

**“And in his estate shall stand up a vile person,” Dan. 11:21(a), “others were tortured, not accepting deliverance,” Heb. 11:35.**

I will cut to the chase, and tell you directly, that the “*vile person*” in the text is Antiochus Epiphanes, and he explodes onto the world scene in the prophesies of Daniel, and reigns for eleven years (175 to 164 B.C.); and he is in every sense of the word exactly what the word translated “*vile*” here means; to wit: “despicable!” He was, indeed, a despicable character. Epiphanes means, “*Illustrious*,” but all fair historians and commentators – without exception – agree that he was anything but illustrious. Gill says he was, “*called vile, being a very immoral man, a drunkard, given to lasciviousness, uncleanness, and unnatural lusts (i.e., a sodomite+), and a VIOLENT PERSECUTOR OF THE CHURCH OF GOD. The word signifies despicable; he was a vile person.*”

Remember, Beloved, Daniel was doing all this prophesying, variously, about 350 years before the events we are reading about and talking about in the book of Daniel occurred. And remember, that these things that appear in writing in the Scriptures were all dictated by the Holy Spirit, and they are “*profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly (i.e., thoroughly) furnished unto all good works.*” 2 Tim. 3:16,17. Furthermore, these Holy Scriptures are very potent – spiritual dynamite – “*which are ABLE (dunamos) to make thee wise unto salvation through faith which is in Christ Jesus.*” 2 Tim. 3:15. Thus we can have supreme confidence in the accuracy of the prophetic writings and the historical writings contained in this blessed Book.

Furthermore, we have an innumerable company of the elect angels (1 Tim. 5:21) sent forth from God to help us with our understanding of the Scriptures; to wit:

**“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14)**

Furthermore, there is no reason to believe that we do not have special, extraordinary help from above, as did Daniel, from the likes of the archangel Gabriel, in giving us skill and understanding in the Scriptures of truth; to wit:

**“And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding...for thou art greatly beloved; therefore understand the matter, and consider the vision.” (Dan. 9:22,23)**

Furthermore, Beloved, we have the express promise of our Lord Jesus Christ, that He would send the Holy Spirit – the third Person of the blessed Holy Trinity (i.e., the Godhead, the very Essence of God) – to abide (i.e., dwell) with us, for the purpose of guiding us into all spiritual truth; to wit:

***“Howbeit when he, the Spirit of truth, is come, HE WILL GUIDE YOU INTO ALL TRUTH; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you.” (Jn. 16:13-15)***

Manton says that we have blessed communion with God in His very own established manner; to wit: We speak to God in prayer, and He speaks to us in His written Word. A very valuable portion of that infallible Word is the little book of Daniel. And, although much of the book is rather enigmatic and mysterious, it is still God speaking to His children on earth.

C.I. Scofield was a divorced and remarried, and therefore unprincipled man – but his famous reference Bible has many helpful and useful footnotes, and therefore is of some value – just as the Apocrypha (the 14 UNINSPIRED intertestamental books) has some historical value. Scofield says in a footnote, that – as a matter of historical fact – the “*vile person*” of **Dan. 11:21**, “*is none other than Antiochus Epiphanes, THE GREAT PERSECUTOR OF THE JEWS AND TYPE OF ANTICHRIST.*” Without exception, every research work and commentary I have consulted agrees with Scofield about this matter. Almost certainly, this cruel, insane, blood-thirsty monster – said by Gill to be given to immorality, filthy lasciviousness, uncleanness, and UNNATURAL LUSTS, and a VIOLENT PERSECUTOR OF THE CHURCH – was a feces-eating, anal-copulating SODOMITE+. And, the Lord Jesus lends credibility to our interpretation regarding this evil man’s sodomite+ proclivities, when He says:

***“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. 24:15)***

The Lord Jesus Christ was pointing to the capstone “*exploit*” of Antiochus Epiphanes in his mad pursuit of annihilating the holy seed – God’s Elect – from the earth. In his four intermittent wars with Ptolemy-Egypt – whereby King Antiochus had made himself filthy rich – he was suddenly thwarted in 168 B.C. when he was met by the Roman Ambassador Popilius who ordered him to take his powerful army, and turn around, and go home – IMMEDIATELY. In the providence of God, Rome had grown more powerful than the hitherto-always-victorious Antiochus. In utter humiliation, he had no choice but to get out of Dodge, as they say. In a great rage and bitter embarrassment, he could do nothing but yield to the Roman Ambassador’s demand that he take his army, turn around, leave Egypt, and never come back! It was a very dramatic historical event.

Dorothy Ruth Miller – my long-ago teacher of ancient history in Bible light at PBI (Prairie Bible Institute, in Alberta, Canada) – in her wonderful book by the same name (i.e., A Handbook of Ancient History in Bible Light) – I say, Dorothy Ruth Miller described the scene as follows; to wit:

*“Obliged to withdraw from Egypt, the haughty monarch (Antiochus) returned in rage to Palestine and vented his disappointment upon the Jews in Jerusalem. (Dan. 11:28-32). Antiochus attacked Jerusalem, put the men to death, and sold the women and children into slavery. The city was set on fire, its walls thrown down, and its materials used to fortify the old city of David for the Syrians; which was for twenty-six years occupied by a huge Syrian garrison of troops.”*

And so, you see, Beloved, how that – in addition to the destruction of Jerusalem by the Babylonians about 600 B.C., and by the Romans about 70 A.D., it was destroyed by Antiochus Epiphanes about 168 B.C. – and each such holocaust was a preview, or an adumbration (i.e., to prefigure, even if indistinctly), of the end of the world, with its sodomite+ apostasy. (Think, *“as it was in the days of Noah;...as it was in the days of Lot.”* Lk. 17:26 & 28.)

The historical episode involving Antiochus Epiphanes was highlighted by both the *“exploits”* of Antiochus, AND the *“exploits”* of God’s Elect. We will define the King-James-Version-word, *“exploit,”* at Dan. 11:28 & 32, as meaning, *a brilliant or heroic feat*. The word is first used of Antiochus; to wit: *“Then shall he return* (i.e., from Egypt, where the Roman Ambassador had humiliated him and sent him home in shame) *into his land* (i.e., Syria) *with great riches; and his heart shall be against the holy covenant;* (i.e., the Covenant of Grace, as it is symbolized by the ceremonies and furniture of the Holy Temple of the Jews in Jerusalem) *and HE SHALL DO EXPLOITS, and return to his own land.”* Dan. 11:28. Likewise, the same word, *exploits*, is used of God’s elect; to wit:

***“And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God SHALL BE STRONG, AND DO EXPLOITS.”*** (Dan. 11:32)

The *“exploits”* – i.e., the brilliant feats – of Antiochus involved almost exclusively his acts of extreme, creative, & unprecedented cruelty in persecuting the Church (i.e., the Elect of God among the Jews). Where it is written in Hebrews 11:35, that, *“Others were tortured, not accepting deliverance; that they might obtain a better resurrection,”* – Paul was referring to, and writing about Antiochus Epiphanes and his bloody persecution of the Church. Those few words are only a part of verse 35 of Hebrews Chapter 11. They are discrete words. Listen to them again:

***“And others were tortured, not accepting deliverance; that they might obtain a better resurrection.”*** (Heb. 11:35(b))

Beloved, those few words refer to and describe a major part of the bloody *“exploits”* – the brilliant feats of the monster known to history as Antiochus Epiphanes. John Owen – in his definitive Exposition of Hebrews, – when expounding Heb. 11:35(b) – is in full agreement with the interpretation I have given you. John Owen says:

*“There is no doubt but the apostle hath respect herein unto the story that is recorded in the sixth and seventh chapters of the Second Book of the Maccabees. For the words are a summary of the things and sayings there ascribed unto Eleazar, who was beaten to death, when he had been persuaded and allured to accept deliverance by transgressing the law. And the like respect may be had unto the mother and her seven sons, whose story and torments are there also recorded. ...The way whereby those who were tortured did evidence their faith, was, that they ‘accepted no deliverance;’ that is, freedom from their tortures, which was offered them in case they would forego their profession. This is expressly affirmed of Eleazar and the seven brethren. Yea, they were not only offered to be freed from tortures and death, but to have great rewards and promotions; which they generously refused.”*

Beloved, these exquisite, cruel, and “creative” tortures – not unlike the little monster Bush and his famous water-boarding tortures that he bragged about, as to their result-getting – I say, these exquisite tortures of Antiochus Epiphanes were his “*exploits*” of **Dan. 11:28**; to wit:

***“And his heart shall be against the holy covenant; and he shall do exploits.” (Dan. 11:28)***

Antiochus made a law that all Jews should abandon the Law of the Lord, and embrace Greek polytheism, and that observance of the Sabbath, circumcision, and abstinence from unclean food were forbidden under penalty of death. A monthly search was made, and the possession of a copy of the Book of the Law was punishable by death. These and many more such fiendishly clever measures to enforce conformity to Satan-worship – were the “*exploits*” of Antiochus.

***“And they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the ABOMINATION THAT MAKETH DESOLATE.” (Dan. 11:31)***

Remember, Beloved, the words of the Lord; to wit: *“When ye therefore shall see the ABOMINATION OF DESOLATION, SPOKEN OF BY DANIEL THE PROPHET, stand in the holy place, (whoso readeth, let him under-stand.)”* Mat. 24:15. We are talking the last days of the last days; or, the last days of all. And, as recorded by Mark:

***“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,)” (Mk. 13:14)***

Daniel the prophet spoke of the abomination that maketh desolate – (i.e., sodomy and sodomites, who are stamped indelibly and uniquely by their total inability to reproduce) – I say, Daniel the prophet spoke of these things, two times; to wit: In **Dan. 11:31**, and in **Dan. 12:11**, only three verses from the end of the book. I reason, therefore, that the horrible conditions prevailing in the days of Antiochus Epiphanes portend (i.e., to serve as a warning of; presage) the way things will

be at the end of the world – the time of the resurrection, when the saints shall receive their glorified bodies.

Even the time when *“the people that do know their God shall be strong, AND DO EXPLOITS.”* The *“exploits”* of the saints at that time were seen when a spirit of godly heroism was aroused among the Elect Jews.

*“Notable among these,”* writes Dorothy Miller, *“was an aged scribe named Eleazar, who was ninety years old, when Antiochus ordered that he be tortured and beaten to death because he would not eat swine flesh.”* *“And this man died, leaving his death for an example.”* 2 Macc. 6:18-31. Remember that mostly only Jews were God’s Elect during the intertestamental period, those 400+ years between **Malachi** & **Matthew**. They knew the doctrine of the resurrection, and they lived in daily expectation of receiving their new and glorified bodies through faith in Messiah who was to come.

Dorothy Miller gives us *“another example of marvelous steadfastness, in a mother who with her seven sons was tortured by Antiochus to compel them to eat swine’s flesh. The first son, refusing to comply with the king’s requirement, had his tongue cut out, his fingers and toes cut off, and was put alive in a great pan and fried in the presence of his mother and brothers. The second died saying, ‘Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for His laws, unto everlasting life.’ And so they all died, one by one, rejoicing at prospects of the resurrection. Last of all, the mother went joyfully to her death.”* Of these and their fellow martyrs OF THAT TIME, Paul wrote, ***“And others were tortured, not accepting deliverance, that they might obtain a better resurrection.”*** **Heb. 11:35(b)**.

John Owen has written a short, beautiful paragraph about the resurrection, making a point which is vital, but too often slighted; to wit:

*“Now this faith of the resurrection of the dead is the topstone of the whole structure, system, and building in religion; that which states eternal rewards and punishments, and gives life unto our obedience and suffering. For without it, as the apostle testifies, ‘we are of all men the most miserable.’ This, therefore, is that which their minds were fixed on under all their tortures, and wherewith they supported themselves, namely, that after all this they should have a blessed resurrection. Sufferings will stir us up unto the exercise of faith on the most difficult objects of it, and bring in the comforts of them into our souls. Faith of the resurrection hath been always most eminent in prisons and under tortures.”*

***“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, If by any means I might attain unto the resurrection of the dead.”*** (Phil. 3:10,11)

Amen.