

DANIEL 11

This is the fourth and final vision of Daniel. It adds detail to Chapter 8 when Persia is overthrown by the Greeks. Remember that Alexander the Great's empire was ultimately divided by his four generals after Alexander's sons and brother were murdered fulfilling scripture.

I. THE BATTLE FOR GREECE vs 1-4

Vs. 2. Three Kings of Persia then the fourth king. Who was King in movie One Night with the King? Xerxes, also known as King Ahasuerus. Was he obsessed with beating Greece? He invaded Greece in 480 BC. Despite his amassing an army of over two million men he lost (Karen describe the battle).

Vs. 3 150 years later, a mighty King will rise up and do as he pleases. He is the notable horn of [Dan 8:6, 7, 21](#), He is Alexander the Great who invaded Persia in 334 BC and won the first battle along a river just as Chapter 8 describes.

Vs. 4 Do you remember what happened to Alexander the Great? Died at age 33 [Dan 8:8, 22](#) of fever and drunkenness, family killed and 4 generals take over the kingdom.

II. THE KINGS OF THE NORTH AND SOUTH Vs. 5 - 35

These verses provide a detailed 200 year history of fighting between these two countries, with Israel caught in the middle

A. General Ptolemy (EGYPT)

An arranged marriage takes place to try and bring peace, but the northern King's wife poisoned the new wife, sounds like a soap opera. Egypt mentioned by name in [Dan 11:8, 42](#).

B. General Seleucus (SYRIA)

The next great king on the scene is Antiochus the Great who attacks Egypt with 75,000 soldiers and is defeated and attacks again. This is covered in verses [Dan 11:11-17](#). It includes the story of one of the Cleopatras given again to try and bring peace but instead truly falls in love and turns against her father. See also [Isa. 8:8](#)

Vs. 18-19 tell of how he attacked his own land's temple of Jupiter and people rose up and killed him and his body was never found.

Dan 11:20 In his place: In his place his son, Seleucus IV Philopator (187-175 B.C.) took the throne. Forced to pay tribute to Rome in the amount of 1000 talents annually, he taxed his entire domain. He raised special taxes on the Jews administered by Heliodorus (2 Mac 3:7), Heliodorus plundered the Temple in Jerusalem. Seleucus Philopator suddenly died after that, some suspect he was poisoned by Heliodorus.

C. Antiochus Epiphanes Vs. 21-38

1. His Rise Vs. 21-22 He invades Egypt with overwhelming forces
2. Making a covenant to taking away the sacrifice Vs.23-31

Vs. 30 he returns to Jerusalem and takes his wrath out on the Jews.

Dan 11:28, 31 Against the holy covenant: Upset with his humiliation by the Romans, Antiochus IV determined to bring Jerusalem into his Hellenistic kingdom tried to destroy the Jewish faith.

show regard: He along with the some Jews tried to turn the Temple in Jerusalem into a Greek Temple. In 167 B.C. he detached a body of troops to Jerusalem. They took the city by assault on the Sabbath, slaughtered many people and sacked the city.

Jews were compelled under the penalty of death, "to depart from the laws of their fathers, and cease living by the laws of God. Further, the sanctuary in Jerusalem was to be polluted and called 'Jupiter Olympius'" (1 Macc. 1:30, 2 Macc 5:24)

Vs. 31 **Do you know what happened on Dec. 25 167 BC?**
Then by Dec of 164 BC feast of dedication or Festival of Lights. See [John 10:22. 2 Thes 2:4, Rev 13:5-6; Gen 16:12](#)

3. His career of blasphemy to his destruction Vs. 32-38

That it is prophecy yet to be fulfilled.

The first view does not correspond with Antiochus IV's historical events. After the "Abomination of Desolation" (Daniel 11:31), Antiochus IV never defeated Egypt, because of Roman power stopped him, let alone defeat Libyians or Ethiopians (Verse 44).

The second, contradicts the liberal's own position by saying, in the first place the accuracy of the chapter is because it was authored during the Maccabean period, denying its supernatural nature. Yet the author was wrong on the last part, because he did not have command of the facts.

The third view holds to the “futurist” view that the King is the last king, the end time’s ruler. According to Jerome’s commentary on Daniel, the Jews in Jerome’s day saw this individual as a future ruler yet fulfilled. Jerome comments,

The Jews believe that this passage has reference to the Antichrist, alleging that after the small help of Julian a king is going to rise up who shall do according to his own will and shall lift himself up against all that is called god, and shall speak arrogant words against the God of gods. He shall act in such a way as to sit in the Temple of God and shall make himself out to be God, and his will shall be prospered until the wrath of God is fulfilled, for in him the consummation will take place. We, too, understand this to refer to the Antichrist.^[1]

Vs. 40 is where there is indication that we move to refer to the future AntiChrist because Antichous never attacked Egypt again

Vs. 44 see Dan 7:8

Matt 24:44 Matt 7:15, 24:24

2 Thess 2:7-8