of Mela, Austin was the principal director).

430 AD

Exhalation of Virgin Mary: "Mother of God" first applied by the Council of Ephesus.

502 AD

Special dress code of the Clergy all the time.

500 AD

The "Habit" of Nuns (Black gowns with white tunics).

519 AD

Lent.

526 AD

Extreme Unction.

593 AD

The Doctrine of Purgatory popularized from the Apocrypha by Gregory the Great.

600 AD

First use of Latin in worship (Gregory I) Beginning of the Orthodox/Roman Catholic church as we know it today in its present organization.

607 AD

First Pope: Boniface III is the first person to take the title of “universal Bishop” by decree of Emperor Phocas.

608 AD

Pope Boniface IV. turns the Pantheon in Rome into a temple of Mary and martyrs: the pagan Olympus into a Christian heaven of gods.

709 AD

Kissing of Pope Constantine's feet.

753 AD

Baptism by sprinkling for those on sick beds officially accepted.

787 AD

Worship of icons and statue approved (2nd council of Nicea).

787 AD

Rome (Latin) and Constantinople (Greek) part ways and begin the drift towards complete split, resulting in two denominations emerging in 1054 AD

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965 AD

Baptism of bells instituted by Pope John XIII.

850 AD

Burning of Holy Candles.

995 AD

Canonization of dead saints, first by Pope John XV.

998 AD

Good Friday: fish only and the eating-red meat forbidden.

1009 AD

Holy water.

1022 AD

Penance.

1054 AD

Roman Catholic church breaks away from the Orthodox church.

1054 AD

Roman Catholics officially embrace instrumental music, Orthodox reject instrumental music down to the present time.

1079 AD

Celibacy enforced for priests, bishops, presbyters (Pope Gregory VII).

1090 AD

Rosary beads: invented by Peter the Hermit.

1190 AD

Sale of Indulgences or “tickets to sin” (punishment of sin removed).

1215 AD

Transubstantiation by Pope Innocent III, Fourth Lateran Council.

1215 AD

Auricular Confession of sins to priests instituted by Pope Innocent III, (Lateran Council).

1215 AD

Mass a Sacrifice of Christ.

1217 AD

Adoration and Elevation of Host: ie. communion bread (Pope Honrius III).

1230 AD

Ringling bells at Mass.

1251 AD

The Scapular, the brown cloak worn by monks invented by Simon Stock.

1268 AD

Priestly power of absolution.

1311 AD

Baptism by sprinkling accepted as the universal standard instead of immersion for all, not just the sick. (Council of Ravenna)

1414 AD

Laity no longer offered Lord's cup at communion. (Council of Constance)

1439 AD

Purgatory a dogma by the Council of Florence. (see 593 AD)

1439 AD

Doctrine of Seven Sacraments affirmed.

1480 AD

The Inquisition. (of Spain)

1495 AD

Papal control of marriage rights.

1534 AD

Order of Jesuits founded by Loyola.

1545 AD

Man-made tradition of church made equal to Bible. (Council of Trent)

1545 AD

Apocryphal books added to Bible. (Council of Trent)

1546 AD

Justification by human works of merit.

1546 AD

Mass universally said in Latin. (see 600 AD)

1547 AD

Confirmation.

1560 AD

Personal opinions of Pope Pius IV imposed as the official creed.

1864 AD

Syllabus Errorum [Syllabus of Errors] proclaimed that "Catholic countries" could not tolerate other religions, (no freedom of religion), conscience, separation of church and State condemned, asserted the Pope's temporal authority over all civil rulers (Ratified by Pope Pius IX and Vatican Council) condemned.

1870 AD

Infallibility of Pope. (Vatican council)

1908 AD

All Catholics should be christened into the church.

1930 AD

Public Schools condemned by Pope Pius XII. (see 1864 AD)

1950 AD

Sinners prayer, invented by Billy Sunday and made popular by Billy Graham. (Some Catholics now use this.)

1950 AD

Assumption of the body of the Virgin Mary into heaven shortly after her death. (Pope Pius XII)

1954 AD

Immaculate conception of Mary proclaimed by Pope Pius XII.

1995 AD

The use of girls in the traditional altar boy duties.

1996 AD

Catholics can believe in Evolution. (Pope John Paul II)

Can Roman Catholics Accept The Bible?

- 1. Why does it condemn clerical dress? (Matthew 23:5-6).
- 2. Why does it teach against the adoration of Mary? (Luke 11:27-28).
- 3. Why does it show that all Christians are priests? (1 Pet. 2:5,9).
- 4. Why does it condemn the observance of special days? (Galatians 4:9-11).
- 5. Why does it teach that all Christians are saints? (1 Corinthians 1:2).
- 6. Why does it condemn the making and adoration of images? (Exodus 20:4-5).
- 7. Why does it teach that baptism is immersion instead of pouring? (Colossians 2:12).
- 8. Why does it forbid us to address religious leaders as "father"? (Matthew

23:9).

- 9. Why does it teach that Christ is the only foundation and not the apostle Peter? (1 Corinthians 3:11).
- 10. Why does it teach that there is one mediator instead of many? (1 Timothy 2:5).
- 11. Why does it teach that a bishop must be a married man? (1 Timothy 3:2, 4-5).
- 12. Why is it opposed to the primacy of Peter? (Luke 22:24-27).
- 13. Why does it oppose the idea of purgatory? (Luke 16:26).
- 14. Why is it completely silent about infant baptism, indulgences, confession to priests, the rosary, the mass, and many other things in the Catholic Church?

Reasons Why The Apocrypha Is Not Inspired:

1. The Roman Catholic Church did not officially canonize the Apocrypha until the Council of Trent (1546 AD). This was in part because the Apocrypha contained material which supported certain Catholic doctrines, such as purgatory, praying for the dead, and the treasury of merit.
2. Not one of them is in the Hebrew language, which was alone used by the inspired historians and poets of the Old Testament.
3. Not one of the writers lays any claim to inspiration.
4. These books were never acknowledged as sacred Scriptures by the Jewish Church, and therefore were never sanctioned by our Lord.
5. They were not allowed a place among the sacred books, during the first four centuries of the Christian Church.
6. They contain fabulous statements, and statements which contradict not only the canonical Scriptures, but themselves; as when, in the two Books of Maccabees, Antiochus Epiphanes is made to die three different deaths in as many different places.
7. The Apocrypha inculcates doctrines at variance with the Bible, such as prayers for the dead and sinless perfection.

And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchers of their fathers. And they found under the coats of the slain some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain. Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden. And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (For if he had not hoped that

they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,) And because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins. (2 Maccabees 12:39-46)

8. The apocrypha contains offensive materials unbecoming of God's authorship.

Ecclesiasticus 25:19 Any iniquity is insignificant compared to a wife's iniquity.

Ecclesiasticus 25:24 From a woman sin had its beginning. Because of her we all die.

Ecclesiasticus 22:3 It is a disgrace to be the father of an undisciplined, and the birth of a daughter is a loss.

9. It teaches immoral practices, such as lying, suicide, assassination and magical incantation.

10. The apocryphal books themselves make reference to what we call the Silent 400 years, where there was no prophets of God to write inspired materials.

And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them. (1 Maccabees 4:46)

And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel. (1 Maccabees 9:27)

And that the Jews, and their priests, had consented that he should be their prince, and high priest for ever, till there should arise a faithful prophet. (1 Maccabees 14:41)

Josephus rejected the apocryphal books as inspired and this reflected Jewish thought at the time of Jesus.

"From Artaxerxes to our own time the complete history has been written but has not been deemed worthy of equal credit with the earlier records because of the failure of the exact succession of the prophets." ... "We have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine..." (Flavius Josephus, Against Apion 1:8)

12. The Manual of Discipline in the Dead Sea Scrolls rejected the apocrypha as inspired.

13. The Council of Jamnia held the same view rejected the apocrypha as inspired.

They debated the canonicity of a few books (e.g., Ecclesiastes), but they changed nothing and never proclaimed themselves to be authoritative determiners of the Old Testament canon. "The books which they decided to acknowledge as canonical were already generally accepted, although questions had been raised about them. Those which they refused to admit had never been included. They did not expel from the canon any book which had previously

been admitted. 'The Council of Jamnia was the confirming of public opinion, not the forming of it.'" (F. F. Bruce, The Books and Parchments [Old Tappan, NJ.: Fleming H. Revell, 1963], p. 98))

14. Although it was occasionally quoted in early church writings, it was nowhere accepted in a canon. Melito (AD 170) and Origen rejected the Apocrypha, (Eccl. Hist. VI. 25, Eusebius) as does the Muratorian Canon.

15. Jerome vigorously resisted including the Apocrypha in his Latin Vulgate Version (400 AD

), but was overruled. As a result, the standard Roman Catholic Bible throughout the medieval period contained it. Thus, it gradually came to be revered by the average clergyman. Still, many medieval Catholic scholars realized that it was not inspired.

16. The terms "protocanonical" and "deuterocanonical" are used by Catholics to signify respectively those books of Scripture that were received by the entire Church from the beginning as inspired, and those whose inspiration came to be recognized later, after the matter had been disputed by certain Fathers and local churches.

17. Pope Damasus (366-384) authorized Jerome to translate the Latin Vulgate. The Council of Carthage declared this translation as "the infallible and authentic Bible." Jerome was the first to describe the extra 7 Old Testament books as the "Apocrypha" (doubtful authenticity). Needless to say, Jerome's Latin Vulgate did not include the Apocrypha.

18. Cyril (born about A.D. 315) – "Read the divine Scriptures – namely, the 22 books of the Old Testament which the 72 interpreters translated" (the Septuagint)

19. The apocrypha wasn't included at first in the Septuagint, but was appended by the Alexandrian Jews, and was not listed in any of the catalogues of the inspired books till the 4th century.

20. Hilary (bishop of Poitiers, 350 A.D.) rejected the apocrypha (Prologue to the Psalms, Sec. 15)

21. Epiphanius (the great opposer of heresy, 360 A.D.) rejected them all. Referring to Wisdom of Solomon & book of Jesus Sirach, he said "These indeed are useful books & profitable, but they are not placed in the number of the canonical."

[Daniel 11 Explained in the Light of](#)

History



Daniel 11 is all about prophecy of future events – future to the time of the prophet Daniel, not us – and one of the hardest passages in the Bible to understand *unless* you know the history behind it! It's not about the rise of the Antichrist in an as-yet-unknown time in the future as many people think. Why do they think that? Because that's what they were taught. And who taught them? People under the teaching of John Nelson Darby's and C.I. Scofield's dispensationalism! I was one of them. Most evangelicals today are.

When my pastor told me that Daniel 11:31 is a prophecy of the Endtime Antichrist setting up his image in a rebuilt temple in Jerusalem, I didn't question him. Why should I? I was young then, 23 years old, and still ignorant of Bible prophecy. My pastor was much older and more knowledgeable than I was. At the time I had no reason to question him. I didn't even know there are alternative interpretations in the light of history that much more sense. I did not know about the Counter-Reformation and the Jesuits' corruption of Bible interpretation through infiltration into Protestant churches and seminaries. How could I know that then? At the time I was living in Japan with no access to English libraries. And even if there was a library, would the books I needed to read even be available? It wasn't until the advent of the Internet that I had access to information on what the Bible prophecy teachers of the 18th century and earlier used to teach before Jesuit doctrines seeped into the churches.

The most amazing thing about the prophecies of Daniel 11 is that they are very specific. The prophecies were all fulfilled in specific people and not just generally as the prophecy of empires in Daniel chapters 2, 7 and 8. It's as if God already planned for all this to happen and He chose the people through which the events happened!

The commentary is based on Adam Clarke's research. Adam Clarke (1762 – 26 August 1832) was a British Methodist theologian.

Verse

Commentary

Daniel 11:1 ¶Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

Daniel 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth 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 shall stand up, that shall rule with great dominion, and do according to his will.

The angel from chapter 10 is talking to Daniel. He reveals that heads of state are under the influence of the spirit world, in this case for good. Darius the first Median king of Babylon was favored by God and was a friend of Daniel.

Gabriel had already spoken of Cyrus, who was now reigning; and after him three others should arise. These were,

1. Cambyses, the son of Cyrus.
2. Smerdis, the Magian, who was an impostor, who pretended to be another son of Cyrus. And,
3. Darius, the son of Hystaspes, who married Mandane, the daughter of Cyrus.

Cambyses reigned seven years and five months; Smerdis reigned only seven months; and Darius Hystaspes reigned thirty-six years.

The fourth shall be far richer than they all – This was Xerxes, the son of Darius, of whom Justin says. “He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted.”

He shall stir up all against the realm of Grecia – His military strength was such, that Herodotus, who lived in that time, informs us that his army amounted to five millions, two hundred and eighty-three thousand, two hundred and twenty men. Besides these, the Carthaginians furnished him with an army of three hundred thousand men, and a fleet of two hundred ships. He led an army against the Greeks of eight hundred thousand men, and twelve hundred and seven ships, with three banks of rowers each. As he marched along, he obliged all the people of the countries through which he passed to join him.

This was Alexander the great.

Alexander's kingdom shall be broken – Shall, after his death, be divided among his four chief generals.

And not to his posterity – The family of Alexander had a most tragical end:

1. His wife Statira was murdered soon after his death by his other wife Roxana.

2. His brother Aridaeus who succeeded him, was killed, together with his wife Euridice, by command of Olympias, Alexander's mother, after he had been king about six years and some months.

3. Olympias herself was killed by the soldiers in revenge.

4. Alexander Aegus, his son, together with his mother Roxana, was slain by order of Cassander.

5. Two years after, his other son Hercules, with his mother Barsine, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!

"Blood calls for blood." He (Alexander) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only thirty-two years and eight months old: and a retributive Providence destroyed all his posterity, so that neither root nor branch of them was left on the face of the earth. Thus ended Alexander, the great butcher; and thus ended his family and posterity.

Daniel 11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, 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 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.

This was Ptolemy Lagus, one of his generals, who had the government of Egypt, Libya, etc., which are on the south of Judea. He was strong, for he had added Cyprus, Phoenicia, Caria, etc., to his kingdom of Egypt.

And one of his princes – shall be strong above him –

This was Seleucus Nicator, who possessed Syria, Babylon, Media, and the neighboring countries. This was the king of the north, for his dominions lay north of Judea.

Several historical circumstances are here passed by.

Daniel 11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Daniel 11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, 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 shall continue more years than the king of the north.

Daniel 11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

The king's daughter of the south – Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife Laodice and her children, which he did; and Berenice having brought an immense fortune to her husband, all things appeared to go on well for a time.

But she shall not retain the power of the arm – Berenice, her posterity, shall not reign in that kingdom.

But she shall be given up – Antiochus recalled his former wife Laodice and her children, and she, fearing that he might recall Berenice, caused him to be poisoned and her to be murdered, and set her son Callinicus upon the throne.

And they that brought her – Her Egyptian women, striving to defend their mistress, were many of them killed.

And he that begat her – Or, as the margin, "he whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice.

And he that strengthened her – Probably her father Ptolemy, who was excessively fond of her, and who had died a few years before.

But out of a branch of her roots – A branch from the same root from which she sprang. This was Ptolemy Euergetes, her brother, who, to avenge his sister's death, marched with a great army against Seleucus Callinicus, took some of his best places, indeed all Asia, from Mount Taurus to India, and returned to Egypt with an immense booty, forty thousand talents of silver, precious vessels, and images of their gods two thousand five hundred, without Callinicus daring to offer him battle. I can but touch on these historic facts, for fear of extending these notes to an immoderate length.

He shall continue more years – Seleucus Callinicus died (an exile) by a fall from his horse; and Ptolemy Euergetes survived him four or five years.

So the king of the south – Ptolemy Euergetes: – Shall come into his kingdom – That of Seleucus Callinicus. And shall return – Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

Daniel 11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

Daniel 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

Daniel 11:12 And when he 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.

Daniel 11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

But his sons shall be stirred up – That is, the sons of Callinicus, who were Seleucus Ceraunus and Antiochus, afterwards called the Great.

Shall assemble a multitude – Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that one only of the sons did certainly come, and overflow, and pass through; he retook Seleucia, and regained Syria. He then returned, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt, as he came even to his fortress, to the frontiers of Egypt.

The king of the south – Ptolemy Philopater, who succeeded his father Euergetes.

Shall come forth and fight with him – He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

And he (Antiochus, the king of the north) shall set forth a great multitude – Amounting to sixty-two thousand foot, six thousand horse, and one hundred and two elephants; but yet the multitude was given into his hand, the hand of the king of the south; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See 3 Maccabees 1:1-6, and Polybius, lib. v.

His heart shall be lifted up – Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire; but giving way to pride, and a criminally sensual life, he made peace on dishonorable terms; and though he had gained a great victory, yet his kingdom was not strengthened by it, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

The king of the north shall return – after certain years – In about fourteen years Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor. He brought a much larger army and more riches; these he had collected in a late eastern expedition.

Many stand up against the king of the south – Antiochus, and Philip king of Macedon, united together to overrun Egypt.

Also the robbers of thy people – The Jews, who revolted from their religion, and joined Ptolemy, under Scopas, - **Shall exalt themselves to establish the vision** – That is, to build a temple like that of Jerusalem, in Egypt, hoping thereby to fulfil a prediction of Isaiah, Isaiah 30:18-25, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

But they shall fall. – For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced Coelesyria and Palestine, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

So the king of the north – Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him; but he was defeated near the fountains of Jordan, and was obliged to take refuge in Sidon with ten thousand men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged several of the fenced cities, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and his chosen people, his ablest generals, were not able to oppose him.

He shall stand in the glorious land – Judea. For he reduced Palestine; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

Which by his hand shall be consumed – Or, which shall be perfected in his hand. For Antiochus showed the Jews great favour: he brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

He shall also set his face to enter – Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by fraudulence, and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here the daughter of women, because of her great beauty and accomplishments. And this he appeared to do, having “upright ones with him.” Or, as the Septuagint have it καὶ εὐθεία πάντα μετ’ αὐτοῦ ποιήσει, “and he will make all things straight with him;” that is, he acted as if he were influenced by nothing but the most upright views. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to corrupt her that she might betray her husband.

But she shall not stand on his side – On the contrary, her husband’s interests became more dear to her than her father’s; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

Daniel 11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

Daniel 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.

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

Daniel 11:17 He 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 shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.

Daniel 11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.

Daniel 11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

Daniel 11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

Shall he turn his face unto the isles – Antiochus had fitted out a great fleet of one hundred large ships and two hundred smaller, and with this fleet subdued most of the maritime places on the coast of the Mediterranean, and took many of the isles, Rhodes, Samos, Euboea, Colophon, and others.

But a prince for his own behalf – Or, a captain. The consul Acilius Glabrio caused the reproach to cease; beat and routed his army at the straits of Thermopylae, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others; for he would grant him peace only on condition of paying the expense of the war, fifteen thousand talents; five hundred on the spot, – two thousand five hundred when the peace should be ratified by the senate, – and the remaining twelve thousand in twelve years, each year one thousand. See Polybius in his Legations, and Appian in the Wars of Syria. And thus, –

Without his own reproach – Without losing a battle, or taking a false step, Acilius caused the reproach which he was bringing upon the Romans to turn upon himself.

He shall turn his face toward the fort of his own land – After this shameful defeat, Antiochus fled to Sardis, thence to Apamea, and the next day got into Syria, and to Antioch, his own fort, whence he sent ambassadors to treat for peace; and was obliged to engage to pay the immense sum of money mentioned above.

But he shall stumble and fall – Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of Jupiter Belus at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that Diodorus Sicules, Strabo, and Justin give of his death. But it is variously related by others; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast. – So Aurelius Victor. St. Jerome says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, “He shall stumble and fall, and NOT BE FOUND.”

Then shall stand up in his estate a raiser of taxes – Seleucus Philopater succeeded his father Antiochus. 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 2Macc 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. He shall be destroyed, neither in anger – fighting against an enemy, nor in battle – at the head of his troops; but basely and treacherously, by the hand of Heliodorus his treasurer, who hoped to reign in his stead.

Daniel 11:21 ¶And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

Daniel 11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

Daniel 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

In his estate shall stand up a vile person – This was Antiochus, surnamed Epiphanes – the Illustrious. They did not give him the honour of the kingdom: he was at Athens, on his way from Rome, when his father 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 favour, 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 Athenaeus, 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,” &c., &c. On this account a contemporary writer, and others after him, instead of Epiphanes, called him *Epimanes* – the Madman.

And with the arms of a flood – The arms which were overflown before him were his competitors for the crown. They were vanquished by the forces of Eumenes and Attalus; and were dissipated by the arrival of Antiochus from Athens, whose presence disconcerted all their measures.

The prince of the covenant – This was Onias, the high priest, whom he 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.

He shall come up – From Rome, where he had been a hostage for the payment of the tax laid on his father.

Shall become strong with a small people. – At first he had but few to espouse his cause when he arrived at Antioch, the people having been greatly divided by the many claimants of the crown; but being supported by Eumenes and Attalus, his few people increased, and he became strong.

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.

Daniel 11:25 And he shall stir up his power and his courage against the king of the south 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 shall not stand: for they shall forecast devices against him.

Daniel 11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

He shall enter peaceably even upon the fattest places – The very richest provinces – Coelesyria and Palestine. **He shall do that which his fathers have not done, nor his fathers' fathers** – He 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 1Macc 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.”

He shall forecast his devices – As Eulaeus and Lenaeus, who were the guardians of the young Egyptian king Ptolemy Philometer, demanded from Antiochus the restitution of Coelesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore he forecast devices – fixed a variety of plans to prevent this; visited the strong holds and frontier places to see that they were in a state of defense. And this he did for a time – he employed some years in hostile preparations against Egypt.

He shall stir up his power – Antiochus marched against Ptolemy, the king of the south, (Egypt,) with a great army; and the Egyptian generals had raised a mighty force.

Stirred up to battle – The two armies met between Pelusium and Mount Casius; but he (the king of the south) could not stand-the Egyptian army was defeated. The next campaign he had greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except Alexandria, see 1Macc 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 Philometer, and took Euergetes, or Physcon his younger brother, and made him king in his stead. All this was doubtless by the corruptions of Antiochus.

Yea, they that feed of the portion of his meat – This is the proof of what has been last noted, that the intrigues of Antiochus, corrupting the ministers and officers of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. They that fed of the portion of his meat – who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying him and his army, so that he was defeated, as was before observed.

Daniel 11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

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 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

And both these kings' hearts shall be to do mischief – That is, Antiochus, and Ptolemy Philometer, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance to him, and set his younger brother Euergetes upon the throne. When Antiochus came to Memphis, he and Philometer 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, Philometer 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.

But it shall not prosper – Neither succeeded in his object; for the end of the appointed time was not yet come.

Then shall he return onto his land with great riches – Antiochus did return, laden with riches, from the spoils that he took in Egypt; see 1Macc 1:19, 20. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings, -

His heart shall be against the holy covenant – He was determined to take a severe revenge, and he had an ostensible pretext for it, for Jason, who had been deprived of the high priesthood, hearing the 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. 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. 1Macc 1:24; 2Macc 5:21. Prideaux and Newton. These are what we term exploits; which having finished, he returned to his own land.

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, he 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.

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 he 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 he 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 1Macc 1:41, 62; 2Macc 6:1-9; confirmed by Josephus, War, book i. 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 11:30 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.

Daniel 11:31 And arms 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.

Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

And arms shall stand on his part – After Antiochus, arms, that is, the Romans, shall stand up: for arms in this prophecy every where denote military power; and standing up, the power in activity and conquering. Both Sir Isaac Newton and Bp. Newton agree, that what follows is spoken of the Romans. 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 Matthew 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.

Such as do wickedly against the covenant – This is understood of the *Christian Jews*; for the NEW had now succeeded to the OLD, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen temples. And he - the Roman power, did all he could by flatteries, as well as threats, to corrupt the Christians, and cause them to sacrifice to the statues of the emperors.

But the people that do know their God – The genuine Christians.

Shall be strong – Shall be strengthened by his grace and Spirit.

And do exploits – Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.

Daniel 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, 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 them, and to purge, 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, 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 they that understand – The apostles and primitive Christians in general, who understood from the prophets, and his own actions, that JESUS was the true MESSIAH.

Instruct many – Preach the Gospel every where, and convert multitudes to the faith.

Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. – They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission, for three hundred years.- Newton.

Now when they shall fall – When the storm of the tenth persecution under Diocletian, which lasted ten years, fell upon them, they were sorely oppressed.

They shall be holpen with a little help – By Constantine; who, while he removed all persecution, and promoted the temporal prosperity of the Christian Church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,-

Cleave to them with flatteries. – Became Christians BECAUSE the EMPEROR was such.

And some of them of understanding – Disputes on certain points of religion soon agitated the Christian Church; and now, having no outward persecution, they began to persecute each other. And many excellent men, men of understanding, fell victims because they would not embrace erroneous doctrines, when professed by the state. But this was permitted,-

To try them, and to purge, and to make them white – To bring all to the pure profession, possession, and practice of Christianity.

To the time of the end – My own comment: Till Jesus returns!

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, c., c. 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, c. 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 Daniel 8:19, the last end of the indignation and Daniel 9:27, the consummation and means the end or consummation of God's indignation against the Jews.

Daniel 11:37 Neither shall he regard the God of his fathers, nor the desire of women, 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: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

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.

Neither shall he regard the God of his fathers – That God who sent the evangelists and apostles to preach the pure doctrine. These true fathers of the Christian Church, and their God, the Church of Rome has not regarded, but put councils, and traditions, and apocryphal writings in their place.

Nor the desire of women – Both the Greek and Latin Church, in their antichristian enactments, have discouraged, and in several cases proscribed, marriage, under the pretense of greater chastity, to the discredit of God's ordinance, and Christianity itself.

Nor regard any god – For the mandates and decrees of that Church have been often in defiance of God and his word, for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

Shall he honour the god of forces – מַוְּזִימַי mauzzim, or gods protectors, as in the margin; worshipping saints and angels as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, JESUS CHRIST.

And a god whom his fathers knew not – For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown as mediators and invocable guardians in the primitive apostolic Church.

Shall he honour with gold, and silver, and with precious stones – How literally does this apply to the Church of Rome! See the house of our lady at Loretto; the shrines of saints; the decorated images, costly apparel, gold, jewels, c., profusely used about images of saints, angels, and the blessed virgin, in different popish churches. This superstition began to prevail in the fourth century, and was established in 787, by the seventh general council for in that the worship of images was enacted.

In the most strong holds with a strange god – Bishop Newton proposed the following translation, after justly finding fault with our common Version: "Thus shall he do to the defenders of Mauzzim, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward." The defenders of Mauzzim, these saint and angel gods protectors, were the monks, priests, and bishops; of whom it may be truly said, "They were increased with honour, ruled over many, and divided the land for gain." They have been honoured and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for Church lands. These are points of such public notoriety, that they require no proof. – Newton.

At the time of the end shall the king of the south push at him – These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of Egypt and Syria were subsisting, the king of the south and the north applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore other southern and northern powers must be sought. These we may find in the Saracens, who were of the Arabians, who came from the south, headed by the false prophet Mohammed, who pushed at him-made war on the Greek emperor Heraclius, and with amazing rapidity deprived him of Egypt, Syria, and many of his finest provinces.

Daniel 11:40 And at the time of the end 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.

And the king of the north – The Turks, who were originally Scythians, seized on the remains of the Greek empire; and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind, with chariots, and with horsemen; their armies being chiefly composed of cavalry.

And with many ships – With these they got possession of many islands and maritime countries; and were so powerful in their fleets, that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking, Constantinople, A.D. 1453, which they hold to the present day. So they entered into the countries, and overflowed, rendering themselves masters of all Asia Minor and Greece.

He shall enter also into the glorious land – Entirely subdue Judea.

Daniel 11:41 He shall enter also into the glorious land, 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.

And many countries shall be overthrown – Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

But these shalt escape – Edom and Moab, and the chief of the children of Ammon. – These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

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

He shall stretch forth his hand – He – the Ottoman emperors, have stretched forth the hand, not only on European, but also upon Asiatic and African countries. Egypt – has not escaped; it is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries. And as the prophecy says they “got power over the silver and gold, and the precious things of Egypt,” so it was; for when Selim conquered Egypt, A.D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

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.

The prophecy refers specifically to the vast treasures of Egypt. Therefore, its fulfillment must be looked for in the days of Egypt's power and wealth. It cannot have been fulfilled in the debased and poverty-stricken Egypt of later centuries. In the days of Antony and Cleopatra the treasures of Egypt were of immense value, having been accumulated over the years of the Ptolemaic rule. Octavius captured the accumulated riches of Egypt with his victory over Antony and Cleopatra, and celebrated his triumph in Rome in 29 BCE. He became the first Roman emperor, entitled "Caesar Augustus." Interest rates in the Roman empire fell greatly due to the influx of plunder from Egypt. Octavius returned in victory to Rome. Octavius' general, Cornelius Balbus, later took Libya and Ethiopia for Rome.

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.

But tidings out of the east and out of the north shall trouble him – This part of the prophecy is allowed to be yet unfulfilled; and what is portended, the course of prophetic events will show. Were we to understand it as applying to Antiochus, then the news might be of the preparations which he heard, that the provinces of the east, and Artaxerxes, king of Armenia, on the north were intending to rise up against him. But if the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the Bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was obliged to accept any conditions that the emperor of Russia was pleased to give!

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, and none shall help him.

He shalt plant the tabernacles – He shall make a last stand in Judea, and there shall his power be smitten. He shall come to his end, and none shall help him – All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

There are two other articles on Daniel 11 on this website:

[All Prophecies of Daniel 11 Fulfilled!](#) by Bryan T. Huie and
[Daniel 11:21-45 Explained in the Light of History](#) by Philip Mauro

They probably differ somewhat. I hope to compare them a verse at a time and may update this article later with more or different information.

When I was yet a babe in Christ and Bible knowledge, I was told God gave us prophecy to know the future. I don't believe anymore that we can know specific events before they happen. Did any prophet of God prophesy of a fake pandemic that would bring tyranny to democratic nations and trample on the civil rights of the public? No! Does the Bible predict an atomic war that will destroy the earth? What value is it for us to even speculate about such things? The only thing we can know for sure is Jesus is coming and will get

rid of the evildoers and bring an end to the madness on earth. When? When the Father says so!

[Daniel 11:21-45 Explained in the Light of History](#)



To correctly interpret Bible prophecy, we much have a good knowledge of history lest we think a fulfilled prophecy is yet to be fulfilled in the future.