Bible Study Daniel 11

[PPT 1] World History from Darius to The Time of The End in 1 Hour.

In the Book of Daniel, chapters 10, 11, and 12 are all part of one vision. [PPT 2] Last week Chapter 10 was the introduction; it showed us the heavenly conflicts in which fallen and unfallen angels are engaged. The results of that heavenly war flow into:

[PPT 3] Our lesson this morning, Chapter 11 which focuses on the conflicts that take place between human, earthly powers, who for the most part, seem to be only seeking to fulfill their selfish ambitions but, as Chapter 10 told us due to the heavenly warfare, it is more complicated than that.

[PPT 4] Chapter 12, next week, is the conclusion, climaxing in the great tribulation and the resurrection that follows. It focuses on God's faithfulness to His promises to His chosen people Israel.

An overview of where we are going in this and next week's lesson is:

[PPT 5] This week, Ch. 11:1-35, fulfilled prophecy.

[PPT 6] Next week, Ch. 11:36 - 12:3, the prophecy of what is to come and instructions for Daniel as to what he is to do with what he has been given.

Vs 1-2 notes) [PPT 7] The three Persian kings that arose after Darius who ruled under Cyrus, historically proved to be (kamˈbīˌsēz) Cambyses, Pseudo- (Smûr`dĭs) Smerdis, and Darius I. The fourth Persian king who as predicted attacked Greece was Xerxes I also known as A/has/u/e/rus. Xerxes attacked Greece in 480 B.C. with a larger and superior army, but he was defeated by a better-organized Greek army and never recovered. Xerxes was assassinated in August 465.

Vs3) [PPT 8] The powerful Greek king who arose and did as he pleased proved to be Alexander the Great (2:32, 39b; 7:6; 8:5-8, 21). This prophecy of verse 3 was fulfilled about 200 years after it was given to Daniel. The historic details of this chapter of Daniel are so specific that some critical scholars claim that this could not be a predictive prophecy, but the writing of history only made to look like prophecy.

Vs4) [PPT 9] After conquering most of the ancient world Alexander died in Babylon his capital, in 323 B.C. from malaria and alcoholism. His two sons, Hercules and Alexander, were both murdered when they were very young, as was his uncle, Philip. Despite the great plans Alexander may have made, God's plans prevailed and Alexander's kingdom eventually was divided up between his four leading generals (7:6; 8:8, 22) listed at the bottom of the chart.

[PPT 10] In brown on the left Cassander ruled Macedonia-Greece. Below it in purple Lysimachus (lahy-**sim**-*uh*-k*uh* s) governed Thrace-Asia Minor. Seleucus took the rest of Asia in the green, except lower Syria, Israel and the civilized parts of Egypt. (**tol**-*uh*-mee) Ptolemy reigned over those areas shown in the pink.

[PPT 11] The two major nations mentioned in the rest of Chapter 11 are Egypt (King of the South) and Syria (King of the North) whose rulers change frequently. The nation Israel was caught between these two great powers and was greatly affected by their conflicts.

During the next 150 years, the armies of these two world powers will continue to pass through Israel on the Mediterranean shoreline, fighting back and forth in both directions.

Vs5) [PPT 12] The king of the south described in this verse was (**tol**-*uh*-mee) Ptolemy I (323-285 B.C.) who was one of Alexander's most powerful generals. He proclaimed himself king of Egypt in 304 B.C.

The "*prince*" under the king of the South, who would gain ascendancy over Ptolemy, was Seleucus I (312-281 B.C.), the king of the north, another of Alexander's most prominent generals. Seleucus ruled from Babylon but, in 316 B.C., another of Alexander's generals, (an-**tig**-*uh*-n*uh* s) Antigonus began to attack Babylon.

Seleucus requested help from Ptolemy in Egypt, and with Ptolemy's superior army, he was able to keep control of Babylon. In time Seleucus, King of the North became stronger than Ptolemy.

Vs6) [PPT 13] In Egypt, Ptolemy I eventually died in 285 B.C., leaving his throne to his son, Ptolemy II Philadelphus (285-246 B.C.). Philadelphus was friendly toward the Jews and sponsored the Septuagint translation which is the Hebrew Old Testament in Greek.

In Babylon, Seleucus I was the victim of an assassin in 281 B.C., and his son, Antiochus I (281-262 B.C.), began ruling in his place. Antiochus I died in 262 B.C. and left his son, Antiochus II, in power. This is going to sound like a soap opera but in fact, it is history.

Ptolemy II of Egypt and Antiochus II of Syria were bitter enemies. However, they finally made an alliance in about 250 B.C., which they sealed with the marriage of Ptolemy II's daughter, Berenice, to Antiochus II forcing him to divorce his wife (ley-**od**-*uh*-see) Laodice. When Ptolemy II died 4 years later in 246 B.C., Antiochus II took back his first wife, Laodice. Once in power to get revenge, Laodice had Berenice and her infant son by Antiochus murdered.

Laodice also poisoned Antiochus and ruled in his place briefly. Her son, Seleucus II, then succeeded his father and ruled Syria beginning in 246 B.C. The prophecy of verse 6 was fulfilled word for word 295 years after it was given to Daniel. History's accuracy about Daniel's fulfilled prophecies tells us the prophecies yet to be fulfilled in next week's lesson will also be fulfilled word for word. Seeing prophecy fulfilled in history should give us confidence that God is working His will in our time and in our individual life with the same accuracy.

Vs7-8) [PPT 14] In Egypt, Berenice's brother, Ptolemy III (246-222 B.C.), succeeded his father and was determined to avenge Berenice's death. He attacked Seleucus II in Syria and killed Laodice. The moving of the idols indicates the total subjugation of the northern kingdom to Egypt (Is 46:1-2; Jer 48:7; 49:3; Hos 10:5). Ptolemy III also signed a treaty with Seleucus II that resulted in peace between their two nations fulfilling the words of verse 8, "*will refrain from attaching the king of the north for some years*".

Vs9-10) [PPT 15] Seleucus II's son, Seleucus III (226-223 B.C.), succeeded his father. However, 4 years later Seleucus III died in 223 B.C., and his brother, Antiochus the Great (223-187 B.C.), became king of the North. In the meantime, Seleucus III invaded Asia Minor, and later Antiochus attacked Egypt several times. While he did not defeat Egypt, he was successful in gaining control of Israel during his campaign of 219-217 B.C. Egypt's northern border had until then been Syria, but he drove the Egyptians back to the southern borders of Israel.

Vs11-12) In an attempt to recapture his father's lost territory to the north, Ptolemy IV (222-203 B.C.) attacked Antiochus on the southern borders of Israel. Antiochus lost his entire army and was almost captured but he escaped into the desert. Ptolemy IV had acquired all of Israel and became proud of his victory and did not pursue Antiochus and later a peace treaty was arranged between them.

Vs13) About 203 B.C., Antiochus returned with a much larger Asiatic army and pushed back the Egyptians, who were then under the rule of the child king, Ptolemy V (203-181 B.C.). Antiochus was able to retake Israel as far south as Gaza. Every time the king of the north and the king of the south went to war, Israel suffered for it.

Vs14) [PPT 16] The Macedonians under Philip V of Macedonia and the Jews living in Israel joined Antiochus the Great, the ruler of the Seleucid empire, in opposing the Egyptians. Today Greece makes up a major part of what was Macedonia. The map shows it in relation to Israel and Egypt. The words "*in order to fulfill the vision"* are probably the vision of the sufferings of the Jews under Antiochus' younger son, Antiochus Epiphanes which we covered in Daniel 8 and 9.

Vs15-16) [PPT 17] The "*well-fortified city*" that Antiochus the Great besieged and took about 200 B.C. was Sidon. There he forced the Egyptian General (**skoh**-p*uh* s) Scopas to surrender. The prophecy of verses 15-16 were fulfilled about 340 years after it was given to Daniel word for word.

[PPT 18] This victory resulted in the Syrian occupation of all of Israel as far south as Gaza and it remained under the Syrian government until the Roman empire spread into this area.

After his victory when Antiochus entered Jerusalem, the people welcomed him as a deliverer and benefactor and he lived there for some time.

Vs17) [PPT 19] Antiochus, threatened by the growing power of Rome, initiated peace with Egypt and offered his daughter Cleopatra to Ptolemy V in marriage to strengthen their alliance. He hoped that Cleopatra would remain pro-Syrian and that her loyalty to him would give him control over Egypt. This attempt failed, however since Cleopatra consistently sided with her Egyptian husband against her father, even though Ptolemy V was then a 7-year-old boy.

Vs18-19) [PPT 20] Antiochus next sought to conquer Asia Minor and Greece. Antiochus did not succeed in taking Greece because a Roman commander named Claudius Scipio resisted him. Antiochus returned to Antioch where he died a year later in 187 B.C. He had tried to reunite Alexander the Great's empire under his authority, but he failed largely because he underestimated the rising power of the Roman Empire. The fulfillment of the prophecies of verses 18 and 19, from a historic viewpoint, was important in removing Europe from the control of Asiatic governments. This later also paved the way for Roman expansion.

Vs20) [PPT 21] Antiochus' elder son, Seleucus IV, succeeded his father. He taxed his people and the Jews to pay tribute to Rome. He taxed the Jews so heavily that his Jewish tax collector poisoned him which resulted in a terrible persecution of the Jews.

As we review the history of these relationships between Egypt and Syria, and the family relationships among the (si-**loo**-sids) Seleucids, you can't help but realize that human nature hasn't changed since the 6th century B.C. From the time of the Babylonian kingdom to today all of the gentile nations have failed to produce one lasting stable government. The ancient world had its share of intrigue, political deception, violence, greed, and war just as our governments do today. The lust for power and wealth drove men and women to violate human rights and break God's law. They would go to any length to get what they wanted. They slaughtered thousands of innocent and helpless people and even killed their relatives, just to wear a crown or sit on a throne.

Vs21) [PPT 22] The Seleucid king who succeeded Seleucus IV was the younger son of Antiochus the Great, named Antiochus IV Epiphanes (175-164 B.C.). Antiochus IV honored himself by taking on the name "*Epiphanes*" claiming to be "*God manifest*" He corresponds to the little horn in Daniel chapter 8 (vs9-14, 23-25) and he foreshadowed the coming Antichrist.

The words "*on whom the honor of kingship has not been conferred* "relate to the fact that the Seleucid kingdom's throne rightly belonged to one of the other sons of Seleucus IV, the former king, and brother of Antiochus Epiphanes, but Antiochus seized it for himself and had himself proclaimed king.

Vs22-23) Antiochus Epiphanes was successful in battle against the Egyptians initially, which this verse describes as flooding away the overwhelming forces opposed to him. The Egyptian king was now Ptolemy VI, whom Antiochus Epiphanes first deceived and then defeated.

The Antichrist (9:27) will use this same strategy. Antiochus also swept away the Jewish high priest, Onias III, in verse 22 called "*the prince of the* (Mosaic) *covenant*," about 172 B.C.

Vs 24-27 notes) The result of this was that Antiochus Epiphanes was victorious over the Egyptians.

Vs28 notes) As a result of the "peace conference," of verse 27 Antiochus Epiphanes returned home with much wealth. Then his interests turned from Egypt to Israel where a Jew named Jason wanted to be high priest. Knowing Antiochus' reputation, Jason offered the king a bribe to get rid of the current high priest, Onias III.

Antiochus agreed to do so which encouraged another pretender to the high priesthood, (men-l-**ey**-*uh* s) Menelaus, to try the same method against Jason. Antiochus cooperated again and when Onias, whom the Jews supported objected, he was killed. Antiochus Epiphanes then killed 80,000 men of Jerusalem, and, accompanied by Menelaus, desecrated the temple. This happened in 168 B.C. and is described in the next three verses.

Vs29-31) In 168 B.C. 372 years after it was told to Daniel Antiochus Epiphanes decided to attack Egypt but was prevented to do so when the Roman ships from Kittim (today Cyprus) came against him. Antiochus had to return home, since to do otherwise would have meant declaring war on Rome, an enemy he could not hope to defeat. In return, he took out his frustration and anger on the Jews in Jerusalem who observed the "*holy covenant*" (Mosaic Law). The Jews referred to this act as "*the abomination that caused desolation*" (12:11), since he polluted their altar and made sacrifices to Yahweh on it impossible.

Antiochus Epiphanes also ordered his Jewish subjects to celebrate his subsequent birthdays by offering a pig to Zeus on his altar in the temple (Matt. 24:15; Mark 13:14). The Book of Revelation predicts that the coming "*beast*" will behave as Antiochus Epiphanes did, only on a larger scale in Revelation chapter 13.

Vs32-34) [PPT 23] Antiochus Epiphanes' persecutions gave motivation to the Maccabean revolt. A Jewish priest named Mattathias, with his five sons, gathered an army and was able to fight back. His son Judas nicknamed Maccabeus (the hammerer) was one of the heroes of the revolt. Many Jews laid down their life for their city, their temple, and their faith and finally won. On Dec. 14th, 165, the temple was purified and the altar was dedicated (8:8-14, 23-25). The Jews still celebrate this occasion annually as the feast of lights (Hanukkah). Antiochus Epiphanes later died insane, in Persia, in 163 B.C.

Vs35) [PPT 24] In the end Antiochus Epiphanes attempts to annihilate those among the Jews that were devoted to God, only succeeded in contributing to their purifying, as all of the persecutions of God's people do. No matter how difficult the times, God has always had His faithful remnant, and He will keep His covenant with His people to the very end.

The mention of "*the end time*" in verse 35 prepares us for the remainder of the revelation in the rest of the chapter, which concerns events not yet fulfilled. I will cover it in chapter 12 next week.

Conclusion:

In reading the book of Daniel the question comes, why don't we see the same sort of prophecy that the Jews did in Daniel's day? The answer is scripture, God's word for us in the church age has been completed.

There are many stories in the history of the church age about people who claimed to have the truth about future events. Even today we have so-called "modern-day prophets" who claim access to knowledge about the future. However, the test of a true prophet is very rarely, if ever met by these people, the ability to claim 100 percent accuracy with their predictions.

In closing, for us, believers of the church age, I read from James Boice = [PPT 25] "*The fulfillment of prophecy shows that the God who disclosed these events and then brought them to pass is also able to keep and will keep his promises to his people.*

[PPT 26] *When we get in difficult circumstances, our faith sometimes wavers and we wonder whether God is up to our dilemma. We should be encouraged by prophecy to know that nothing is too hard for God.*

[PPT 27] *Nothing can ever rise up to thwart his plans.*

Appendix: The Ptolemies and the Seleucids in Daniel 11:5–35

Ptolemies (Kings "of the South," Egypt)		Seleucids (Kings "of the North," Syria)	
11:5	Ptolemy I Soter (323–285 B.C.)	11:5	Seleucus I Nicator (312–281 B.C.) Antiochus I Soter (281–262)
11:6	Ptolemy II Philadelphus (285–246)	11:6	Antiochus II Theos (262–246)
11:7–8	Ptolemy III Euergetes (246–221)	11:7–9	Seleucus II Callinicus (246–227)
		11:10	Seleucus III Soter (227–223)
		11:10,11, 13,15,19	Antiochus III the Great (223–187)
11:11–15	Ptolemy IV Philopator (221–204)		
11:17	Ptolemy V Epiphanes (204–181)		
		11:20	Seleucus IV Philopater (187–176)
11:25	Ptolemy VI Philometer (181–145)	11:21–32	Antiochus IV Epiphanes (175–163)