

DANIEL 11 REPEATS

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. **Much of the history that has taken place in fulfillment of this prophecy will be repeated.**” Manuscript Releases, volume 13, 394.

Isaiah 46:9,10 Remember the former things of old: for I {am} God, and {there is} none else; {I am} God, and {there is} none like me,

Declaring the end from the beginning, and from ancient times {the things} that are not {yet} done, saying, My counsel shall stand, and I will do all my pleasure:

Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

Isaiah 40:22 Let them bring {them} forth, and shew us what shall happen: let them shew the former things, what they {be}, that we may consider them, and know **the latter end of them; or declare us things for to come.**

Isaiah 40:9 Behold, **the former things are come to pass, and new things do I declare:** before they spring forth I tell you of them.

“In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated.**”
Selected Messages, book 2, 109

“Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of ‘the Watcher and the Holy One.’ Prophecy has traced the rise and fall of the world’s great empires - Babylon, **Medo-Persia, Greece,** and Rome. **With each of these, as with nations of less power, history repeated itself.** Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.”
Education, 177

DANIEL 11:1

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

DANIEL 10:1

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

DANIEL 10:1; 11:1

“The first years of Jehoiakim's reign were filled with warnings of approaching doom. The word of the Lord spoken by the prophets was about to be fulfilled. The Assyrian power to the northward, long supreme, was no longer to rule the nations. Egypt on the south, in whose power the king of Judah was vainly placing his trust, was soon to receive a decided check. All unexpectedly a new world power, the Babylonian Empire, was rising to the eastward and swiftly overshadowing all other nations.

“Within a few short years the king of Babylon was to be used as the instrument of God's

wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company--at first a few only, but later on thousands and tens of thousands--were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah--all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth." Prophets & Kings, 422, 423.

70 YEARS PARALLELS 1260 YEARS

"God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile." Prophets & Kings, 714.

70 YEARS CAPTIVITY

"The reign of Darius was honored of God. To him was sent the angel Gabriel, 'to confirm and to strengthen him.' Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon." Prophets & Kings, 556.

Jeremiah 29:4-11 606BC - 536 BC

Jeremiah 25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Where is Daniel?

Daniel 10:9-21

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision {is} for {many} days.

21 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

20 But I will shew thee that which is noted in the scripture of truth: and {there is} none that holdeth with me in these things, but Michael your prince. {holdeth: Heb. strengtheneth himself}

Where is John?

Revelation 17:6-13

NUMBER 10

Revelation 17:10; Psalms 83; Ezekiel 27 'thy merchant(s)'

GREECE A SYMBOL OF THE WORLD

“These men came from the West to find the Saviour at the close of His life, as the wise men had come from the East at the beginning. At the time of Christ’s birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour’s cross. So shall many ‘come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.’ Matthew 8:11.” Desire of Ages, 621.

Jesus regarded these Greeks as representatives of the Gentiles at large. In them he discerned the first-fruits of an abundant harvest, when all nations, tongues, and people upon the face of the earth should hear the glad tidings of salvation through Christ. 3SP 74.3

There is, however, something aside from the mere succession of kings which is worthy of notice. Gabriel gave Daniel the framework of the history of Greece. We have in the inspired record something which corresponds to the skeleton in the human body, and the flesh and organs of life need to be put in. These nations which were then in existence were a shelter, perhaps, a scaffolding, built about God’s people, offering them another opportunity to work. The Spirit of God was working in the courts of monarchs as faithfully as ever. At the same time the controversy between truth and error never for a moment abated. {1901 SNH, SDP 189.1}

It might seem to the casual observer that **Greece was not in reality a ruling power in the sense that Babylon and Medo-Persia were universal monarchies**. Let us see: From the first it has been noted that Greece was an intellectual ruler rather than a power which held the bodies of men in slavery. If we may personify Greek intellect in an abstract way, we may say that **Alexander was the tool in its hand for building up a kingdom where it might hold sway**. He did this work well; and while he individually fell, **the Greek language, learning, and customs were introduced into all countries** where his arms had Margin opened the way. The Greek religion, with its mysteries, was accepted in Syria and Asia Minor; Greek games were celebrated in the eastern provinces. But Greek education took a position ahead even of her religion, and Greek teachers and scholars followed in the wake of the conqueror. Greek was the language most used, and Greek books were in demand. The city of Alexandria in Egypt was founded by Alexander, and it became the center of Greek learning. Egyptian idolatry and Greek philosophy sat enthroned beside each other. As the Encyclopedia Britannica states it, "In Egypt a Greek aristocracy of office, birth, and intellect existed side by side with a distinct native life." {1901 SNH, SDP 189.2}

TWO STICKS – EZEKIEL 37:16 - 28

Last Seven kings – Southern Tribes:

Manasseh – “to forget”

Amon – “architect”

Josiah – “foundation”

Jehoahaz – “to seize”

Jehoiakim – “Jehovah will raise”

Jehoiachin (Jeconiah) – “Jehovah will establish”

Zedekiah – “to cleanse”

Last Seven kings – Northern Tribe:

Jeroboam II – “people will contend, other flock”
Zachariah – “Jah has remembered”
Shallum – “recompense, retribution, reward”
Menahem – “comforter”
Pekahiah – “Jah has observed”
Pekah – “to watch, observe”
Hoshea – “deliverer”

HORN OF THE HE GOAT

Daniel 8:3-9; 11:3,4
Revelation 13:11-18
Premiere Ships of Tarshish & Ahab, Leader of 10

KINGS OF PERSIA

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.

The Kings of the South and the North

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

Dan 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.

Dan 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Dan 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.

“The facts stated in these verses plainly point to Alexander, and the division of his empire. (See on chapter 8:8.) Xerxes was the last Persian king who invaded Grecia; and the prophecy passes over the nine successors of Xerxes in the Persian empire, and next introduces Alexander the Great. Having overthrown the Persian empire, Alexander ‘became absolute lord of that empire, in the utmost extent in which it was ever possessed by any of the Persian kings.’ - Prideaux, Vol.I, p.477.

His dominion was great, including ‘the greater portion of the then known habitable world;’ and he did according to his will. His will led him, B.C.323, into a drunken debauch, as the result of which he died as the fool dieth; and his vainglorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others besides those. Within a few years after his death, all his posterity had fallen victims to the jealousy and ambition of his leading generals. Not one of the race of Alexander was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to the lowest depths of oblivion and death. The kingdom was rent into four divisions, and taken possession of by Alexander’s four ablest, or perhaps most ambitious and unprincipled generals, - Cassander, Lysimachus, Seleucus and Ptolemy.” Daniel & The Revelation, 248.

Cyrus—George Bush I

Smerdis (522)—Bill Clinton

Darius (522—486)—George Bush II

Xerxes (486—465)—Donald Trump

SUNDAY LAW CRISIS

“Meanwhile conditions in the Medo - Persian realm were rapidly changing. Darius Hystaspes, under whose reign the Jews had been shown marked favor, was succeeded by Xerxes the Great. It was during his reign that those of the Jews who had failed of heeding the message to flee were called upon to face a terrible crisis. Having refused to take advantage of the way of escape God had provided, now they were brought face to face with death.” Prophets & Kings, 600.

DANIEL 11:21, 22 – TIBERIUS CAESAR – DONALD TRUMP

"VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." {1897 UrS, DAR 266.3}

Tiberius Caesar next appeared after Augustus Caesar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate, as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom" due to an upright and faithful sovereign. {1897 UrS, DAR 266.4}

How clear a fulfilment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably, and obtain the kingdom by flatteries. A paragraph from the Encyclopedia Americana shows how this was fulfilled:- {1897 UrS, DAR 267.1}

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire: which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate." {1897 UrS, DAR 267.2}

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition - such were the circumstances attending his accession to the throne, and such were the circumstances for which the prophecy called. {1897 UrS, DAR 267.3}

The person brought to view in the text is called "a vile person." Was such the character sustained by Tiberius? Let another paragraph from the Encyclopedia answer:- {1897 UrS, DAR 267.4}

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A.D.26, to the isle of Capreae, in the bay of Naples, never to return to Rome. On the death of Livia, A.D.29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extended his views to the empire itself, and Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his

destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'" {1897 UrS, DAR 267.5}

"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life." {1897 UrS, DAR 268.1}

Tyranny, hypocrisy, debauchery, and uninterrupted intoxication - if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection. {1897 UrS, DAR 268.2}

"VERSE 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." {1897 UrS, DAR 268.3}

Bishop Newton presents the following reading as agreeing better with the original: "And the arms of the overflower shall be overflown from before him, and shall be broken." The expressions signify revolution and violence; and in fulfilment we should look for the arms of Tiberius, the overflower, to be overflown, or, in other words, for him to suffer a violent death. To show how this was accomplished, we again have recourse to the Encyclopedia Americana, art. Tiberius:- {1897 UrS, DAR 268.4}

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"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Micenum, where, on the 16th of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated." {1897 UrS, DAR 269.1}

"The prince of the covenant" unquestionably refers to Jesus Christ, "the Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan.9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the Prince of the covenant, or in other words, the death of our Lord Jesus Christ. According to the prophecy, this took place in the reign of Tiberius. Luke informs us (3:1-3) that in the fifteenth year of the reign of Tiberius Caesar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his step-father, in August, A.D.12. His fifteenth year would therefore be from August, A.D.26, to August, A.D.27. Christ was six months younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter portion of Tiberius's fifteenth year, it would bring the commencement of Christ's ministry in the autumn of A.D.27; and right here the best authorities place the baptism of Christ, it being the exact point where the 483 years from B.C.457, which were to extend to the Messiah the Prince, terminated;

and Christ went forth proclaiming that the time was fulfilled. From this point we go forward three years and a half to find the date of the crucifixion; for Christ attended but four Passovers, and was crucified at the last one. Three and a half years from the autumn of A.D.27 bring us to the spring of A.D.31. The death of Tiberius is placed but six years later, in A.D.37. (See on chapter 9:25-27.) {1897 UrS, DAR 269.2}

in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without “The Prince of Light and the prince of darkness are contending for the victory. When Jesus, the Prince of Life, came forth from Joseph's sepulcher, his triumph was assured. As he came forth from the grave, and proclaimed himself the resurrection and the life, the end of Satan's reign on the earth was made certain; but well may the hosts of heaven be astonished to see men exalting him who is the leader of the great rebellion against God. Those who are choosing to honor Satan by exalting the spurious sabbath are making a choice similar to that which the people made when they rejected Christ, that Barabbas, a robber and murderer, should be given unto them.”
The Signs of the Times, March 12, 1894.

Dan 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.

“The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: **Cassander** had Greece and the adjacent countries, which lay to the west; **Lysimachus** had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; **Seleucus** had Syria and Babylon, which lay principally to the east; and **Ptolemy** had Egypt and the neighboring countries, which lay to the south.

“**Cassander was very soon conquered by Lysimachus**, and his kingdom, Greece and Macedon, annexed to Thrace. And **Lysimachus was in turn conquered by Seleucus**, and Macedon and Thrace annexed to Syria. “These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, ‘one of his princes.’ The Septuagint translates the verse thus: ‘And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him.’ This must refer to **Seleucus**, who, as already stated, having annexed Macedon and Thrac to Syria, thus became possessor of three parts out of four of Alexander's dominion, and **established a more powerful kingdom than that of Egypt.**” Daniel & The Revelation, 249, 250.

The next year, Darius, with about a million of men, was defeated by Alexander, in the decisive battle of Arbela, and was soon after killed, having reigned, according to Ptolemy's Canon, four years, to B. C. 331. {1850 SB, ASC 153.3}

The **battle of Arbela marks the end of the Persian**, and the succession of the Grecian empire. The time of this battle is marked with absolute certainty; for Plutarch records an eclipse of the moon eleven days before that battle. By astronomical calculation it is found that the moon was eclipsed in the meridian of Arbela, on the night of September 20th, B. C. 331, and A. J. P. 4383; so that this battle must have been fought on the first of October of that year. {1850 SB, ASC 153.4}

Alexander. According to the Canon of Ptolemy, Alexander's reign continued eight years; but it is there dated from nearly a year previous to the battle of Arbela, and therefore it extends only to B. C. 324. {1850 SB, ASC 154.1}

Alexander was succeeded by his illegitimate son, Aridæus, who changed his name to Philip, and reigned, according to Ptolemy's Canon, seven years, to B. C. 317. {1850 SB, ASC 154.2}

After the death of Aridæus, the only one who bore the title of king was Alexander Ægus. He, however, possessed no power; for after the death of Alexander the Great, the governments of the empire were divided among the chief commanders of the army, who took the title of governors at first, but finally that of kings. Soon after they were settled in their provinces, they warred among themselves, till, after some years, all were destroyed but **four-Casander**, who had Macedon and Greece; **Lysimachus**, who had Thrace and the parts of Asia on the Hellespont and Bosphorus; **Ptolemy**, who had Egypt, Lybia, Arabia, Palestine, and Cœle-Syria; and **Seleucus**, who had the rest of Alexander's dominion. {1850 SB, ASC 154.3}

"Porphyry tells us that **Seleucus was made king of Syria by Ptolemy**, when he came against Demetrius Poliorcetes, and that he then began to enlarge his dominions by conquest. His kingdom is dated from Olym. 117, y. 1. That year began at the new moon nearest the summer solstice, A. J. P. 4402." Dr. Jarvis. B. C. 312. {1850 SB, ASC 155.1}

In **281 b. c.**, after intrigues too numerous to mention, **Seleucus met Lysimachus and slew him in battle**. This reduced the four divisions to two, the rulers of which were afterward distinguished as kings of the north and the south. **Seleucus, the king of the north, now held territory which had formerly belonged to three generals**, while Ptolemy retained the southern division. This agrees with the words of Gabriel to Daniel. The fifth verse, according to Spurrell, reads: "Then shall the king of the south, even one of his [Alexander's] princes be strong; yet shall another exceed him in strength and have dominion; a grand dominion shall be his dominion."

The Ptolemy who gained Egypt was surnamed Soter, or Saviour, and on his death he was succeeded by his son, Ptolemy Philadelphus. The Seleucus who gained the three divisions was succeeded by his son Antiochus Soter, who was killed by the Gauls in Asia Minor. The third in the line of Greco-Syriac kings was Antiochus Theos, who was reigning in Syria while Ptolemy Philadelphus was on the Egyptian throne. {1901 SNH, SDP 188.2}

Seleucus (E) 301 BC Cassander (W) 286 BC Lysimachus (N) 281 BC; Daniel 8:9;

Dan 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.

Around 252 BC, following the peace agreement of 253 BC between Antiochus and Ptolemy to end the [Second Syrian War](#), she [Berenice] married the [Seleucid](#) monarch [Antiochus II Theos](#), who divorced his wife [Laodice I](#) and transferred the succession to Berenice's children.
[https://en.wikipedia.org/wiki/Berenice_\(Seleucid_queen\)](https://en.wikipedia.org/wiki/Berenice_(Seleucid_queen))

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

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

In the year 247 B. C. Philadelphus died. Theos had no sooner learned of the death of Philadelphus than he put away Berenice, and restored Laodice, his former wife, to her place. **Laodice** determined not to risk being put through such an experience again, and therefore **killed Theos**, and secured the kingdom to her son Seleucus Callinicus. Nor did she stop with this: she persuaded this son to **destroy Berenice and her infant son**, with all the Egyptian attendants who had accompanied her to the kingdom (246 B. C.). And thus though the king's daughter of the south came to the king of the north as the seal of "an agreement," yet she did not retain the power of his arm; neither did he himself stand, nor his arm; but she was "given up, and that brought her, and he whom she brought forth, and he that strengthened her in these times." 3 {1898 ATJ, GEP 208.1}

Ptolemy, the son of Philadelphus, had succeeded his father in the kingdom of Egypt; and he now determined to avenge the wrongs of his sister Berenice. The course of Laodice and Callinicus in the murder of Berenice and all hers, awoke such resentment among their own people, that a number of the cities of Asia Minor raised a considerable body of troops which joined the army of Ptolemy that had marched out of Egypt to make war against Callinicus. Ptolemy with this army was so successful that **246 B. C., without a single check, he took Syria and Cilicia, and indeed all the countries eastward to Babylon and the river Tigris.** {1898 ATJ, GEP 208.2}

1798 - Time of the End - End of Years

Dan 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:

Dan 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.

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

This branch out of the same root with Berenice was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army, and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels, and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians, being wholly given to idolatry, bestowed upon Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods. {1897 UrS, DAR 251.5}

This, according to Bishop Newton, is Jerome's account, extracted from ancient historians, but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murders, invaded Syria, slew Laodice, and proceeded as far as Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterward by garrisons of the kings of Egypt. Thus did he enter into

the fortress of the king of the north. Polyaeus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled into Egypt by a domestic sedition, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as the prophet had foretold. And he also continued more years than the king of the north; **for Seleucus Callinicus died in exile, of a fall from his horse**; and Ptolemy Euergetes survived him for four or five years. {1897 UrS, DAR 252.1}

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Dan 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*.

Dan 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**.

The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus were **Seleucus Ceraunus and Antiochus Magnus**. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions; but being a weak and pusillanimous prince, both in body and estate, destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Antiochus Magnus, was thereupon proclaimed king, who, taking charge of the army, **retook Seleucia and recovered Syria**, making himself master of some places by treaty, and of others by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which Antiochus returned and overcame in battle Nicolas, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "one" who should certainly overflow and pass through. {1897 UrS, DAR 253.2}

The campaigns of **219 BC** and **218 BC** carried the Seleucid armies **almost to the confines of Ptolemaic Kingdom**, but in **217 BC** **Ptolemy IV** defeated Antiochus at the **Battle of Raphia**. https://en.wikipedia.org/wiki/Ptolemy_IV_Philopator

Dan 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.

“Antiochus sought to take advantage of this chaotic situation. After an invasion in 221 BC failed to launch, he finally began the Fourth Syrian War in 219 BC. He recaptured Seleucia Pieria as well as cities in Phoenicia, amongst them Tyre. Rather than promptly invading Egypt, **Antiochus waited in Phoenicia for over a year, consolidating his new territories and listening to diplomatic proposals** from the Ptolemaic kingdom. Meanwhile, **Ptolemy's minister Sosibius began recruiting and training an army**. He recruited not only from the local Greek population, as Hellenistic armies generally were, but also from the native Egyptians, enrolling at least thirty thousand natives as phalangites. This innovation paid off, but it would **eventually have dire consequences for Ptolemaic stability**. In the summer of 217 BC, **Ptolemy engaged and defeated the long-delayed Antiochus in the Battle of Raphia**, the largest battle since the Battle of Ipsus over eighty years earlier.” – https://en.wikipedia.org/wiki/Syrian_Wars#Third_Syrian_War_.28246.E2.80.93241_BC.29

As soon as the **spring of 217 B. C.** opened, Ptolemy Philopator with an army of seventy-five thousand men and seventy-three elephants marched out of Egypt to do battle with Antiochus wherever they might meet. Antiochus was also early in the field with seventy-eight thousand men and one

hundred and two elephants. The battle was fought at Gaza. **Antiochus was defeated** with a loss of ten thousand killed and four thousand taken prisoners; upon which he abandoned all his late conquests, and with the remains of his army returned to his capital. Those countries which Antiochus had the year before overrun, now gladly returned to the protectorate of Philopator. Thus "the king of the south" was "moved with choler" and came forth and fought with the king of the north. And the king of the north "set forth a great multitude; but the multitude" was "given into his hand." 7 {1898 ATJ, GEP 211.4}

... One night, Theodotus the Aetolian, formerly an officer of Ptolemy, sneaked inside the Ptolemaic camp and reached what he presumed to be the King's tent but Ptolemy was absent and so failed to assassinate him.

Ptolemy's victory secured the province of Coele-Syria for Egypt, but **it was only a respite; at the Battle of Panium in 200 BC Antiochus defeated the army of Ptolemy's** young son, Ptolemy V Epiphanes and recaptured Coele Syria and Judea.

Ptolemy owed his victory in part to having a properly equipped and trained native Egyptian phalanx which for the first time formed a large proportion of his phalangites, thus ending his manpower problems. The self-confidence the Egyptians gained was credited by Polybius as one of the causes of the secession in 207–186 of Upper Egypt under pharaohs Hugronaphor and Ankhmakis, who created a separate kingdom that lasted nearly twenty years.

The battle of Raphia marked a **turning-point** in Ptolemaic history. **The growth in influence of the native Egyptian element** in 2nd-century Ptolemaic administration and culture, at first in the **financial pressure aggravated by the cost of the war itself**. "https://en.wikipedia.org/w/index.php?title=Battle_of_Raphia&oldid=787483228"

3 Maccabees 1:1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched out unto the parts of Raphis, where Antiochus and his forces pitched. 2 And a certain **Theodotus**, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and **crossed by night unto the tent of Ptolemy, to kill him** by himself, and thus to end the war. 3 But **Dositheus**, called the son of Drimulus, **by birth a Jew**, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

I saw that the **Apocrypha was the hidden book**, and that the **wise of these last days should understand it**. I saw that the Bible was the standard book, that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom."--Manuscript 4, 1850, (A copy of E. G. White's Vision which she had at Oswego, N.Y.)

Dan 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.

3 Maccabees 1: 8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city. 9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court, 10 he was so struck with the exact magnificence of the temple, that he **conceived the purpose of entering the sanctuary itself**. 11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way. 12 Then they read the law to him; but he persisted in **obtruding himself, exclaiming that he ought to be permitted**: and saying, Be it that they were deprived of this honour, I ought not to be.

3 Maccabees 2: 27 His purpose was to **inflict a public stigma upon our race**; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon: 28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death; 29 that they that were thus enrolled, were to be **marked upon their persons by the ivy leaf** symbol of Dionysus, and to be set apart with these limited rights.

3 Maccabees 3: 24 Having then, received certain proofs that **these Jews bear us every sort of ill** will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies. 25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, **vilified and abused, in chains of iron**, to undergo a **death cruel and ignominious, suitable to men disaffected**. 26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis. 27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be **tortured to death**. 28 Whosoever shall inform against the Jews, besides receiving the **property of the person charged, shall be presented** with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned. 29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come. 30 **Such was the purport of the king's letter**.

2 Chronicles 26:16 But when he was strong, **his heart was lifted up** to {his} destruction: for he transgressed against the LORD his God, and **went into the temple** of the LORD to burn incense upon the altar of incense.

17 And Azariah the **priest went in** after him, **and with him fourscore priests** of the LORD, {that were} valiant men:

18 And they withstood Uzziah the king, and said unto him, {It appertaineth} not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither {shall it be} for thine honour from the LORD God.

19 Then Uzziah was wroth, and {had} a censer in his hand to burn incense: and while he was wroth with the priests, the **leprosy even rose up in his forehead** before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he {was} leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because **the LORD had smitten him**.

Dan 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.

Dan 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.

A new power is now introduced, - "**the robbers of thy people**;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had **been nourishing itself with ambitious projects and dark designs**. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with **invincible hand the helm of their affairs**. Henceforth the name of Rome stands upon the historic page, destined for long ages to **control the affairs of the world**, and exert a mighty influence among the nations even to the end of time. {1897 UrS, DAR 256.1}

The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of thy people," etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the vision," **as Antiochus is not spoken of anywhere in the vision as performing any act of that kind**; for he belonged to what is called the Grecian kingdom in the vision. Again, "to establish the vision," must mean **to make sure, complete, or fulfill** the same. {1842 WiM, MWV2 88.1}

Dan 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.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For **Antiochus**, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the **recovery of Palestine and Coele-Syria from the hands of the Egyptians**. Scopas was sent to oppose him. **Near the sources of the Jordan, the two armies met**. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. **Here was the failure of the arms of the south** to withstand, and the failure also of the people which the king of the south had chosen; namely, **Scopas and his Aetolian forces**. {1897 UrS, DAR 258.2}

The Battle of Panium [/pəˈnaɪ.əm/](#) (also known as Paneion, [Ancient Greek](#): Πάνειον, or Paneas, Πανειάς) was **fought in 200 BC between Seleucid and Ptolemaic forces as part of the Syrian Wars**. The Seleucids were led by [Antiochus III the Great](#), while the Ptolemaic army was led by [Scopas of Aetolia](#). The Seleucids won the battle. Details of this battle are not clear, but it is known today that a major factor in the Seleucid victory was that the [Seleucid army](#) used the [cataphract](#) in a decisive manner. The cataphracts attacked the Egyptian cavalry on the flanks and drove the enemy cavalry off, leaving the backs of the enemy infantry to the front of the line exposed. The Seleucid cataphracts then attacked their infantry in the rear, thus leading to an Egyptian rout. The specific equipment used by these relatively early cataphracts is not clearly known. Apparently [Antiochus the Younger](#), the firstborn son of Antiochus III, was in command of the cavalry, leading the successful attack on the Egyptian flanks and rear.

The battle was fought near Paneas (Caesarea Philippi), and marked **the end of Ptolemaic rule in Judea**. Some biblical commentators see this battle as being the one referred to in [Daniel 11:15](#), where it says, "Then the king of the North will come and build up siege ramps and will capture a fortified city." https://en.wikipedia.org/wiki/Battle_of_Panium

Unfortunately some of the more important battles of the Successors are rather poorly described, one of these is the battle of Panion, a battle which **we have a firm identification of locale**, but a rather weak historical narrative. We don't even really know when the battle took place, it could be in **200 BC or 198 BCE**, such is the scant nature of the record. What we do know is that in the hills and small plateau near the fountains of **Pan at Banias (later Caesarea Philippi)**, located on the northern border of modern Israel, there was a decisive battle that ended Ptolemaic rule in Coele-Syria, **the final major act in the hundred year long Syrian Wars**.

http://www.ancientbattles.com/seleucid_games/SyrianWars/syrian_campaign_07.htm

Dan 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.

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. **No kingdoms were longer able to resist this rising power.** Syria was conquered, and added to the Roman empire, when Pompey, B.C.65, deprived Antiochus

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Asiaticus of his possessions, and reduced Syria to a Roman province. {1897 UrS, DAR 258.4}

The same power was also to **stand in the Holy Land, and consume it.** Rome became connected with the people of God, the Jews, by **alliance, B.C.162**, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual **conquest till B.C.63**; and then in the following manner. {1897 UrS, DAR 259.1}

...

Having put an end to the war, **Pompey demolished the walls of Jerusalem**, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to **hold the "glorious land"** in its iron grasp till it had utterly consumed it. {1897 UrS, DAR 260.1}