

DANIEL 11

The following study was prepared to better understand these verses from Daniel and their fulfillment on the pages of history. The primary resource for consideration was the third volume – on pages 24 thru 32. There (p. 27), Br. Russell only alludes to verses 5-16 – saying that they refer to the conflicts between Egypt (King of the South) and the King of the North – the Grecian empire and later the Romans. On the top of page 28 he states, “And since all are agreed thus far (thru vs. 16), we need go no farther into the past.” However, my desire was to understand these verses – to see the stately steppings of our Father as a stir to my faith and zeal. For this portion, I consulted a commentary by Matthew Poole, first published in 1685 A.D. Since Br. Russell suggests that all bible scholars are agreed on these verses – and because I have found the Poole commentary helpful in many ways – I used this as my primary resource. However, I did research on all the history to confirm the facts and their application to these verses. I have prepared separate files with a list of the rulers of the Seleucid kingdom – the North (“KingsOfNorth”), and those of the Egyptian kingdom – the South (“KingsOfSouth”). As rulers were named similarly in a particular line of inheritance (e.g. several Ptolemies and several Antiochuses) – I found it helpful to list the names of these rulers and their period of reign.

With regard to verses 17-19, Br. Russell states (pp. 28-29): “Proceeding, then, we understand verses 17-19 to apply to the times and incidents in which Mark Antony and Cleopatra figured, when Antony fell, and Egypt (“King of the South”) was swallowed up in the Roman empire.” However, he does not review these verses nor demonstrate how they were fulfilled in history. This was the next part of my study – and certainly the most challenging. To apply these verses, I reviewed the history of this period – consulting the historical reviews available on Wikipedia. The articles reviewed were on Julius Caesar, Cleopatra (VII), and Marc Antony. By far the most extensive was that of Marc Antony. I had no idea he was such a key figure in the transfer of the power and control of Egypt to Rome! He is also accredited with being the main influence in transforming the Roman Republic to the Roman Empire – certainly a key step in the progress of God’s plan. In a separate document (“Marc Antony”), I list the events of this period and their date of occurrence. After reviewing this history, my goal was to identify those events that were most notable in this transfer of power to Rome. On page 31 Br. Russell states, “The end to be accomplished is to mark the time of transfer of universal dominion, from Greece to Rome, from the four generals of Alexander the Great, representing four divisions of that empire, ... to the Roman empire which was at that time and previously a part of Grecia.” In seeking to apply these verses to historical facts, therefore, my goal was to identify those events most prominent in that process of transfer and which also fit best to the scriptural account. Given below are the results of my study and I am anxious for any further insight into these verses that might be offered. Please be assured that this is not my effort to teach – but to simply be a good student of my Father’s word.

May the Lord add his blessings!

Please note that the primary translation given is that of KJV; however, I have also added the ESV translation for most verses. The ESV translation is always given in bold italic font. Moffat's translation is also provided for some verses and so noted. Excerpts from external resources are cited and given in quotes. Quotes from the volumes are cited and the text of the excerpt is highlighted in blue font. My personal comments are in normal type font.

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

Matthew Poole and NIV translation suggest that this verse should have been the last verse of the 10th chapter.

Dan 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

There were more than 4 Persian kings, but only these four affected God's people:

- 1) Cyrus (II) the Great, BC 550-530 (Ezra 1:1)
- 2) Darius the Persian, BC 521-486 (Hagg 1:1)
- 3) Xerxes the Great (Ahasuerus), BC 485-465 (Esther)
- 4) Darius III Codomannus, BC 336-300 (battled with Alexander the Great)

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

ESV: *Then a mighty king shall arise, who shall rule with great dominion and do as he wills.*

Alexander the Great, 336-323 BC

C26-27:

The mighty king of verse 3 is Alexander the Great, of Greece, concerning whom the following scrap of history from Willard will be read with interest. He says:

"Alexander the Great, having invaded Judea, sent a mandate to Jerusalem to furnish his army with provisions and troops. Jaddus, then the high priest, returned for answer, that he had sworn allegiance to the king of Persia, and could not desert his cause while he lived. Alexander, as soon as the siege of Tyre was completed, marched to Jerusalem to take vengeance for this refusal. Apprised of his purpose, and utterly unable to contend with him, the high priest in his distress cried to heaven for protection. Being instructed by a vision in the night, he threw open the gates of the city and strewed the way with flowers. Clothing himself in the splendid vestments of the Levitical priesthood, he went forth to meet the conqueror, followed by all the priests robed in white. Alexander met him, bowed, and worshiped. Being asked by his astonished friend, why he, whom others adored, should adore the high priest, he answered, 'I do not adore him, but the God whose minister he is. I knew him, as soon as I saw his habit, to be the same whom I saw in a vision in Macedonia, when I meditated the conquest of Persia; and he then assured me that his God would go

before me and give me success.' Alexander then embraced the priests, walking in the midst of them, and thus entering Jerusalem; where, in the most solemn manner, he offered sacrifices in the temple. **The high priest then showed him the prophecy of Daniel, and interpreted it to foreshow that the Persian power should be overthrown by him."**

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

And as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity,

Alexander's kingdom was divided by his four generals after his death: 1) Antipater, and later his son, Cassander, ruled Macedonia or Greece; 2) Antigonus ruled Asia*; 3) Ptolemy ruled Egypt; and 4) Seleucus ruled Upper Asia & Syria.

*Br. Russell's history source suggests that Lysimachus got Thrace and Asia Minor – but Antigonus ruled a larger territory. C31-32

...nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these.

These did not reign as kings at first, but only as captains or regents; some lesser commanders shared several parts of the empire.

C27-28:

Though Alexander conquered the world in the short period of thirteen years, the kingdom did not continue as one nation in his family after his death, but was divided by his four generals and broken into fragments generally, as stated in verse 4.

Notice here the correspondence of this prophecy with that of Dan 8:3-9, Dan 8:20-25. Here it is shown that out of one of the divisions of Alexander's empire (compare verses 8,9 and 21) would come forth a "little horn" or power, which would become exceedingly great. This evidently refers to Rome, which rose to influence upon the ruins of Greece. From being an insignificant subject whose ambassadors hastened to acknowledge the Grecian supremacy, and to become **part of the empire** at the feet of Alexander the Great, Rome rose gradually to supremacy.

The history which is told in few words in Dan 8:9-10 is related with greater detail in chapter Dan 11:5-19. In this detailed account, **Egypt** is spoken of as **the King of the South**; while the **Grecians, and afterward the Romans**, their successors in power, or the new horn out of Greece, are designated **the King of the North**. Woven between these, linked now with the one and again with the other, is the history of God's people--Daniel's people--in whose ultimate blessing, as promised by God, Daniel trusted. It is tedious and unnecessary

to trace this history in its many details of conflicts between Alexander's generals and their successors, until verse 17, which refers to Cleopatra, queen of Egypt. And since all are agreed thus far, we need go no farther into the past.

Dan 11:5 And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

Then the king of the south shall be strong,

C28:

In this detailed account, **Egypt** is spoken of as **the King of the South**; while the **Grecians, and afterward the Romans**, their successors in power, or the new horn out of Greece, are designated **the King of the North**.

This king of the south is Ptolemy I Soter (321-289 BC) – who added Cyprus, Phoenicia, and other countries to Egypt and left a great treasure and invincible army to his son (Ptolemy II).

...but one of his princes shall be stronger than he and shall rule, and his authority shall be a great authority.

This evidently refers to Seleucus I Nicator – one of the princes of Alexander – originally appointed over Babylon & Syria. He was forced out of Babylon by Antigonus (general over Asia) but returned in 312 BC with help from Ptolemy. He expanded his lands to include much of Asia – the most extensive empire since Alexander the Great. He established the Seleucid empire and dynasty.

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

After some years they shall make an alliance, and the daughter of the king of the south shall come to the king of the north to make an agreement.

The first alliance was between the king of the north (Antiochus I Soter) and the king of south (Ptolemy I Soter). The alliance referred to in this verse is that concluded between Ptolemy II Philadelphus (son of Ptolemy I) – the king of the south – and Antiochus II Theos (son of Antiochus I Soter) – the king of the north. Ptolemy II gave his daughter, Berenice, to Antiochus to seal the alliance (238 BC). Antiochus put away his wife, Laodice I, in order to do so – exiling her to Ephesus. A large sum of gold and silver was given as dowry.

But she shall not retain the strength of her arm, and he and his arm shall not endure, but she shall be given up, and her attendants, he who fathered her, and he who supported her in those times.

Antiochus left Berenice and their son in Antioch to return to Laodice in Asia Minor. Laodice,

who had been instigating intrigues to regain power, poisoned her husband and installed her son – Seleucus II Callinicus – as king (246 BC). She also had Berenice and her son slain.

Dan 11:7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

And from a branch from her roots one shall arise in his place. He shall come against the army and enter the fortress of the king of the north, and he shall deal with them and shall prevail.

Ptolemy III Euergetes inherited the throne of Egypt after the death of his father, Ptolemy II (246 BC). He invaded Syria (246-241 BC) – occupying Antioch and even reaching Babylon. He avenged the death of his sister, Berenice, by slaying Laodice and her son-king – Seleucus II Callinicus.

Dan 11:8 And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

He shall also carry off to Egypt their gods with their metal images and their precious vessels of silver and gold, and for some years he shall refrain from attacking the king of the north.

In exchange for peace, Ptolemy III was awarded new territories on the north coast of Syria and 1500 talents of silver. During his involvement in the Third Syrian War, he managed to regain many Egyptian works of art that had been stolen when the Persians conquered Egypt. Matthew Poole mentions that he recovered images which Cambyses had long before carried from Egypt into Persia.

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

Then the latter shall come into the realm of the king of the south but shall return to his own land.

Ptolemy returned to Egypt without fear or danger, and with great treasure.

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

His sons shall wage war and assemble a multitude of great forces, which shall keep coming and overflow and pass through, and again shall carry the war as far as his fortress.

These are the sons of the king of the north – Seleucus II Callinicus – the king slain by Ptolemy III. His two sons were Seleucus III Ceraunus, who ruled BC 225-223, and Antiochus III the Great, who ruled 223-187 BC. Antiochus III recovered what Ptolemy took from his father in the 4th Syrian War of 218-217 BC – almost to the confines of the Ptolemaic Kingdom [“as far as his (king of the south’s) fortress”]. He was defeated in the Battle of Raphia by Ptolemy IV Philopater (son of Ptolemy III)

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

Then the king of the south, moved with rage, shall come out and fight against the king of the north. And he shall raise a great multitude, but it shall be given into his hand.

This refers to the Battle of Raphia (217 BC) – between Ptolemy IV Philopator (king of the south) and Antiochus III the Great (king of north). Both had impressively large armies – and used war elephants in the battle.

“According to Polybius, the Seleucids suffered a little under 10,000 infantry dead, about 300 horse and 5 elephants, and 4,000 men were taken prisoner. The Ptolemaic losses were 1,500 infantry, 700 horses and 16 elephants. Most of the Seleucids' elephants were taken by the Ptolemies...It was one of the largest battles of the Hellenistic kingdoms and of the ancient world.” *Wikipedia*

...but it shall be given into his (Ptolemy’s) hand – the victory was his

Dan 11:12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

And when the multitude is taken away, his heart shall be exalted, and he shall cast down tens of thousands, but he shall not prevail.

Wikipedia:

“Ptolemy IV's reign was inaugurated by the murder of his mother, and he was always under the dominion of favorites, male and female, who indulged his vices and conducted the government as they pleased. Self-interest led his ministers to make serious preparations to meet the attacks of Antiochus III the Great on Coele-Syria including Judea, and Ptolemy himself was present at the great Egyptian victory of Raphia (217 BC) which secured the northern borders of the kingdom for the remainder of his reign.

“The arming of Egyptians in this campaign had a disturbing effect upon the native population of Egypt, leading to the secession of Upper Egypt under pharaohs Harmachis (also known as Hugronaphor) and Ankmachis (also known as Chaonnophris), thus creating a kingdom that occupied much of the country and lasted nearly twenty years.

“Philopator was devoted to orgiastic forms of religion and literary dilettantism. He built a temple to Homer and composed a tragedy, to which his favorite Agathocles added a commentary. He married his sister Arsinoë III (about 220 BC), but continued to be ruled by his mistress Agathoclea, sister of Agathocles. In late c. 210 BC, Agathoclea may have given birth to a son from her affair with Ptolemy IV, who may have died shortly after his birth.

“Ptolemy is said to have built a giant ship known as the tesseractonteres ("forty"), a huge galley and possibly the largest human-powered vessel ever built. This showpiece galley was described by Callixenus of Rhodes, writing in the 3rd century BC, and quoted by Athenaeus in the 2nd century AD. Plutarch also mentions that Ptolemy Philopator owned this immense vessel in his *Life of Demetrios*. The current theory is that Ptolemy's ship was an oversized catamaran galley, measuring 128 m 420 ft.”

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

For the king of the north shall again raise a multitude, greater than the first. And after some years he shall come on with a great army and abundant supplies.

This refers to the Fifth Syrian War, 202-195 BC – another attack on the Ptolemaic Kingdom by Antiochus III the Great. Ptolemy V Epiphanes ascended the throne in 204 BC at the death of his father – while only an infant (5 years old). Egypt was ruled at this time by Agathocles – acting as viceroy for the child.

Wikipedia:

“The death of Ptolemy IV in 204 BC was followed by a bloody conflict over the regency as his heir, Ptolemy V, was just a child. The conflict began with the murder of the dead king's wife and sister Arsinoë by the ministers Agathocles and Sosibius. The fate of Sosibius is unclear, but Agathocles seems to have held the regency for some time until he was lynched by the volatile Alexandrian mob. The regency was passed from one adviser to another, and the kingdom was in a state of near anarchy.

“Seeking to take advantage of this turmoil, Antiochus III staged a second invasion of Coele-Syria. He convinced Philip V of Macedon to join the war and conquer the Ptolemies' territories in Asia Minor – actions which led to the Second Macedonian War between Macedon and the Romans. Antiochus quickly swept through the region. After a brief setback at Gaza, he delivered a crushing blow to the Ptolemies at the Battle of Panium near the head of the River Jordan which earned him the important port of Sidon.

“In 200 BC, Roman emissaries came to Philip and Antiochus demanding that they refrain from invading Egypt. The Romans would suffer no disruption of the import of grain from Egypt, key to supporting the massive population in Italy. As neither monarch had planned to invade Egypt itself, they willingly complied to Rome's demands. Antiochus completed the subjugation of Coele-Syria in 198 BC and went on to raid Ptolemy's remaining coastal strongholds in Caria and Cilicia.

“Problems at home led Ptolemy to seek a quick and disadvantageous conclusion. The nativist movement, which began before the war with the Egyptian Revolt and expanded with the support of Egyptian priests, created turmoil and sedition throughout the kingdom.

“Economic troubles led the Ptolemaic government to increase taxation, which in turn fed the nationalist fire. In order to focus on the home front, Ptolemy signed a conciliatory treaty with Antiochus in 195 BC, leaving the Seleucid king in possession of Coele-Syria and agreeing to marry Antiochus' daughter Cleopatra I.”

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

In those times many shall rise against the king of the south, and the violent among your own people shall lift themselves up in order to fulfill the vision.

Many of the Grecians, Arabians, Edomites, etc. – and many apostate Jews – joined (Antiochus III) as mercenaries for plunder and spoil (Poole).

After a brief setback at Gaza, he delivered a crushing blow to the Ptolemies at the Battle of Panium (200 BC) near the head of the River Jordan, which earned him the important port of Sidon. (Wikipedia)

...but they shall fail

Antiochus would have invaded Egypt but for the intervention of Rome – who wanted no disruption of grain import.

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

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

Then the king of the north shall come and throw up siegeworks and take a well-fortified city. And the forces of the south shall not stand, or even his best troops, for there shall be no strength to stand.

But he who comes against him shall do as he wills, and none shall stand before him. And he shall stand in the glorious land, with destruction in his hand.

Antiochus III was succeeded by his son, Seleucus IV Philopater. To pay the heavy war tax imposed by Rome, Seleucus IV had his minister Heliodorus seize the treasury of the Jewish temple. Upon his return in 175 BC, Heliodorus assassinated Seleucus IV and his brother Antiochus IV Epiphanes assumed control (the son of Seleucus IV was being held in Rome). It is Antiochus IV that is evidently referred to in this verse as taking fenced cities and strongholds. He fought against Egypt in 170 BC and took Alexandria (a “**well-fortified city**”) – capturing King Ptolemy VI Philometor. When he withdrew from Alexandria to appease

Rome, the city chose a new king – Ptolemy VIII Euergetes. Antiochus IV led another attack on Egypt in 168 BC – but eventually withdrew again – at the instance of Rome. All the previous rulers of Judea – both Seleucid and Ptolemaic – respected Jewish culture and institutions. In contrast, Antiochus IV persecuted the Jews severely – leading to the Maccabean revolt (167-160 BC).

Dan 11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

“He” refers to the king of the north – as in verses 15-16. However, the identity of this king of the north is obscured and could be easily interpreted to be the same king referred to in those earlier verses. As a result of this interpretation – as Br. Russell so clearly points out (below) – all men were in expectation of the Messiah at the time of our Lord’s first appearance. Following the same pattern set by earlier verses, and interpreting the king of the north as Antiochus IV Epiphanes, they match the events of history with the same level of detail – missing the significance of the real abomination of desolation and the Prince of the Covenant referred to in verse 22.

C28:

At verse 18 those who claim that verse 31 applies to Antiochus Epiphanes continue to apply the prophecy to the little squabbles and battles between Seleucus, Philopater, Antiochus Epiphanes and Ptolemeus Philomater down to the end of the chapter--as the Jews were evidently accustomed to apply it. The Jews, continuing this interpretation into chapter xii, would have strong grounds for expecting deliverance by Messiah speedily; and so we read that at the time of our Lord's birth "all men were in expectation" of him, and through him, of their deliverance from the Roman yoke. But from verse 18 onward, we who see the real "abomination," part company from them, and understand the prophecy merely to touch prominent characters down to Papacy; and then, touching and identifying it, to pass on to the end of its power to persecute, and to mark that date by a detailed account of one of the most noted characters of history--Napoleon Bonaparte.

But it may be asked, why this change of the particular method of the preceding verses, to touch only prominent features of history? We answer, that this has been part of God's method of sealing and closing the prophecy. Besides, everything in prophecy was so arranged as not to stumble Israel at the first advent. Had the minutiae and detail of twenty centuries been spread out as is that prophecy contained in verses 3 to 17 of this chapter, it would have been long, tedious and beyond comprehension; and it would have given the Jews and the early Christian church an idea of the length of time before the Kingdom of God should come; and this was not God's purpose.

By reasoning backward from what we know of these facts as they have occurred on the pages of history, we know that verse 20 must refer to Augustus. Verses 21-22 mention a character that follows the king of verse 20 and is responsible for the death of the Prince of the Covenant. This Prince can be none other than our Lord – who was slain during the reign of Tiberius Caesar. The king that Tiberius followed was Augustus Caesar – who is so well described in verse 20.

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

Then shall arise in his place one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle.

Since this verse indicates that Augustus took the place of another ("arise in his place") – the "he" or king of the north in verse 17 must refer to Marc Antony, who preceded Augustus Caesar. Br. Russell also makes this point in the quote below.

C28-29:

Proceeding, then, we understand verses 17-19 to apply to the times and incidents in which Mark Antony and Cleopatra figured, when Antony fell, and Egypt ("King of the South") was swallowed up in the Roman Empire. Verse 20 we apply to Augustus Caesar, who was noted for his systematic collection of large taxes from all tributary nations, and whose exactions of taxes, in Judea and throughout the then civilized world, are noted in Scripture in connection with the birth of our Lord. (Luke 2:1) The statement, "Caesar Augustus sent forth a decree that all the world should be taxed," corresponds faithfully to the description--"There shall stand up in his estate a **raiser of taxes in the glory** of the kingdom." This latter part of the description also fits exactly; for the period of Augustus Caesar's reign is noted in history as the **most glorious** epoch of the great Roman empire, and is called "the golden age of Rome."

Dan 11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of an agreement and perform them. He shall give him the daughter of women to destroy the kingdom, but it shall not stand or be to his advantage.

Moffatt: He shall plan to advance against Egypt with the entire strength of his army. But he must come to terms and attempt to master Egypt by marrying the princess of Egypt; the plan will fail, and he shall not succeed.

It is difficult to interpret the historical events involving the struggle for power between Octavius and Marc Antony in harmony with these verses of scripture. As there were multiple battles in different territories, as well as multiple intrigues between these parties and Cleopatra, it is difficult to ascertain which specific events are being referred to in this prophecy. The following comments are therefore only suggestions of possible fulfillments – consistent with the known facts.

The formation of the Second Triumvirate – between Octavius (Augustus), Marc Antony, and Lepidus – occurred in 43 BC. When the territory was divided among these three in 42 BC, Antony retained the largest share. He would therefore be appropriately represented as

coming “with the strength of his whole kingdom” to the “King of the South.” He comes with the express purpose of solidifying and extending his control, as subsequent facts prove. His “marriage” to Cleopatra is certainly a political calculation – an “agreement” with “the daughter of women” (41 BC) – a woman renowned for both beauty and power (influence). She was certainly the wealthiest woman in the world at this time. He does fulfill his agreement – by awarding her control of Cyprus. The intent on his part is certainly to master Egypt and the world – and the plan certainly fails. Although he begins a campaign to invade Parthia – a plan envisioned by Julius Caesar – his plans are soon frustrated by Fulvia’s civil war (see below) and he must return to Rome. The agreement also fails to benefit Cleopatra – because it all but ensures that she will lose control of Egypt to Antony’s opponent, Octavius. Thus, her father’s plan to establish her as the ruling monarch of Egypt, fails.

From Keil & Delitzsch: **הַשְׁחִית** 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 **לֹא יִשְׁתָּאֵל לְאִלֹּהִים** do not stand for **לֹא יִשְׁתָּאֵל** (<) “she shall not be to him” or “for him.” In this case **לֹא** must be connected with the verb. According to the text, **לֹא יִשְׁתָּאֵל** forms one idea, as **כֹּחַ לֹא**, *impotent* (cf. Ewald, §270): “she shall be a *not for him*” (*ein Nichtihm*), i.e., he shall have nothing at all from her.

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

Afterward he shall turn his face to the coastlands and shall capture many of them, but a commander shall put an end to his insolence.

Moffatt: Thereafter he will turn to the coastlands of the West and capture many of them, but a certain Roman general shall put a stop to his defiant insults and pay him back for them.

Isles: H339: אִי 'îy ee

From **H183**; properly a *habitable* spot (as *desirable*); *dry land, a coast, an island*: - country, isle, island.

According to Wilson’s Old Testament Word Studies it refers to coasts and islands far remote, “especially those of the Mediterranean.”

Take: H3920 לָכַד *lâkad law-kad'*

A primitive root; to *catch* (in a net, trap or pit); generally to *capture* or occupy; also to *choose* (by lot); figuratively to *cohere*: - X at all, catch (self), be frozen, be holden, stick together, take.

The Second Triumvirate (43 BC) was formed between Octavius (Augustus), Antony, and Lepidus, after the assassination of Julius Caesar. Following that and the apportioning of territories, Antony wintered in Greece to garner the support of the Greeks. He engaged in religious festivals and ceremonies and was worshipped in Ephesus as the god Dionysus born anew. He requested a meeting with Cleopatra in Tarsus in 41 BC and formed an alliance and relationship with her. It was during this time that she bore him twin sons. Having gained the support of the Greeks and now Egypt, Antony solidified his control by raising money, reorganizing troops, and securing alliances with Rome's client kingdoms. In 40 BC, Antony gives Cleopatra control of Cyprus. This seems the most likely interpretation of this verse – the time when he was consolidating his control and power (“taking many”) thru his negotiations in the “isles” or coastlands. Note that this follows his alliance with Cleopatra – evidently referred to in verse 17.*

**(There was another sequence of events that occurred in 38 BC – closer to his final end. At that time, he was stationed in Athens with the intention of resuming his campaign for the invasion of the Parthian kingdom to the east. It was Cleopatra that backed his army, giving him the largest army ever assembled in the East. However, he did nothing at this time to capture or occupy the “isles” of the Mediterranean – that having already been accomplished. The campaign against Parthia was a failure, but he did later success in conquering Armenia. Note that none of these campaigns were against coastlands or islands – they were east of the Mediterranean.)*

As Antony's power and influence grew during his stay in Greece (42-41 BC), Octavius became increasingly antagonistic and circulated propaganda against him in Rome. Antony left for Syria in 40 BC to repel an invasion of the Parthians into Roman territory. Octavius confiscated the lands of Roman citizens to give them to Caesar's veterans. This led to hostilities between Octavius and the Senate. At this time, Antony's wife Fulvia was the most powerful woman in Rome. She helped to solicit support for Antony among the Senate and encouraged them to oppose these land policies. When Octavius divorced his wife, Claudia – Fulvia's daughter – this prompted Fulvia to raise an army against Octavius. This civil war caused considerable political and social unrest throughout Italy. Fulvia was successfully defeated and then fled to Greece with her children. Fulvia's civil war forced Antony to leave the East and return to Rome in order to secure his position.

Fulvia's death and the mutiny of their soldiers allowed the triumvirs to effect a reconciliation through a new power-sharing agreement in September 40 BC. The Roman world was redivided, with Antony receiving the Eastern provinces, Octavian the Western provinces, and Lepidus retained his junior position as governor of Africa. This agreement, known as the *Treaty of Brundisium*, reinforced the triumvirate and allowed Antony to begin preparing for Caesar's long-awaited campaign against the Parthian Empire. As a symbol of their renewed alliance, Antony married Octavia, Octavius' sister, in October 40 BC.

It was not until Antony's second attempt at a Parthian invasion that Octavius became his implacable opponent. In 38 BC, Antony returns to Athens with Octavia – still intent on his Parthian campaign. Unable to obtain troops from Octavius (as part of their treaty) – he turns to Cleopatra for support and garners the largest Roman army ever assembled in the East. During the time of Antony's failed attempt at the Parthian invasion (37-36 BC), Octavius

ousts Lepidus and takes over Rome. He solicits the support of the Roman aristocracy and circulates propaganda against Antony – who is accused of being a man of low morals for leaving his wife and children in Rome to be with the promiscuous queen of Egypt. The most heinous crime, however, was “going native” – an unforgivable offense to the proud Romans. This could be the fulfillment of the phrase that a “commander shall put an end to his insolence.” Note that although Antony was forced back to Rome due to Fulvia’s war – that conflict was not at his instigation and the two opponents thereafter reconciled. It was not until this last rupture of the triumvirs that his insolence was brought to an end – with no further reconciliation. (See note following Dan 11:19.)

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

Then he shall turn his face back toward the fortresses of his own land, but he shall stumble and fall, and shall not be found.

Moffatt: He shall then retire to the fortresses of his own land, only to meet trouble and to disappear.

Fort: H4581 מְעוֹז מְעוֹז מְעוֹז מְעוֹז mā'ôz mā'ûz mā'ôz mā'ûz
maw-oze', maw-ooz', maw-oze', maw-ooz'

From [H5810](#); a fortified place; figuratively a defence: - force, fort (-ress), rock, strength (-en), (X most) strong (hold).

With regard to Dan 11:18-19, Keil & Delitzsch commentary states: “The statement of the last clause introduces us to the announcement, mentioned in Dan 11:19, of the overthrow of the king of the north, who wished to spread his power also over the west. 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. With that begins his fall, which ends with his complete destruction.”

There could be two senses in which Antony returns to the fortress of his own land. The first sense relates to the fact that Alexandria became his base following his alliance with Cleopatra. Following his failed attempt at the Parthian invasion, he retreats to Syria and eventually returns to Alexandria. In 35-34 BC he successfully invades Armenia and returns to Alexandria for a celebration of the victory. On this occasion he formally severs his alliance with Octavius and distributes the kingdom among his children. Most notable, however, is his declaration that Caesarion (Cleopatra’s son by Caesar) is the legitimate heir of Julius Caesar. This was the greatest threat to Octavius. Marcus Agrippa – a talented general of Octavius – captures the naval port of Methone and gains the support of those who were previously loyal to Antony. Perhaps in this way, the leaders of those islands that had been his supporters now required that he return to fight against them. This would be consistent with the comment by Keil & Delitzsch and would also fit the facts of history. This is the second sense in which he returns to the fortresses of his own lands – when he returns to battle with those who were formerly his supporters. These events led to the Battle of Actium in 31 BC, where Antony’s and Cleopatra’s navy was destroyed – forcing their retreat to Egypt. Only months later (30 BC), Octavius invades Egypt with Agrippa and both Antony

and Cleopatra eventually commit suicide ("shall not be found"). Now Egypt is part of the Roman Empire, and it is ruled solely by Octavius – who later (27 BC) takes the name of Augustus Caesar.

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

Then shall arise in his place one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle.

C29:

Verse 20 we apply to Augustus Caesar, who was noted for his systematic collection of large taxes from all tributary nations, and whose exactions of taxes, in Judea and throughout the then civilized world, are noted in Scripture in connection with the birth of our Lord. ([Luk 2:1](#)) The statement, "Caesar Augustus sent forth a decree that all the world should be taxed," corresponds faithfully to the description--"There shall stand up in his estate a **raiser of taxes in the glory** of the kingdom." This latter part of the description also fits exactly; for the period of Augustus Caesar's reign is noted in history as the **most glorious** epoch of the great Roman empire, and is called "the golden age of Rome."

Another translation of verse 20 reads: "There will stand up in his place one who will cause the exactor of taxes to **pass through the glorious land of the kingdom.**" This would seem to apply specially to Palestine, and would make this fit exactly to the record in Luke. But both applications are correct: It was the glorious time of the Roman Empire, and tax collectors were caused to pass through the land of Palestine-- the glorious land of the kingdom. Furthermore, be it noted that Augustus Caesar was the first ruler to introduce to the world a **systematized** taxation.

We read further of this prominent ruler--"Within few days he shall be broken, neither in anger nor in battle." Of Augustus Caesar it is recorded that he died a quiet death, while his predecessor and his seven successors in imperial power died violent deaths. His death was within a few years after he had reached the zenith of his power and had caused "the exactor of taxes to pass through the glorious land of the kingdom."

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

In his place shall arise a contemptible person to whom royal majesty has not been given. He shall come in without warning and obtain the kingdom by flatteries.

C29-30:

Verse 21 fitly describes Tiberius Caesar, the successor of Augustus: "There will stand up in his place a despicable person, to whom they shall not give the **honor** of the kingdom; but he shall come in peaceably and obtain the kingdom by flatteries." Let us here note how the historic account of Tiberius agrees with the above by the prophet.

Says White: "Tiberius was fifty-six years old when he ascended the throne, **professing great unwillingness** to take upon him its important cares....All restraint being now removed, the tyrant gave loose reign to his cruel and sensual passions."

Says Willard: "At first he dissembled and appeared to govern with moderation; but the mask soon dropped.... The senate, to whom he transferred all the political rights of the people, had become degraded, and thus obsequiously sanctioned his acts and offered the incense of perpetual flattery to the man who filled their streets with blood. It was under the administration of **this most debased** of men, that our Lord Jesus Christ was crucified in Judea."

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

Armies shall be utterly swept away before him and broken, even the prince of the covenant.

C30:

These pictures fit exactly the prophet's description, and are further confirmed by the next verse--22. "With the powers of an overflow [flood] will they [all opposers] be swept away before him, and be broken; yea, also the **Prince of the Covenant**." This last statement seems unmistakably to refer to our Lord Jesus, who, as above noted by the historian, was crucified under the administration of Tiberius by his representative, Pilate, the Roman governor of Judea, and by Roman soldiers.

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

And from the time that an alliance is made with him he shall act deceitfully, and he shall become strong with a small people.

Dan 11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

Without warning he shall come into the richest parts of the province, and he shall do what neither his fathers nor his fathers' fathers have done, scattering among them plunder, spoil, and goods. He shall devise plans against strongholds, but only for a time.

C30-32:

"And after the league made with him [the Senate recognizing him as emperor] he shall work deceitfully; for he will come up and become strong with a small number of people. [Tiberius organized the **Praetorian Guard**, at first of 10,000, afterward doubled. This small number of

people, as the emperor's bodyguard, was continually at Rome and under his control. By it he overawed the people and the senate, abolished popular elections, assemblies, etc.] He shall enter peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his father's fathers; he shall scatter among them the prey, and spoil, and riches: and he shall think thoughts against the strongholds, even for a time." Verses 23,24

It was the policy of both Augustus and his successors to preserve peacefully the control of the dominions previously gained, rather than to seek by conquest further additions; and, to secure this hold, it was their policy to **divide** the spoil by appointing local governors, with dignity and authority, whose tenure of office was made to depend upon the preservation of order in their provinces, their fealty to the Caesars and the prompt collection of taxes. They no longer, as at first, pursued the policy of sacking and plundering the world merely to carry the spoils as trophies to Rome. By this diplomatic policy, by thus "**forecasting devices**," Rome now ruled the world more completely and with greater prestige than when her armies went hither and thither.

It should be recognized that while the prophecy has particularized, and in the cases of Augustus and Tiberius has almost individualized the account, yet this has been only a means to an end. The end to be accomplished is to mark the time of transfer of universal dominion, from Greece to Rome, from the four generals of Alexander the Great, representing four divisions of that empire (the "four horns" of the Grecian "goat" mentioned in Dan 8:8), to the Roman empire which was at that time and previously a part of Grecia. These four generals who succeeded Alexander the Great are no less distinctly marked in history than in prophecy.* The historian+ says:

The [Grecian] empire was now divided into four parts, and one part assigned to each of the generals who formed the league. Ptolemy assumed the regal power in **Egypt**; Seleucus,

**The division among these four is distinctly referred to in Daniel 8:8 and dan 11:4-5.
+Willard's Universal History, C100.*

in **Syria** and **Upper Asia**; Lysimachus, in **Thrace** and **Asia Minor** as far as Taurus; and Cassander took as his share **Macedonia**."

In this division Italy belonged to Cassander's department, which was the northern division, designated "King of the North," while Egypt was the southern division, or "King of the South." Gradually the Roman influence prevailed, and piece by piece the territory originally held by Seleucus, Lysimachus and Cassander was brought into subjection to Rome, which was part of the northern division, and left only Egypt, the southern division. This king of the south, Egypt, became subject to the power of the northern division, as above narrated, in the days of Cleopatra, Antony and Augustus Caesar, partly by the will of the father of Cleopatra, who dying while his children were young, left the kingdom under the protection of the Roman Senate, and partly by Mark Antony's defeat. For a while, indeed, the "King of the South," Egypt, was quite as powerful as the "King of the North," Rome. Historians tell us

that "it was the **greatest** mercantile nation then existing"; that it had "33,000 cities"; and that its annual revenue "amounted to 14,800 silver talents," about \$20,000,000.

Recognizing the sense and design of the prophecy, we should not expect detailed, personal accounts of the monarchs of these kingdoms, but by "King of the North" we should understand the Roman empire's representative, and by "King of the South" a representative of Egypt's kingdom. With this explanation we proceed with the prophecy.

Dan 11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

And he shall stir up his power and his heart against the king of the south with a great army. And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him.

The king of the north here refers to Marcus Aurelius, who engaged in battle with the king of the south (Queen Zenobia) in 272 AD.

C32-33:

Verse 25: "And he [Rome] will stir up his power and courage against the King of the South [Egypt], with a great army; and the King of the South shall be stirred up for the war with a very great and mighty army; but he shall not stand; for they will [treacherously] devise plans against him."

From the year B.C. 30, when Augustus Caesar made Egypt a Roman province, no hostilities occurred between the two countries until Queen Zenobia, a descendant of Cleopatra, about A.D. 269, claimed and exercised its control. Her reign was short; Aurelian, the Roman emperor, conquering her in A.D. 272. The historian says: "Syria, Egypt and Asia Minor acknowledged the sway of Zenobia, Queen of Palmyra. But she had to cope with the superior force of the empire and the military skill of the first captain of the age. Yet Aurelian writes of her, 'The Roman people speak in contempt of the war, which I am waging against a woman. They are ignorant both of the character and fame of Zenobia. It is impossible to describe her warlike preparations and her desperate courage.'"

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

Even those who eat his food shall break him. His army shall be swept away, and many shall fall down slain.

C34:

Verse 26: "Yea, they that eat of his food will bring his downfall: and his army shall overflow: and many shall fall down slain." Aurelian was assassinated by his own generals; his army was successful, though many were slain.

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

And as for the two kings, their hearts shall be bent on doing evil. They shall speak lies at the same table, but to no avail, for the end is yet to be at the time appointed.

Moffatt: Each of the two kings shall be bent on mischief, telling lies, for all their close alliance, but their alliance shall not prosper, for the end can only come at the time appointed.

H259 *ekh-awd'

A numeral from H258; properly **united**, that is, *one*; or (as an ordinal) *first*: - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

At first thought, we would assume the two kings referred to are the king of the north and the king of the south, mentioned in preceding verses. This thought is contradicted, however, by the thought that they are speaking lies or deception at the "same" or "united" table. Note that Moffatt's translation specifies that they attempt an "alliance."

C34-35:

Verse 27 applies not to Rome and Egypt, but to **two** kings or **powers** in the Roman empire-- the Imperial power gradually dying, and the Clerical power slowly coming to life and ambition. Each sought to use the other for its own selfish ends, while denying such designs. It reads: "And the heart of the two kings shall be to do mischief, and they shall speak lies at one table; but it shall not prosper [then], **because** as yet the end is unto **another time**." Or, to express the thought more plainly, a certain period of 1260 years had been appointed of God as the length of Papacy's persecuting power; hence the union or league between the clergy and the civil power could "not **prosper**" then, because the 1260 years counted from that date would bring "the end" too soon; therefore it must be put off, or held back, and allowed to come about gradually by the decay of the empire in Italy. We see on the pages of ecclesiastical history the scheming of the Christian bishops for **power** in the Roman empire; and evidently the emperors debated much whether it would not be to their advantage to recognize the new religion. Apparently Constantine merely acted out, at a riper time, what others had more or less thought of. But even Constantine was hindered by the temper of the people from accomplishing at once and as rapidly as was desired a union of the forces of church and state.

Q: Why is this verse included in the narrative at this point?

A: The primary divine intent seems to be to hide the fulfillment until the due time – which could not be before the set Time of the End.

Q: How can we interpret this verse to flow with the context of the narrative?

A: "And as for [about this same time, AD 292] the two [Imperial and Clerical] kings [powers], their hearts will be bent on doing evil. They shall speak lies [promote deception] at the same table [in collusion], but to no avail, [it will not prosper] for the end is yet to be at the time appointed [so the deception cannot be allowed to begin at this time].

Dan 11:28 Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land.

And he shall return to his land with great wealth, but his heart shall be set against the holy covenant. And he shall work his will and return to his own land.

C33-34:

Firmus, the ally of Zenobia in Egypt, was speedily vanquished and put to death, and Aurelian returned to Rome covered with honor and with great wealth as described in verse 28--"Then will he return into his land with great riches, and his heart will be against the holy covenant, and he shall do [various exploits] and return to his own land."

As an evidence of the riches he accumulated, note an extract from Gibbon's account of his march of triumph through the streets of Rome. He says:

"The wealth of Asia, the arms and ensigns of conquered nations, and the magnificent plate and wardrobe of the Syrian queen, were disposed and in exact symmetry or artful disorder....The beautiful figure of Zenobia was confined in fetters of gold; a slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of jewels. She preceded on foot the magnificent chariot in which she once hoped to enter the gates of Rome."

As to the Prophet's statement, that on his return his heart would be against the holy covenant [Christianity], Mosheim says:

"Aurelian, although immoderately given to idolatry, and possessing a strong aversion to the Christians, yet devised no measure for their injury during four years. But in the fifth year of his reign, either from his own superstition, or prompted by the superstition of others, he prepared to persecute them: and, had he lived, so cruel and ferocious was his disposition, and so much was he influenced by the priests and the admirers of the gods, that his persecution would have been more cruel than any of the preceding. But before his new edicts had reached all the provinces he was assassinated; and therefore only a few Christians suffered for their piety under him."*

This persecuting spirit against Christianity was manifested **after his return** from the conquest, as indicated in the prophecy. Aurelian was a worshiper of the sun, and he ascribed his victory over Zenobia to the sun; and immediately after the battle he repaired to the magnificent temple, dedicated to the sun, to acknowledge the favor. As the Christians deemed the sun unworthy of worship, it is presumed that their refusal to participate in this sun-worship was the provocation of his sudden and violent opposition.

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

At the time appointed he shall return and come into the south, but it shall not be this time as it was before.

Dan 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant.

“At the time appointed” is our clue that verses 29-30 refer to a future conflict between the king of the north and the king of the south.

Thus far, Daniel has traced the history of God’s people (natural and spiritual) from the rule of the Persian kings to the transfer of universal dominion to Greece, and from thence to Rome. The details of the battles and intrigues between the northern kingdom and Egypt are evidently given for two purposes. Marking the previous skirmishes between the kings of the north and south would make the last such battle – Napoleon’s Egyptian campaign – stand out by way of contrast (“not as the former or latter”). Since this campaign was to mark particularly the Time of the End, we might consider this the primary purpose. Secondly, these details served to hide the fulfillment until the due time; by interpreting subsequent verses after the same manner, the Jews were in expectation of the Messiah 30 years prior to his actual appearing. Though a mistake on their part, God overruled it for their good – and to establish a time that would prove to be parallel to a point in the Gospel age. Daniel has also marked for us the beginning of the intrigues (vs 27) which occurred during the time of the second battle between Rome and Egypt and which would eventuate in the formation of Papacy and its exaltation to power.

C35:

We regard verses 29 and 30 as a parenthesis, thrown in to conceal the meaning for a time by breaking the order of the narrative, and believe it to apply to a then far future collision between the representatives of the Roman empire and Egypt. No further conflict between these would occur except one, and it would be **just at** "the time appointed"--the time of the end, 1799. For this reason we will leave the examination of these verses until considering that last battle between them, as detailed in verses 40-45.

Dan 11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate.

C35-37:

Verse 31 connects with the thought of verse 27, and we recognize it as referring to the more successful of the two powers in the Roman empire--Papacy. Having traced history through notable individual rulers down to Aurelian, and having introduced us to the two antagonistic rulerships-- civil and ecclesiastical--which arose shortly after, the predominance of Papacy, its character and its work, as related to God's truth and Church, are next pointed out-- being represented as one king or power, regardless of its various and changing popes or heads. We know that in the contest between the civil and religious rulers Papacy was victorious; and the prophecy reads, "Arms shall stand on his part [or, "strong ones out of him stand up"--**Young's translation**], and shall pollute the sanctuary of strength, and shall **take away the continual sacrifice**, and they will **SET UP the desolating abominations**."

This we interpret to mean that, though neither the church nor the civil power succeeded in swallowing up the other, as at one time seemed probable, yet "strong ones" arose, who polluted the fundamental principles both of the civil government and also of true religion. The "sanctuary of strength," the sacred precincts of civil authority, which for the time God had delivered over to the Gentiles, to the kingdoms of this world, was undermined by those in the Church who thirsted for present dominion, and who sought by every device to obtain civil power to help forward **their** ecclesiastical schemes; and the sanctuary of God (his sacred dwelling--the Church) was defiled and degraded by the persistent efforts of these "strong ones" to obtain power with the civil rulers, and numbers, and influence with the people. This was Papacy in embryo, scheming to set itself up in power as a sacerdotal empire.

We cannot wonder that these heady, "strong ones," having disregarded God's plan, which provides for our **present** submission to "the powers that be" (which are ordained of God for our present trial and our preparation for **future** exaltation to power, glory and the dominion of the world), and having decided to reign, if possible, before God's time, were so far out of harmony with God's plan that they lost the very essence and kernel of the truth, and retained only the form, the outward appearance. A most decisive step of the apostasy was to "remove the continual sacrifice." This, the climax of doctrinal degeneracy, represented in the Romish doctrines of Transubstantiation and the Sacrifice of the Mass, we merely name here, leaving it for fuller examination in connection with another prophecy in a later chapter. From the introduction of this fatal and blasphemous error, God calls the system an abomination; and its subsequent exaltation to power is here referred to as, "the desolating abomination **set up**." How well Papacy has earned this name, and how blighting has been its baneful influence, are well attested by the history of the "dark ages," glimpses of which we have given in the preceding volume.

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

He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action.

Dan 11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder.

C37-38:

Verse 32: "And such as do wickedly against the covenant shall he corrupt by flatteries." Those in the Church who failed to live up to their covenant with the Lord fell an easy prey to the flatteries, honors, titles, etc., held before them by the Papal hierarchy as it began to have influence. But though many yielded to the errors, all did not; for we read, "But the people that do know their God shall be strong and deal valiantly; and they that understand among the people shall instruct many." Thus is shown a division of the Church into two marked classes, distinguished in Dan 8:11-14 as **the sanctuary** and **the host**: one class, corrupted by the flattering honors of the world, violated its covenant with God, while the other class was really strengthened by the persecutions to which their loyalty to God exposed them. Among the latter class were some who understood the situation, and taught the faithful that thus it was written in the Scriptures that the Antichrist, or Man of Sin, would develop from a great falling away in the Church.

Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire; and the faithful few were persecuted--hunted, imprisoned, racked, tortured, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, "Yet they shall fall by the sword, and by flame, by captivity and by spoil--days," (The "fall" here is into literal death.) [Here another parenthesis of verse 34 and part of 35 interrupts]--"to the time of the end; because it is yet [future] for a time **appointed**." The length of time this persecution was to continue is not stated here, except that it will be concluded as appointed, at the Time of the End. From other scriptures we learn that it was a period of 1260 years, which ended with A.D. 1799, a date prominently noted by Daniel and the Revelator as well as in history.

Dan 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

When they stumble, they shall receive a little help. And many shall join themselves to them with flattery,

Dan 11:35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

and some of the wise shall stumble, so that they may be refined, purified, and made white, until the time of the end, for it still awaits the appointed time.

C38-39:

Verses 34,35: "Now when they shall fall, they shall be holpen with a little help." The full period of the persecutor's (Papacy's) power, 1260 years, would not end until 1799; but before its end God granted a little help through the Reformation movement, which, though at first it rather increased persecution, afterward gave some comfort and protection to those falling because of fidelity to God's Word. The Reformation prevented the complete crushing out of the truth from the world. But, alas! with the little help came the "flatterers" again. As soon as persecution began to abate the adversary resorted to the same device, by which he had formerly succeeded in corrupting and degrading the church, to now overcome the reform movements. Kings and princes began to give honors and titles to Protestants and to unite with Protestantism; and this led to serious evil results and deflection from the covenant, as we read: "But many shall cleave to them with flatteries; and some of them of understanding [leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors] shall fall (fall away); to try them [the faithful few] and to purge and to make them white."

Tracing the prophecy further, we find that as the previous verses pointedly describe the leading characters prominently connected with the transfer of dominion to Greece and then to Rome, and then craftily, gradually, stealthily to Papacy as a power which grew up out of civil Rome, so also when it comes to the very important point of noting where Papal dominion was broken,* it is but reasonable to expect that Napoleon, the leading character associated with this change, should be marked out; and that, too, not by a description of his personal appearance, but by a description of his peculiar characteristics, just as Augustus and Tiberius Caesar were indicated. Such a description we do find; and Napoleon Bonaparte's career corresponds exactly with that description. Verses 31-35 describe Papacy, its errors and abominations, and the Reformation and its "little help" yet partial failure through flatteries; and these verses bring us down to the "Time of the End," and show us that, notwithstanding the little help afforded, some would **fall** by persecution **until** the Time of the End. And so it was: in all the countries subject to Papacy--Spain, France, etc.--persecution through the terrible Inquisition continued, until broken effectually by Napoleon.

It is proper to say that Papal **dominion passed away at the beginning of the present century; for after the French Revolution the authority of Rome over rulers and kingdoms (and even over its own territory in Italy) was only **nominal** and not real. It should be remembered, too, that until that time France had been, of all the nations, the most faithful and subservient to the Papal authority. It was her kings and princes and nobles and people who most readily obeyed the behests of the pope--organized crusades, went to war, etc., etc., in obedience to the pope's command, and who were so loyal as not to permit a Protestant to live on her soil after the massacre of St. Bartholomew's night. No other nation, therefore, **could** have struck Papacy so stunning and destructive a blow as the French.*

Dan 11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done.

C40-42

The public career of Napoleon Bonaparte, who was recognized even in his own day as "the man of destiny," is so clearly portrayed by the prophetic statement as to positively fix the date of "the time appointed." This method of fixing a date is accurate. And if we shall show that the events here mentioned in prophecy agree with Napoleon's career in history, we can determine the date as certainly as we could the beginning of the reign of Augustus Caesar, or Tiberius, or Cleopatra--described in verses 17, 20 and 21. Napoleon's career, in the light of prophecy, marked A.D. 1799 as the close of the 1260 years of Papal power, and the beginning of the period called the "Time of the End." The prophetic description runs thus:

Verse 36: "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the god of gods, and shall prosper till the wrath is accomplished; for that which is determined shall be done." Napoleon was not a king, but the term king is a general one to indicate a powerful ruler. He did, perhaps, as nearly "**according to his will**" as any man that ever lived; he was noted for his wilfulness and determination, which conquered almost insurmountable difficulties. To get the proper meaning of the above verse, it must be remembered that the word "**god**" signifies **a mighty one**; and that it is frequently used in Scripture in referring to kings and rulers, as in this verse: "god of **gods**."* Here the word "gods" refers to rulers, kings and princes, and the expression, "**god** of gods," or ruler of rulers, refers to the pope. Most men have acknowledged **some** religious superior, but Napoleon acknowledged none. He had a will of his own, and a plan of his own, which was to exalt himself above every other ruler. Even the "god of gods" (i.e., the ruler of rulers--the pope) he addressed in a marvelous way; commanding his obedience as his servant, in a manner which shocked the superstitions of the world at that day, and the dignity of the papal hierarchy as well. And, as here declared, he prospered until he had accomplished his mission of scourging Papacy and breaking its influence over the minds of the people. In proof of this, history* says:

See *SCRIPTURE STUDIES, Vol. II, pp. 274 and 275.

"Whilst the secular princes who had concluded treaties with the French adhered to them in good faith, and paid the contributions stipulated, the sovereign Pontiff was guilty of the most unwise violations of his engagements. Surrounded by priests who were his only counsellors, the Pope had resource to his old expedients of artifice and pious frauds; and great efforts were made to inflame the minds of the people against the French....The priests pretended that heaven had interfered, and it was positively asserted that various miracles had been performed in the different churches in vindication of the holy catholic faith of Papal supremacy, showing the displeasure of heaven at the conduct of the French. Bonaparte, perceiving that such was the infatuation of the Court of Rome that all his efforts for peace would be unavailing, took immediate steps to bring 'His Holiness' to his senses.

"He ordered General Victor to invade the Papal territories, who scattered the army of the

Pope 'like chaff before the wind,' and spread a general panic through the ecclesiastical states....'His Holiness,' finding that St. Peter afforded him no assistance in this emergency,...dispatched plenipotentiaries to Bonaparte to supplicate for peace. Peace was obtained, but upon conditions sufficiently humiliating: In addition to complying with the provisional treaty previously entered into and infringed by the Pope, he was obliged to cede a part of his territory and pay a sum of money amounting to about thirty millions of French livres [about six million dollars], as an atonement for the last rupture."

This, added to the first assessment, made in all over ten million dollars that the Pope paid to France in gold and silver, besides other valuables--statuary, paintings, etc. A Roman Catholic writer declares that "The fulfilment of these conditions brought the Pope to the verge of ruin." This treaty was concluded February 19, 1797.

***Campaigns of Napoleon, pp. 89,95,96.**

It may be thought that this summary and successful overturning of Papal power would be sufficient to prove to the world that its claims to divine right to rule kings, etc., were mere assumptions; but if not, surely the final touches were added the following year, when the French general, Berthier, entered Rome, organized there a Republic*, on February 15, 1798, and five days later carried the pope a prisoner to France, where he died the following year. From that time until the present, Papal dominion over the kingdoms of earth has been merely a shadow of its former self. Since then, it has scarcely mentioned its assumed right to make and unmake kings. In fact, the pope who succeeded in 1800, under the title Pius VII, "published an address in which he declared it to be the doctrine of the gospel that **all** should obey established governments," which of course included himself.

*A Republic is the greatest threat to a despot.

Dan 11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all.

C42:

Verse 37: "He shall neither regard the god [ruler] of his fathers, nor the desire of women, nor regard any god [ruler]; for he shall exalt himself in opposition to all."

Not only did Napoleon not respect the god of his fathers, Papacy, but neither did he regard favorably any of the Protestant sects, here represented as women.* In fact, nothing but his own personal ambition controlled him.

**As the one true Church is symbolically called the Bride of Christ, and as the Church of Rome in unfaithful alliance with earthly empire is called a harlot, so the various Protestant sects are called "women."*

Dan 11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts.

C42-43:

Verse 38: "But in his place [instead of any of these gods] he shall honor the god of forces [military power]: and a god whom his fathers knew not, shall he honor with gold, and silver, and with precious stones, and things desired."

Other great warriors made some acknowledgment to some supernatural powers for victories achieved. Alexander the Great visited the heathen temples, and thus celebrated victories; so did the Caesars; and in later times, under Papacy, it was the custom for both sides in a war to appeal to God, to saints, to the Virgin and to the popes for blessings and victory; and at least to pretend to accept victory as God-given. But Napoleon did nothing of the sort: he ascribed his success to himself and his own genius. Armies were his reliance; in brave men, quick maneuvering and able generals he put his trust; and to these he addressed his petitions. The form of his oath to the French "Council of the Ancients,"¹ on assuming command of the armies of France upon his return from Egypt², shows that his reliance was upon himself and his armies. He swore neither by God, nor by the Bible, nor by the Pope, nor by France; but he said: "I swear it! I swear it in **my own name**, and in the name of my brave comrades!" While serving his own ambition, he claimed to serve the people; and the treasures of Rome, and of other cities and countries which he spoiled, were turned over to the people of France, of whom himself and his soldiers were a part.

¹Upper house of French legislature during the period of the Directory (1795-1799)

²At the First Consul of the Republic in Nov 1799. His Egyptian Campaign was the means of securing this command.

Wikipedia, "French Invasion of Egypt and Syria"

"The French campaign in Egypt and Syria (1798–1801) was a military expedition led by Napoleon Bonaparte during the French Revolutionary Wars. The campaign aimed to undermine British trade routes, expand French influence, and establish a scientific and administrative presence in Egypt. Napoleon also sought to sever Britain's connection to its colonial holdings in India, with the long-term ambition of challenging British dominance in the region...The capture of Egypt would have given the French control of the eastern Mediterranean and the Red Sea, which would have led to considerable losses for the British economy.

"After the naval defeat at Aboukir, Bonaparte's campaign remained land-bound. His army still succeeded in consolidating power in Egypt, although it faced repeated nationalist uprisings, and Napoleon began to behave as absolute ruler of all Egypt. He set up a pavilion and from within it presided over a *fête du Nil*—it was he who gave the signal to throw into the floats the statue of the river's fiancée, his name and Mohammed's were mingled in the

same acclamations, on his orders gifts were distributed to the people, and he gave kaftans to his main officers.

“Upon his return to Cairo, June 14, 1799, Napoleon made plans for departure. In an effort to exert pressure on the Directory to recall him, he sent a dispatch to Paris on 29 June, acknowledging the loss of 5,344 men and requesting 6,000 reinforcements, despite being well aware that they would not be forthcoming. On 11 August, Napoleon received word of the crisis in Europe. France was facing a coalition of England, Austria, Russia, Turkey and Naples. An Anglo-Russian army had invaded Holland and an Austro-Russian army had gained control of Switzerland; a Turco-Russian fleet had captured Corfu; and another Austro-Russian army had advanced into northern Italy undoing all of Bonaparte's work in a matter of weeks. France was reported to be on the verge of economic collapse, and royalist sentiment was running high.

“In addition to its significance in the wider French Revolutionary Wars, the campaign had a powerful impact on the Ottoman Empire in general, and the Arab world in particular. The invasion demonstrated the military, technological, and organizational superiority of the Western European powers to the Middle East. This led to profound social changes in the region. The invasion introduced Western inventions, such as the printing press, and ideas, such as liberalism and incipient nationalism, to the Middle East, eventually leading to the establishment of Egyptian independence and modernization under Muhammad Ali Pasha in the first half of the 19th century and eventually the Nahda, or Arab Renaissance. To modernist historians, the French arrival marks the start of the modern Middle East.^[72] Napoleon's destruction of the conventional Mamluk soldiers at the Battle of the Pyramids served as a reminder for modernizing Arab monarchs to implement wide-ranging military reforms.^[73]

“The campaign ultimately ended in failure, with 15,000 French troops killed in action and 15,000 by disease. Napoleon's reputation as a brilliant military commander remained intact and continued to increase, despite some of his failures during the campaign. This was due to his expert propaganda, such as his *Courrier de l'Égypte*, set up to propagandize the expeditionary force itself and support its morale. Such propaganda spread back to France, where news of defeats such as at sea in Aboukir Bay and on land in Syria were suppressed. Defeats could be blamed on the now-assassinated Kléber, leaving Napoleon free from blame and with a burnished reputation. **This opened his way to power and he profited from his reputation by engineering his becoming First Consul in the coup d'état of 18 brumaire (November 1799).**”

With his new role as First Consul, Napoleon now had full control of the civil power in France – and this would soon be extended throughout Europe. This left Papacy without civil power and therefore with no more power to persecute.

Dan 11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and shall divide the land for a price.

C43-44:

Verse 39: "And he shall do this to strengthen his hold with the strange [new] god: Whoever will acknowledge him, him will he give much honor; and he will cause such to rule over many, and he will divide the land gratis."

Napoleon put his friends and trusty generals into places of power among all the conquered nations of Europe. These offices were his **gifts**, yet they were held upon condition of fealty to him. They were "gratis," and yet the price of their loyalty to him. Of this history* says:

"The ambitious views of Napoleon became still more apparent. Holland had the previous year been formed into a kingdom, of which his brother, Louis Bonaparte, was made king. Naples was now given to Joseph Bonaparte, the elder brother, who was also invested with the title of King of the two Sicilies. Several provinces were constituted duchies or grand fiefs of the empire, and given to the Emperor's relations and favorites. His sister Pauline was made princess of Guastalla; his brother-in-law, Murat, grand duke of Berg and Cleves; while Eugene Beauharnais, the son of his Empress Josephine by a former marriage, was sent viceroy to Italy. Fourteen provinces in the south and west of Germany were formed into the Confederation of the Rhine. They were separated from the Germanic body, and recognized Napoleon as their head, under the title of Protector.... Switzerland was also brought under the dominion of France, Napoleon declaring himself its 'Mediator.'"

****Williard's Universal History, C452.***

The policy of Napoleon also led him to establish various honorable and honorary orders among the officers and soldiers, such, for instance, as the "Legion of Honor," "The Order of the Iron Crown," etc., etc.

Dan 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

At the time of the end, the king of the south shall attack him, but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships. And he shall come into countries and shall overflow and pass through.

C44-45

Having thus furnished grounds for establishing the identity of this character (Napoleon), whose deeds mark the beginning of the "Time of the End," the prophecy proceeds to show which **particular event** of that time is to be understood as definitely marking the **exact date** of the beginning of the "Time of the End." This event is shown to be Napoleon's invasion of Egypt, which covered a period of a year and nearly five months. He sailed May,

1798 and, returning, landed in France Oct. 9, 1799. This campaign is graphically described in a few words in verses 40-44.

Verse 40: "And at the [fixed] Time of the End shall the king of the South [Egypt] fight against him, and the king of the North [England] shall come against him like a tempest, with chariots and with horsemen [the Egyptian Mamelukes, etc.] and with a **great navy**. [The English forces consisted of a navy under Admiral Nelson.] And he [Napoleon] shall enter into the countries, and shall destroy and pass through [victoriously]."

History informs us that the Egyptian army under Murat Bey "after a most determined struggle was repulsed;...the success of the French struck terror far into Asia and Africa; and the surrounding tribes submitted to the conqueror... But fortune was preparing for him a terrible reverse. His fleet, consisting of thirteen ships of the line [war vessels], besides frigates, was found in Aboukir Bay by Nelson, the English admiral, who had long been in pursuit, and was attacked on the evening of Aug. 1, 1798, with a degree of vigor and activity ["like a whirlwind"] which was never surpassed in naval warfare."

Dan 11:41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

He shall come into the glorious land. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites.

Moffatt: He shall also invade the fair land of Palestine, and myriads shall be killed. (But these nations shall be saved from him, the Edomites, the Moabites, and the main part of the Ammonites.)

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

He shall stretch out his hand against the countries, and the land of Egypt shall not escape.

Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt, and the Libyans and the Cushites shall follow in his train.

C45:

Verses 41-43: "He shall enter also into the glorious land [Palestine], and many shall fall: but these shall escape out of his hand, even Edom and Moab, and the principality of the children of Ammon. [Napoleon kept to the coast, and did not enter but passed by these lands.] He shall stretch forth his hand upon the countries, and Egypt shall not escape. And he shall

have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians will follow at his steps."

Dan 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

But news from the east and the north shall alarm him, and he shall go out with great fury to destroy and devote many to destruction.

Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

And he shall pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him.

C45-46:

Verses 44-45: "And he shall plant the tabernacles of his palace [his palatial tents] between the seas, in the glorious holy mountain." This statement might refer to either of two mountains--Mt. Tabor or Mt. Sinai--both of which might be called glorious and holy. On Mt. Tabor, glorious and holy as the place of our Lord's transfiguration, and called by Peter "the holy mount," Napoleon's tents were pitched, one of his most important battles being fought there. Mt. Sinai, holy and glorious as being the place where the Law Covenant between God and Israel was ratified, was visited by Napoleon and his "scientific corps" and select guard.

"But tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many [nations]. Yet he shall come to his end, and none shall help him."

While in Egypt tidings of fresh alliance against France reached Napoleon, and he at once set out for France. With reference to this history* says, "Intelligence from Europe now induced him to abandon Egypt; and, leaving his army under Kleber, he returned to France with secrecy and dispatch. ...A reverse of fortune had taken place in French affairs, a second coalition had formed against France, composed of England, Russia, Naples, the Ottoman Porte and Austria." Compare these words of history with those of prophecy: "But tidings out of the **East** and out of the **North** shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many [nations]." Napoleon's great fury, and his attempted destruction of all the nations of Europe, are too well known to require repetition here. He almost succeeded in his ambitious designs; yet, as predicted by the Prophet, in a few years this most notable man of his day died an exile, forsaken by all.

**Willard's Universal History, C446.*

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

At the time appointed he shall return and come into the south, but it shall not be this time as it was before.

Moffatt: At the time appointed he shall again invade the South, but he shall not fare as he did before,

Dan 11:30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant.

Moffatt: for Romans shall confront him and cow him, till he retires; then in a fury he shall do as he pleases with the sacred nation, keeping in touch with apostates from the sacred nation;

C46-47:

As verse 40 declares that this invasion of Egypt would be "at the Time of the End" or (as the **Douay** version renders it) "at the time prefixed," so do verses 29 and 30, which refer to the same event and which were previously introduced as a parenthesis. It will be remembered that we have found verses 25-28 to refer to a previous invasion of Egypt; and in verses 29 and 30 it is intimated that the next great invasion of Egypt would be "**at the time appointed,**" i.e., at the "Time of the End," as described in verses 40-45.

"At the time appointed he shall return, and come toward the south; but it shall not be as the former or as the latter" invasions. Napoleon's invasion of Egypt did not result either like that in the days of Cleopatra, or like that in the days of her descendant, Queen Zenobia. Napoleon, though successful as a general in Egypt, achieved no such victories as his predecessors; and the reason is described in the next verse--"**For** the ships of Chittim ["of the Romans"--**Douay**] shall come against him." The English navy harassed Napoleon and hindered his conquest. Since England as well as France had been a part of the old Roman Empire, and since France was at war with the remainder of that empire, endeavoring to conquer it, we see the propriety of these being called Roman ships. "Therefore he [Napoleon] shall be grieved, and return and have indignation **against the holy covenant: and he shall succeed.**"

On his return from Egypt, Napoleon abandoned his former policy of violent opposition to Papacy, and signed a **Concordat** or agreement with the pope, by which the Roman Catholic religion was re-established in France. This was an action **against** the truth; but he seemed to see that by this policy he could best succeed in overturning the Republic and in establishing himself in power as Emperor. And he **did** "succeed." But this policy did not last long after he obtained imperial power: he soon began again to work against that system called the "Man of Sin," as the prophecy describes in the following words: "And he [Napoleon] shall return [change about] and shall devise **against them** that have forsaken the

covenant of the sanctuary"; i.e., he began to scheme and operate against the apostate church of Rome. In this also he succeeded.

C47-49 (summary):

Thus pointedly does Daniel xi trace the world's history, by its most notable characters, from the kingdom of Persia down to the overthrow of Papal dominion. Though covering the long period of twenty-four hundred years, it accomplishes its purpose of clearly marking the very year of the beginning of the Time of the End--1799. With that year terminated the limit of Papacy's 1260 years of power to oppress, and the Time of the End began. And let it not be overlooked that this was also the last year of Papacy's millennium, or one thousand years' reign, which began, as shown in the previous volume, with the year 800. But 1799 was only the beginning of the period known as "the Time of the End," within the limits of which every vestige of that system shall pass away.

Notice how in the few words of verses 34 and 35 the decline of the Reformation and its cause are described. The love of the world and a desire to be in power, influence and ease were the snares which first seduced the church and brought forth Papacy; and the same desires and endeavors interrupted the Reformation. Luther and his companions at first boldly denounced, among other of the papal errors, the union of church and state; but when, after some years of brave resistance to powerful opposition, the Reformation began to have some influence because of numbers, when kings and princes began to flatter the reformers, and avenues to social and political preferment opened before them, the evils of church and state union, which once they saw and opposed in Papacy, were lost sight of. The reformed churches in Germany, Switzerland, etc., stepped into the very shoes of Rome, and stood ready to unite with and favor any political party, or prince, or government, willing to own and recognize them. Thus some of understanding fell, and from being leaders of reform they became leaders into temptation. Thus the reform movement, well begun, was greatly checked.

But all this could not frustrate God's plan. By his wisdom it was overruled for good. It served, as Papacy's error had done, to further test the true saints, to prove whether they were really followers of men or of God. It has served this purpose all the way down, from that time to this--"to try them, and to purge, and to make them white."

If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into the error of church and state union would measurably cease, though it might require long years for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no new unions. Really, this date marks a new reformation on a more substantial basis. The influence of Papacy over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessings desired for national prosperity. When Protestants separated from Papacy, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but it also weakened the influence of the various Protestant

systems, in matters civil and political--which influence had grown very strong in two and a half centuries.

The new reformation, which dated from Napoleon's day, was no less thorough than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by a religious zeal; nor were the actors in it aware of the fact that they were accomplishing a work marked out for them in prophecy centuries before. Napoleon and his co-workers were godless men, animated by their own selfish ambitions for power; but God, unknown to them, was overruling their course and causing it to work out his own designs, which it effectually did. Had the reformation which God first started within the Church itself continued, had the reformers and their descendants continued faithful to the Truth, his great designs might have been accomplished through their honored instrumentality. But when they succumbed to the flatteries of the world, God showed that he had other ways and means for accomplishing his purposes.

Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after course had healed. (Rev 13:3) The era closing with A.D. 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally "consume and destroy it unto the end." [Dan 7:26](#)

This date also clearly marks the beginning of a new era of liberty of thought, and the realization of individual rights and privileges, and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various Bible Societies-- "pestiferous Bible Societies," Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation and language. The British and Foreign Bible Society was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817. The extent of the work done by these societies during this century is wonderful. Bibles by the million are published yearly and sold at low prices, and many thousands are given away to the poor. It is difficult to estimate the wide influence of this work. While much is doubtless lost, the result in general is to break the bonds of slavery and superstition, political and ecclesiastical. Its quiet teaching--that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord--is the greatest of all levelers and equalizers.

Though the religious reformation movement throughout Europe had severely shaken Papacy's influence, yet the reformed churches had so closely imitated her policy of statecraft, affiliation with earthly empires, and claims of clerical authority over the people (that the "clergy" constitute a special and divinely appointed rulership in the world), that the first effect of that reformation became greatly modified, and left the people and the civil rulers largely under superstitious awe and subserviency to every thing called church

authority. The reform divided among several sects much of the superstitious and unwholesome veneration formerly concentrated upon Papacy alone. But the political reform witnessed during the Nineteenth Century, dating particularly from 1799, the "Time of the End," though very different from the former, is none the less a **reformation**. The revolution and independence of the American colonies-- the successful establishment of a prosperous Republic, a government by the people and for the people, without the interference of either royalty or priest-craft--had set a new lesson before the now awaking people, who for so many centuries had slumbered in ignorance of their God-given rights, supposing that God had appointed the church to the supreme rulership of earth, and that they were bound to obey those kings and emperors sanctioned by the church, no matter how unjust their demands, because she had declared them to be **appointed by God**, through her.

To a long down-trodden and priest-ridden people, America became a source of wonderment. Truly it was "Liberty enlightening the world." Finally, oppressed by priest-craft, royal extravagance, etc., augmented by repeated failures of the crops, which impoverished and almost famished them, the people of France arose in desperation and accomplished that most terrible revolution which lasted for fourteen years, from 1789 to 1804.

Awful as were those scenes of anarchy and violence, they were but the legitimate fruit, the reactionary effect, of the awakening of a long oppressed people to a realization of their shame and degradation. It was the reaping of a whirlwind by the civil and religious powers, which **in the name** of God and of truth had been blinding and binding, for their own aggrandizement, people for whom Christ died.

Of course such a reaction from such a cause would be to infidelity. France suddenly became thoroughly infidel under the influence of Voltaire and his associates, who deluged the country with their writings, hurling contempt and ridicule upon Christianity, or rather upon the apostate Church of Rome, which was the only Christianity with which the French people were acquainted. They pointed out its falsehoods, its absurdities, its hypocrisies, its immoralities, its cruelties and all its wickedness, until the French people became as inflamed in their zeal to exterminate Catholicism and all religion as they had formerly been zealous to uphold it. And miserable, deluded France, for a thousand years completely under the influence of the Papacy, supposing that the real Christ and not the Antichrist had been her despicable master, cried out in the words of Voltaire, "Down with the wretch"; and their efforts to down the execrable Antichrist resulted in all the horrors of the French Revolution-- a wonderful illustration of retributive justice when viewed in comparison with the dreadful massacres of St. Bartholomew's day, and similar occasions incited and rejoiced over by the Papacy.

Infidel France suddenly rose in its might, destroyed the Bastille, issued its declaration of the rights of man, executed the king and queen and declared war against all kings and sympathy with all revolutionists everywhere. Meanwhile the rulers of the world with bated breath dreaded lest the revolutionary contagion should break out among their subjects; and, fearful of world-wide anarchy, they organized alliances for their mutual protection against their subjects, who indeed were scarce restrained. The French renounced Christianity, and confiscated all the vast estates and revenues of the Roman Catholic Church, as well as the estates of the king and the nobility. The streets of Paris again ran with blood, but it was the

blood of priests and nobles and their supporters, instead of that of Protestants. The number of the executed is estimated at 1,022,000. These perished by hundreds of processes invented for the occasion. During the hunting and the slaughter, the priests were taunted with reminders of the similar course of Papists toward Protestants, and of their own doctrine--that "the end justifies the means." The Revolutionists claimed the **end** sought to be human liberty, political and religious; and that the death of those opposed to this was needful, as the only sure means.

Like all such things, the French Revolution was a great evil, and caused much distress to millions of people; yet like some others, too, it was a partial redress of a great wrong; and, like some others, it was overruled by God for good, for the increase of knowledge and the forwarding of his plans as pointed out in prophecy. We here intrude the remark that the French Revolution is prominently pointed out in the Book of Revelation, which clearly shows that the closing trouble upon all the nations of "Christendom" was illustrated in that reign of terror. That pestilence of Infidelity and Anarchism, which spread from France the world over, was fed and fattened upon the false, unscriptural doctrines and practices of "Christendom," represented not only in Papacy but in "Orthodoxy" generally. Nominal Christianity has not cured this malady, and is powerless to avert its further outbreak, predicted in the Scriptures to be the greatest trouble ever to be known to earth.

The influence of the French infidels was carried over Europe by the armies under Napoleon, and greatly undermined the power both of kings and priests. But the rough handling of Papacy by Napoleon, acting as the head and representative of Infidel France, capped the climax, and more than all else helped to break the fetters of superstitious veneration, by which the "clergy" class had so long held the "common people" under them. But when the intrepid Napoleon not only defied the anathemas of Pope Pius VI but laid penalties upon him for violation of his (Napoleon's) orders, and finally compelled him to cede back to France the papal territories granted a thousand years before by Charlemagne (whose successor Napoleon claimed to be), it opened the eyes of the people as well as of the monarchs of Europe to the falsity of Papacy's claim to authority. The great revolution of public opinion at this time, regarding papal authority, may be seen in the fact that Napoleon, upon assuming the title and proclaiming himself Roman Emperor as successor of Charlemagne,* did not go to Rome to have the pope crown him, as did Charlemagne and others, but commanded the pope to come to France to attend his coronation.

**Napoleon's great European wars were but his attempts to re-unite that empire as it existed under Charlemagne.*

And even then the successful chief, who more than once had pillaged, impoverished and humbled the Papacy, would not consent to be crowned by the pope, and thus to accept the imperial dignity with any acknowledgment of papal authority, but merely had the pope (Pius VII) present, to sanction and acknowledge the ceremony, and to bless the crown which Napoleon then took from the altar and put upon his own head. The historian says, "He then put the diadem on the head of his empress, as if to show that **his authority** was the child of his own actions"--the result of his own civil and military successes. Nor has the pope ever

been since requested to bestow the crown of the Roman empire. A Roman Catholic writer* says of this coronation:

"Acting differently from Charlemagne and other monarchs, who had repaired to Rome on similar occasions, he [Napoleon] **insisted in his arrogance** that the holy father should come to Paris to crown him. The pope felt **extreme reluctance** to depart thus from the ancient usage. In fact, he considered it **derogatory to his exalted office.**"

Concerning the humiliations heaped upon Papacy by Napoleon, history+ says:

"An armistice was concluded [June 23, 1796] with the Pope [Pius VI], the terms of which were sufficiently humiliating to the head of the church, once the most powerful sovereign in Europe. The pontiff, who once trod on the necks of kings, made and unmade sovereigns, disposed of states and kingdoms, and, as the great high-priest and vicegerent of the Almighty on earth, established an authority as lord paramount, and reigned over the heads of other sovereigns, was constrained to drink to the very dregs the cup of humiliation.

**Chair of St. Peter, C433.*

+*Campaigns of Napoleon, pp. 89,90.*

If the draught was bitter, it was one which his predecessors had liberally dealt out to others. He was compelled to open his ports to French vessels, and to exclude the flags of all nations at war with that Republic; to permit the French army to continue in possession of the legations of Bologna and Ferrara; to surrender the citadel of Ancona; to give to the French 100 paintings, busts, vases or statues to be selected by commissioners sent from Paris to Rome; also 500 (ancient and valuable) manuscripts to be selected in the same way; and, to sweeten the whole, his holiness was to pay to the Republic 21,000,000 French livres, most of which was to be in specie, or gold and silver ingots."

For the nonfulfilment of these penalties promptly, the money fine was increased to 50,000,000 livres, and certain papal territories were compelled to be ceded to France; and the pope was finally made a prisoner and taken to France, where he died.

Even Pius VII, who had been restored to pontifical honors, and who in 1804 **attended** the crowning of Napoleon, was afterward by decree of Napoleon (1808-1809) bereft of every shred of temporal power; and the monuments and art treasures of Rome were taken under French protection. The language used by Napoleon was that "the donation of territories by our illustrious predecessor, Charlemagne, to the Holy See,...Urbino, Ancona, Macerata, be forever united to the Kingdom of Italy."

The import of this is thus told by a Roman Catholic writer*:

"To this it was added, that the pope should continue to be the bishop of Rome, exercising his spiritual functions as his predecessors had done in the early ages, down to the reign of Charlemagne. The following year, emboldened by the successes of his arms, the Emperor resolved that the pope should be deprived of his now nominal sovereignty-- the mere

shadow of temporal power, that still remained to him in his **capital** and the adjacent districts. [These Papacy held for years before Charlemagne's gift--from A.D. 539.] Accordingly he issued a new decree, from the palace of the Austrian Caesars, that Rome should be an Imperial Free City; that its civil administration should be conducted by a council then nominated by the Emperor; that its monuments and art treasures should be taken under French protection; and that the pope, having ceased to reign, an income should be settled on his holiness."

**Chair of St. Peter, pp. 439,440.*

Following this, Pius VII issued a bull of excommunication against Napoleon, and was taken a prisoner to France, where he finally signed the Concordat of Fontainebleau, dated Jan. 25, 1813, in which he placed in Napoleon's hands the nomination of Bishops and Metropolitans, and virtually rescinded his own authority to veto such appointments. Thus he in effect gave Napoleon the authority of a pope, which was what Napoleon had long desired.

Nor have Roman Catholics failed to note the importance of the events which introduced the present century. They not only admit the losses and indignities inflicted, as above quoted, but they claim that the Millennial reign of Papacy (the thousand years from the time of Charlemagne's present of the before mentioned states to the Papacy--A.D. 800) ended with the taking away of its dominions by Napoleon; from which time it has at no time had more than a skeleton of power. It is Papacy's claim that, as the Kingdom of Christ, it has accomplished the predicted reign over the nations, mentioned in Rev 20:1-4, and that the present period of trouble upon that system is the "little season" in which Satan is loosed, mentioned in the 7th and 9th verses. Only such as see in Papacy Satan's **counterfeit** of the true Christ, and who recognize the true Church and the true reign, can fully appreciate this.

We have, perhaps, cited enough to convince the reader that the period of the French Revolution and Napoleon's power was a very marked period in Papacy's history; and Papal influence, broken then, has never been regained. Though at times some favors were granted, they were only for a short time, and were followed by renewed indignities, until in 1870 all temporal authority of the popes again ceased--we believe never to be revived. Remember, too, that it was Napoleon's soldiers who broke open the Inquisitions, and put an end to public tortures and executions for religious convictions.

The effect of the partial breaking down of the priest-craft and superstition, while it has led to more **open** infidelity, has also, in thus overthrowing a superstitious reverence for men, led to more intelligent thought on the part of the consecrated people of God--many of whom previously scarcely dared to think, or study the Scriptures for themselves. Thus, this revolution was favorable to the development of the truth and of true Christianity, by stimulating Bible study. It really carried forward the good work **begun** in the Reformation of Luther's day, which had been checked by the ignorance and servility of the masses, and the love of power, dignity, authority and ease on the part of the "clergy."

We have thus shown that 1799 began the period called the Time of the End; that in this time Papacy is to be consumed piece-meal; and that Napoleon took away not only Charlemagne's gifts of territory (one thousand years after they were made), but also,

afterward, the Papacy's civil jurisdiction in the city of Rome, which was recognized **nominally** from the promulgation of Justinian's decree, A.D. 533, but **actually** from the overthrow of the Ostrogothic monarchy A.D. 539--just 1260 years before 1799. This was the exact limit of the time, times and a half of its power, as repeatedly defined in prophecy. And though in some measure claimed again since, Papacy is without a vestige of temporal or civil authority today, it having been wholly "**consumed**." The Man of Sin, devoid of civil power, still poses and boasts; but, civilly powerless, he awaits utter destruction in the near future, at the hands of the enraged masses (God's unwitting agency), as clearly shown in Revelation.

This Time of the End, or day of Jehovah's **preparation**, beginning A.D. 1799 and closing A.D. 1914, though characterized by a great increase of knowledge over all past ages, is to culminate in the greatest time of trouble the world has ever known; but it is nevertheless preparing for and leading into that blessed time so long promised, when the **true** Kingdom of God, under the control of the **true** Christ, will fully establish an order of government the very reverse of that of Antichrist. Since this period prepares for and leads to the Kingdom, it leads also to the great conflict between the old and the new order of things by which the latter will be introduced. And though the old order of things must pass away, and the new must supersede it, the change will be violently opposed by those advantaged by the present order. Revolution, world-wide, will be the outcome, resulting in the final and complete destruction of the old order and the introduction and establishment of the new.

All the discoveries, inventions and advantages which make our day the superior of every other day are but so many elements working together in this day of preparation for the incoming Millennial age, when true and healthful reform, and actual and rapid progress in every direction, will be the order, to all and for all.

Rome-Seleucia-Parthia
200 BC



KINGS OF EGYPT

Years (BC)	Ruler
321-289	Ptolemy I Soter
289-283	Ptolemy I Soter & Ptolemy II Philadelphus
283-246	Ptolemy II Philadelphus
246-222	Ptolemy III Euergetes
221-204	Ptolemy IV Philopater
204-181	Ptolemy V Epiphanes
180-169	Ptolemy VI Philometer
169-164	Ptolemy VI + Cleopatra II (wife) + Ptolemy VIII Physcon (brother)
164-163	Ptolemy VIII
163-145	Ptolemy VI
145-144	Ptolemy VII Neos Philopater
144-131	Ptolemy VIII Physcon
131-126	Cleopatra II
126-116	Ptolemy VIII Physcon
116-110	Ptolemy IX Soter II
110-109	Ptolemy X Alexander
109-107	Ptolemy IX Soter II
107-88	Ptolemy X Alexander
88-81	Ptolemy IX Soter II
81-80	Berenice III (wife of Ptolemy X)
80	Ptolemy XI Alexander II
80-58	Ptolemy XII Auletes (wife, Cleopatra V)
58-57	Cleopatra VI (aka Cleopatra V)
57-55	Berenice IV (daughter of Cleopatra V)
55-51	Ptolemy XII Auletes (wife, Cleopatra V)
51-47	Ptolemy XIII Theos Philopator + Cleopatra VII (sister)
51-30	Cleopatra VII

KINGS OF NORTH

Years (BC)	Ruler
323	Seleucus I Nicator supports Perdiccas; later assassinates him
321	Seleucus I Nicator, Satrap of Babylon
312-305	Seleucus I Nicator building dynasty
305-281	Seleucus I Nicator, Seleucid King
281-261	Antiochus I Soter (son of Seleucus I)
261-246	Antiochus II Theos
246-225	Seleucus II Callinicus
225-223	Seleucus III Ceraunus
223-187	Antiochus III the Great (son of Seleucus II)
187-175	Seleucus IV Philopater
175-164	Antiochus IV Epiphanes
163-161	Antiochus V Eupator
161-150	Demetrius I Soter (son of Seleucus IV)
150-146	Alexander Balas (son of Antiochus IV)
149-139	Demetrius II Nicator (son of Demetrius I)
138-129	Antiochus VII Sidetes (brother of Demetrius II)
129-126	Demetrius II Nicator)
125-121	Cleopatra Thea (daughter of Ptolemy VI)
125-96	Antiochus VIII Grypus (son of Demetrius II and Cleopatra Thea)

HISTORY OF MARC ANTONY

Date (BC)	Event
83	Birth – mother was distant cousin of Julius Caesar
	-- in debt by age 20 – gambling, drinking, love affairs
60	Rome under control of First Triumvirate: Caesar, Pompey, Crassus
57	Joins cavalry under Aulus Gabinius, as chief of cavalry
55	Antony convinces Gabinius to intervene to restore Ptolemy XII to throne of Egypt (bribe from Ptolemy helped)
	Antony first meets Cleopatra (VII) – she is age 14.
54	Clodius was Antony's patron and Crassus (one of triumvirs) was Clodius' benefactor; Clodius gets Antony on Caesar's military staff during his conquest of Gaul
53	Antony sent to Rome by Caesar to begin his political career
52	Antony elected as Quaestor (financial supervisor)
	Returns to help Caesar with conquest of Gaul – then promoted to Legate (general officer) by Caesar and given 2 legions (~7500 soldiers)
	Caesar's daughter Julia (wife of Pompey) dies; Pompey jealous of Caesar's success; Triumvirate breaks down
	Riots in Rome between opposing supporters of Caesar and Pompey – anarchy follows
	Senate looks to Pompey for order (Caesar in Gaul)
50	Caesar sends Antony back to Rome to defend Caesar's interests
	Caesar is Pontifex Maximus and appoints Antony to College of Augurs – they interpret the will of Roman gods, based on the flight of birds; all public actions need a favorable sign – so this is an influential position
49	Antony becomes one of 10 People's Tribunes – they act as check on Senate; he can veto anything unfavorable to Caesar
	Consuls of Rome in opposition to Caesar; Pompey in Rome but also acts as governor of Spain
	Antony summons Senate to resolve conflict between Caesar and Pompey – suggests two options but Consuls resist; Antony flees Rome and returns to Caesar on banks of Rubicon River

HISTORY OF MARC ANTONY

Date (BC)	Event
49	Senate strips Caesar of his command and orders him back to Rome to stand trial for war crimes – branded a traitor if he doesn't
	Caesar charges Senate with unlawfully expelling Antony – since he was elected Tribune; used as pretext for Caesar to march on Rome
	Civil war erupts as soon as Caesar crosses the Rubicon
	Caesar advances rapidly; Pompey & others flee to Greece
	Caesar pursues followers of Pompey in Spain (not Greece); Antony left in Rome as Proprætor (leader) – now he is governor of Italy and commander of army
End of 49	Caesar controls Gaul, Italy, Spain, Sicily, Sardinia
48	Caesar heads for Greece to fight Pompey with 2 legions
	Antony in S. Italy with 5 legions; conquers there and then joins Caesar in Greece
	Pompey defeated at Battle of Pharsalus; he then flees to Alexandria where he is beheaded by Ptolemy XIII (Cleopatra's brother)
	Caesar returns to Rome; becomes Dictator and makes Antony the Master of the Horse (2 nd in command)
47	Caesar goes to Egypt; angry with Ptolemy for assassinating a Consul; puts Cleopatra on throne; begins affair with her (she is 22 years old)
	Instability in Rome develops due to conflict over debt forgiveness – Antony is against it
46	Caesar angry with Antony over instability he caused; Antony is stripped of positions
45	Caesar defeats last of opposition in Spain – end of civil war
44	Antony demonstrates his loyalty in his refusal to participate in assassination plot against Caesar – breach between them healed; Antony elected as Consul so that he can remain in charge while Caesar invades & conquers Parthia
	Caesar assassinated; Antony fears for life and leaves Rome – but soon returns
	Since Antony is the sole Consul, he seizes the treasury; the widow of Caesar gives him Caesar's personal papers and property – marking him as heir

HISTORY OF MARC ANTONY

Date (BC)	Event
44	Antony mediates compromise between Caesarians, Senate, and Liberatores – feather in his cap
	Caesar’s will opened and read – Octavius adopted as son and named his legal heir
	Antony still acts as leader – ignoring Octavius and his claim; appropriates part of his inheritance
	Octavius arrives in Rome to claim inheritance – Antony refuses; Octavius borrows money in order to fill bequests of Caesar – thereby garnering supporters; also, Senate views Antony as potential tyrant (threat)
	Octavius stirs people against Antony – but he has no military authority
	Antony wants Gaul but it is given to Decimus (one of Caesar’s assassins); marches on Gaul to take it by force; Senate sends Octavius after him and Antony is defeated at the Battle of Mutina (northern Italy); he retreats to Gaul and Octavius now controls 8 legions
	Antony joins forces with Lepidus, who controlled parts of Gaul & Spain; Lepidus goes to Rome to broker deal for Antony, since he still is favorable to Senate; thanks to Lepidus, Antony now controls 17 legions (largest army in west)
	Octavius now seeks alliance with Antony (too powerful to be ignored or challenged); requests that Senate rescind order declaring Antony a public enemy; they refuse so he marches to Rome & takes control
43	Octavius now goes to Gaul – he, Lepidus, and Antony meet and form 2 nd Triumvirate; main goal is to avenge Caesar; first killed enemies in Rome thru process of proscription – way to make money (confiscated property)
42	Octavius & Antony sail to Macedonia to face Liberatores (behind Caesar’s assassination) there; Lepidus left at Rome; only remaining enemy now is son of Pompey – Sextus – in Sicily
	Roman Republic divided; Antony gets largest share; he winters in Athens to garner support of Greeks

HISTORY OF MARC ANTONY

Date (BC)	Event
41	Antony requests meeting with Cleopatra in Tarsus; spends winter with her in Alexandria; she bears him twin sons
	Antony solidifies his control by raising money, reorganizing troops, and securing alliances with Rome's client kingdoms
40	Antony gives Cleopatra control of Cyprus; as Antony gained more power and support – Octavius was increasingly against him and circulates propaganda against him
	Parthians invade Roman territory and Antony leaves for Syria to battle them
40	Octavius confiscates lands of Roman citizens to give to Caesar's veterans; this led to hostile attitude among Senate – led by Fulvia, Antony's wife; most powerful woman in Rome at this time; she solicited support for Antony among Senate and encouraged them to oppose land policies
	Octavius divorces his wife (Fulvia's daughter) – prompts her to raise army to fight against Octavius for Antony (motivation most likely a jealousy of Cleopatra and a desire to get Antony back to Rome)
	Fulvia and army march on Rome – but successfully resisted by Octavius; she flees to Greece; Antony must now return to Rome from intended Parthian invasion to sort out the problems she caused; Octavius now in control of Rome
	Centurions of Octavius and Antony refuse to fight each other – they shared service under Caesar; Fluvia dies, so triumvirs reconcile
	Roman Republic re-divided; Antony in east; Octavius in west; Lepidus in Africa; Antony marries Octavia (Octavius' sister) to seal the deal
40-39	Conflict with Sextus Pompey in Sicily; treaty signed that gives him control over that area, with Sardinia and parts of Greece
39	Antony sails to Greece with Octavia and lives extravagantly; still intent on Parthian campaign

HISTORY OF MARC ANTONY

Date (BC)	Event
39	Antony demands money from Sextus to fund the Parthian campaign; he refuses and resumes his blockades of Italy; Octavius therefore unable to send promised troops to Antony – causing them to quarrel
39-38	Negotiations with Octavius with regard to military support and renewing Triumvirate
38	Antony returns to Athens with Octavia; still intent on Parthian invasion; clear that Octavius is not going to send troops
	Cleopatra backs his army – now he has the largest Roman army ever in the East
37-36	Antony attempts the invasion of Parthian kingdom but fails; retreats to Syria
	Octavius ousts Lepidus and takes over Rome; gets aristocracy on his side; outspoken against Antony for his alliance with Cleopatra (abandoned his wife)
	Antony is summoned back to Rome but stays in Alexandria with Cleopatra
35-34	Antony successfully invades Armenia
33	Celebration of victory in Alexandria; severs alliance with Octavius; declares Caesarion (Cleopatra's son by Caesar) heir of Julius Caesar (threat to Octavius); distributes kingdoms among his children
33-32	Antony divorces Octavia and accuses Octavius of being a usurper; Octavius accuses Antony of treason
31	Marcus Agrippa, talented general of Octavius, captures naval port of Methone, which had been loyal to Antony
	Battle of Actium – Antony and Cleopatra's navy destroyed – they retreat to Egypt
30	Octavius invades Egypt with Agrippa; Antony thinks Cleopatra killed herself so stabs himself with sword; then dies in her arms
	Cleopatra captured by Octavius – commits suicide after several attempts aborted by Octavius

HISTORY OF MARC ANTONY

Date (BC)	Event
30	Octavius is now the sole ruler of the Roman Empire
27	Takes the name Augustus Caesar
***	Through his daughters by Octavia, A becomes the ancestor to Caligula, Claudius, and Nero