

# THE BEAST STRUCTURE

By Marie Casale  
Copyright © 2013

## THE THIRD BEAST KING OF THE NORTH - ANTIOCHUS IV EPIPHANES

These scriptures, Dan 11:21 – 31 have to do with Antiochus IV Epiphanes, a King of the North who persecuted the Jews and set up the Abomination of Desolation in the temple.

<b>KINGS OF THE SOUTH</b>	<b>KINGS OF THE NORTH</b>
303 to 30 BC	305 BC to 64 BC
Ptolemy VI Philometor 181 to 164 BC and 163 to 145 BC	Antiochus IV Epiphanes 175 BC - 164 BC
Ptolemy VIII Euergetes II (Physcon) 170 -163 BC, 145 - 116	

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.

Note: Antiochus IV Epiphanes was the third son of Antiochus the Great and brother of Seleucus IV Philopator. He was a contemptible ‘vile’ person who earned the name ‘Epimanes’ or ‘madman’ by his vices and excesses that were unacceptable behavior for a king such as carousing with the lowest people in the public baths and exposing himself at public games. He came by surprise, cast out Heliodorus, a tax collector and minister of Seleucus Philopator who killed Philopator and took the kingdom for himself in 175 BC.

The nation did not give Antiochus the honor of the kingdom by a public act because it was not his by right. It belonged to his nephew, the son of Seleucus IV Philopator, named Demetrius I Soter, who was being held a political hostage in Rome. But he won approval from his subjects by a show of Roman manners, lavish and exorbitant gift giving and friendly embraces (flattery) as he had seen candidates do in Rome.

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

Note: ‘They’ were the subjects who objected to his taking the throne as well as other competitors for the throne. These were ‘washed away’ by Antiochus. Heliodorus was driven out and Demetrius the rightful heir was left a hostage in Rome. Antiochus also proclaimed himself co-regent for another infant heir of Seleucus IV named Antiochus and then murdered him several years later. He sought the help of Eumenes II and Attalus II of the Pergamum Kingdom. With their help he overcame all opposition.

The Jewish high priest ‘prince of the covenant’ at that time was Onias III. He was a pious man who supported Judaism unlike the Hellenizers. In the same year he took the throne, Antiochus was bribed by Jason (Onias’s brother) to remove Onias and install Jason as High Priest. Jason was a zealous Hellenizer. Antiochus allowed him to build a gymnasium in Jerusalem such as the

gentiles have and as the exercises were performed in the nude, many Jews disguised their circumcision so that they could participate. He also recreated Jerusalem as a Greek-style polis named Antioch in Judea. With the creation of Antioch, Jason abandoned the ordinances that defined the form of government of the Judeans according to the Torah.

Although Jason supported the Hellenistic party, another party of even more zealous Hellenists called the Tobiads sought to overthrow him. Menelaus was the head of this party. In 172 BC Jason sent Menelaus to Antioch with the annual tribute. Upon arrival Menelaus offered Antiochus a larger bribe than Jason had. So he came back as High Priest and Jason was driven out. Menelaus seized the sacred vessels in the Temple stores in order to meet his financial obligations to Antiochus. Onias III, the formerly deposed High Priest, 'prince of the covenant' publicly accused Menelaus of robbing the Temple. He was murdered before a formal complaint could be lodged with the king. Thus, he, 'the prince of the covenant', was 'washed away'. Menelaus continued to rob the treasures of the Temple until violence broke out. He then brought before the king an accusation against the people of Jerusalem, that they took part with the Egyptians and persecuted him because he was opposed to their party intrigues. Antiochus took his side and executed several Jews who had accused Menelaus.

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.

Note: After he had made the league with Jason, Antiochus visited Jerusalem in 173 BC, not with a great army, but with a small number of people intending to make himself popular with the Jews. He was greeted by the population with a torchlight procession and treated with great honor.

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.

Note: In Egypt Ptolemy Epiphanes died in 181 BC leaving infant sons Ptolemy Philometor VI and Ptolemy VIII Euergetes II in the charge of their mother Cleopatra I. Remember that Cleopatra had been given in marriage to Ptolemy Epiphanes by her father Antiochus the Great. When she died in 173 BC, a controversy arose between Syria and Egypt over who had the right to Coele-Syria and Palestine which had been given to Ptolemy Epiphanes by Cleopatra's father as her dowry. Young Philometor's guardians demanded of Antiochus Epiphanes that Coele-Syria and Palestine should be given up to him. Antiochus therefore declared war against Egypt. In 171 BC he led his army along the coast through Palestine and Arabia Petrea and defeated the Egyptians between Mount Cassius and Pelusium. He left garrisons on the frontiers and spent the winter in Tyre. In the spring of 170 BC he again invaded Egypt and attacked by sea and land. He defeated the Egyptian army on the frontiers and took Pelusium called the key of Egypt. After this victory he might have destroyed the Egyptian army, but he rode around among his soldiers, restrained their fury and allowed captive Egyptians to live. This gained great favor with the Egyptians. Soon they all surrendered to him voluntarily and peaceably. Thus he made himself master of Memphis and of all Egypt as far as Alexandria. He had 'forecast his devices against the strongholds' - that is the fortified cities of Pelusium and

Memphis 'even for a time' or during the year of 170 BC. (A time equals a year) And as he marched through Egypt he spoiled and plundered its riches.

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.

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.

Note: When Antiochus marched against Egypt in 171 and 170 BC, he was initially met by the Egyptian army. In those initial battles many fell down slain. As it says in Maccabees:

1Macc 1:17 He invaded Egypt in massive strength, with chariots and elephants (and cavalry) and a large fleet.

1Macc 1:18 He engaged Ptolemy king of Egypt in battle, and Ptolemy turned back and fled before his advance, leaving many casualties.

However, when Ptolemy Philometor was finally defeated and captured, it was through the treason and treachery of his own officers, subjects and even personal attendants (they forecast devices against him). His subjects and soldiers made it easy for Antiochus to win since he had gained a favorable reputation among them by sparing the lives of Egyptian soldiers during the battle of Pelusium. Also at this time Ptolemy Philometor was a boy of about 15 who was under the influence of his guardians, the eunuch Eulaeus and a Syrian named Lenaeus. They had assured him that if he made the attempt he could recover for Egypt her Syrian possessions. Then, after the fall of Pelusium, Lenaeus persuaded him to abandon his kingdom and retire to Samothrace. While on the way there he was captured by Antiochus.

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.

Note: After Antiochus' victory at Memphis (170 BC) when he captured Ptolemy Philometor, the Egyptian guardians gave the throne in Alexandria to his younger brother, Ptolemy Euergetes. Antiochus then treated his nephew Philometor with honor and pretended to be his ally against his brother assuring him that he would reinstall him as the rightful king. Later Philometor perceived the true intentions of Antiochus, but pretended to continue as his ally while plotting to escape out of his hand and find means to expel him out of Egypt. Thus, they both tried to deceive each other at one table.

'For yet the end shall be at the time appointed' probably refers to the end of the contest between Antiochus and Philometor. The end was not yet, but reserved for a future 'time appointed'.

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.

Note: In 170 BC as he returned to Antioch from Egypt with great plunder, Antiochus came to Jerusalem. At this time a great turmoil had arisen because Jason, the former High Priest, having heard a false report of the death of Antiochus, attacked the city with a thousand men in an attempt to drive out Menelaus and reinstate himself as High Priest. Menelaus took sanctuary in the Citadel. Antiochus, upon hearing this and that the people rejoiced when they heard of his

death, thought that the whole city had revolted against him and he determined to take revenge. In three days he slew eighty thousand, took forty thousand prisoners, and sold forty thousand into slavery. Then Menelaus allowed him into the temple. He took all the gold and silver he could find there and even searched the underground vaults. Altogether he collected eighteen hundred talents of gold. He then sacrificed swine upon the altar, boiled a piece of the flesh and sprinkled the whole temple with the broth. He also announced a law requiring all citizens to present themselves four times a year to pay formal homage to Antiochus Epiphanes as the senior god of the Seleucids. The day chosen for these periodic submissions was the Sabbath, the Jews' day of worship. Before departing he appointed Philip, a Phrygian barbarian as governor of Judea and confirmed Menelaus as the High Priest.

Antiochus invaded Egypt once again in 169 BC (This invasion is not mentioned in scripture.) He entered Egypt with a great army and first gained a victory in a sea fight off Pelusium. Ambassadors were sent to Antiochus to persuade him to cease hostilities. He replied that he was in the field on behalf of his nephew Philometor who was the rightful king. By this time the Egyptians were desperate and sent ambassadors to Rome to ask for their help. Antiochus then besieged Alexandria, but still found it too strong to be taken. So he again overran the rest of Egypt. In Memphis he pretended to confirm Philometor as king and gave him possession of the kingdom, except for Pelusium. Then he returned to Antioch. After his departure Philometor reconciled with his brother in Alexandria and they agreed to reign together. He sent ambassadors to Antiochus to tell him about the agreement and to thank him for his exertions in Philometor's behalf. But now there was no further need of his assistance.

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.

Note: 'The time appointed' is the time spoken of in verse 27. When Antiochus saw that his influence in Egypt was destroyed, he was enraged and attacked once again. (168 BC) His army advanced to Rhinocolura on the eastern border of Egypt. There he met ambassadors of the Ptolemies and demanded that they turn over to him Cyprus and Pelusium and all the country around the Pelusiac or eastern branch of the Nile. He appointed a day to receive an answer. The day passed without an answer, so he again overran Egypt as far as Memphis. Then he proceeded down the western branch of the Nile intending to besiege Alexandria.

'It – this latter time - shall not be – successful - as the former – expeditions were' ... because this time the help from Rome arrived.

Dan 11:30 For the ships of Chittim (Cyprians) 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.

Note: The Roman ambassadors led by Popilius Loenas arrived in Macedonian Grecian vessels from Cyprus, (the ships of Chittim). They met Antiochus at Eleusis, as he was on his way to attack Alexandria and only four miles from that city. Popilius presented him with orders from the Roman Senate that he must withdraw from Egypt and his fleet must withdraw from Cyprus or he would face war with Rome. Knowing the power of Rome, Antiochus obeyed the decree.

As he returned to Antioch through Judea smarting under his defeat, he vented his exasperation against the Jews. He joined forces with many apostate Jews including the High Priest, Menelaus who forsook the holy covenant of their God and adopted the Greek customs.

## **THE ABOMINATION OF DESOLATION**

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.

Note: In 168 BC on his return from humiliation in Egypt, Antiochus sent Apollonius with 22,000 troops to destroy Jerusalem. He massacred multitudes of men and made slaves of women and children. He tore down the walls of houses and used them to strengthen the Citadel which gave him control over the Temple. The Jews could no longer enter it and the daily sacrifice ceased.

Antiochus issued a decree that all subjects must acknowledge none but the king's religion. Many Jews submitted to the edict out of fear or because they were attracted to the Hellenizing influences and Greek customs. But most Jews fled and hid themselves.

Antiochus sent a man named Athenaeus to Jerusalem to teach the Greek religion and compel the Jews to observe it. He placed the abomination of the image of Jupiter Olympus in the Holy of Holies making it desolate. On the altar of the Lord he placed a smaller altar. It was set up on the fifteenth day of Kislev (December) and the sacrifices to Jupiter were commenced on the twenty fifth of December. They brought into the temple forbidden meats so that the altar of the Lord was covered with abominable offerings.

Circumcision, the keeping of the Sabbath, and every observance of the law was now a capital offense. All copies of the sacred books that could be found were burnt. A man could not admit that he was a Jew. At the suggestion of the citizens of Ptolemais, a decree was issued ordering the neighboring Greek cities to act in the same way against the Jews: oblige them to partake of the sacrifices, and put to death those who would not consent to adopt the customs of the Greeks. Groves were planted and idolatrous altars erected in every city. The citizens were required to offer sacrifices to the gods and eat swine's flesh every month on the birthday of the king. At the Feast of Bacchus they were commanded to be crowned with ivy and walk in procession. Those who refused to obey were put to death.

Dan 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries...

Note: The agents of Antiochus Epiphanes used flattery and bribery to seduce as many Jews as possible to forsake the true religion and conform to that of the Greeks. Here in the book of Maccabees is an example of this in that they attempted to subvert Mattathias.

1Macc 2:17 The king's commissioners then addressed Mattathias as follows, 'You are a respected leader, a great man in this town; you have sons and brothers to support you.

1Macc 2:18 Be the first to step forward and conform to the king's decree, as all the nations have done, and the leaders of Judah and the survivors in Jerusalem; you and your sons shall be reckoned among the Friends of the King, you and your sons will be honoured with gold and silver and many presents.'

Dan 11:32 ... but the people that do know their God shall be strong, and do exploits.

Note: The Maccabees by refusing to worship the Greek gods even unto death, remained faithful to their religion, and though they were few, were enabled to resist the great armies of Antiochus, and to do great and mighty exploits through guerilla warfare. The books of Maccabees describe their wars against Antiochus, his son Eupator and the Hellenizing Jews as they recovered control of the temple and cleansed it, liberated their country from the fierce oppressions of the gentiles and re-established the laws of Moses that Antiochus had abolished.

## **THE FUTURE ABOMINATION OF DESOLATION**

In the books of Matthew and Mark, Jesus warns us of another coming abomination of desolation like the one that was spoken of by Daniel the prophet. This one shall signal the beginning of the great tribulation that shall take place just before the return of Jesus Christ.

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Mat 24:18 Neither let him which is in the field return back to take his clothes.

Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!

Mat 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:

Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mat 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Mar 13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Mar 13:15 And let him that is on the housetop not go down into the house, neither enter [therein], to take any thing out of his house:

Mar 13:16 And let him that is in the field not turn back again for to take up his garment.

Mar 13:17 But woe to them that are with child, and to them that give suck in those days!

Mar 13:18 And pray ye that your flight be not in the winter.

Mar 13:19 For [in] those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Mar 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

The Abomination of Desolation that Antiochus Epiphanes placed in the temple was the statue of Jupiter Olympus. All were required to worship it or be put to death.

These scriptures tell us that another will arise like him (called the man of Sin and the Beast) who shall by the miracles he is able to do, pronounce himself god. Everyone on earth shall be required to worship a miraculously talking image of himself or be put to death.

2Th 2:3 Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Rev 13:14 And deceiveth them that dwell on the earth by [the means of] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Rev 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

When the statue of Jupiter Olympus was set up, the only thing the Jews could do to continue worshipping God in truth and also save their lives was to FLEE and hide themselves. This is what the Judaens are warned to do immediately when they see the future abomination of desolation, the miraculously talking image of the Beast, being set up. They must not even return to their homes to get belongings.

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Mat 24:18 Neither let him which is in the field return back to take his clothes.

The next verse has to do with woes for those who are with child or have young children.

Mat 24:19 And woe unto them that are with child, and to them that give suck in those days!

Mar 13:17 But woe to them that are with child, and to them that give suck in those days!

The book of Maccabees specifically mentions the woes of young mothers who were put to death for having their babies circumcised.

1Macc 1:60 Women who had had their children circumcised were put to death according to the edict

1Macc 1:61 with their babies hung round their necks, and the members of their household and those who had performed the circumcision were executed with them.

The first part of the next verse has to do with praying that our flight does not take place in the winter. Again, we can learn from the books of Maccabees concerning this. The abomination of Antiochus was set up in the month of Kisleb (December). Those who fled went into the wilderness of Judea (without turning back to take belongings) would have suffered great hardships from the cold. Winter conditions in this area from mid December to mid March are normally cold and rainy.

1Macc 2:27 Then Mattathias went through the town, shouting at the top of his voice, 'Let everyone who has any zeal for the Law and takes his stand on the covenant come out and follow me.'

1Macc 2:28 Then he fled with his sons into the hills, leaving all their possessions behind in the town.

1Macc 2:29 Many people who were concerned for virtue and justice went down to the desert and stayed there,

The second part of this verse warns us to pray that our flight not take place on the Sabbath Day.

Note: Like the winter, the Sabbath Day would present a disadvantage to those fleeing from the great tribulation. Those keeping the Sabbath would have their minds and hearts occupied with worship and fellowship so that the sudden setting up of the abomination would find them off guard and taken by surprise. This happened to the Jews more than once. For example when Ptolemy Soter took Jerusalem in 320 BC, it was on a Sabbath Day. Jerusalem was at rest. Under pretense of peacefully offering sacrifice he was admitted into the city, then fell upon the worshippers, slaughtered many and brought thousands back to Egypt as captives.

Also, after the failure of his Egyptian plan, Antiochus Epiphanes undertook to exterminate the Jews. In spring 167 BC a chief tax collector was sent to Judea called Mysarch Apollonius. When Apollonius and his Mysian soldiers arrived in Jerusalem in the summer, they were given a peaceful reception. But within a few days, the Seleucid soldiers began the process of massacre, pillage and destruction in Jerusalem on the Sabbath Day. Other measures were soon followed. The walls of Jerusalem were torn down and a new citadel, the Acra was built. 2Macc 5:24 the king also sent the Mysarch Apollonius at the head of an army twenty-two thousand strong, with orders to put to death all men in their prime and to sell the women and children.

2Macc 5:25 Arriving in Jerusalem and posing as a man of peace, this man waited until the holy day of the Sabbath and then, taking advantage of the Jews as they rested from work, ordered his men to parade fully armed;

2Macc 5:26 all those who came out to watch he put to the sword; then, rushing into the city with his armed troops, he cut down an immense number of people.

Antiochus died suddenly of disease in 164 BC. He left an infant son named Antiochus V Eupator as his only heir.

## **BIBLIOGRAPHY**

Rawlinson, George, 1812-1902: A manual of ancient history,

<http://babel.hathitrust.org/cgi/pt?id=njp.32101064228263>

Middle East in Prophecy by Herbert Armstrong

[http://www.coghomeschool.org/site/cog\\_archives/booklets/The%20Middle%20East%20in%20Prophecy.htm](http://www.coghomeschool.org/site/cog_archives/booklets/The%20Middle%20East%20in%20Prophecy.htm)

Liberty Bible Commentary

Jamison, Fausset, Brown Commentar

Internet Wikipedia – various searches

The Companion Bible Commentary



