

NOTES

THE BOOK OF DANIEL

"North and South Combat"

Daniel 11:1-35

INTRODUCTION

1. Angelic opposition persists throughout history in antagonism to the purposes of God. The testimony of Daniel 10 is supported by the events of Chapter 11.
2. Consider the outline of events in Chapter 11:
 - a. Events in Persia & Greece (vv. 1-4)
 - b. Events in Syria & Egypt (vv. 5-20)
 - c. Events in the life of Antiochus Epiphanes (vv. 21-35)
 - d. Events relating to the end time (vv. 36-45)
3. History is prophetically given by Daniel in our text. Details not known before are carefully elucidated. Check these historical factors and be assured that the Word of God cannot be broken:

I. PERSIA AND GREECIAN EMPIRES vv. 1-4

Note: The ministry of the angels in v.1 proved effective for the hostility of the Medes and Persians was turned to friendliness toward the Jews. Read Ezra and Nehemiah!

a. Persian Empire

After Cyrus, the four referred to are: Cambyses II, Pseudo-Smerdis, Darius, and Xerxes I (Ahasurrus of Esther).

b. Grecian Empire

That Alexander the Great is in view is not disputed vigorously. His two sons Hercules and Alexander were slain, so no rightful heir. Kingdom divided among four (4) generals: Ptolemy (Egypt), Selucas (Syria-Asia Minor), Lysimachus (Thrace and environs), and Cassander (Macedonia-Greece).

NOTE: In this arrangement, Egypt was King of the South and Syria-Asia was King of the North.

II. NORTH AND SOUTH EMPIRES vv. 5-20

About 200 years of war between these two areas are given beginning with 301 B.C. Mark these general details:

- a. Ptolemy I, ruled Egypt and his chief leader was Selucus I, who later became head of Selucid dynasty that later ruled Syria. The son of Selucus, Antiochus II, divorced his wife Berenice, daughter of Ptolemy II (v. 6) in the hope of adding Egypt to his empire. He died suddenly, maybe poisoned by his first wife, whose son then murdered Berenice and her infant son. Ptolemy III, Berenice's brother, in revenge for his sister's death, invaded Syria and overran part of it (v. 7) and returned to Egypt with much booty (vv. 8, 9).
- b. Antiochus the Great was at first successful against Egypt, but was afterward defeated (v. 11) and made peace with Ptolemy IV of Egypt but he failed to take advantage of his position (v. 12). Antiochus returned to the struggle with Egypt when Ptolemy IV died (v. 13) and in his battle some renegade Jews living in Egypt thought they would help Antiochus and win independence for their own land (vv. 14, 15). Antiochus also tried to neutralize Egypt by marrying his daughter to the youthful Ptolemy V Epiphanes, but she sided with her husband (v. 17).
- c. Antiochus then turned toward the isles of the Aegean, but Romans defeated him (v. 18). To pay for this war, he taxed the people and even tried to rob a popular temple, but was killed by an infuriated mob (v. 19). His son, Selucus Philopater had to pay Rome heavi-

ly and was finally poisoned by his treasurer (v. 20).

III. ANTICHRIST EMPIRE vv. 21-35

- a. Antiochus IV Epiphanes took over by flatteries (v. 21). He deposed the Jewish high priest, Onias III (v. 22) and set up his own priesthood. He made a covenant with his Egyptian rival and assisted by Judah, became strong in Edom, Ammon, and Moab (v. 23). He took possession of Palestine and also pursued bribery as a policy (v. 23). When he was ready, he fought Egypt and won (vv. 25-27), but later he was less successful (vv. 28, 29). He also turned against Palestine with the help of apostate Jews and took away the daily sacrifice (vv. 30, 31).
- b. The conditions prevailing under Antiochus' rule are described (vv. 32-35). Many Jews put up heroic opposition (v. 32), but others of the godly Jews were martyred (v. 33). The heroism of the Maccabees is given high-light in these last verses (vv. 34, 35).

CONCLUSION

With an historical interlude of this nature, some may be prone to ask: "What has all this got to do with me?" The answer is simple and direct. The Word of the Lord is sure. It cannot be broken. We have in our hands the Bible, God's infallible Word. These lessons of history certainly point up that one must be sure he is one of God's beloved children. We can be sure -- John 5:24. Any other course than absolute submission to the Lord is plain spiritual suicide!

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