

## EXAMINATION TEN

### MEMORIZATIONS

(Fill in the blanks;)

Fear not, \_\_\_\_\_; for from the first day that thou didst set thy heart to \_\_\_\_\_, and to \_\_\_\_\_ thyself before thy God, thy words were \_\_\_\_\_: and I am come for thy words' sake. But the \_\_\_\_\_ of the kingdom of \_\_\_\_\_ withstood me one and twenty days; but, lo, \_\_\_\_\_ one of the chief \_\_\_\_\_, came to help me: and I remained there with the kings of Persia.

### EXPLANATIONS

1. Explain the relationship of chapter 10 to chapters 9, 11 and 12.
2. Explain the struggle between Michael and the "prince of Persia" and the "prince of Greece."
3. Explain the meaning of "the great warfare" in 10:1
4. Explain what implications chapter 10 and the angelic "fighting" has for Christians today.

## CHAPTER ELEVEN

### V. THE CONTEMPTIBLE ONE—

11:1-45

#### a. PROGENITORS

##### (1) PERSIA AND GREECE

TEXT: 11:1-4

- 1 And as for me, in the first year of Darius the Mede, I stood up to conform and strengthen him.
- 2 And now I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and when he is waxed strong through his riches, he shall stir up all against the realm of Greece.

- 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.
- 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others besides these.

### QUERIES

- a. Who are the "three kings of Persia" yet to stand?
- b. Who is the "mighty king" to rule with great dominion?
- c. What are the "four divisions of his kingdom"?

### PARAPHRASE

And I, in the first year of Darius the Mede, I stood up to be a supporter and a stronghold unto Michael. And now I will show you the truth as to what the future holds for God's people. Three more Persian kings will reign after the present one. These three will be succeeded by a fourth, far richer than the others. Using his wealth for political advantage, he will plan total war against Greece. Then a mighty king will rise in Greece, a king who will rule a vast kingdom and accomplish everything he sets out to do. But at the zenith of his power, his kingdom will fall to pieces and be divided into four kingdoms, which will be much weaker than his former powerful one. Not one of these four kingdoms will be ruled over by this great king's children. His empire will be torn apart and given to those not of his family.

### COMMENT

v. 1 AND AS FOR ME . . . This verse really belongs to chapter 10 and should be the closing sentence of 10:20. The angelic speaker is relating how he had previously helped Michael, the archangel, as Michael had to overcome great obstacles at the Persian court in the first year of Gubaru (Darius). See our comments on 10:30 and 10:20.

v. 2 . . . YET THREE KINGS IN PERSIA; AND THE FOURTH . . . We take this to mean there would be three kings of

Persia to follow Cyrus. And after the three following Cyrus there would be a fourth, richer by far than any of the others. Edward J. Young tabulates the prophecy thus:

1.			Cyrus
2.	1	YET	Cambyses
3.	2	TO	Smerdis
4.	3	STAND	Darius Hystaspis
5.	The 4th		Xerxes

For an excellently detailed account of the history of these Persian monarchs, see *Between The Testaments*, by Charles F. Pfeiffer, pub. by Baker, pages 11-43. Cambyses, son of Cyrus, while returning home from a protracted campaign in Egypt and Ethiopia, died of a wound accidentally self-inflicted when mounting his horse. The Persian record of his death suggests suicide. We know that he suffered from epileptic fits. Cyrus had at least two sons, Cambyses and his brother, Bardiya. Cambyses is reported to have murdered Bardiya. Before his death, a revolt in the homeland had been initiated by one Gaumata. The news of this revolt was what precipitated Cambyses' hasty return from Egypt. Gaumata claimed to be Bardiya, the brother of Cambyses, and heir to the throne. After Cambyses died, the army remained loyal to the government which he represented. Two months later the pretender (known as Pseudo-Smerdis) Gaumata was taken prisoner and executed.

Legend states that, after the death of Cambyses, seven Persian nobles, under the leadership of Darius, conspired against the false Bardiya. They agreed to choose as king the one whose horse neighed first after sunrise. Through the ruse of his groom, the throne was won for Darius. Darius claimed to be the legitimate successor of Cambyses. In the eyes of many of his contemporaries he was a usurper. The Behistun inscription shows the pains which Darius Hystaspis took to prove that he was the scion of the house of Achemenes.

Darius Hystaspis is the emperor who protected the Jews from their Samaritan enemies, who were trying to thwart the rebuilding of the walls of Jerusalem and the temple. Darius found in the royal archives at Ecbatana the decree of Cyrus that the Jews be permitted to re-occupy and re-

build their commonwealth. Darius determined that the decree must be honored. His royal order is found in Ezra 6:7-8.

Darius attempted to conquer the Scythians (originating in the vast plains of western Russia and settling north of the Black Sea, and west and south as far as the Danube) but they only retreated. Their "scorched earth" policy compelled Darius to give up pursuing them. He conquered Asia Minor and its coastal cities of commerce. He conquered large portions of India and Egypt and turned his attention to Greece. When Darius landed at Marathon, he was met by the Athenian army. Before reinforcements could arrive from Sparta, the Athenians met the Persians and won a resounding victory. Seven Persian ships were captured by the Greeks, and the remainder withdrew. Troubles in Egypt demanded the attention of Darius, and he gave up his plans for resuming his operations against Greece.

Shortly after Marathon, Egypt was in open revolt against Darius. The heavily garrisoned troops living off the land, and the heavy tribute and taxes demanded by Darius, proved too much for the Egyptians. The Greeks had probably encouraged revolting in Egypt and other trouble spots in the Persian Empire.

Before the Egyptian revolt was ended, Darius had died. As an organizer of the civil government, he has seldom been equaled. The royal palace which he built at Persepolis was one of the great structures of antiquity. Darius could be cruel. He ruled as an absolute monarch. Organizationally, the Persian Empire reached its peak of efficiency under Darius, but decay had already begun to set in.

Xerxes was the son of Darius by Atossa, a daughter of Cyrus. For twelve years he served under his father as viceroy of Babylon before succeeding to the throne at the death of Darius. The Persian form of the name Xerxes is Khshayarsha, which, in Hebrew, is rendered Ahasuerus (cf. Ezra 4:6 and the Book of Esther). Under Xerxes the Persians were soundly defeated by the Greeks at Salamis, 480 B.C. He lived 14 years after the loss of Greece, but little is known about him in that time. He was murdered by a usurper, Artabanus, who is said to have reigned seven months before being killed by Artaxerxes, the third son and legiti-

mate heir of Xerxes. Xerxes was about 55 years old when he was assassinated. He was reported to be very rich and indulgent and to act habitually like a spoilt child. The Esther episode agrees well with this description. He was given to ostentation and loved display, and appears to have been susceptible to the flattery and intrigue of fawning courtiers.

From this time on the strength of the Persian empire began to wane and it was finally overwhelmed by Alexander the Great (whose history we have recorded in connection with chapters 7 and 8.

V. 3-4 AND A MIGHTY KING SHALL STAND UP . . . HIS KINGDOM SHALL BE BROKEN, AND SHALL BE DIVIDED TOWARD THE FOUR WINDS OF HEAVEN, BUT NOT TO HIS POSTERITY . . . When Alexander died in 323 B.C., he left no heir. A son was posthumously born to Roxana, Alexander's Bactrian wife, but the *diadochoi*, or "successors" of Alexander, seized power before he could reach maturity. One of the *diadochoi*, Cassander, murdered Roxana and her son.

Alexander had had many able generals, but there was not one that arose as his logical successor. By 315 B.C., after seven years of struggle, four outstanding leaders appeared: Antigonus who occupied the country from the Mediterranean to central Asia; Cassander, who ruled Macedonia; Ptolemy Lagi who ruled Egypt and Southern Syria; and Lysimachus, ruler of Thrace. Ptolemy's foremost general was Seleucus who occupied an important role in the subsequent history of Palestine.

In 315 B.C., Ptolemy, Cassander, and Lysimachus formed an alliance to check Antigonus, who aspired in his own right to be a second Alexander. After much fighting within the alliance it came to a head in 301 B.C. when Lysimachus, Seleucus (now almost independent of Ptolemy) and Cassander with their combined forces met and overcome the forces of the empire-conscious Antigonus at Ipsus, in Phrygia. Antigonus died on the battlefield, and his Asiatic empire came to an end. Ptolemy had remained on the sidelines during the fighting at Ipsus. It had been agreed that Syria and Palestine would be assigned to Ptolemy in the event of victory over Antigonus. Since Ptolemy had not taken an active part in the fighting the other three allies decided

that the territories of Syria and Palestine should be assigned to Seleucus.

It is nothing short of supernatural and miraculous to observe how the actual history of this period and this part of the world and these people confirms in minute detail the prophecies here made by Daniel some 300 years before it transpired! The minuteness and detail of this eleventh chapter, and its actual fulfillment to the letter is the one factor motivating the destructive critics of the Bible to place the Book of Daniel as late as the 2nd century B.C. For if the Book of Daniel was written near 600-500 B.C. his prediction of these details of history which can only have happened to the Ptolemies and Seleucids is proof-positive of supernatural revelation! The history unfolds in even more detail in the succeeding verses of this eleventh chapter.

### QUIZ

1. Where does verse 1 belong in the text?
2. Who is the angelic being "strengthening?"
3. Name the four kings to succeed Cyrus in Persia and tell of their exploits.
4. Who is the "mighty king?"
5. Why was his kingdom not given to his posterity?
6. Who did obtain rule of his kingdom after his death and how?

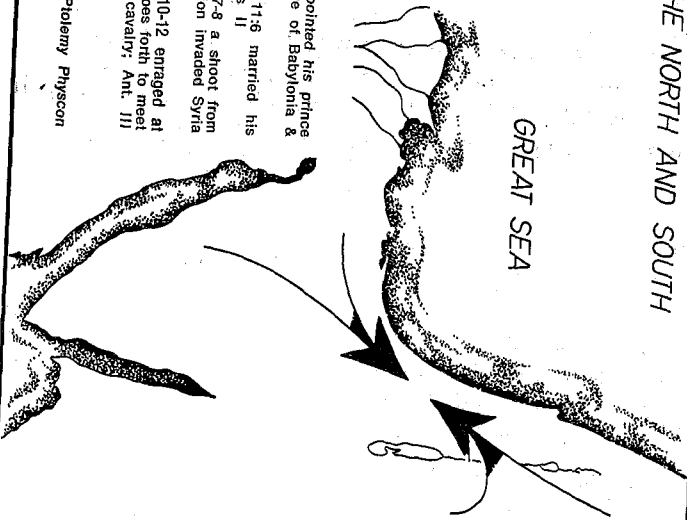
### (2) PTOLEMIES AND SELEUCIDS, I

TEXT: 11: 5-9

- 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.
- 6 And at the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make an agreement: but she shall not retain the strength of her 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 those times.

## THE KINGS OF THE NORTH AND SOUTH Daniel 7 and 12

GREAT SEA



323-286 Ptolemy I (Soter) 11:5; appointed his prince Seleucus Nicator to take charge of Babylonia & Syria  
286-247 Ptolemy II (Philadelphus) 11:6; married his daughter Berenice to Antiochus II  
247-222 Ptolemy III (Euergetes) 11:7-8 a shoot from ancestry of Berenice in retaliation invaded Syria winning great victory  
222-205 Ptolemy IV (Philopator) 11:10-12 enraged at Ant. III raises a multitude and goes forth to meet him with 70,000 infantry, 5000 cavalry; Ant. III defeated near Raphia  
204-181 Ptolemy V (Epiphanes)  
181-145 Ptolemy VI (Philometor) & Ptolemy Physcon

1. Seleucus Nicator 312-280 His dominions exceeded Ptolemy's
2. Antiochus II (Theos) 261-246 married already to Laodice; divorced Berenice at death of her father; took Laodice back; she had Ant. II murdered and Seleucus II took the throne
3. Seleucus II 246-226 regained his power after Ptolemy III marched against him but was defeated in 240
4. Seleucus Ceraunus 226-223
5. Antiochus III (The Great) 222-187 was stirred up and renewed operations against Egypt.
6. Ant. III, after Raphia, goes against Egypt using some of Dan. 11:15-15
7. Ant. III conquers Palestine, 11:16
8. Cleopatra to Ptolemy V but she takes a stand with her husband against her father, 11:17
9. Ant. III invades Asia Minor and Greece; defeated at Magnesia 11:18-19
10. Ant. III returns home and is murdered
11. Seleucus Philopator causes an executor to go through the land collecting money; Antiochus IV (Epiphanes) 11:21-45
12. Antiochus IV dies, 12:8-13

- 7 But out of a shoot from her roots shall one stand up in his place, who shall come unto the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:
- 8 and also their gods, with their molten images, and with their goodly vessels of silver and of gold, shall he carry captive into Egypt; and he shall refrain some years from the king of the north.
- 9 And he shall come into the realm of the king of the south, but he shall return into his own land.

### QUERIES

- a. Who is the "king of the south" and his "strong prince?"
- b. How did the two "join themselves together?"
- c. What does the "daughter" have to do with it all?

### PARAPHRASE

And the king of Egypt shall be strong, and his favorite general shall be stronger than he is, and shall reign over a larger dominion. And after the expiration of a course of years alliances will be formed between the successors of these two. To carry out the terms of the agreements the daughter of the king of Egypt will go to the king of Syria as his wife. The king of Syria himself shall not last long as a consequence of his promiscuous actions toward his wives. One of the blood relatives of the king of Egypt's daughter will stand in the place of the king of Egypt and he shall come against the army of the king of Syria. He shall even enter the fortified territories of the king of Syria. He will do according to his will and deal with those who murdered his sister. He will rob their temples and carry their gods of silver and gold back to Egypt. He shall refrain some years from attacking the king of Syria. But the king of Syria will march against the king of Egypt but he shall be completely defeated and retreat to his own land.

### COMMENT

v. 5 . . . THE KING OF THE SOUTH . . . AND ONE OF HIS PRINCES . . . SHALL BE STRONG ABOVE HIM . . . This prophecy concerns Ptolemy I and Seleucus Nicator (Ptolemy's



general). See our comments on verses 3-4 above. When Antigonus was defeated, since Ptolemy sat on the sidelines and let Seleucus do his fighting, the other three generals of Alexander decided Seleucus should be sovereign over Syria-Palestine. As a matter of actual historical fact, the dominion of the Seleucids did greatly exceed that of the Ptolemies. It reached from Phrygia in the west to the Indus river in India on the east. And Daniel had this revealed to him hundreds of years before it took place!

V. 6 AND AT THE END OF YEARS THEY SHALL JOIN THEMSELVES TOGETHER . . . Ptolemy I (Soter, or Lagi) was succeeded by his son Ptolemy II (Philadelphus) in 283 B.C. Seleucus Nicator was murdered in 281 B.C. and succeeded by his son Antiochus I. In 275 B.C. Ptolemy II invaded Syria and was repulsed by the Seleucid forces. Ptolemy's naval power, however, enabled him to prolong the war. Hostilities ceased in 272 or 271 B.C. without a decisive victory for either side. When Antiochus II (Theos) (261-246 B.C.) succeeded his father to the Syrian throne in 261 B.C., war broke out again. The results were indecisive, and peace was concluded in 252 B.C. At this time Berenice, the daughter of Ptolemy II, was married to Antiochus II, for political purposes. But Antiochus was already married to Laodice, who had given him two sons, Seleucus Callinicus and Antiochus. Berenice was brought to Antiochus in great pomp. Two years later Ptolemy II died, and Antiochus divorced Berenice, taking back Laodice, from whom he had been separated. Laodice, fearing lest her husband might again turn to Berenice, had him poisoned and encouraged her son Seleucus to murder both Berenice and her infant, thus obtaining the throne for himself (Seleucus II [Callinicus]): Again, in minute detail, Daniel knows the intrigues of political marriages between two powerful enemies of God's covenant land centuries in advance! Only the God who knows the beginning from the end of all history could have dictated this to Daniel—to assume that Daniel could have guessed such detail is foolish.

V. 7 BUT OUT OF A SHOOT FROM HER ROOTS . . . In 246 B.C. Antiochus II was murdered and his son Seleucus II (Callinicus) succeeded him. In 245 B.C., the following year,

Ptolemy II died and was succeeded by Ptolemy III (Euergetes). Ptolemy III (Euergetes) was the brother of Berenice. Thus is fulfilled the prophecy of this verse that "one of the shoots from her roots" (i.e., from her ancestry) will stand in the place of Ptolemy Philadelphus. How could Daniel have guessed this correctly? He might just as well have guessed that a usurper would stand in the place of Ptolemy II—for all Daniel knew. He did not guess! God revealed it to him!

War broke out between the Seleucids and the Ptolemies again when it was learned that Berenice had been murdered, with her infant son, through the intrigue of Laotice, half sister and wife of Antiochus II. The murder of the daughter and grandson of Ptolemy II was an outrage to the honor of the Ptolemies and resulted in the "Laodicean War." After a series of brilliant victories in which northern Syria was completely subjugated, and the murderess Laodice was put to death, Ptolemy III was called back to Egypt to care for a local problem.

v. 9 AND HE SHALL COME INTO THE REALM OF THE KING OF THE SOUTH . . . The "he" undoubtedly refers to the king of the "north" (Seleucus II) who, after two years (about 240 B.C.) succeeded in regaining lost territories as far south as Damascus. He then proceeded to march against Ptolemy and was soundly defeated. Peace was concluded in 240 B.C., and no further attacks were made on Syria during Ptolemy III's reign. He died in 221 B.C. and was succeeded by Ptolemy IV (Philopater), one of the worst of the house of Ptolemy. Seleucus II (Callinicus) was succeeded, in 226, by Seleucus III, who died by poison, and he in turn was succeeded by his younger brother who is known as Antiochus III, the Great.

## QUIZ

1. Who is the "king of the south"?
2. Who is the "prince" of the king of the south? and how was his dominion greater than the king's?
3. Who is Berenice? Who is Laodice?
4. Who avenged the murder of Berenice?
5. Who is Euergetes?

6. What happened to Seleucus II when he marched against Euergetes?
7. How long before these events transpired did Daniel predict them?
8. How well do the actual events fit the predictions?

(3) PTOLEMIES AND SELEUCIDS, II

TEXT: 11:10-20

- 10 And his sons shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his fortress.
- 11 And the king of the south shall be moved with anger, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude, and the multitudes shall be given into his hand.
- 12 And the multitude shall be lifted up, and his heart shall be exalted; and he shall cast down tens of thousands, but he shall not prevail.
- 13 And the king of the north shall return, and shall set forth a multitude greater than the former; and he shall come on at the end of the times, even of years, with a great army and with much substance.
- 14 And in those times there shall many stand up against the king of the south: also the children of the violent among thy people shall lift themselves up to establish the vision; but they shall fall.
- 15 So the king of the north shall come, and cast up a mound, and take a well-fortified city: and the forces of the south shall not stand, neither shall there be any strength to stand.
- 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, and in his land shall be destruction.
- 17 And he shall set his face to come with the strength of his whole kingdom, and with him equitable conditions; and he shall perform them: and he shall give him the

- daughter of women, to corrupt her; but she shall not stand, neither be for him.
- 18 After this shall he turn his face unto the isles, and shall take many: but a prince shall cause the reproach offered by him to cease; yea, moreover, he shall cause his reproach to turn upon him.
- 19 Then he shall turn his face toward the fortresses of his own land; but he shall stumble and fall, and shall not be found.
- 20 Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom; but within few days he shall be destroyed, neither in anger, nor in battle.

### QUERIES

- a. What does "north" and "south" mean in this context?
- b. Who is the "daughter of women" in verse 17?
- c. What are the "isles" of verse 18?

### PARAPHRASE

The sons of the king of Syria will assemble a mighty army that will overflow across Israel into Egypt, to war against the fortifications of the king of Egypt. Then the king of Egypt, in great anger, will rally against the vast forces of the king of Syria and defeat them. And the multitudes of Syria, having been disposed of, the king of Egypt will be filled with pride. But due to a dissolute life his success will be short lived. The king of Syria, after great successes in the East, will return when some thirteen or fourteen year have elapsed. He will return with a larger army and better equipment than he ever had before. Other nations will join him. Even some Jewish insurgents will join him against Egypt. These violent revolutionaries among the Jews will bring great trouble on their fellow countrymen as a consequence of their playing into the hand of the Syrians. This will confirm the prediction made to you in the vision of the "seventy weeks." The king of Syria, after some bitter fighting against the Egyptians in the land of Palestine, will besiege the Egyptian forces. The king of Syria

will so decisively defeat the Egyptian army it will be forced to surrender, leaving the whole of Syria in the hands of the king of Syria. He will march on toward Egypt unopposed; none will be able to stop him. And he will also march into Israel, the land of God's Glory, and it shall be entirely in his hand. This will be his plot for conquering all Egypt: he will make an agreement or treaty with the king of Egypt and confirm it by betrothing his daughter to the king of Egypt. But she will constantly side with her husband against her father and his stratagem will fail. The king of Syria will then turn his attention to the islands and coasts of Asia Minor and Greece. But a great general and nobleman will defeat and humiliate him. The king of Syria will return to Syria in abject defeat, his power gone, he will come to an ignominious end. Another king shall follow him, one of his sons, who will be forced to send a tax-collector through the land of Palestine exacting taxes. But within a short time this king will be destroyed, methodically and in cold blood, not in a fit of anger or in a battle.

## COMMENT

v. 10-11 . . . HIS SONS SHALL WAR . . . THE KING OF THE SOUTH SHALL BE MOVED WITH ANGER . . . The "sons" are sons of Seleucus II, Seleucus III (Ceraunus) (226-223 B.C.) who died in battle in Asia Minor, and Antiochus III (The Great) (223-187), who became king when only 18 years of age. Antiochus III, however, had experience in government, having served as ruler of Babylonia under his older brother, Seleucus III. Young points out that grammatically the "they" of vs. 10 should read "he." The prediction therefore, is that one of the two sons will campaign against the king of the South (Ptolemy IV (Philopator), 221-204 B.C.). History actually records that Antiochus III, after crushing a revolt in the eastern part of his empire, attempted an invasion of Palestine in the summer of 221 B.C. He did not get very far (the Marsyas valley in Lebanon) until he was forced to withdraw by Theodotus, the commander-in-chief of the Egyptian forces in Syria. Antiochus invaded Palestine again in 219 B.C. and Theodotus deserted Ptolemy and joined Antiochus' ranks delivering to his new sovereign the

cities of Ptolemais (Acre) and Tyre. There were more skirmishes until Antiochus in the spring of 217 B.C. had conquered all of Palestine and had reached in his conquests the Egyptian frontier town of Raphia. An Egyptian army under the personal command of Ptolemy Philopater met the Syrians south of Raphia. Here the armies of Antiochus met a disastrous defeat. Historians record that Ptolemy went forth to fight with 70,000 infantry, 5,000 cavalry and 73 elephants.

v. 12 . . . HIS HEART SHALL BE EXALTED . . . HE SHALL CAST DOWN TENS OF THOUSANDS . . . The Syrians are reported to have lost 10,000 infantry, 300 cavalry, 5 elephants dead plus 4,000 lost as prisoners. Ptolemy IV, however, was too much of a "playboy" to utilize his success to the fullest. He resumed his life of luxury and dissolutions and died in 203 B.C., without building up or strengthening his imperial fortifications.

v. 13 AND THE KING OF THE NORTH SHALL RETURN . . . AT THE END OF THE TIMES . . . Meanwhile, Antiochus was busy in the East. All during the years Ptolemy IV was "living-it-up" and letting his defenses deteriorate, Antiochus was making plans to annex Palestine. He gathered a vast army and better equipment than before, and launched an attack. Ptolemy Philopator was dead, his son and heir-apparent was only a child of four, and Egypt was rent with turmoil and rebellion. After some bitter battles without much success, Antiochus finally won a decisive victory at the Battle of Panion. The phrase "he shall come on at the end of the times, even of years . . ." does not refer to the Antichrist coming at the end of the world but simply describes the years intervening between Antiochus' defeat by Ptolemy IV and Antiochus' victory at Panion.

v. 14-15 . . . MANY STAND . . . AGAINST THE KING OF THE SOUTH . . . THE VIOLENT AMONG THY PEOPLE . . . THE KING OF THE NORTH SHALL COME . . . AND TAKE A WELL-FORTIFIED CITY . . . Antiochus III made a league with Philip of Macedon and probably had the help of some rebel forces or malcontents in Egypt against their own government. Antiochus also had the support of certain violent and fac-

tious Jews whose "aid and comfort to their enemy" eventually brought trouble upon their country. This confirms the prediction of the vision of Daniel in 9:25 about the "troublesome times" of this era. After the Battle of Panion, near the sources of the Jordan, Scopas, the Egyptian general, fled to Sidon where Antiochus besieged him by land and sea. In the spring of 198 B.C. Scopas was forced to surrender, leaving the whole of Syria in the hands of Antiochus.

v. 16 . . . AND HE SHALL STAND IN THE GLORIOUS LAND . . . In passing through his newly acquired territories, Antiochus came to Jerusalem where, according to Josephus, the inhabitants gave him a cordial welcome. The "glorious land" refers, of course, to Palestine. The phrase, "in his hand shall be destruction," should be according to Leupold, and the RSV, "all of it shall be in his power." In other words, Antiochus II does not devastate the land of Palestine, but he had complete control of the land and its people. Historians report of Antiochus that "he released Jerusalem from all taxes for three years, and afterwards from one-third of the taxes. He also sent a large sum of money for the service of the Temple and released the elders, priests, scribes and singing men from all taxes for the future." When a king remits taxes and has such control over the influential men of the nation, it is evident that he controls even the minute details of their society.

v. 17 . . . WITH . . . EQUITABLE CONDITIONS . . . HE SHALL GIVE . . . THE DAUGHTER OF WOMEN TO CORRUPT . . . Antiochus plots ("sets his face") to throw all the power and cunning of his whole kingdom at Egypt in order to conquer her. It is nothing short of amazing that God knows not only historical events before they happen but also the schemes of men before they are even thought! Antiochus The Great (III) plots that he will give his daughter to Egypt to corrupt her. History again confirms in absolute perfection the omniscience of God. In a treaty (198 B.C.) with Ptolemy V (Epiphanes), who was then only seven years of age, Antiochus III betrothed his daughter Cleopatra to Ptolemy V. (204-181 B.C.) The marriage, however, was not consummated until five years later. Antiochus hoped by

this stratagem to gain in advantage over the king of Egypt by trusting that his daughter would be her father's ally rather than her husband's. But, as history records, Cleopatra constantly sided with her husband over against her father—fulfilling the words, "she shall not stand, neither be for him."

V. 18-19 . . . TURN HIS FACE UNTO THE ISLES . . . BUT A PRINCE . . . SHALL CAUSE HIS REPROACH TO TURN UPON HIM . . . AND SHALL NOT BE FOUND . . . When the Carthaginian, Hannibal, was defeated by the Romans at Zama (202 B.C.), bringing to an end the Punic War, he fled eastward and took refuge in the court of Antiochus III. Interested in stirring up trouble for Rome, Hannibal encouraged Antiochus to invade Greece. Rome thereupon declared war on Antiochus. The Roman forces moved into Greece, where Antiochus had come in his move to conquer Macedonia, defeated Antiochus, and forced him to retreat to Asia Minor. There at Magnesia, between Sardis and Smyrna, the Romans under the brilliant Cornelius Scipio defeated Antiochus (190 B.C.). He had to pay an enormous indemnity (15,000 talents or more), surrender his war elephants and his navy. His younger son, later to rule as Antiochus IV (Epiphanes), was taken to Rome as hostage for the payment of the indemnity. Antiochus marched against the revolted Armenians in 187 B.C. In order to replenish his exhausted treasury, he attempted to plunder a temple and both he and his soldiers were slain by the Elamites. So he died in disgrace and violence. "He that liveth by the sword shall die by the sword."

V. 20 . . . IN HIS PLACE ONE THAT SHALL CAUSE AN EXACTOR TO PASS . . . The next to rule was Seleucus IV (Philopator) (187-175 B.C.), son of Antiochus III (The Great) and brother of Antiochus IV (who was away in Rome as a hostage). Rome had so thoroughly defeated Syria that she was now able to demand and get an enormous tribute annually—a thousand talents. Syria was forced to exact heavy taxes from its tributary nations which included Palestine. A special tax collector by the name of Heliodorus (cf. II Macc. 7) was sent to appropriate the rich treasures



of the Temple at Jerusalem. A divine apparition is supposed to have frustrated him. Montgomery shows that the position of Heliodorus as prime minister has been supported by archaeological evidence. The text here is historically accurate, for after a short time upon the throne Seleucus IV was suddenly and mysteriously removed, possibly through poisoning administered, according to Appian, by Heliodorus. More of the "troublous times" predicted in 9:25, that is to come upon the Jews between the time they are released from captivity and the coming of the "anointed one." But these troublous times are mild compared with what is to come under the Contemptible One, Antiochus IV (Epiphanes), who is next on the scene.

It very nearly overwhelms the finite mind of man to realize that Daniel is being told by the angel in detail 200 years of history before it happens. And this 200 years of history is being predicted some 300 years before it *begins* to happen! Detail such as partitioning of kingdoms, wars, victories and defeats, treaties, marriages, deaths, taxations—all before the people are born and the battles fought—all predicted centuries in advance! Make no mistake dear reader, this, or nothing, is a sign of supernatural revelation! The Bible is the word of God! And this word reveals that God not only knows history before it happens, but He is also active in and directing history to serve His glorious purpose to "redeem . . . from all iniquity and purify for himself a people of His own who are zealous for good works." His immediate purpose was to reveal to Daniel, and subsequently to the Jews, all that they must endure as a purifying process preparing them for their presentation of the Messiah ("the anointed one") to the world.

### QUIZ

1. Whose "sons" are spoken of in verse 10? What are their names?
2. What victory is predicted for the king of the south in vs. 11?
3. What victory is predicted for the king of the north in vs. 13?
4. Who are the "children of the violent among thy people?"

5. Which king of the north is prominent in this whole section?
6. What historical event is the fulfillment of the prediction that the king of the north shall "give him the daughter of women?"
7. What was the end of Antiochus III?
8. Who caused the exactor to pass through Israel—who was the exactor—and what did he exact—and why?

## b. PROSPERITY

TEXT: 11:21-28

- 21 And in his place shall stand up a contemptible person, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries.
- 22 And the overwhelming forces shall be overwhelmed from before him, and shall be broken; yea, also the prince of the covenant.
- 23 And after the league made with him he shall work deceitfully; for he shall become strong, with a strong people.
- 24 In time of security shall he come 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 prey, and spoil, and substance: yea, he shall devise his devices against the stronghold, even for a time.
- 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 war in battle with an exceeding great and mighty army; but he shall not stand; for they shall devise devices against him.
- 26 Yea, they that eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain.
- 27 And as for both these kings, their 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.

28 Then shall he return into his land with great substance; and his heart shall be against the holy covenant; and he shall do his pleasure, and return to his own land.

## QUERIES

- a. Why call the next king of the north "contemptible?"
- b. When was the "time of security?"
- c. When did both kings "speak lies at one table?"

## PARAPHRASE

And in the place of the murdered king of Syria will come one to the throne who is held in contempt and despised. He will not be legal heir to the throne but will gain it by stealth and intrigue in a time when men think all is safe and secure. And it shall be a time when armies shall surge back and forth through the land. This despised king of Syria will finally sweep away all opposition and in these troublous times also the high priest of the covenant people shall lose his life. From the very first when he makes alliances his method will be deceit, and with a mere handful of followers he will become strong. He will enter the richest areas of the land when people are unaware and do what none of his predecessors before him did; he will plunder and extort the properties of the people and *distribute it lavishly* to buy influence among men. By such devices he will capture powerful strongholds throughout his dominion, but this will last for only a short time. Then this contemptible one will stir up his courage and raise a great army against Egypt: and Egypt, too, will raise a mighty army, but to no avail, for treachery will be used against the king of Egypt. Those of his own court, who eat at his table, will bring his downfall; his army will desert, and many will be killed. Both these kings will plot deception against each other while they pretend to gather around a conference table to talk of peace. But it will not matter for there is an appointed time, sure and certain, decreed by the will of God when their end shall come. The despised Syrian king will return home with great riches. But his antagonism against the people of God will move him to malevolently ravage their land as he passes through on his way home to Syria. When he has satisfied his brutish rage he will return to his own land.

v. 21 . . . A CONTEMPTIBLE PERSON . . . This is the notorious Antiochus (IV) Epiphanes (175-164 B.C.). Epiphanes means "illustrious one." Antiochus gave himself this name. The Jews called him, "Epimanes" which means "mad-man." The term "contemptible one" probably has reference to his non-royal lineage and illegal usurpation of the Syrian throne. When he assumed rule of Syria there were three aspirants to the throne: Demetrius I (Soter), son of Seleucus IV—sent as a boy to Rome, by his father, to serve as a hostage, he remained there quietly during his father's life and was detained there also during the reign of his uncle, Antiochus Epiphanes; a younger brother of Demetrius I, named Antiochus, a baby in Syria; and Antiochus IV (Epiphanes), brother of the late king Seleucus IV. Antiochus IV had also served as a hostage to Rome for fourteen years. He happened to be at Athens when the death of his brother, Seleucus IV, came.

The way Antiochus IV came to rule is indicated by the phrase, "to whom they had not given the honor of the kingdom." The kingdom was not given to him by right of succession; he took it! His manner of taking it was catching people unawares in times when they thought things were safe and secure and by intrigue and deceit. He began by posing as the guardian of the boy-king Antiochus; and later, when the boy-king was murdered by Andronicus, Antiochus promptly put Andronicus to death. By flattery he won over the kings of Pergamus to his cause, and the Syrians gave in peaceably. He was a master of intrigue.

v. 22 . . . THE OVERWHELMING FORCES SHALL BE OVERWHELMED . . . A graphic description of the troublous times (9:25) when armies of the Syrians and Ptolemies shall surge back and forth through the land. This could very well be a generalizing of Antiochus' first campaign against Egypt. He attempted three such expeditions against Egypt. The second campaign (170 B.C.) is probably that indicated in 11:25 and the third (168 B.C.) indicated in 11:30.

In these troublous times also the high priest shall lose his rule predicted by the statement that the "prince of the covenant" shall be broken. In the early days of the reign of

Antiochus IV, Jerusalem was ruled by the High Priest, Onias III, a descendant of Simon the Just, and a strictly orthodox Jew. The Jews who looked favorably (and there were large numbers of them) on Greek culture opposed Onias and espoused the cause of his brother, Jason. By promising larger tribute to Antiochus, Jason succeeded in having himself appointed High Priest and Onias was slain by command of Antiochus in 172 B.C. Jason (who had changed his name from the Hebrew Joshua to the Greek Jason) encouraged the Hellenizing of Palestine. A gymnasium was built in Jerusalem. Jewish lads exercised there in the nude. Greek names were adopted in place of the Jewish names by people and for cities. Hebrew ways and doctrines were looked upon as "behind the times."

In opposition to this paganizing of their culture there arose a resistance movement so zealous it became fanatical. The Hasidim (the "separated ones") swore to follow the ways of their fathers, even welcoming death to do so. This caused consternation in the Syrian court and Antiochus sought a means of solving the unrest in Palestine. The opportunity came for a change in Palestine when a dispute arose between Jason and one of his closest associates. Menelaus, of the tribe of Benjamin, could make no legal claim to the office of high priest, but by offering higher tribute to Antiochus than that being paid by Jason, he was nominated to the office of High Priest. A Syrian garrison was stationed in the citadel in Jerusalem to insure order and respect for the new High Priest. This infuriated the Hasidim, and Jason began plotting ways and means to regain his office.

V. 23 . . . AFTER THE LEAGUE . . . HE SHALL BECOME STRONG . . . Meanwhile, Antiochus was on campaign against Egypt. By many devices of intrigue, flattery and deceit, and with a comparatively small army, he won a significant victory at Pelusium and captured Memphis and generally all of lower and central Egypt. He penetrated into the heart of their country before the Egyptians were fully aware of the fact or had made arrangements to resist. Antiochus sagely made it a point to establish as friendly a relation with a defeated opponent as possible. Even while the battle

raged at Pelusium, Antiochus displayed great kindness toward the Egyptians, everywhere interfering to check the slaughter by his soldiers, and thus won the hearts of his foes. He also pretended to espouse the cause of Ptolemy Philometor, his one nephew, against that of Ptolemy Physcon (Euergetes II) his other nephew—pretending that it was only his nephew's interests that he had at heart. The nephews themselves finally saw that their uncle was "practicing deceit," and that he was "becoming strong with but a few people by stealth."

v. 24 . . . HE SHALL DO THAT WHICH HIS FATHERS HAVE NOT DONE . . . Lower Egypt (which is really the northern part of Egypt) was well known for its fertility and richness. These are the provinces Antiochus captured. Another device of the crafty Antiochus was to lavish upon his troops a distribution of the plunder taken in conquest. Not even his forefathers did this. By this squandering he purchased influence and loyalty. But, as usual, such crass mercenary dealings accomplished only superficial loyalties and his advantages were only for a short time.

While Antiochus was busy fighting in Egypt, Jason raised an army in Transjordan and raided Jerusalem. Menelaus beat off the attack, but it became obvious to Antiochus that large segments of Judaism were still opposed to Hellenism and Syrian control in Palestine. On the return of Antiochus from Egypt Menelaus welcomed him in Jerusalem. What was left of the Temple treasure was placed at his disposal. Since Menelaus was unpopular with many of the Jews, he found it all the more expedient to court the favor of Antiochus.

v. 25 . . . HE SHALL STIR UP HIS POWER . . . AGAINST THE KING OF THE SOUTH . . . Antiochus was forced to return to Syria to quell a revolt of the Tarsians and the Mallotes in Cilicia. The prophet Daniel then predicts that Antiochus will raise a great army and go against the king of Egypt again—this is the second campaign. In this expedition Antiochus came as close as he ever came to subduing the empire of the Ptolemies. Although the king of Egypt would also make elaborate plans for defense, he would be defeated by

intrigue and treason on the part of those of his own court. History confirms in exact detail this prophecy.

v. 26 . . . THEY THAT EAT OF HIS DAINITIES SHALL DESTROY HIM . . . Probably means Lennaeus and Eulaeus, the guardians and state ministers of the young Ptolemy Physcon, who were betraying him to his enemies. Ptolemy Physcon and Cleopatra had allied themselves against Ptolemy Philometer, their brother, to defend Physcon's rule of Alexandria.

v. 27 . . . AS FOR BOTH THESE KINGS, THEIR HEARTS SHALL BE TO DO MISCHIEF, AND THEY SHALL SPEAK LIES AT ONE TABLE . . . The prediction undoubtedly has reference to Antiochus and Ptolemy Philometer. Antiochus called a truce and met Philometer at the conference table. Antiochus "pretended" to be conducting his campaign against Egypt in order to help Philometer regain total control of Egypt. Philometer "pretended" to believe him. The decisive victory of this second Egyptian campaign was the victory of Antiochus over Physcon and Cleopatra in a massive naval action near Pelusium. Their lying deals with one another to overthrow Physcon did not "prosper." Physcon, to the contrary retained possession of Alexandria and Philometer had to be content with half the kingdom to rule.

The phrase, "for yet the end shall be at the time appointed," is very significant. Although Antiochus and Philometer would "pretend" an alliance to conquer Egypt, it failed *because* "in the appointed time" of Almighty God it was not "yet" time for the end of the wars between Syria and Egypt, which in turn were bringing such "troubulous times" upon the covenant people. God knows exactly when and how the troubled times of His covenant people shall be ended. Their troubles shall come to an end after "sixty-nine sevens!" (cf. 9:24-27). The "seventieth seven" shall be the era in which their troubles shall cease, and the "cutting off of a prince" shall be how it is accomplished. Thus the peace predicted for the troubled saints was to be the peace found in the Messiah (Jesus) and in His kingdom (the church). Physical circumstances were to have no bearing upon the end of "troubulous times" except to mark the point in history (the end of the Syrian and Egyptian struggles and the end

of the Maccabean era) where the Messiah would be ushered in. The end of the saints troubles will come exactly when God has appointed and predicted through Daniel—in the days of the fourth world empire.

v. 28 THEN SHALL HE RETURN INTO HIS LAND WITH GREAT SUBSTANCE . . . After apparent success (which, as later prediction and history confirm, was only temporary) and laden with the spoils of war, Antiochus returned to his own land to attend to its affairs. A part of that land was the Holy Land, and he had to pass through it in order to get to Syria proper. The phrase, “. . . his heart shall be against the holy covenant; and he shall do his pleasure . . .” it appears, that there was a burning hatred in Antiochus’ heart against the Jews. I Maccabees 1:20-28 is a record of his plundering of the Holy Land. The prophecy here made by Daniel was intended to strengthen the Jews in that future time when it would appear as if evil were prospering under Antiochus—they were to understand that it was only temporary and that in the appointed time of God it would come to an end.

## QUIZ

1. How did Antiochus IV obtain the throne of Syria?
2. What is the “league” made with him?
3. What did he do that his fathers had not done?
4. Who was the king of the south and how was he destroyed by those who ate of his “dainties?”
5. What time is predicted by “the end shall be at the appointed time?”

## c. PERVERSITY

TEXT: 11:29-39

- 29 At the time appointed he shall return, and come into the south; but it shall not be in the latter time as it was in the former.
- 30 For ships of Kittim shall come against him; therefore he shall be grieved, and shall return, and have indignation against the holy covenant, and shall do his pleasure:



- he shall even return, and have regard unto them that forsake the holy covenant.
- 31 And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continued burnt-offering, and they shall set up the abomination that maketh desolate.
- 32 And such as do wickedly against the covenant shall be pervert by flatteries; but the people that know their God shall be strong, and do exploits.
- 33 And they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, captivity and by spoil, many days.
- 34 Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with flatteries.
- 35 And some of them that are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed.
- 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 he shall prosper till the indignation be accomplished; for that which is determined shall be done.
- 37 Neither shall he regard the gods of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.
- 38 But in his place shall he honor the god of fortresses; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones and pleasant things.
- 39 And he shall deal with the strongest fortresses by the help of a foreign god: whosoever acknowledgeth him he will increase with glory; and he shall cause them to rule over many, and shall divide the land for a price.

## QUERIES

- a. What is the "time appointed?"
- b. Who are those who "do wickedly against the covenant?"
- c. When and what is the "indignation" that shall be accomplished?

DANIEL  
PARAPHRASE

At the time appointed in the providence of Almighty God, the king of Syria will make a third military expedition against the kingdom of Egypt. But he will not have success on this expedition, because a fleet of warships shall come against him from the West. This will cause the king of Syria great vexation and on his return to Syria he will vent his rage on the covenant people and there will be no one in Palestine able to resist him. He will make influential associations with apostate Jews and use them to his advantage while at the same time he will station a garrison of Syrian troops in the citadel. They will defile the Holy Sanctuary of the Jews by forbidding all the temple services and by erecting an abominable idol inside the temple. And by deceit and flattery the king of Syria will encourage the wicked Jews to commit even more wickedness and apostasy. But those who believe in Jehovah and remain loyal to Him will show themselves to be people of courage accomplishing many valiant deeds in His name. The spiritually wise and understanding leaders of the covenant people will also cause many others of the people to appreciate and understand spiritual things of God. But many of these valiant ones will lose their lives in terrible persecution and slavery which shall continue for a long time. They will have very little help in these terrible times; as a matter of fact, many of those who appear to be of their number will be false loyalists. The terrible suffering of the faithful shall serve to purify God's people and purge them of the ungodly among them. This painful, purifying process will continue to the end of the "troubled times" of the Jewish dispensation, just as God has appointed and predicted it before. During this time the king of Syria will appear to be able to do whatever he wishes to do. He will be so audacious as to elevate himself above every man-made god and will viciously and blatantly blaspheme the God of heaven and he will not be hindered until God's righteous indignation against His covenant-breaking people is fulfilled, for it will be fulfilled even as it was prophesied long before. This egotistical maniac will renounce the gods of his ancestors, the favorite gods of other nations, and will exalt himself above everything, whether divine or human. He will give allegiance to no god but war.

and to that he will devote great treasures of gold, silver, jewels, and other treasures. The strongest fortresses will call forth his most ardent love for warfare. He will confer honor on those who, like himself, love warfare and elevate such to rule over territories which he shall apportion to them for their loyalties.

## COMMENT

V. 29 AT THE TIME APPOINTED HE SHALL RETURN . . . INTO THE SOUTH . . . There is no question among exegetes that from vs. 29 through 35 Daniel is predicting the future of Antiochus IV. At verse 36, however, some would have Daniel begin to predict the "Antichrist" to come supposedly at the end of the Christian age. We shall deal with this problem later.

Daniel means "at the time appointed" within the providential schedule of God. God knows the future of all history and whatever happens God uses to serve His purposes. This third expedition of Antiochus IV against Egypt in the spring of 168 B.C. ultimately served the Divine purpose toward the Jews. Antiochus' efforts against Egypt did not fare as well on this third campaign as before. In fact, he was humiliated. In Egypt the two brothers, Ptolemy Philometor and Ptolemy Physcon, were no longer at odds with one another. Their sister, Cleopatra, had succeeded in persuading them that their interests lay along the same lines, and that any efforts to allow Antiochus to control the situation for them was pure folly. Besides these brothers had sought the support of the Romans. Because of this Antiochus decided to attack.

V. 30 FOR SHIPS OF KITTIM SHALL COME AGAINST HIM; . . . Kittim is Cyprus but to those of Palestine Cyprus (Kittim) referred not only to the island but to all the regions that lay beyond it to the west—therefore Rome. Those who translated the LXX understood this so well that they rendered his verse, "And the Romans will come, etc."

What happened is a famous historical episode that has often been retold. C. Popillius Laenas headed the Roman embassy at the time when it encountered Antiochus, who was besieging Alexandria. The Roman appraised him of the de-

mand of the senate that he quit the land. Antiochus hesitated and sought to gain time. With his staff the Roman drew a circle about the king and curtly told him that his decision must be reached before he stepped outside of the circle, or else he would have to meet the Romans in war. Antiochus, having lived in Rome as a young man for many years, well knew the strength of the Romans and, above all things, wanted to keep them appeased, and so, though thoroughly vexed and agitated, he had to give his word that he would withdraw from Egypt immediately.

The rage he was unable to vent on Egypt is now turned against the people of Palestine. If Egypt was to remain unconquered by him and a rival power, Antiochus found it more necessary than ever to retain his hold on Palestine. He dispatched Appolonius, his general, to occupy the city of Jerusalem. In a Sabbath attack, when he knew that the orthodox Jews would not fight, he slaughtered large numbers of the Jews. The city walls were destroyed, and a new fortress, the Akra, was built on the site of the citadel. Antiochus' forces were assisted by Menelaus and his apostate followers. Antiochus "had regard" unto these that had forsaken the holy covenant.

v. 31 AND FORCES SHALL STAND ON HIS PART . . . The Akra was garrisoned by a large force of Syrian soldiers which was expected to keep the Jews in submission to the policies of Antiochus. One of Israel's darkest periods began. A systematic attempt was made to Hellenize the country by force. An edict demanded the fusion of all the nationalities of the Seleucid empire into one people. Greek deities were to be worshipped by all. An elderly Athenian philosopher was sent to Jerusalem to supervise the enforcement of the order. He identified the God of Israel with Jupiter, and ordered a bearded image of the pagan deity, perhaps in the likeness of Antiochus, set up upon the Temple altar. The Jews spoke of this as "the Abomination of Desolation." Syrian soldiers and their paramours performed licentious heathen rites in the very Temple courts. Swine were sacrificed on the altar. The drunken orgy associated with the worship of Bacchus was made compulsory. Conversely, Jews were forbidden to practice circumcision, Sabbath observance, or the observance of the feasts of the Jewish year, upon

penalty of death. Copies of the Hebrew Scriptures were ordered destroyed. All of this can be obtained from the historical record of I Maccabees.

v. 32 . . . BUT THE PEOPLE THAT KNOW THEIR GOD SHALL BE STRONG, AND DO EXPLOITS . . . Those Jews who had followed Menelaus in welcoming the paganization of their religion and society were encouraged by the deceit and flattery of Antiochus' representatives to become even more degenerate and apostate. On the other hand, the pious Jews suffered extreme tortures but they left examples of courage and faith in their wake. The laws of Antiochus promulgating Hellenism and proscribing Judaism were enforced with the utmost cruelty. An aged scribe, Eleazar, was flogged to death because he refused to eat swine's flesh. A mother and her seven children were successively butchered, in the presence of the governor, for refusing to pay homage to an image. Two mothers who had circumcised their new-born sons were driven through the city and cast headlong from the wall. But such loyalty to God's laws in the face of suffering only served to fan the spark of freedom in the hearts of the pious Jews. This spark would later ignite and burn into a flame in the Maccabean family.

v. 33-35 AND THEY THAT ARE WISE AMONG THE PEOPLE . . . It is now revealed to the prophet that in the midst of all the paganizing of the covenant people in the centuries to come there will be a "faithful remnant"—the wise ones. In the book of Maccabees they are called "the godly ones—Hasidim," (cf. I Macc. 2:42). These godly ones will teach others the faithful way of God, but many of them shall suffer much for their faith. It is possible that Hebrews 11:32-40 may have reference to these times.

The "little help" they receive probably refers to Judas Maccabees whose efforts were valiant enough but he was never able to put an end to all the distresses of the people (cf. I Macc. 3:1ff; 4:14ff). Many Jews who did not really believe in the Maccabean cause played the hypocrite and joined it for fear of being classified as an apostate.

The suffering this remnant had to endure for its faith, however, would have a purging, purifying effect. It did not take long to separate the hypocrites from the true "godly

ones." And this purging process was to last until "the end, because it is yet for the time appointed." God has appointed the exact time within which these troublous times shall occur. They will end! We believe their end will come with the end of the Syrian domination and the occupation of Palestine by Rome. In other words near the end of the Jewish dispensation and the coming of the Messiah. This would parallel the predictions concerning the 70 weeks of chapter 9 where the beginning and end of the "troublous times" are shown to be, respectively, the restoration under the Persians and the coming of the Messiah. Chapters 10 and 11 are, after all, simply amplifications of chapters 8 and 9.

v. 36 . . . THE KING SHALL DO ACCORDING TO HIS WILL . . . There are numerous speculations as to who "the king" is here: (a) Constantine the Great; (b) Omar ibn El-Khat-tab; (c) The Roman empire; (d) the little horn of Dan. 7, who is an apostate from Christianity—he establishes his palace in Jerusalem, from which time runs the Great Tribulation, the last  $3\frac{1}{2}$  years of Daniel's 70th week (SRB); (e) the Antichrist, a Jew who in the midst of the Jewish people will assume kingly honors, being recognized by the Jewish postate as the Messiah-King, and by the Christian apostates as the Antichrist. In the middle of the 70th week he will come and take his seat in the Jerusalem temple and will claim divine worship (Gaebelein); (f) The pope of Rome and the Papal System; (g) Herod the Great; (h) The Antichrist of the so-called traditional interpretation of the Christian Church.

We believe "the king" is none other than Antiochus Epiphanes. (a) It is contrary to all sound principles of contextual exegesis to suppose that, in a continuous description, with no indication whatever of a change of subject, part should refer to one person, and part to another, and that "the king" of v. 36, should be a different king from the one whose doings are described in vv. 21-35; (b) There would be no purpose served for Daniel to predict for the Jews of the captivity the machinations of some Antichrist whose deeds 2500 years hence would have no relationship whatsoever to their present predicament or their future hope for a Messianic deliverance; (c) "the king" cannot

be the "little horn" of Daniel 7 which grew out of the fourth world empire (Rome) because this king very evidently grew out of the "he-goat" (Greece); (d) this king is the same as the "little horn grown great" out of the "four notable horns" from the he-goat of Daniel 8. Lange writes, "The king can be no other than the one hitherto represented, the antitheistic persecutor of Israel, the king of the north, Antiochus Epiphanes. It is therefore not . . . the N.T. antichrist . . . all of which interpretations contradict the context, and arbitrarily interpose a hiatus of centuries between v. 35 and the closing verses of the chapter."

Antiochus, in his proud imagination, conceived of himself as the only god. He caused to be inscribed the following words: "Of King Antiochus, God. Manifest, Victory-bearer." Antiochus "magnified himself above every god" plundering temples at Jerusalem, Elymais and other places. He commanded that all national religious systems under his power should be united in one which he himself had decreed. He blasphemed the name of Jehovah in word and action.

One other scriptural parallel which ties "the king" of verse 36 to Antiochus IV is the phrase "the indignation." One need only refer to Daneil 8:19 to see that "the indignation" belongs contextually to the time of the successors of the he-goat (Greece). Thus, "the king" of v. 36 is none other than Antiochus IV. The power of the king to "do according to his will" shall continue until the God-determined end of the period of "indignation," which is the end of the "troublous times" of 9:25.

v. 37 NEITHER SHALL HE REGARD THE GODS OF HIS FATHERS . . . Antiochus, who had lived some years at Rome, had learned to despise the Syrian gods, and to prefer Jupiter Olympius and Xenias of the Romans and Greeks. But secretly he had contempt for all religion except a religion of military power as vv. 38-39 show.

"The desire of woman" is a title applied to one of the pagan goddesses such as the goddess of nature, Astarte, Artemis and Nanaea. It is expressly reported of Antiochus that he inflicted a gross indignity on the worship of the great goddess by attempting to plunder a temple of Artemis or Aphrodite in Elymais.

v. 38-39 . . . IN HIS PLACE SHALL HE HONOR THE GOD OF FORTRESSES . . . It is not so much a particular god whom Antiochus honors as it is his tendency to trust in and worship fortifications and war in general. He will regard no god, but only war; the taking of fortresses he will make his god. To this end he will devote great treasures, gold, silver, jewels and all sorts of treasures—even people.

All strong fortresses and strategems of war shall receive his adoration and worship. All who worship warfare and fortification will receive his support and he will elevate all such to positions of rule.

Antiochus IV was, without doubt, a mad man (Epi-manes). He arrogantly defied every god known and unknown, except military power (Rome). He blatantly blasphemed even Jehovah-God of the Jews. He worshipped war. He attempted paganization of the world. He was crafty, deceitful, and capable of any treachery to serve his own purposes. There were many such haters of God and lovers of self before him. There have been many like him since (Hitler, Lenin, Stalin, etc., just to name a few in our own century). But this section is no more a prophecy of "The Antichrist" than any other such person in the Bible or subsequent history like him is. The apostle John plainly indicates that there is no *one* individual who is "The" antichrist, but there are *many* antichrists. In fact, "Who is the liar but he that denieth that Jesus is the Christ? This is the anticrist, even he that denieth the Father and the Son," and "even now have there arisen many antichrists;" (cf. I Jn. 2:18-23). Antiochus, like the great image, the four beasts, the ram and the he-goat, is simply a personification of the enemy of God, the devil, as chapter 10 indicates when it speaks of supernatural powers at work in these world powers.

## QUIZ

1. What were the ships of "Kittim" and how did they stop Antiochus?
2. Which campaign against Egypt is this for Antiochus?
3. What did he do to the Holy Land on his way back to Syria from Egypt?



4. How did the terrible things which came upon the Jews serve to purify them?
5. What evidence is there that verse 36ff is not speaking of The Antichrist?
6. What god did Antiochus revere the most?
7. What relationship does Antiochus have to other ungodly men who have come upon the world since him?

#### d. PROSTRATION

TEXT: 11:40-45

- 40 And at the time of the end shall the king of the south contend with 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 through.
- 41 He shall enter also into the glorious land, and many countries shall be overthrown; but these shall be delivered out of his hand: Edom, and Moab, and the chief of the children of Ammon.
- 42 He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.
- 43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.
- 44 But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to destroy and utterly to sweep away many.
- 45 And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.

#### QUERIES

- a. Why did the king of the south "contend" with the king of the north?
- b. How was he able to make such extensive advances into Egypt?
- c. What were the "tidings" which disturbed him?

## PARAPHRASE

Yes, to summarize, the end of the troublous times for God's people will be during the wars between the king of Egypt and the king of Syria. The king of Syria will be the most powerful and he will react with the strength and fury of a whirlwind; his vast army and navy will flood through many lands. He will invade and conquer many lands, including the Holy Land; however, Moab, Edom, and most of Ammon will escape his ravages. On the other hand Egypt and many other lands will be occupied by the king of Syria. In fact, he will capture great amounts of gold and silver and other treasures of Egypt—the people of Libya and Ethiopia will also be enslaved by him. But all this will not last forever, for alarming news shall come to him from the eastern and northern reaches of his empire and he will be forced to return. This will make him very angry and as he proceeds toward the trouble in his empire he will destroy as he goes. Even though he may pitch his war-tents between the Holy City and the sea, and appear invincible, yet he will eventually come to his end and there will be no one to help him when his end comes.

## COMMENT

v. 40-43 . . . AT THE TIME OF THE END . . . We believe these verses to be a general summarization of the whole war-like career of Antiochus Epiphanes especially against Egypt and Israel. There are no historical records of a fourth Syrian campaign against Egypt with details to fit this context. This, however, does not necessarily mean such a campaign did not actually take place. The careful Bible-believer has learned that the silence of history does not necessarily prove biblical prophecy contradictory. The silence of history only proves the silence of history! When more history is uncovered by the archaeologist's spade, we may find more of biblical prophecy confirmed (cf. our comments on Belshazzar, chapter 5). For present purposes, however, we prefer to regard this section as a recapitulation of the life of The Contemptible One (Antiochus) who is to appear at the end-time of the Jew's "indignation." This is, in our opinion, preferable to "The Antichrist" theory which is unsound con-

textually and historically. The careful reader will have noted that much of what has already been said of Antiochus Epiphanes fits this summary.

This recapitulation of the overwhelming and devastating decade of Antiochus' reign would also make the prophecy (v. 44-45) of his end more emphatic. It would say, in other words, "Yes, even though this king of the north may do his worst, he too shall pass away."

v. 44-45 . . . TIDINGS . . . SHALL TROUBLE HIM . . . HE SHALL COME TO HIS END . . . Antiochus had his armies in the field in Judea attempting to put down the Maccabean revolt when he received alarming news from Parthia and Armenia. Insurrection was spreading in the east and north of his empire also and so Antiochus was obliged to set out upon expedition to Parthia and Armenia to quell this revolt. He left Lysias behind, as regent and guardian of his young son, Antiochus V, with orders to depopulate Judea. Lysias at once dispatched a large body of troops under the command of Ptolemy, Nicanor, and Gorgias; and with them came merchants to purchase the expected Jewish slaves. At Emmaus, Judas Maccabeus inflicted so singular a defeat upon Gorgias that the Syrian troops fled out of the country. In 165 B.C. Lysias in person led a still larger army against Judas, but was completely defeated at Bethzur. Judas regained possession of the entire country and on the 25th of Chislew (December) entered the Temple and removed all the signs of paganism which had been installed there. The altar dedicated to Jupiter was taken down and a new altar was erected to the God of Israel. The statue of Zeus-Antiochus was ground to dust. Beginning with the 25th of Chislew they observed an eight-day Feast of Dedication, known as Hanukkah, or the Festival of Lights. In this way they celebrated the end of the three-year period during which the Temple had been desecrated.

Meanwhile Antiochus had been baffled in an attempt to plunder in Elymais the temple of Nanaea. He retired to Babylon, and moved from there to Tabae in Persia, where he became mad and died 164 B.C.

The heroic Maccabean struggle lasted another 29-30 years. Much blood was shed. Eventually an uneasy peace came to the Holy Land in 134 B.C. when Hasmonean dynasty

began to rule. For some 60 years, filled with hate, intrigue and murder within the Hasmonean family, the land of the Jews knew no foreign occupancy. Following the death of Alexandra, her sons Aristobulus II and Hyrcanus II were fighting for the right of succession. The news of the chaos in Palestine reached Rome. Pompey, the Roman general who had been so successful in bringing Roman power to the East, determined to intervene. Palestine was then occupied by the Romans, the fourth world empire, during whose reign the kingdom of God was to be established by the coming of the "anointed one" (the Messiah).

So Daniel has, in fine detail, painted a panorama of predicted history from the release of the captive Jews from Persia by edict of Cyrus, through troublous times, to the end of the indignation and the death of Antiochus IV, all in preparation for the coming of the anointed one. His message in all this: God will not desert His people and His holy covenant in any of the storms and changing events of the history of the nations, but He will send deliverance in the precise moment when their need has reached its highest point.

### QUIZ

1. Why is it preferable to regard this section as a recapitulation of the career of Antiochus IV?
2. Why does the absence of historical data regarding this section not necessarily invalidate it?
4. What is the overall message of Daniel in this eleventh chapter?

## SPECIAL STUDY FIVE

### WHY ETERNITY MUST FOLLOW THE SECOND ADVENT

From March 9 "Christian News"

by Wick Broomall, A.M., Th. M.

Atlanta, Georgia

#### INTRODUCTION

Perhaps the chief point of difference among students of prophecy is the question regarding the event or events that follow the second coming of Christ. The question in its simplest form is this: Will Christ's return usher in eternity or the millennium? Those who hold to the view that eternity follows the second event are generally called amillennialists; those who teach that the millennium must follow Christ's return are usually referred to as premillennialists or dispensationalists.

The present paper addresses itself to the thesis that the second coming of Christ terminates human history and introduces eternity. If this view is the correct interpretation of the biblical data, then it logically follows that no millennial age as taught by premillennialists will come into existence when Jesus Christ returns. This vital question must be answered in the light of a careful examination of the teachings of Scripture. The objective authority of God's infallible Word must outweigh any contrary view that we may have arrived at or inherited from others.

The author of this paper is so certain that eternity follows the second coming that he feels that this question must now be taken out of the realm of debate and controversy among prophetic students. The reasons presented below will sustain this conclusion.

#### WHY ETERNITY MUST FOLLOW THE SECOND ADVENT

The following propositions are not stated in any necessary order or importance. Nor can it be said that they are all equally conclusive. Taken together, they constitute a chain of evidence that amounts to absolute certainty.

## DANIEL

### I. THE BIBLICAL TEACHING REGARDING "THE LAST DAYS."

This teaching mainly relates to two passages of Scripture: Acts 2:17 and Hebrews 1:1. The following points will help to clarify these and related passages:

- A. The word "last" (eschatos) indicates the last in a series. The Greek word indicates that which is final or ultimate whether in degree (Mt. 12:45; 27:64), space (Acts 1:8; 13:47), or time (Jn. 6:39-40, 44, 54; 11:24; I Pet. 1:5).
- B. In Hebrews 1:1 the present gospel age is unmistakably contrasted with the O.T. dispensation. The N.T. period is called "the last days" (more literally, "upon the last of these days." Acts 2:17 also equates the gospel age with "the last days" of Joel's prophecy (2:28-32). Peter very definitely states that the phenomenon of Pentecost is "that which hath been spoken" by Joel.
- C. However, some premillennialists, in order to avoid the implications of the passages cited above, make a distinction between "the last days" as they relate to Israel and as they relate to the Church. It is affirmed that Joel's prophecy (Acts 2:28-32) really refers to Israel's millennial blessings, not to the events of Pentecost (except by way of what is called a double fulfillment of prophecy). But there is no justification for this distinction. The N.T. plainly shows that "the last days" of O.T. prophecy (e.g., Isa. 2:2-4; Joel 2:28-32; Mic. 4:1-5) are the "days" of the present gospel age introduced by Christ.
- D. Thus it is logically worthy of our acceptance that the age begun at Pentecost and climaxed at the second coming is the last period of human history. We cannot expect another age after the second advent; the Bible knows of no such age at that time. The gospel age of grace definitely fulfills the O.T. "last days."

II. THE BIBLICAL TEACHING REGARDING THE TWO AGES. This teaching is very important in deciding the question that is before us. The details will be set forth thus:

## ETERNITY AND THE SECOND ADVENT

- A. The N.T. speaks of "this age" and "the age to come." This contrast is found in the following passages: Mt. 12:32; Mk. 10:30; Lk. 20:34-37; Eph. 1:21. In some passages "this age" is referred to without any specific contrast to "the age to come" (Lk. 16:8; Rom. 12:2; I Cor. 1:20; 2:6, 8; 3:18; II Cor. 4:4; I Tim. 6:17; II Tim. 4:10; Tit. 2:12). Nevertheless, in all these places the period of time from creation to the second advent is undoubtedly meant; and there is an implied contrast to "the age to come." Sometimes an equivalent expression "in this time" is used to indicate a contrast to "the age to come." (Mk. 10:30; Lk. 18:30). Sometimes "the age to come" is referred to absolutely (Eph. 2:7; Heb. 6:5; cf. Rom. 8:18).
- B. That "the age to come" designates eternity (and not the millennium) is proved by the facts that the inhabitants of that age are: 1) resurrected ones (Lk. 20:34-36; cf. I Cor. 15:35-58; I Thess. 4:13-18); 2) incapable of marriage (Lk. 20:34-36); 3) beyond the power of death (Lk. 20:36; cf. Jn. 5:24; 11:25-26); 4) recipients of eternal life (Mt. 10:30; Lk. 18:30); 5) beneficiaries of eternal blessings (Eph. 2:7).
- C. Two facts are certain: 1) "this age" designates all of human history; 2) "the age to come" represents eternity. The unpardonable sin is described as "an eternal sin" because it cannot be forgiven either in "this age" or in "the age to come" (Mt. 12:31-32; Mk. 3:29). The conclusion from these facts is that there is no place in God's plan for an interval of time called the millennium between "this age" and "the age to come." Therefore, the premillennial view lacks biblical support.

III. THE BIBLICAL TEACHING REGARDING "THE END." This teaching is of paramount importance in arriving at the truth regarding what the Bible teaching is regarding what will follow Christ's return. The following details should be noted:

## DANIEL

- A. The word "end" (telos) is used in the following places to designate the terminal point of human history: Mt. 24:6, 13-14; Mk. 13:7, 13; Lk. 21:9; I Cor. 1:8; 15:24; Heb. 3:6, 14; 6:11; I Pet. 4:7. The word "consummation" (sunteleia) is used eschatologically in the following passages: Mt. 13:39, 40, 49; 24:3; 28:30; Heb. 9:26.
- B. Two of the passages cited above are worthy of special note. One of these (Heb. 9:26) definitely states that Christ's first advent was "at the end (consummation) of the ages"—which surely teaches that the gospel age of grace is the final age or period of human history. The other of these passages (I Cor. 15:23-24) certainly teaches that the second coming of Christ is co-terminous with "the end" (telos).
- C. The Parable of the Tares (Mt. 13:36-43) teaches conclusively that "the harvest is the end (consummation) of the world (age)" (13:39). All mankind is included in the division made at the time of the harvest. The Parable envisions no other harvest after the one here depicted at the terminal point of human history (cf. Rev. 14:14-20).
- D. The conclusion to which we are brought by the foregoing facts is that the return of Christ signalizes the termination of human history. It is inconceivable that there is another "end" (telos) and another "consummation" (sunteleia) after the second advent. Thus the only "end" and the only "consummation" known to the Bible is that which terminates human history at the second coming. Consequently, there is no place in biblical teaching for the view that a millennial age must follow the return of Christ.
- IV. THE BIBLICAL TEACHING REGARDING THE FINALITY OF THE PRESENT AGE OF GRACE. There is hardly any truth more evident in the N.T. than that truth that tells all mankind that God is now dealing with humanity in His final display of grace in this present age. The following points will make this truth quite clear:



## ETERNITY AND THE SECOND ADVENT

- A. The N.T. age fulfills the prophecies of the O.T. age. This is obvious from the many quotations of the O.T. found in the N.T. Christ fulfilled these prophecies completely. (Lk. 24:25-27, 44-49).
- B. The N.T. age is the exact period of time anticipated in the O.T. and for which the O.T. saints hoped (Mt. 13:17; Jn. 8:56; Acts 3:24; 26:22-23; I Pet. 1:9-12). The only age that they anticipated beyond the present age of grace is the same eternal age for which we also wait; the new earth, the New Jerusalem (Heb. 11:10, 16; 12:22; 13:14).
- C. The N.T. age is the final opportunity for man to be saved. Now is the day of salvation (II Cor. 6:2). Now is the time when God's longsuffering is extending to men to allow them time to be saved (II Pet. 3:9, 15).
- D. The N.T. age is the time of Satan's decisive defeat. Christ announced his defeat parabolically (Mk. 3:27), anticipatively (Lk. 10:18) and dramatically (Jn. 12:31; 16:11). This defeat is stated as a major reason for Christ's incarnation (Heb. 2:14-15; I Jn. 3:8).
- E. The N.T. age is the time when Christ is reigning from the throne of David. His kingship upon this throne was announced at His nativity (Lk. 1:32-33). He took his seat upon this throne when He sat down at God's right hand (Acts 2:29-36; Heb. 1:3; 8:1). This mediatorial reign of Christ will be terminated at the second advent. (I Cor. 15:23-28).
- F. The N.T. age is the time when the entire body of the saved will be gathered together in one body, the body of Christ, the true Israel of God (Mt. 8:11; Eph. 2:11-22; Heb. 11:39-40; cf. Gal. 6:16).
- G. The N.T. age is the time when evil will reach its final climax and when all evil forces will be finally overthrown. These evil forces head up in the Antichrist who shall arise shortly before Christ's second coming and be overthrown by His coming in glory (II Thess. 1:5-10; 2:1-12; Rev. 13:19).

All the facts presented above lead us to the obvious conclusion that there is no need of another

## DANIEL

period of time after the second advent to complete any of God's plans or purposes. The second coming of Christ will bring to their consummation all the purposes and plans that God has set forth in His Word as objectives to be accomplished in the span of human history. There is no place for a millennium in God's announced program.

V. THE BIBLICAL TEACHING REGARDING THE DESTRUCTION OF THE PRESENT WORLD. The basic passage here is II Peter 3. Other passages where this destruction is alluded to include the following: Mt. 5:18; 24:35; Lk. 21:33; II Thess. 1:7-8; Heb. 1:11-12. II Peter 3 is of fundamental importance in our study of eschatology. This passage of Scripture completely repudiates the view that a millennium must follow the second advent. Let us look at this passage more in detail.

- A. Peter answers the claim of the scoffers that the second coming will never take place (vs. 3-4) by pointing to the following realities: 1) God's previous destruction of the world in the time of Noah (vv. 5-7); 2) God's statement of time (v. 8); 3) God's purpose in delaying His judgment (v. 9); 4) God's final and definitive judgment in the destruction of the present world (vv. 10-12); 5) God's purpose to establish a "new earth wherein dwells righteousness" after His destruction of the present world (v. 13).
- B. It is quite obvious that Peter is giving us a succinct and simple outline of the things to come in his closing chapter. It is also quite evident that there is no place at all for a millennial age anywhere in this outline. Peter does not mention such an age before the final destruction; and it is certain that "the new earth wherein dwells righteousness" (v. 13), does not refer to the millennial age. In fact, it can be positively asserted that Peter's eschatology absolutely excludes a millennium before or after the destruction of the present world. If there is to be a millennium after the second advent, then Peter's eschatology needs some serious revision, for Peter

## ETERNITY AND THE SECOND ADVENT

knew nothing about a millennium after the second advent.

VI. THE BIBLICAL TEACHING REGARDING THE CHRISTIAN'S HOPE. This is an important aspect of the subject that we are dealing with. It is one that needs renewed emphasis. The following points will bring this hope before us more clearly:

- A. In II Peter 3:13 we are instructed to "look for new heavens and a new earth wherein dwells righteousness." The verb "look" (prosdokao) is found three times in II Peter 3 (vv. 12, 13, 14). This verb indicates a strong expectation or hope. It is used also of those who were awaiting the arrival of Christ at His nativity and later (Mt. 11:3; Lk. 3:15; 7:19-20). It is also used of those waiting for Christ's second advent (Mt. 24:50; II Pet. 3:12, 13, 14).
- B. The anticipation indicated by the word "look" in II Peter 3:13 corresponds to what the patriarchs looked forward to in "the city which hath foundations, whose builder and maker is God" (Heb. 11:10). It is said that these ancient worthies of the faith "desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city" (Heb. 11:16). No one could possibly maintain that Abraham and his spiritual descendants were expecting God to bless them with an earthly kingdom wherein sin still dwells. God promised them something far better—a heavenly country, the New Jerusalem. And this hope of the patriarchs of the O.T. dispensation is still our hope in the N.T. age of grace (Heb. 12:22-23; 13:14).
- C. The anticipation set forth in II Peter 3:13 and in Heb. 11:10, 16 also corresponds to the "earnest expectation" described in Rom. 8:18-25. The verb "wait" (apekdechomai) is used three times in this passage (vv. 19, 23, 25). This verb expresses the waiting of creation and of believers for creation's new birth at the second advent of Christ. The same verb is used to set forth the believer's waiting for

## DANIEL

his Savior (Phil. 3:20; Heb. 9:28). Thus it can be said that all creation joins in the anticipation of that final deliverance that will come at the second advent of Christ.

- D. The passages cited above can be summed up in the statement, expressed negatively, that nowhere in the Bible is the believer urged to look forward to the establishment of a millennial kingdom upon this present earth. The saints of the O.T., as we have seen above, surely did not anticipate such a dream, nor do the N.T. saints differ from them regarding their hope. We look for a "new earth wherein dwells righteousness." And this "new earth" can only be the "heavenly country" which Abraham looked forward to (Heb. 11:10, 16). Put in a positive fashion, our hope is the "abiding city . . . which is to come" (Heb. 13:14).

## CONCLUSION

The purpose of our thesis has been satisfied. Sufficient evidence has been presented in this paper to prove two points: 1) that this present age of grace is the final age in God's dealings with the human race; 2) that eternity, not a millennial age, will follow the second advent of Christ.

We must not end this paper without calling attention to the gravity and importance of the truth we have been trying to set forth. There is something more required of us than an intellectual reception of this truth. We must remember that the final destruction of this present world is delayed because God is still seeking the salvation of lost souls (II Pet. 3:9). And the impact of this truth upon our lives should be profound (II Pet. 3:11, 14-18).