

Update #5

CBCG Research Projects for 2016

The Daniel Project

March 9, 2016

Wednesday, March 9, 2016

Dear Fred,

Update #5 covers the events of Daniel 11:13 through Daniel 11:20—a period of 37 years.

Verse 13 begins this period by introducing us to the Battle of Panium-200 BC—won by **6-Antiochus III the Great (223-187 BC) King of the North**, who defeated **5-Ptolemy V Epiphanes King of the South (203-181 BC)**. This battle ended 100 years of war between the Kings of the North and the Kings of the South. It also resulted in the complete domination of the Kings of the North over the Kings of the South and paved the way for **8-Antiochus IV Epiphanes (175-163 BC) King of the North**—who, 32 years after Panium, defiled the altar of burnt offering. This was not however, the Abomination of Desolation mentioned by Christ in Mathew 24. The Abomination, the subject of Daniel 11:31, is yet future to us:

On Kislew (Nov.-Dec.) 25, 168 ... [**8-Antiochus IV Epiphanes** defiled] ... the altar of burnt offering in the Temple, and the Jews required to make obeisance to it. This was probably the Olympian Zeus, or Baal Shamem (Jewish Encyclopedia 1906).

The prophetic events of Daniel 11:21 through Daniel 12:3 leap ahead to events yet future to us in 2016 AD (163 BC to 2016 AD)--a laps of nearly 2180 years. What these future prophetic events will be and how they relate to the rest of Daniel and the Book of Revelation will be discussed in Update #6, which I have already begun to work on.

Your brother in Christ,
Carl

CC: Ron Cary
Dwight Blevins

Update #5

Background Information

Keil and Delitzsch

Commentary on the Old Testament

Biographical Sketches of Karl Fredreich Keil and

Franz Delitzsch



Karl Fredreich Keil (1807-1888) was a German Protestant exegetist. Several years after finishing his theological studies in Dorpat and Berlin, he accepted a call to the theological faculty of Dorpat, where he labored for twenty-five years as lecturer and professor of Old and New Testament exegesis and Oriental languages. In 1859 he settled at Leipsic, where he devoted himself to literary work and to the practical affairs of the Lutheran Church. In 1887 he moved to Rodlitz, continuing his literary activity there until his death.

He belonged to the strictly orthodox and conservative school of Hengstenberg. Ignoring modern criticism almost entirely, all his writings represent the view that the books of the Old and New Testaments are to be retained as the revealed word of God. He regarded the development of German theological science as a passing phase of error. His chief work is the commentary on the Old Testament (1866), which he undertook with Franz Delitzsch. To this work he contributed commentaries on all the books from Genesis through Esther, Jeremiah, Ezekiel, Daniel, and the minor prophets.



Franz Delitzsch

Franz Delitzsch (1813-1890) was a Lutheran, from Leipsic. He came of Hebrew parentage; studied at Leipsic where he became a private lecturer in 1842; held the position of professor in Rostock in 1846; then in Erlangen in 1850; and then again in Leipsic in 1867.

His exegetical activity began in earnest at Erlangen, where he prepared independently and in connection with Karl Keil some of the best commentaries on the Old Testament (Job, Psalms, Proverbs, Song of Solomon, Ecclesiastes, Isaiah, 1866) which had been produced in Germany. These were soon translated into English and published at Edinburgh.

Delitzsch opposed the idea "of fencing theology off with the letter of the Formula of Concord." In an introduction to commentary on Genesis published in 1887, he made it clear that the Bible, as the literature of a divine revelation, cannot be permitted to be charged with a lack of veracity or to be robbed of its historic basis.

In 1886 he founded a seminary at Leipsic in which candidates of theology are prepared for missionary work among the Jews, and which in memory of him is now called Institutum Judaicum Delitzschianum.

Biographical text adapted from The New Schaff-Herzog Encyclopedia of Religious Knowledge.

A Complete Listing of the Kings of the North and South

Kings of the North

1-Seleucus I Nicator	King 305-281	Apama ^C	Subject of Daniel 11:5
2-Antiochus I Soter	King 281-261	Stratonice ^C	Subject of Daniel 11:6
3-Antiochus II Theos	King 261-246	Laodice I ^C	Subject of Daniel 11:6
		Berenice ^C	
		Daughter of 2-Ptolemy II	
4-Seleucus II Callinicus	King 246-225	Laodice II ^C	Subject of Daniel 11:7-10
5-Seleucus III Ceraunus or Soter	King 225-223	Euboea ^C	Subject of Daniel 11:10-12
6-Antiochus III the Great	King 223-187	Laodice III ^C	Subject of Daniel 11:10-20
7-Seleucus IV Philopator	King 187-175	Laodice IV ^C	Subject of Daniel 11:20
8-Antiochus IV Epiphanes	King 175-163	Laodice IV ^C	Deduced* Daniel 11:20

C = Consort

***Deduced by Historical Exegesis.**

Kings of the South

1-Ptolemy I Lagus or Soter	King 305-284	Thais ^C	Subject of Daniel 11:5
		Artakama ^C	
		Eurydice ^C	
		Berenice I ^C	
2-Ptolemy II Philadelphus	King 284-246	Arsinoe I ^C	Subject of Daniel 11:6
		Arsinoe II ^C	
3-Ptolemy III Euergetes	King 246-221	2-Berenice II ^C	Subject of Daniel 11:7-9
		2-Berenice II ^C	Subject of Daniel 11:8-9
4-Ptolemy IV Philopator	King 221-203	Arsinoe III ^C	Subject of Daniel 11:10-12
5-Ptolemy V Epiphanes	King 203-181	Cleopatra I ^C	Subject of Daniel 11:13-17
6-Ptolemy VI Philometor	King 181-164	Cleopatra II ^C	Deduced* Daniel 11:20

C = Consort

***Deduced by Historical Exegesis.**

Outline of the Six Syrian Wars
Listing Major Players
Fighting for Control of the Holy Land
Period Covered—274-168 BC
(106 Years)

Daniel 11:5-20

War Dates	Duration	Kings of the North	Kings of the South
1 st Syrian War Interrum	274-271 BC (c. 11 years)	3 Years	2-Antiochus I
2 nd Syrian War Interrum	260-253 BC (c. 7 years)	7 Years	2-Ptolemy II
3 rd Syrian War Interrum	246-241 BC (c. 22 years)	5 Years	3-Ptolemy III
4 th Syrian War Interrum	219-217 BC (c. 25 years)	6-Antiochus III	4-Ptolemy IV
5 th Syrian War Interrum	202-195 BC (c. 25 years)	7 Years	6-Antiochus III
6 th Syrian War	170-168 BC	2 Years	5-Ptolemy V
			6-Ptolemy VI
			8-Antiochus IV Epiphanes

Revolt of the Maccabees
167-160 BC

Daniel 11:13-20

Seleucid Dynasty Kings of the North

The Following Kings of the North are
NOT MENTIONED in
Daniel 11:13-20

Their Reigns Cover a Period of 82 Years from 305 BC to 223 BC

King	Reign (BC)	Seleucid Kings of Daniel 11:13-20
------	------------	--------------------------------------

The Following Kings are NOT MENTIONED in Daniel 11:13-20

1-Seleucus I Nicator	King 305-281	Apama ^C	Subject of Daniel 11:5
2-Antiochus I Soter	King 281-261	Stratonice ^C	Subject of Daniel 11:6
3-Antiochus II Theos	King 261-246	Laodice I ^C Berenice ^C	Subject of Daniel 11:6 Daughter of 2-Ptolemy II
4-Seleucus II Callinicus	King 246-225	Laodice II ^C	Subject of Daniel 11:7-10
5-Seleucus III Ceraunus or Soter	King 225-223	Euboea ^C	Subject of Daniel 11:10-12

^C = Consort

Daniel 11:13-20

Seleucid Dynasty Kings of the North

The Following Kings of the North
ARE MENTIONED in
Daniel 11:13-20

Their Reigns Cover a Period of 48 Years from 223 BC to 175 BC

King	Reign (BC)	Seleucid Kings of Daniel 11:13-20
------	------------	--------------------------------------

The Following Kings ARE MENTIONED in Daniel 11:13-20

6-Antiochus III the Great	King 223-187	Laodice III ^C	Subject of Daniel 11:10-20
7-Seleucus IV Philopator	King 187-175	Laodice IV ^C	Subject of Daniel 11:20

Daniel 11:13-20

Seleucid Dynasty Kings of the North

The Following King of the North
IS NOT WRITTEN ABOUT OR ALLUDED TO
IN DANIEL 11:20 BUT HIS PRESENCE IS
DEDUCED BY HISTORICAL EXEGESIS

His Reign Covers a Period of 12 Years from 175 BC to 163 BC

King	Reign (BC)	Seleucid King of Daniel 11:20
8-Antiochus IV Epiphanes	King 175-163	Laodice IV ^C Deduced* Daniel 11:20

^C = Consort

*Deduced by Historical Exegesis.

Daniel 11:13-20

Ptolemaic Dynasty Kings of the South

The Following Kings of the South are
NOT MENTIONED in
Daniel 11:13-20

Their Reigns Cover a Period of 102 Years from 305 BC to 203 BC

King	Reign (BC)		Ptolemaic Kings of Daniel 11:5-9
1-Ptolemy I Lagus or Soter	King 305-284	Thais ^C Artakama ^C Eurydice ^C Berenice I ^C	Subject of Daniel 11:5
2-Ptolemy II Philadelphus	King 285-246	Arsinoe I ^C Arsinoe II ^C	Subject of Daniel 11:6
3-Ptolemy III Euergetes	King 246-221	2-Berenice II ^C 2-Berenice II ^C	Subject of Daniel 11:7 Subject of Daniel 11:8-9
4-Ptolemy IV Philopator	King 221-203	Arsinoe III ^C	Subject of Daniel 11:10-12

C = Consort

Daniel 11:13-20

Ptolemaic Dynasty Kings of the South

The Following King of the South
IS MENTIONED in
Daniel 11:13-20

His Reign Covers a Period of 22 Years from 203 BC to 181 BC

King	Reign (BC)	Ptolemaic Kings of Daniel 11:13-20
5-Ptolemy V Epiphanes	King 203-181	Cleopatra I ^C Subject of Daniel 11:13-17

^C = Consort

Daniel 11:13-20

Ptolemaic Dynasty King of the South

The Following King of the South
IS NOT WRITTEN ABOUT OR ALLUDED TO
IN **DANIEL 11:20** BUT HIS PRESENCE IS
DEDUCED BY HISTORICAL EXEGESIS

His Reign Covers a Period of 17 Years from 181 BC to 164 BC

King	Reign (BC)	Ptolemaic King of Daniel 11:20
6-Ptolemy VI Philometor	King 181-164	Cleopatra II ^C Deduced* Daniel 11:20

C = Consort

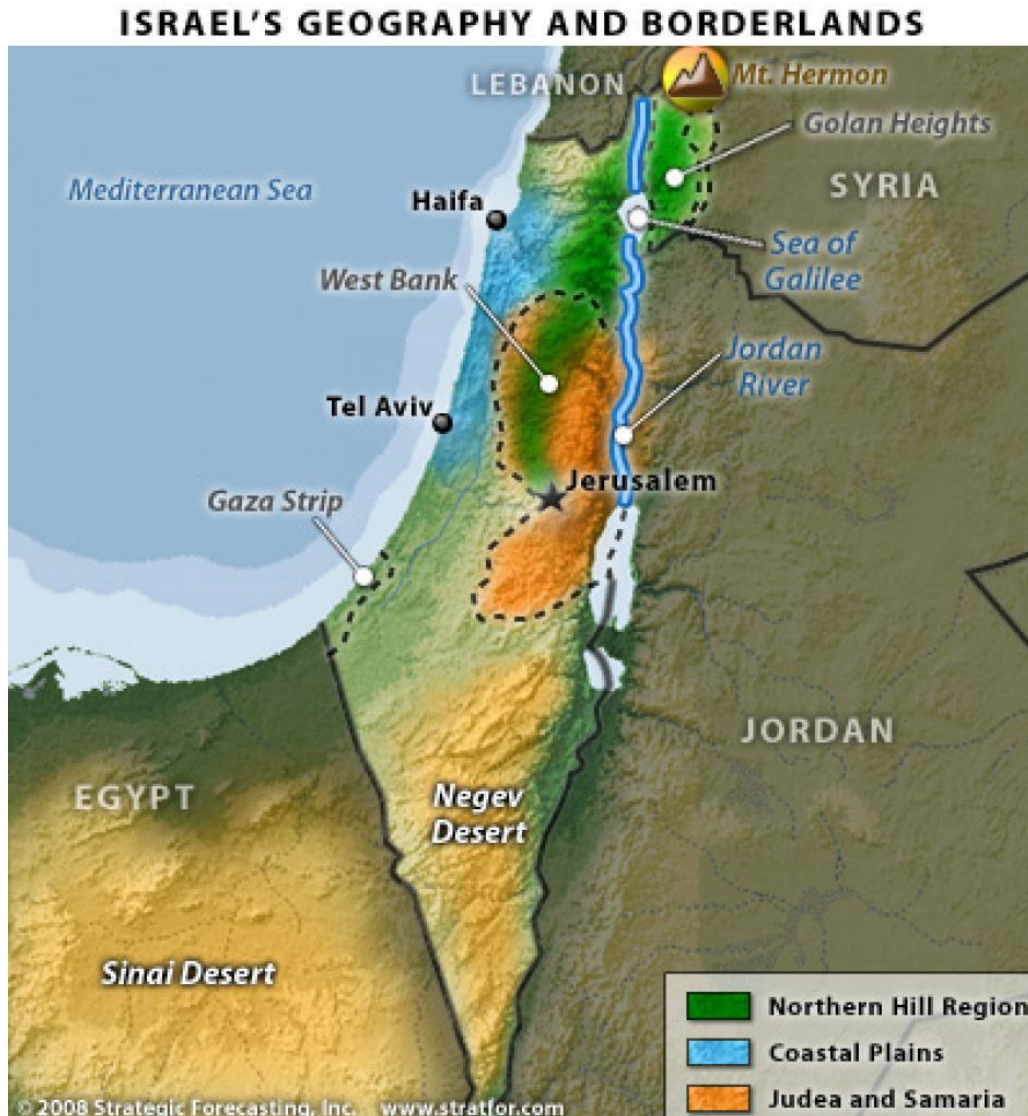
*Deduced by Historical Exegesis.

Daniel 11:13

Background Information on Battle of Panium

Map A

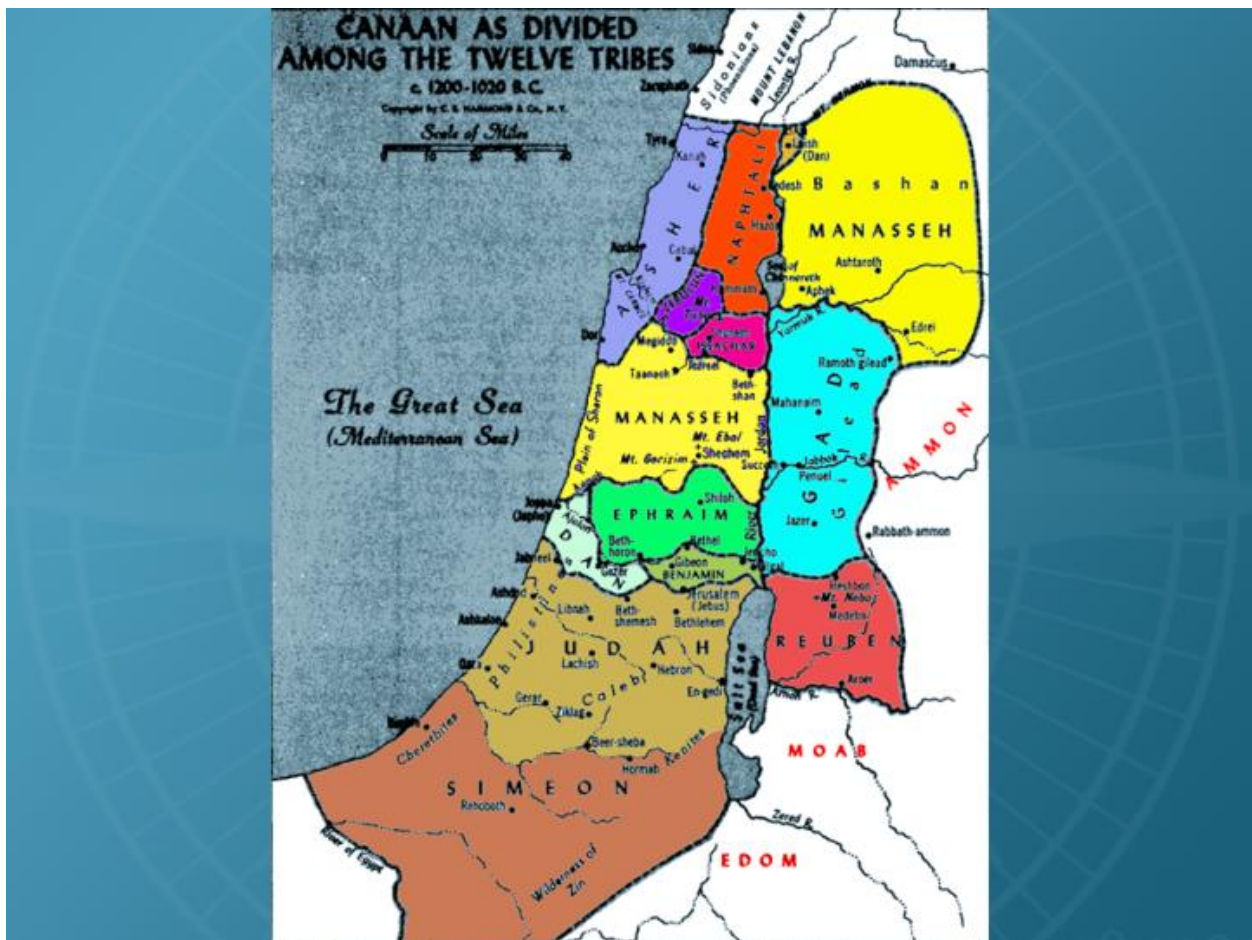
The following maps are presented as visual guides to the location of **The Battle of Panium**-200 BC (also referred to as Panion or Baniyas) which took place between the Golan Heights and Mt. Hermon 200 BC. The precise location was at the base of Mt. Hermon.



Daniel 11:13

Map B

The Battle of Panium was fought in what was once the local of the Northern location of the Tribe of Dan. A little wedge representing Dan's lands can be seen squeezed in between the Tribes of Naphtali and Manasseh. The much larger location of the Tribe of Dan can be seen just above the tribe of Judah, butting up to the Tribe of Benjamin and sharing a northern border with Ephraim.



Daniel 11:13

Map C

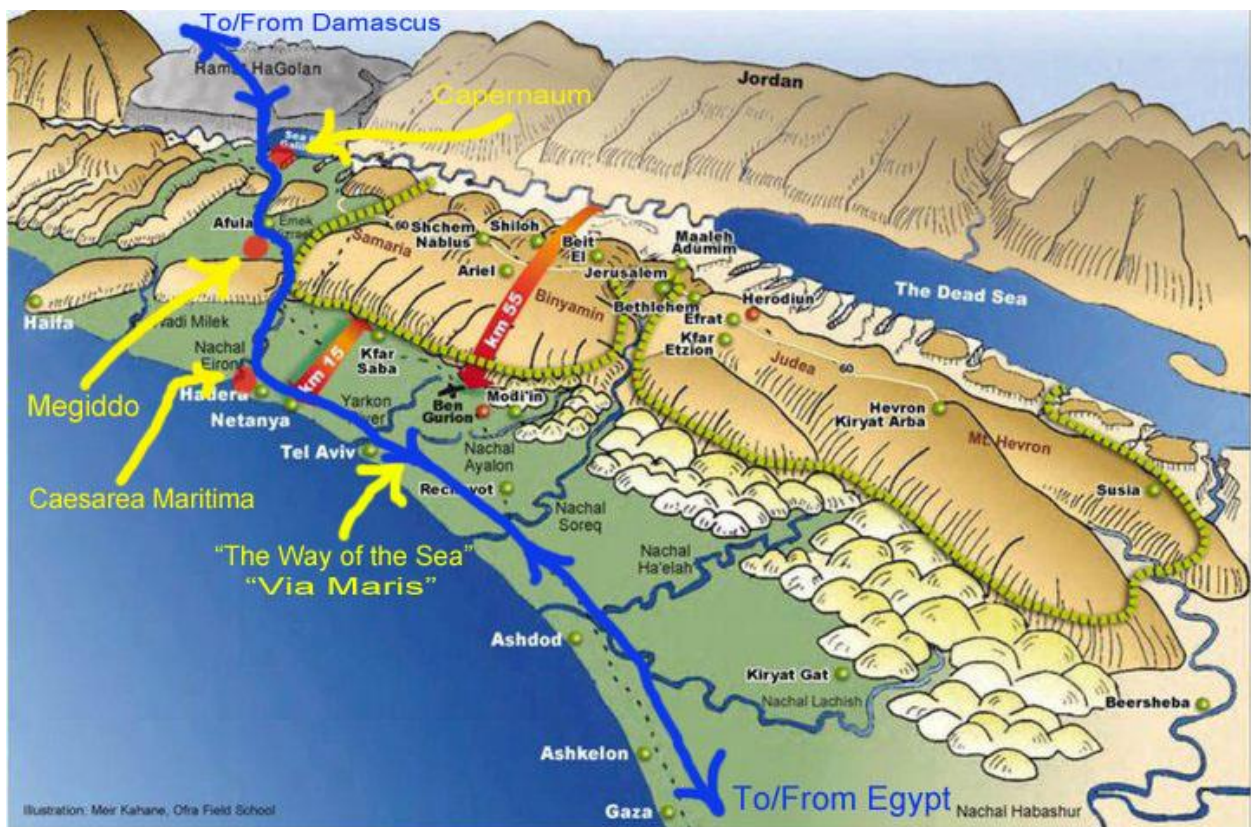
Map C is a map of present day Israel. The location of **The Battle of Panium** is located at the very top of the map, nestled in between the modern states of Lebanon and Syria. The map also gives the location of Megiddo, a fact that will rise in importance as we proceed through the exegesis of Daniel 11.



Daniel 11:13

Map D

Map D is a relief map of the north/central region of modern Israel exhibiting an unusual perspective of the region. Follow the blue line to its northern extreme, move down the southern face of Mt. Hermon and locate the plain where the Golan Heights butts up against Mt. Hermon and you have the location of **The Battle of Panium**.



Daniel 11:13

Map E

Look to the extreme top right of **Map E**, locate Caesarea Philippi (See Coulter, *Harmony of the Gospels* for significance of this location to the early church) in the purple area of the map and you have the general location of **The Battle of Parnium**. Now look southwest to the coastal city of Ptolemais and you have the city from whence **5-Ptolemy V Epiphanes King of the South (203-181 BC)** marched his troops to their doom at the battle field at Parnium. **6-Antiochus III the Great King of the North (223-187 BC)** completely routed the armies of **Ptolemy V** thus placing the Holy Land under the control of the **King of the North** and setting the stage for **8-Antiochus IV Epiphanes King of the North (175-163 BC)**.



The Valley of Jezreel, also known as the Valley of Armageddon

Daniel 11:13

Map F

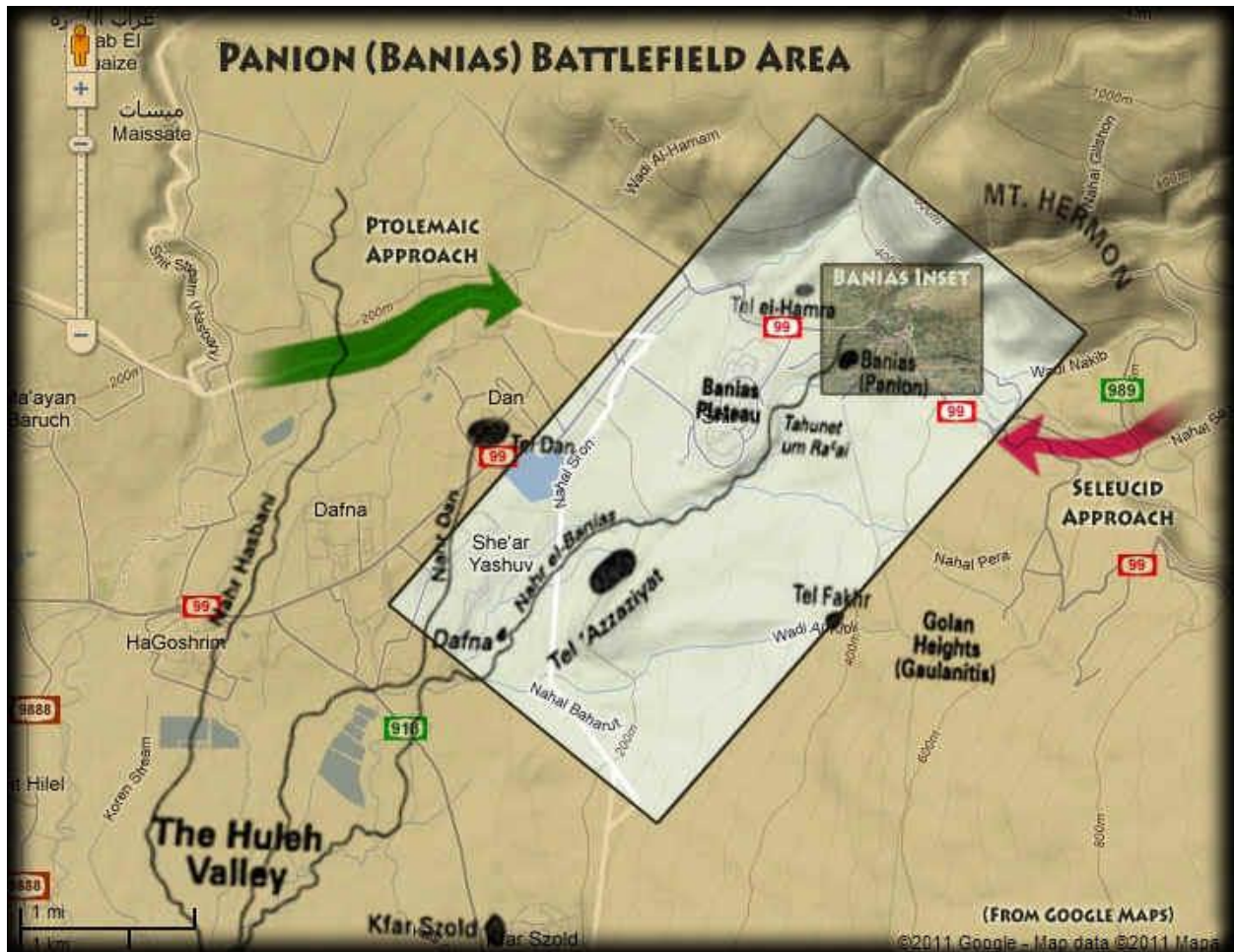
Map F outlines a simplified road system of the region at the time **The Battle of Panium** (called **Panium** on this map) was fought. Modern historians cannot agree on whether the battle was fought in 200 BC or 198 BC. I have concluded that the battle was fought in 200 BC. Notice how close Damascus is to the location of the battle.



Daniel 11:13

Map G

Map G presents an enlargement of the region of the **Battlefield of Panium**. In particular, notice the Banias Inset. The battlefield is located at the very foot of Mt. Hermon and at the head of the Golan Heights. The armies of the Seleucid (the **King of the North**) approached from the Damascus Road, while the armies of the Ptolemaic (the **King of the South**) approached from the road leading from the city of Ptolemais on the Mediterranean Coast



Exegesis of Daniel 11:13-20

Daniel 11:13 King James Bible (Blue text = KJB)

*11:13 For the king of the north*⁴² [**6-Antiochus III the Great** (223-187 BC King of the North)]

*shall return*⁴³ [**6-Antiochus III** renewed the war in 200 BC seventeen years after his defeat at the **Battle of Raphia-217 BC** choosing to fight this time at the **Battle of Panium-200 BC**],

*and 6-Antiochus III--shall set forth a multitude greater than the former*⁴⁴,

and shall certainly come [renew the war] *after certain years* [17 years]⁴⁵

with a great army and with much riches [an army well equipped and well trained so as to defeat **5-Ptolemy V Epiphanes** (203-181 BC) **King of the South**].⁴⁶

Verse 13—Note 42)—“For the king of the north”

A reference to **6-Antiochus III the Great King of the North** (223-187 BC).

Verse 13—Note 43)—“shall return”

A reference to **6-Antiochus III the Great King of the North** (223-187 BC). **6-Antiochus III the Great** prepares to renew his war and attack the armies of **5-Ptolemy V Epiphanes** (203-181 BC) the young **King of the South**.

Daniel 11:13

(Blue text = KJB)

Verse 13—Note 44)—“*and shall set forth a multitude greater than the former*” A reference to **6-Antiochus III the Great King of the North (223-187 BC)** deploying his troops for battle against those of the young **King of the South 5-Ptolemy V Epiphanes (203-181 BC)** at the **Battle of Panium or Panion** 200 BC. **5-Ptolemy V Epiphanes (203-181 BC)** was only 5 when he inherited the throne in 203 BC—thus he was 8-9 years old at the **Battle of Panium**.

Verse 13—Note 45)—“*and shall certainly come after certain years*” A specific prophetic time of years (17 to be exact) limited to the historic context of Daniel 11:13-20. The historic reference is to **6-Antiochus III the Great King of the North (223-187 BC)** attacking **5-Ptolemy V Epiphanes (203-181 BC)** at a specific calendric time that set events in motion leading to the vile deeds of Antiochus IV Ephipines who is a type or shadow of the Son of Perdition to come!:

- 1-**Battle of Raphia** fought on June 22, 217 BC
- 2-**Battle of Panium** fought sometime in 200 BC
- 3-The prophetic period between these two battles = **17 years**
- 4-June 22, 217 BC occurred during the **4th year of a Sabbatical Cycle or a Wednesday in prophetic time.**
- 5-The **Battle of Panium** was fought during a **Sabbatical Year.**

Daniel 11:13

(Blue text = KJB)

CDF--The above calendric time period is written into the Hebrew of Daniel 11:13 as a period having the poetic structure and meaning in the Hebrew expression “coming he WILL come” or Anglisized “he WILL come against him.” Keil and Bullinger both agree that this Hebrew expression is akin to that of Daniel 11:6.

Special note for you Fred: Dwight has written for years that the number 17 has great significance in God’s scheme of things! In this sense “the scheme of things” is seen in the context of God’s scheme or great plan for everything, as these battles were predetermined at appointed times that were part of the calendric math from the very beginning of time as we know it!

Verse 13—Note 46)—“with a great army and with much riches”

A reference to **6-Antiochus III the Great King of the North (223-187 BC)**, whose defeat of **5-Ptolemy V Epiphanes King of the South (203-181 BC)** was so devastating (due to the fact that his army was so well equipped; i.e., had “much riches”) that complete control over the Holy Land falls into his hands.

Exegesis of Daniel 11:13-20

Daniel 11:13 Interlinear Transliterated Bible

וְשָׁב vqp[2]3ms Pc For shall return, <u>7725</u> W-shaab	מֶלֶךְ ncmsc the king of <u>4428</u> melek	הַצָּפוֹן ncfsa Pa the north <u>6828</u> hatsaapown	וְהָעֵמִיד vhp[2]3ms Pc and shall set forth <u>5975</u> w-he'-miyd	הַמְּוֹן ncmsa a multitude <u>1995</u> haamown	רַב amsa greater <u>7227</u> rab
---	--	---	--	--	--

מִן- Pp than <u>4480</u> min-	הַרְאִישׁוֹן amsa Pa the former, <u>7223</u> haari'shown	וְלִקְצֵן ncmsc Pp Pc and after <u>7093</u> Uwlqeets	הַעֲתִים ncbpa Pa certain <u>6256</u> haa'itiym	שָׁנִים ncfpa years <u>8141</u> shaaniym	יָבוֹא vqi3msXa shall certainly <u>935</u> yaabow'	בֹּא vqa come <u>935</u> bow'
---	--	--	---	--	--	---

בְּחַיִל ncmsa Pp with a army <u>2428</u> b-chayil	גָּדוֹל amsa great <u>1419</u> gaadowl	וּבְרִכּוּשׁ ncmsa Pp Pc and with riches. <u>7399</u> uwbirkuwsh
--	--	--

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

Exegesis of Daniel 11:13-20

Daniel 11:13

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 13. The king of the north returns to his own land, gathers a host together more numerous than before, and shall then, at the end of the times of years, come again with a more powerful army and **with a great train**.

r-kuwsh⁷³⁹⁹, *that which is acquired, the goods*, is the train necessary for the suitable equipment of the army - "the condition to a successful warlike expedition" (Kran.). The definition of time corresponding to the

baa±itiym in v. 6 is specially to be observed:

shaaniym⁸¹⁴¹ haa±itiym⁶²⁵⁶ l-qeets (*at the end of times, years*), in which

shaaniym is to be interpreted (as

yaamiym with shaabu±iyim, Dan 10:3-4, and other designations of time) as denoting that the ±itiym⁶²⁵⁶ stretch over years, are times lasting during years. haa±itiym⁶²⁵⁶, with the definite article, are in prophetic discourse [meaning-cdf] the times [pre-cdf] determined by God.

Exegesis of Daniel 11:13-20

Daniel 11:14 King James Bible (Blue text = KJB)

11:14 And in those times there shall many stand up [**6-Antiochus III the Great (223-187 BC)** allied himself with Philip of Macedon and conquered Phoenicia and Syria]

against the king of the south [**5-Ptolemy V Epiphanes (203-181 BC)**, a child]:

also the robbers of thy people [literally, sons of the oppressors: i.e. apostate Jews who defied the laws and justice of God who was punishing Judah for their sins against Him]

shall exalt themselves to establish the vision [the vision of a free and independent Judah by siding with **6-Antiochus III--the King of the North**]:

but they shall fall [at the hand of **8-Antiochus IV Epiphanes (175-163 BC)**, for they indirectly helped to establish **8-Antiochus IV** through their support of his father, **6-Antiochus III**].

Exegesis of Daniel 11:13-20

Daniel 11:14

Interlinear Transliterated Bible

וּבְעֵתִים ncbpa Pa Pp Pc And in times <u>6256</u> Uwbaa‘itiym	הֵהֱמָה pi3mp Pa those <u>1992</u> haaheem	רַבִּים ampa many <u>7227</u> rabiym	יַעֲמֻדוּ vqi3mp there shall stand up <u>5975</u> ya‘amduw	עַל- Pp against <u>5921</u> ‘al-	מֶלֶךְ ncmsc the king of <u>4428</u> melek
--	--	--	--	--	--

הַנֶּגֶב np Pa the south: <u>5045</u> hanegeb	וּבְנֵי ncmpc Pc also <u>1121</u> Uwbneey	פְּרִיֲצֵי ncmpc the robbers of <u>6530</u> paariytseey	מִן־עַמָּם ncmscX2ms thy people <u>5971</u> ‘am-kaa	יִשְׁאָרוּ vti3mp shall exalt themselves <u>5375</u> yinas’uw	לְהַעֲמִיד vhc Pp to establish <u>5975</u> l-ha‘-miyd
---	---	---	---	---	---

חֲזוֹן ncmsa the vision; <u>2377</u> chaazown	וְנִכְשָׁלוּ: vnp[2]3cp Pc but they shall fall. <u>3782</u> w-nikshaaluw
---	--

Exegesis of Daniel 11:13-20

Daniel 11:14

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 14. In those times shall many rise up against the king of the south (±al ±aamad as Dan 8:20); also

±am-kaa p-riytseey b-neey, the violent people of the nation (of the Jews), shall raise themselves against him.

paariytsiym b-neey are such as belong to the classes of violent men who break through the barriers of the divine law (Ezek 18:10). These shall raise themselves

chaazown²³⁷⁷ l-ha±amiyd,⁵⁹⁷⁵ to establish the prophecy, i.e., to bring it to an accomplishment. ha±amiyd = qayeem, Ezek 13:6, as

±aamad = quwm in Daniel, and generally in the later Hebrew. Almost all interpreters since Jerome have referred this to Daniel's vision of the oppression under Antiochus Epiphanes, Dan 8:9-14, v. 23. This is so far right, as the apostasy of one party among the Jews from the law of their fathers, and their adoption of heathen customs, contributed to bring about that oppression with which the theocracy was visited by Antiochus Epiphanes; but the limiting of the

chaazown²³⁷⁷ to those definite prophecies is too narrow.

chaazown²³⁷⁷ without the article is prophecy in undefined generality, and is to be extended to all the prophecies which threatened the people of Israel with severe chastisements and sufferings on account of their falling away from the law and their apostasy from their God.

w-nik-shaaluw³⁷⁸², *they shall stumble, fall*. "The falling away shall bring to them no gain, but only the sufferings and tribulation prophesied of" (Kliefoth).

Exegesis of Daniel 11:13-20

Daniel 11:15 King James Bible (Blue text = KJB)

CDF-Verse 15 is a summary prophetic description of the total destruction by **6-Antiochus III the Great (223-187 BC) King of the North** of the armies of the child king **5-Ptolemy V Epiphanes (203-181 BC) King of the South** at the **Battle of Panium-200 BC**

11:15 So the king of the north [6-Antiochus III]

shall come, and cast up a mount,

and take the most fenced cities:

and the arms of the south [5-Ptolemy V] shall not withstand,

neither his chosen people [who fled],

neither shall there be any strength to withstand.

Exegesis of Daniel 11:13-20

Daniel 11:15

Interlinear Transliterated Bible

וַיָּבֹא vqi3msXa Pc So shall come, <u>935</u> W-yaabo'	מֶלֶךְ ncmsc the king of <u>4428</u> melek	הַצָּפוֹן ncfsa Pa the north <u>6828</u> hatsaapown	וַיִּשְׁפֹּךְ vqi3ms Pc and cast up <u>8210</u> w-yishpok	סוּלְלָה ncfsa a mount, <u>5550</u> cowl-laah	וַלְקַד vqp[2]3ms Pc and take <u>3920</u> W-laakad
עִיר ncfsc cities: <u>5892</u> 'iyr	מִבְּצָרוֹת ncmpa most fenced <u>4013</u> mib-tsaarowt	וְזִרְעוֹת ncfpc Pc and the arms of <u>2220</u> Uwz-ro'owt	הַנֶּגֶב np Pa the south <u>5045</u> hanegeb	לֹא Pn not <u>3808</u> lo'	יַעֲמֹדוּ vqi3mp shall withstand, <u>5975</u> ya'-moduw
וְעַם ncmsc Pc people, <u>5971</u> w-'am	וְנִמְצָא ncmpcX3ms his chosen <u>4005</u> mibchaaraayw	וְאֵין Pd Pc neither shall there be any <u>369</u> W-'eeyn			

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

Exegesis of Daniel 11:13-20

Daniel 11:15

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 15. In this verse, with

w-yaabo[°] ⁹³⁵the

bow[°] yaabow[°], ⁹³⁵ v. 13, is again assumed, and the consequence of the war announced.

cowl-laah shaapak-, ⁸²¹⁰ to heap up an entrenchment; cf. [Ezek 4:2](#); [2 Kings 19:32](#).

mib-tsaarowt ±iyr, ⁴⁰¹³ city of fortifications, without the article, also collectively of the fortresses of the kingdom of the south generally. Before such power the army, i.e., the war-strength, of the south shall not maintain its ground; even his chosen people shall not possess strength necessary for this.

Exegesis of Daniel 11:13-20

Daniel 11:16 King James Bible (Blue text = KJB)

11:16 But he [6-Antiochus III the Great (223-187 BC)]

that cometh against him [5-Ptolemy V Epiphanes (203-181 BC)]

shall do according to his own will, and none shall stand before him: and he
[6-Antiochus III the Great (223-187 BC)]

shall stand in the glorious land [the Holy Land],

which by his hand shall be consumed [foreshadowing the vile deeds of 8-Antiochus IV Epiphanes 175-163 BC, who continued the destructive ways of his father 6-Antiochus III the Great (223-187 BC)].

Exegesis of Daniel 11:13-20

Daniel 11:16 Interlinear Transliterated Bible

וַיַּעַשׂ

vqi[1]Jf3msXa Pc

But shall do

6213

W-ya'as

הַבֵּא

vqPmsa Pa

he that cometh

935

habaa'

וְאֵלָיו

PpX3ms

against him

413

'eelaayw

נוֹכְרָצוֹ

ncmscX3ms Pp

according to his own will,

7522

kirtsownow

וְאֵין

Pd Pc

and none

369

W-'eeyn

עֹמֵד

vqPmsa

shall stand

5975

'owmeed

וּלְפָנָיו

ncbpcX3ms Pp

before him:

6440

l-paanaayw

וַיַּעֲמֵד

vqi3ms Pc

and he shall stand

5975

W-ya'-mod

בְּאֶרֶץ

ncfsc Pp

in land,

776

b--'Erets-

הַצָּבִי

ncmsa Pa

the glorious

6643

ha-Ts-biy

וְכֻלָּהּ

ncfsa Pc

which shall be consumed.

3615

W-kaalaah

דָּוְבוֹ:

ncfscX3ms Pp

by his hand

3027

b-yaadow

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.])

Exegesis of Daniel 11:13-20

Daniel 11:16

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 16. Having penetrated into the kingdom of the south, he shall act there according to his own pleasure, without any one being able to withstand him; just as before this the king of the south did in the kingdom of the north (v. 7). With

w-ya±as ⁶²¹³ the jussive appears instead of the future-cf.

w-yaaseem, yiteen (v. 17),

yaasheeb (vv. 18 and 19) - to show that the further actions and undertakings of the king of the north are carried on under the divine decree.

°eelaayw habaa° is he that comes into the land of the south, the king of the north (vv. 14 and 15). Having reached the height of victory, he falls under the dominion of pride and haughtiness, by which he hastens on his ruin and overthrow. After he has subdued the kingdom of the southern king, he will go into the land of beauty, i.e., into the Holy Land (with reference to

hats-biy °erets, Dan 8:9).

b-yaadow w-kaalaah, ^{3027 3615} and destruction is in his hand (an explanatory clause),

Daniel 11:16

(Green words = transliteration of Hebrew words, phrases of sentences)
(Orange numbers = Strong's Universal Numbering System)

kaalaah ³⁶¹⁵ being here not a verb, but a substantive. Only this meaning of

kaalaah ³⁶¹⁵ is verbally established, see under Dan 9:27, but not the meaning attributed to the word, from the unsuitable introduction of historical events, *accomplishing, perfection*, according to which Häv., v. Leng., Maur., and Kliefoth translate the clause: **and it** (the Holy Land) *is wholly given into his hand*.

kaalaah ³⁶¹⁵ means *finishing, conclusion*, only in the sense of *destruction*, also in 2 Chron 12:2 and Ezek 13:13. For the use of

b-yaadow ³⁰²⁷ of spiritual things which one intends or aims at, cf. Job 11:14; Isa 54:20. The destruction, however, refers not to the Egyptians (Hitzig), but to the Holy Land, in which violent (rapacious) people (v. 14) make common cause with the heathen king, and thereby put arms into his hands by which he may destroy the land.

Exegesis of Daniel 11:13-20

Daniel 11:17 King James Bible (Blue text = KJB)

11:17 He [6-Antiochus III the Great (223-187 BC)]

shall also set his face to enter with the strength of his whole kingdom [5-Ptolemy V Epiphanes (203-181 BC)],

and upright ones with him:[5-Ptolemy V]

thus shall he do [6-Antiochus III makes a treaty with 5-Ptolemy V thus gaining complete control over the Holy Land after 100 years of war]:

and he [6-Antiochus III]

shall give him [5-Ptolemy V]

the daughter of women [Cleopatra, daughter of 6-Antiochus III],

corrupting her: [Keil-the marriage could lead, according to a higher direction, only to the destruction of the daughter]

but she shall not stand on his side [she sided with her husband 5-Ptolemy V],

neither be for him [she sided against her father, 6-Antiochus III].

Exegesis of Daniel 11:13-20

Daniel 11:17

Interlinear Transliterated Bible

וַיִּשֶׂם vqi[1]Jf3msXa Pc He shall also set <u>7760</u> W-yaaseem	וּפְנֵי ncbpcX3ms his face <u>6440</u> paanaayw	לְבוֹא vqc Pp to enter <u>935</u> laabow'	בְּחִזְקָה ncmsc Pp with the strength of <u>8633</u> b-toqep	כָּל- ncmsc whole <u>3605</u> kaal-	תּוֹמְלְכוֹ ncfscX3ms his kingdom, <u>4438</u> malkuwtow
וַיִּשְׁרִים ampa Pc and upright ones <u>3477</u> Wiyshaariym	מִעִמּוֹ PpX3ms with him; <u>5973</u> 'imow	וַעֲשֶׂה vqp[2]3ms Pc thus shall he do: <u>6213</u> w-'aasaah	וּבִתּוֹ ncfsc Pc and daughter of <u>1323</u> Uwbat	הַנְּשִׂים ncfpa Pa the women, <u>802</u> hanaashiym	
יִתֵּן- vqi3ms he shall give <u>5414</u> yiten-	וּלְ- PpX3ms him <u>3807a</u> low	תְּהַלְּשֶׁהָ vhcX3fs Pp corrupting her: <u>7843</u> l-hashchiytaah	וְלֹא- Pn Pc but <u>3808</u> W-lo'	תַּעֲמֵד vqi3fs she shall stand <u>5975</u> ta'-mod	on his side, <u>9999</u>
וְלֹא- Pn Pc not neither <u>3808</u> w-lo'-	וּלְ- PpX3ms for him. <u>3807a</u> low	תְּהִיָּה: vqi3fs be <u>1961</u> tih-yeh			

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

Exegesis of Daniel 11:13-20

Daniel 11:17

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 17. This verse has been very differently expounded. According to the example of Jerome, who translates it: *et ponet faciem suam ut veniat ad tenendum universum regnum ejus*, and adds to this the explanatory remark: *ut evertat illum h. e. Ptolemaeum, sive illud, h. e. regnum ejus*, many translate the words

wgw° b-toqep⁸⁶³³ laabow°⁹³⁵ by *to come in or against the strength of his whole* (Egyptian) *kingdom* (C. B. Michaelis, Venema, Hävernick, v. Lengerke, Maurer), i.e., to obtain the superiority over the Egyptian kingdom (Kliefoth). But this last interpretation is decidedly opposed by the circumstance that

toqep⁸⁶³³ means *strength* not in the active sense = *power over something*, but only in the intransitive or passive sense, *strength as the property of any one*. Moreover, both of these explanations are opposed by the verbal use of

bow°⁹³⁵ c. *b-rei*, which does not signify: to come in or against a matter, but: *to come with* - cf.

b-chayil bow°,⁹³⁵ to come with power, v. 13, also [Isa 40:10](#); [Ps 71:16](#) - as well as by the context, for of the completely subjugated south (according to v. 15 and 16) it cannot yet be said

mal-kuwtow toqep.⁸⁶³³

Correctly, Theodot. translates:

eiselthei'n en ischu'i' pa'sees tee's basilei'as autou'; Luther: "to come with the strength of his whole kingdom." Similarly M. Geier, Hitzig, and Kran. The king of the north intends thus to come with the force of his whole kingdom to obtain full possession of the kingdom of the south.

Daniel 11:17

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

±imow wiyshaariym³⁴⁷⁷ is an explanatory clause defining the manner in which he seeks to gain his object.

y-shaariym, plur. of the adjective

yaashaar, in a substantive signification, *that which is straight, recta*, as [Prov 16:13](#), *proba* (Ewald's Gram. §172; while in his commentary he translates the word by *agreement*).

±imow, *with him*, i.e., having in intention. The sense of the passage is determined according to

meeysaariym la±asowt, v. 6: with the intention of establishing a direct, right relation, namely, by means of a political marriage to bring to himself the kingdom of the south.

w-±aasaah forms a clause by itself: he shall do it, carry it out; there is therefore no need for Hitzig's arbitrary change of the text into

ya±aseh.

The second half of this verse (v. 17) describes how he carries out this intention, but yet does not reach his end. "He shall give him the daughter of women."

hanaashiym, *of women*, the plur. of the class, as °*araayowt k-piyr*, [Judg 14:5](#), *a young lion (of lionesses)*; °*atonowt ben*, [Zech 9:9](#), *the foal of an ass (of she-asses)*. The suffix to

l-hash-chiytaah⁷⁸⁴³ (*corrupting her*, E.V.) is referred by many to

mal-kuwtow⁴⁴³⁸ (*his kingdom*); but this reference fails along with the incorrect interpretation of the

b-toqep⁸⁶³³ as the end of the coming. Since in the first half of the verse the object of his undertaking is not named, but in v. 16 is denoted by

°eelaayw, the suffix in question can only be referred to

hanaashiym bat. Thus J. D. Michaelis, Bertholdt, Rosenmüller; the former, however, gives to the word

Daniel 11:17

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

l-hash-chiytaah the verbally untenable meaning: "to seduce her into a morally corrupt course of conduct;" but Hitzig changes the text, strikes out the suffix, and translates: "to accomplish vileness."

hish-chiyt means only *to destroy, to ruin*, hence "to destroy her" (Kran.). This, it is true, was not the object of the marriage, but only its consequence; but the consequence is set forth as had in view, so as forcibly to express the thought that the marriage could lead, according to a higher direction, only to the destruction of the daughter.

The last clauses of the verse express the failure of the measure adopted. The verbs are fem., not neut.; thus the meaning is not: "it shall neither stand, nor succeed to him" (v. Leng., Maurer, Hitzig), but: "she (the daughter) shall not stand," not be able to carry out the plan contemplated by her father. The words *tih-yeh w-lo^o-low* do not stand for

low tih-yeh w-lo^o: **3807a**"she shall not be to him" or "for him." In this case

lo^o **3807a** must be connected with the verb. According to the text, *lo^o-low* forms one idea, as

kowach lo^o, **3807a** *impotent* (cf. Ewald, §270): "she shall be a *not for him*" (*ein Nichtihm*), i.e., he shall have nothing at all from her.

Exegesis of Daniel 11:13-20

Daniel 11:18 King James Bible (Blue text = KJB)

11:18 After this shall he [6-Antiochus III the Great (223-187 BC)]

turn his face unto the isles [6-Antiochus III occupied parts of the kingdom of Pergamum in 198 and in 197 Greek cities in Asia Minor],

and shall take many: [6-Antiochus III in 196 BC he crossed the Hellespont into Greece where he claimed sovereignty over territory that had been won by 1-Seleucus I Nicator (305-281 BC) in the year 281 BC]

but a prince for his own behalf [General Lucius Scipio of Rome defeated 6-Antiochus III at the Battle of Thermopylae, Greece in 191 BC. With the remainder of his troops 6-Antiochus III fled to Chalcis on Euboea and from there by sea to Ephesus; his fleet was wiped out by the combined naval forces of Rome, Rhodes, and Pergamum]

shall cause the reproach offered by him [reproach offered to Lucius Scipio by 6-Antiochus III]

to cease; without his own reproach [the reputation of Lucius Scipio of Rome was untarnished]

he shall cause it to turn upon him [6-Antiochus III retreated to Syria].

Exegesis of Daniel 11:13-20

Daniel 11:18 Interlinear Transliterated Bible

וַיִּשָׁב 3Q
vhi[1]Jf3msXa Pc
After this shall he turn
7760
W-yaaseem

וּפְנֵי
ncbpcX3ms
his face
6440
paanaayw

לְאִיִּם
ncmpa Pp
unto the isles,
339
l-'iyiyim

וְלָקַח vqp[2]
3ms Pc
and shall take
3920
W-laakad

רַבִּים
ampa
many:
7227
rabiym

וְהִשְׁבִּית
vhp[2]3ms Pc
but shall cause to cease;
7673
W-hishbiyt

קָצִין
ncmsa
a prince
7101
qaatsiyn

וְחִרְפָּת
ncfscX3ms
the reproach
2781
cherpaatow

offered by him
9999

וְלֹ
PpX3ms
for his own behalf
3807a
low

בְּלֹתִי
Pp
without
1115
Biltiy

תּוֹחֲרָפָה
ncfscX3ms
his own reproach
2781
cherpaatow

יִשְׁיב
vhi3ms
he shall cause it to turn
7725
yaashiyb

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.])

Exegesis of Daniel 11:13-20

Daniel 11:18

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 17-18. His fate further drives him to make an assault on the islands and maritime coasts of the west

(°iyiyim), ³³⁹ many of which he takes.

w-yaasheeb ⁷⁷²⁵ is not, after the *Keri*, to be changed into

w-yaaseem; ⁷⁷⁶⁰ for turning himself from Egypt to the islands, he turns back his face toward his own land in the north. The two following clauses are explained by most interpreters thus: "but a captain shall stop his scorn (bring it to silence), and moreover shall give back (recompense) scorn to him in return." This is then, according to the example of Jerome, referred to the expedition of Antiochus Epiphanes against the Grecian islands which were under the protection of Rome, for which he was assailed and overcome by the consul Lucius Scipio (Asiaticus) in a battle fought at *Magnesia ad Sipylum* in Lydia. But the translation in question affords a tolerable sense only when we take

bil-tiy ¹¹¹⁵ in the meaning *moreover, in addition to*; a meaning which it has not, and cannot have according to its etymology.

In all places where it is so rendered a negative sentence goes before it, cf. [Gen 43:3](#); [47:18](#); [Judg 7:14](#), or a sentence asking a question with a negative sense, as [Amos 3:3-4](#); according to which,

lo° ^{a3807} must here stand before

hish-biyt ⁷⁶⁷³ if we would translate it by *besides that* or *only*.

bil-tiy ¹¹¹⁵ has the idea of *exception*, and can only be rendered after an affirmative statement by *however*, for the passage introduced by its limits the statement going before. Thus Theodot rightly:

Daniel 11:18

(Green words = transliteration of Hebrew or Greek words, phrases of sentences)
(Orange numbers = Strong's Universal Numbering System)

katapau'sei a'rchontas oneidismou' autoo'n plee'n ho oneidismo's autou' epistre 'psei autoo'; and in close connection with this, Jerome has: ***et cessare faciet principem opprobrii sui et opprobrium ejus convertetur in eum.*** In like manner the Peshito. This rendering we must, with Kranichfeld, accede to, and accordingly understand *wgw w-hish-biyt* of the king of the north, and interpret the indefinite

qaatsiyn ⁷¹⁰¹ (*leader, chief*) in undefined generality or collectively, and

cher-paatow ²⁷⁸¹ (*his reproach*) as the second object subordinated to

qaatsiyn, ⁷¹⁰¹ and refer

low ^{a3807} as the dative to

qaatsiyn. ⁷¹⁰¹

Thus the second

cher-paatow ²⁷⁸¹ gains expressiveness corresponding to its place before the verb as the contrast to

low cher-paatow: ^{a3807 2781} "however his reproach," i.e., the dishonour he did to the chiefs, "shall they recompense to him." The subject to

yaashiyb ⁷⁷²⁵ is the collective

qaatsiyn. ⁷¹⁰¹ The statement of the last clause introduces us to the announcement, mentioned in v. 19, of the overthrow of the king of the north, who wished to spread his power also over the west [Greece]. Since the chiefs (princes) of the islands rendered back to him his reproach, i.e., required to him his attack against them, he was under the necessity of returning to the fortresses of his own land [Syria]. With that begins his fall, which ends with his complete destruction.

Exegesis of Daniel 11:13-20

Daniel 11:19 King James Bible (Blue text = KJB)

11:19 Then he [6-Antiochus III the Great (223-187 BC)]

shall turn his face toward the fort of his own land: [After the defeat of 6-Antiochus III the Great (223-187 BC) at the battle of Magnesia (near Smyrna), 6-Antiochus III the Great (223-187 BC) withdrew to Syria]

but he shall stumble and fall, and not be found [6-Antiochus III the Great (223-187 BC) was defeated by General Scipio and was killed at the Temple of Belus located at Susa (southwestern corner of modern day Iran just above the Persian Gulf) in 187 BC].

Exegesis of Daniel 11:13-20

Daniel 11:19 Interlinear Transliterated Bible

וַיִּשָׁב
vhi[1]Jf3msXa Pc
Then he shall turn
7725
W-yaasheeb

וּפְנֵי
ncbpcX3ms
his face
6440
paanaayw

לְמַעַן
ncmpc Pp
toward the fort of
4581
l-maa'uwzeey

צָרָאָרְ
ncfscX3ms
his own land:
776
'artsow

וְנִכְשַׁל
vnp[2]3ms Pc
but he shall stumble
3782
W-nikshal

וְנָפַל
vqp[2]3ms Pc
and fall,
5307
w-naapal

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

Exegesis of Daniel 11:13-20

Daniel 11:19

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 17-18. His fate further drives him to make an assault on the islands and maritime coasts of the west

(°iyiy),³³⁹ many of which he takes.

w-yaasheeb ⁷⁷²⁵ is not, after the *Keri*, to be changed into

w-yaaseem; ⁷⁷⁶⁰ for turning himself from Egypt to the islands, he turns back his face toward his own land in the north. The two following clauses are explained by most interpreters thus: "but a captain shall stop his scorn (bring it to silence), and moreover shall give back (recompense) scorn to him in return." This is then, according to the example of Jerome, referred to the expedition of Antiochus Epiphanes against the Grecian islands which were under the protection of Rome, for which he was assailed and overcome by the consul Lucius Scipio (Asiaticus) in a battle fought at *Magnesia ad Sipylum* in Lydia. But the translation in question affords a tolerable sense only when we take

bil-tiy ¹¹¹⁵ in the meaning *moreover, in addition to*; a meaning which it has not, and cannot have according to its etymology.

In all places where it is so rendered a negative sentence goes before it, cf. [Gen 43:3](#); [47:18](#); [Judg 7:14](#), or a sentence asking a question with a negative sense, as [Amos 3:3-4](#); according to which,

lo° ^{a3807} must here stand before

hish-biyt ⁷⁶⁷³ if we would translate it by *besides that* or *only*.

Daniel 11:19

(Green words = transliteration of Hebrew or Greek words, phrases of sentences)
(Orange numbers = Strong's Universal Numbering System)

bil-tiy ¹¹¹⁵ has the idea of *exception*, and can only be rendered after an affirmative statement by *however*, for the passage introduced by its limits the statement going before. Thus Theodot rightly:

katapau'sei a'rchontas oneidismou' autoo'n plee'n ho oneidismo's autou' epistre 'psei autoo'; and in close connection with this, Jerome has: *et cessare faciet principem opprobrii sui et opprobrium ejus convertetur in eum*. In like manner the Peshito. This rendering we must, with Kranichfeld, accede to, and accordingly understand *wgw w-hish-biyt* of the king of the north, and interpret the indefinite

qaatsiyn ⁷¹⁰¹ (*leader, chief*) in undefined generality or collectively, and

cher-paatow ²⁷⁸¹ (*his reproach*) as the second object subordinated to

qaatsiyn, ⁷¹⁰¹ and refer

low ^{a3807} as the dative to

qaatsiyn. ⁷¹⁰¹

Thus the second

cher-paatow ²⁷⁸¹ gains expressiveness corresponding to its place before the verb as the contrast to

low cher-paatow: ^{a3807 2781} "however his reproach," i.e., the dishonour he did to the chiefs, "shall they recompense to him." The subject to

yaashiyb ⁷⁷²⁵ is the collective

qaatsiyn. ⁷¹⁰¹ The statement of the last clause introduces us to the announcement, mentioned in v. 19, of the overthrow of the king of the north, who wished to spread his power also over the west [Greece]. Since the chiefs (princes) of the islands rendered back to him his reproach, i.e., required to him his attack against them, he was under the necessity of returning to the fortresses of his own land [Syria]. With that begins his fall, which ends with his complete destruction.

Exegesis of Daniel 11:13-20

Daniel 11:20 King James Bible (Blue text = KJB)

11:20 Then shall stand up in his estate [the estate of **6-Antiochus III the Great** (223-187 BC) **King of the North**]

a raiser of taxes [his son **7-Seleucus IV Philopator** (187-175 BC **King of the North**), brother of **8-Antiochus IV Epiphanes** (175-163 BC) **King of the North**]

in the glory of the kingdom [the Holy Land]:

but within few days he shall be destroyed [**7-Seleucus IV Philopator** (187-175 BC **King of the North** was poisoned by his tax collector **Heliodorus** in 175 BC and his brother **8-Antiochus IV Epiphanes** (175-163 BC) **King of the North** seized the throne],

neither in anger, nor in battle. [**7-Seleucus IV Philopator** (187-175 BC **King of the North** was poisoned and **8-Antiochus IV Epiphanes** (175-163 BC) **King of the North** seized the throne]

Daniel 11:20

Exegesis of Daniel 11:13-20 Interlinear Transliterated Bible

וְעָמַד
vqp[2]3ms Pc
Then shall stand up
[5975](#)
W-‘aamad

עַל-
Pp
in
[5921](#)
‘al-

נֹכַח
ncmscX3ms
his estate
[3653](#)
kanow

מַעְבִּיר
vhPmsa
a raiser of
[5674](#)
ma‘-biyr

נוֹגֵשׁ
vqPmsa
taxes
[5065](#)
nowgees

יְהוֹדָה
ncmsc
the glory of
[1925](#)
in
[9999](#)
heder

מַלְכוּת
ncfsa
the kingdom:
[4438](#)
malkuwt

וּבַיָּמִים
ncmpa Pp Pc
but within days
[3117](#)
Uwbyaamiym

אֶחָדִים
ucmpa
few
[259](#)
’-chaadiym

יִשָּׁבֵר
vni3ms
he shall be destroyed,
[7665](#)
yishaabeer

וְלֹא
Pn Pc
neither
[3808](#)
W-lo’

בְּאַפַּיִם
ncmda Pp
in anger,
[639](#)
b-’apayim

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

Exegesis of Daniel 11:13-20

Daniel 11:20

Keil and Delitzsch

Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)

(Orange numbers = Strong's Universal Numbering System)

Keil--Verse 20. Another stands up in his place, who causeth

nowgees⁵⁰⁶⁵ to pass over, through his eagerness for riches.

nowgees⁵⁰⁶⁵ most understand as a *collector of tribute*, referring for this to 2 Kings 23:35, and

mal-kuwt⁴⁴³⁸ heder¹⁹²⁵ as the Holy Land, and then think on Heliodorus, whom Seleucus Nicator sent to Jerusalem to seize the temple treasure. But this interpretation of the words is too limited.

naagas denotes, no doubt (2 Kings 23:35), to collect gold and silver; but it does not thence follow that

nowgees,⁵⁰⁶⁵ when silver and gold are not spoken of, means to collect tribute. The word in general designates the *taskmaster* who urges on the people to severe labour, afflicts and oppresses them as cattle.

mal-kuwt⁴⁴³⁸ heder¹⁹²⁵ is not synonymous with

hats-biy °erets, v. 16, but stands much nearer to

mal-kuwt⁴⁴³⁸ howd, v. 21, and designates *the glory of the kingdom*. The glory of the kingdom was brought down by

nowgees,⁵⁰⁶⁵ and

he±ebiyr refers to the whole kingdom of the king spoken of, not merely to the Holy Land, which formed but a part of his kingdom. By these oppressions of his kingdom he prepared himself in a short time for destruction.

Daniel 11:20

(Green words = transliteration of Hebrew words, phrases of sentences)
(Orange numbers = Strong's Universal Numbering System)

°achaadiym yaamiym ³¹¹⁷ (*days few*), as in Gen 27:44; 29:20, the designation of a very short time. The reference of these words, "*in days few*," to the time *after* the pillage of the temple of Jerusalem by Heliodorus is not only an arbitrary proceeding, but is also contrary to the import of the words, since *b-* in

b-yaamiym ³¹¹⁷ does not mean *post*.

b-°apayim ⁶³⁹ w-lo°, in contradistinction and contrast to

b-mil-chaamaah w-lo°, ³⁸⁰⁸ can only denote private enmity or private revenge. "Neither by anger (i.e., private revenge) nor by war" points to an immediate divine judgment.

Daniel 11:5-20

Concluding Summary Comments by Keil

KEIL--If we now, before proceeding further in our exposition, attentively consider the contents of the revelation of Daniel 11:5-20, so as to have a clear view of its relation to the historical fulfilment, we shall find the following to be the course of the thoughts exhibited:-

KEIL--After the fall of the Javanic [Greek] world-kingdom (**Dan. 11:4**)

CDF--[**Alexander the Great (336-323 BC). Died in 323 BC in the city of Babylon. See Update #2**

KEIL--the **king of the south** shall attain to great power,

CDF--[**1-Ptolemy I Lagus or Soter (305-284 BC). See Update # 3**

KEIL--and one of **his** princes shall found (**Dan. 11:5**) a yet greater **dominion in the north.**

CDF--[**his = a prince of Alexander the Great (336-323 BC)**]

CDF--[**dominion in the north = the dominion of 1-Seleucus I Nicator (305-281 BC). See Update #3**

KEIL--After the course of years they shall enter into an agreement, for the **king of the south** [**1-Ptolemy I Lagus or Soter (305-284 BC)**] **See Update #3**

KEIL--shall give his daughter in marriage to the **king of the north** [**1-Seleucus I Nicator (305-281 BC)**] **See Update #3**

Daniel 11:5-20

Concluding Summary Comments by Keil

KEIL--so as to establish a right relationship between them; but this agreement shall bring about the destruction of the daughter, as well as of her father and all who co-operated for the effecting of this marriage (**Dan. 11:6**).

KEIL--Hereupon a descendant of that king of the south shall undertake a war against the king of the north, victoriously invade the country of the adversary, gather together great spoil and carry it away to Egypt, and for years hold the supremacy.

KEIL--The king of the north shall, it is true, penetrate into his kingdom, but he shall again return home without effecting anything (vv. 7-9).

KEIL--Now, since the king who comes into his place after he has become strong raises himself up against the holy covenant, takes away the daily worship in the temple of the Lord, etc.,

KEIL--is, according to the historical evidence found in the books of the Maccabees, the Seleucidan [8-] **Antiochus [IV] Epiphanes**, [175-163 BC] so the prophetic announcement, vv. 5-20, **See Update #5**

KEIL--stretches itself over the period from the division of the monarchy of Alexander among his generals to the commencement of the reign of [8-] **Antiochus [IV] Epiphanes** in the year 175 B.C., **See Update #5**

KEIL--during which there reigned seven Syrian [**actually eight-cdf**] and six Egyptian kings, viz. -

Kings of the North

1-Seleucus I Nicator	King 305-281	Apama ^C	Subject of Daniel 11:5
2-Antiochus I Soter	King 281-261	Stratonice ^C	Subject of Daniel 11:6
3-Antiochus II Theos	King 261-246	Laodice I ^C	Subject of Daniel 11:6
		Berenice ^C	Daughter of 2-Ptolemy II
4-Seleucus II			
Callinicus	King 246-225	Laodice II ^C	Subject of Daniel 11:7-10
5-Seleucus III			
Ceraunus or Soter	King 225-223	Euboea ^C	Subject of Daniel 11:10-12
6-Antiochus III the Great	King 223-187	Laodice III ^C	Subject of Daniel 11:10-20
7-Seleucus IV Philopator	King 187-175	Laodice IV ^C	Subject of Daniel 11:20
8-Antiochus IV Epiphanes	King 175-163	Laodice IV ^C	Deduced* Daniel 11:20

C = Consort

***Deduced by Historical Exegesis.**

Kings of the South

1-Ptolemy I Lagus or Soter	King 305-284	Thais ^C	Subject of Daniel 11:5
		Artakama ^C	
		Eurydice ^C	
		Berenice I ^C	
2-Ptolemy II Philadelphus	King 284-246	Arsinoe I ^C	Subject of Daniel 11:6
		Arsinoe II ^C	
3-Ptolemy III Euergetes	King 246-221	2-Berenice II ^C	Subject of Daniel 11:7-9
		2-Berenice II ^C	Subject of Daniel 11:8-9
4-Ptolemy IV Philopator	King 221-203	Arsinoe III ^C	Subject of Daniel 11:10-12
5-Ptolemy V Epiphanes	King 203-181	Cleopatra I ^C	Subject of Daniel 11:13-17
6-Ptolemy VI Philometor	King 181-164	Cleopatra II ^C	Deduced* Daniel 11:20

C = Consort

***Deduced by Historical Exegesis.**

Historical Commentary and Exegesis

6-Antiochus III the Great King of the North 223-187 BC

Seleucid king

Written by: [Hans Volkmann](#)



Also known as
Antiochus Megas
Antiochus the Great

Britannica--Antiochus III, byname Antiochus The Great, Greek Antiochus Megas (born 242 bc—died 187, near [Susa, Iran](#)), Seleucid king of the [Hellenistic](#) Syrian Empire from 223 bc to 187, who rebuilt the empire in the East but failed in his attempt to challenge Roman ascendancy in Europe and Asia Minor. He reformed the empire administratively by reducing the provinces in size, established a ruler cult

(with himself and his consort Laodice as divine), and improved relations with neighbouring countries by giving his daughters in marriage to their princes.

The son of Seleucus II, Antiochus succeeded his brother Seleucus III as king. He retained from the previous administration [Hermias](#) as chief minister, Achaeus as governor of Asia Minor, and [Molon](#) and his brother Alexander as governors of the eastern provinces, Media and Persis. In the following year, when Molon rebelled and assumed the title of king, Antiochus abandoned a campaign against Egypt for the conquest of southern [Syria](#), on the advice of Hermias, and marched against Molon, defeating him in 220 bc on the far bank of the Tigris and also conquering Atropatene, the northwestern part of Media. Shortly thereafter he had Hermias killed and was thus rid of most of the influences from the previous administration. In the same year, Achaeus set himself up as king in Asia Minor, but a mutiny in his army kept him from attacking Antiochus.

Antiochus was now free to conduct what has been called the Fourth [Syrian War](#) (219–216), during which he gained control of the important eastern Mediterranean sea ports of Seleucia-in-Pieria, Tyre, and Ptolemais. In 218 he held Coele Syria (Lebanon), Palestine, and Phoenicia. In 217 he engaged an army (numbering 75,000) of [Ptolemy IV Philopator](#), a pharaoh of the Hellenistic dynasty ruling Egypt, at Raphia, the southernmost city in Syria. His own troops numbered 68,000. Though he succeeded in routing the left wing of the Egyptian army, his phalanx (heavily armed infantry in close ranks) in the centre was defeated by a newly formed Egyptian phalanx. In the subsequent peace settlement, Antiochus gave up all his conquests except the city of Seleucia-in-Pieria.

After the Syrian [war](#), he proceeded against the rebel Achaeus. In alliance with [Attalus I](#) of [Pergamum](#), Antiochus captured Achaeus in 213 in his capital, [Sardis](#), and had him executed in a barbaric manner. After the pacification of Asia Minor he entered upon his later to be famous eastward campaign (212–205), pressing forward as far as [India](#). In 212 he gave his sister Antiochis in marriage to King Xerxes of Armenia, who acknowledged his suzerainty and paid him tribute. He occupied Hecatompylos (southeast of the Caspian Sea), the capital of the [Parthian](#) king Arsaces III, and forced him to enter into an alliance in 209 and the following year defeated [Euthydemus](#) of [Bactria](#), though he allowed him to continue to rule and retain his royal title. In 206 he marched across the [Hindu Kush](#) into the Kābul Valley and renewed a friendship with the Indian king Sophagasenos.

Returning westward via the Iranian provinces of Arachosia, Drangiana, and Carmania, he arrived in Persis in 205 and received tribute of 500 talents of silver

from the citizens of Gerra, a mercantile state on the east coast of the [Persian Gulf](#). Having established a magnificent system of vassal states in the East, Antiochus now adopted the ancient Achaemenid title of “great king,” and the Greeks, comparing him to [Alexander the Great](#), surnamed him also “the Great.”

After the death of Ptolemy IV, Antiochus concluded a secret treaty with [Philip V](#), ruler of the Hellenistic kingdom of [Macedonia](#), in which the two plotted the division of the Ptolemaic empire outside Egypt. Antiochus’ share was to be southern Syria, Lycia, Cilicia, and Cyprus; Philip was to have western Asia Minor and the Cyclades. Antiochus invaded Coele Syria, defeated the Ptolemaic general Scopas at Panion near the source of the [Jordan River](#) in the year 200, gained control of Palestine, and granted special rights to the Jewish temple state. But Philip, marching along the Dardanelles, became involved in a war with [Rhodes](#) and [Pergamum](#), both of whom appealed to Rome for help against Macedonia, informing Rome of the alliance between the two Hellenistic kings. Rome intervened decisively in the system of Hellenistic states. Philip was defeated by the Romans in the Second [Macedonian War](#) (200–196), and Antiochus refused to help him. Instead, taking advantage of the Romans’ involvement with Philip, Antiochus marched against Egypt. Though the Romans had sent ambassadors to [Ptolemy V](#), they could not lend him any serious assistance. When peace was concluded in 195, Antiochus came permanently into possession of southern Syria—which had been fought over for 100 years by the Ptolemies and Seleucids—and of the Egyptian territories in Asia Minor. He also gave his daughter [Cleopatra](#) in marriage to Ptolemy V. Egypt practically became a Seleucid protectorate.

In his insatiable expansionist drive, Antiochus occupied parts of the kingdom of Pergamum in 198 and in 197 Greek cities in Asia Minor. In 196 bc he crossed the Hellespont into [Thrace](#), where he claimed sovereignty over territory that had been won by Seleucus I in the year 281 bc. A war of harassment and diplomacy with Rome ensued. A number of times the Romans sent ambassadors demanding that Antiochus stay out of Europe and set free all the autonomous communities in Asia Minor. To meet these demands would have meant the actual dissolution of the western part of the Seleucid Empire, and Antiochus thus refused. Tensions with Rome increased further when the great Carthaginian general [Hannibal](#), who had fled from Carthage in the aftermath of defeat by the Romans in the Second Punic War, found refuge with Antiochus in 195 bc and became his adviser.

Antiochus offered an alliance to Philip of Macedonia, whom he had previously forsaken, but was rebuffed. Philip, Rhodes, Pergamum, and the [Achaean League](#) joined Rome. Only the [Aetolians](#), discontent with Rome’s growing influence in

Greece, called upon Antiochus to be their liberator and appointed him commander in chief of their league. Relying on them Antiochus landed in Demetrias in the autumn of 192 with only 10,500 men and occupied Euboea. But he found little support in central Greece. In 191 the Romans, numbering more than 20,000, cut him off from his reinforcements in Thrace and outflanked his position at the pass of Thermopylae (in Greece). With the remainder of his troops Antiochus fled to Chalcis on Euboea and from there by sea to Ephesus; his fleet was wiped out by the combined naval forces of Rome, Rhodes, and Pergamum. Meeting no resistance, the Roman army crossed the Hellespont in 190. Antiochus was now eager to negotiate on the basis of Rome's previous demands, but the Romans insisted that he first evacuate the region west of the [Taurus Mountains](#). When Antiochus refused, he was decisively defeated in the [Battle of Magnesia](#) near Mt. Sipylus, where he fought with a heterogeneous army of 70,000 men against an army of 30,000 Romans and their allies. Although he could have continued the war in the eastern provinces, he renounced all claim to his conquests in Europe and in Asia Minor west of the Taurus at the peace [treaty of Apamea](#). He also was obliged to pay an indemnity of 15,000 talents over a period of 12 years, surrender his elephants and his fleet, and furnish hostages, including his son [Antiochus IV](#). His kingdom was now reduced to Syria, Mesopotamia, and western Iran. In 187 Antiochus was murdered in a Baal temple near Susa, where he was exacting tribute in order to obtain much needed revenue.

[Hans Volkmann](#)

7-Seleucus IV Philopator

King of the North

187-175 BC

Britannica--Seleucus IV Philopator, (born c. 217 bc—died 175 bc), seventh [king](#) (reigned 187–175 bc) of the Seleucid dynasty, son of [Antiochus III](#) the Great.

Although the empire that Seleucus inherited was not so great as the one over which his father had ruled before the war with Rome (190–189), it was still large, consisting of [Syria](#) (including [Cilicia](#) and Palestine), Mesopotamia, [Babylonia](#), and nearer Iran (Media and Persia). Because of financial difficulties, created in part by the heavy war indemnity exacted by Rome, Seleucus was compelled to pursue a policy devoid of expensive adventures. His unambitious policy and care were also dictated by the fact that his son and heir, [Demetrius](#), had been sent to Rome as a hostage for his father. When Seleucus was assassinated in 175 by his chief minister **Heliodorus**, his brother Antiochus seized the throne.

8-ANTIOCHUS IV EPIPHANES

King of the North 175-163 BC

Jewish Encyclopedia 1906

By: [Louis Ginzberg](#)

[The Tobiads and Oniads.](#)



Silver Coin of Antiochus IV.

Obverse: Head

of Antiochus as Zeus, laureated. *Reverse:* ΒΑΣΙΛΕΩΣ ANTIOXOY ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΠΟΡΟΥ. Zeus seated on throne, holding Nikē. (After Gardner, "Catalogue of Seleucid Coins.")

Obverse: Head of Antiochus as Zeus, laureated. *Reverse:*

ΒΑΣΙΛΕΩΣ ANTIOXOY ΘΕΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΗΠΟΡΟΥ. Zeus seated on throne, holding Nikē. (After Gardner, "Catalogue of Seleucid Coins.") The Tobiads and Oniads.

("the Illustrious"): King of Syria; reigned from 175 B.C.; died 164/3. He was a son of Antiochus the Great, and, after the murder of his brother Seleucus, took possession of the Syrian throne which rightly belonged to his nephew Demetrius.

This Antiochus is styled in rabbinical sources הרשע, "the wicked." Abundant information is extant concerning the character of this monarch, who exercised great influence upon Jewish history and the development of the Jewish religion. Since Jewish and heathen sources agree in their characterization of him, their portrayal is evidently correct. Antiochus combined in himself the worst faults of the Greeks and the Romans, and but very few of their good qualities. He was vainglorious and fond

of display to the verge of eccentricity, liberal to extravagance; his sojourn in Rome had taught him how to captivate the common people with an appearance of geniality, but in his heart he had all a cruel tyrant's contempt for his fellow men. The attempt of modern phil-Hellenes to explain Antiochus' attitude toward the Jews as an endeavor "to reform a stiff-necked people" receives no confirmation from the fact that Tacitus first formulated it.

Antiochus had no wish to Hellenize his conquered subjects, but to denationalize them entirely; his Aramean subjects were far from becoming Hellenes simply because they had surrendered their name and some of their Semitic gods. His attempt to level all differences among the nations he ruled arose not from a conviction of the superiority of Greek culture, the true essence of which he can scarcely be said to have appreciated, but was simply a product of his eccentricity.

The Jews themselves afforded Antiochus the first opportunity to interfere in their domestic affairs. The struggle of the [Tobiads](#) against the high priest Onias III., originally a personal matter, gradually assumed a religio-political phase. The conservatives siding with the legitimate high priest approached the king of Egypt; for they relied more on that monarch than on Antiochus, sometimes nick-named Ἐπιμανής (madman), while the Tobiads well understood that Antiochus' favor was to be purchased with gold.

The Tobiads caused the deposition of Onias (173), and the appointment of their own partizan, Jason. In order to ingratiate himself with the king, this new high priest established an arena for public games close by the Temple. But the king cared very much more for gold than for the Hellenizing of Palestine, and a certain Menelaus made use of the fact so shrewdly that he received the high-priesthood in place of Jason, in the year 171.

But when false tidings came to Jerusalem that Antiochus had died on a campaign in Egypt, Menelaus could not maintain himself in the city, and together with the Tobiads fled to Egypt. On his return homeward, Antiochus came to Jerusalem to reinstate Menelaus, and then the true character of the Hellenism that Antiochus desired was revealed to the Jews.

He entered the Temple precincts, not out of curiosity, but to plunder the treasury, and carried away valuable utensils, such as the golden candlestick upon the altar and the showbread table, likewise of gold. This spoliation of the Sanctuary frustrated all the attempts of Jason and the other Tobiads to Hellenize the people, for even the most well-disposed of Hellenizers among them felt outraged at this desecration.

They must have given vent to their sentiment very freely; for only thus can the policy of extermination waged by Antiochus against the Jews and Judaism, two years later, 168, be explained. As long as he was occupied with preparations for his expedition against Egypt, Antiochus had no time for Palestine; but when the Romans compelled him to forego his plans of conquest, his rage at the unexpected impediment was wreaked upon the innocent Jews.

An officer, Apollonius, was sent through the country with an armed troop, commissioned to slay and destroy. He first entered Jerusalem amicably; then suddenly turning upon the defenseless city, he murdered, plundered, and burnt through its length and breadth.

The men were butchered, women and children sold into slavery, and in order to give permanence to the work of desolation, the walls and numerous houses were torn down. The old City of David was fortified anew by the Syrians, and made into a very strong fortress completely dominating the city. Having thus made Jerusalem a Greek colony, the king's attention was next turned to the destruction of the national religion.

A royal decree proclaimed the abolition of the Jewish mode of worship; Sabbaths and festivals were not to be observed; circumcision was not to be performed; the sacred books were to be surrendered and the Jews were compelled to offer sacrifices to the idols that had been erected.

The officers charged with carrying out these commands did so with great rigor; a veritable inquisition was established with monthly sessions for investigation. The possession of a sacred book or the performance of the rite of circumcision was punished with death.

On Kislew (Nov.-Dec.) 25, 168, the "abomination of desolation" (שִׁקוּץ הַשְּׁמַיִם, Dan. xi. 31, xii. 11) was set up on the altar of burnt offering in the Temple, and the Jews required to make obeisance to it. This was probably the Olympian Zeus, or Baal Shamem. [See Abomination of Desolation.](#)

Antiochus, however, had misunderstood the true character of Judaism, if he thought to exterminate it by force. His tyranny aroused both the religious and the political consciousness of the Jews, which resulted in the revolution led by the [Maccabees](#).

After the passive resistance of the Ḥasidim (pious ones), who, much to the surprise of the Hellenes, suffered martyrdom by hundreds, the Hasmonean Mattathias organized open resistance in 167-166, which, through the heroic achievements of his

son and successor Judas the Maccabee in defeating two large and well-equipped armies of Antiochus, grew to formidable proportions.

Antiochus realized that a serious attempt must be made to put down the rising, but was himself too busily occupied against the Parthians to take personal charge. Lysias, whom he had left as regent in Syria, received instructions to send a large army against the Jews and exterminate them utterly.

But the generals Ptolemæus, Nicanor, and Gorgias, whom Lysias despatched with large armies against Judah, were defeated one after the other (166-165), and compelled to take refuge upon Philistine soil. Lysias himself (165) was forced to flee to Antioch, having been completely routed by the victorious Jews.

But although he began to gather new forces, nothing was accomplished in the lifetime of Antiochus, who died shortly thereafter in Tabæ in Persia, 164/3.

Bibliography:

- Holm, Griechische Gesch. iv.;
- Flathe, Gesch. Makedoniens, ii.;
- I. F. Hoffmann, Antiochus IV., Epiphanes (dissertation), Leipsic, 1873;
- Ewald, History, v., index;
- Grätz, Gesch. ii. b. index;
- Schürer, Gesch. index;
- Wellhausen, I. J. G. 2d ed., 235 et seq.;
- Willrich, Juden und Griechen, pp. 64 et seq.;
- idem, Judaica (see index).

End of Update #5