

1. Daniel Chapter Eleven

a. Overview

- i. Covers the 400 or so “silent inter-testament years”, and then jumps to end times events
- ii. Chapter 11 in Daniel is the only chapter in Scripture that covers these years systematically as prophetic history in advance
- iii. Apocryphal books of 1 and 2 Maccabees are set in this time frame
- iv. Seeing these ancient prophecies fulfilled to the last detail in history should encourage and strengthen our faith in all that God says—this is the primary purpose of written prophecy in the Bible

b. 11:1

- i. Rightly an addendum to Daniel 10
- ii. Messenger angel (Gabriel?) is speaking, “confirm and strengthen” (Cf. 10:21, re: Michael is strengthened by the speaking angel)

c. 11:2, Four more Persian kings

- i. Cambyses (Ahasuerus), Ezra 4:6
- ii. Pseudo-Smerdis (Artaxerxes), Ezra 4:7-23
- iii. Darius Hystaspes (Darius), Ezra 4:24
- iv. Xerxes (Ahasuerus), the same as found in Esther

d. 11:3-4, Alexander the Great

- i. His conquests divided among his generals (1 Maccabees 1:1-7)
- ii. His posterity wiped out, mostly by intrigue

e. 11:5-9, successors to the power vacuum (1 Maccabees 1:8-10, Cf. 11:1-3)

- i. King of the North, Seleucid/Antiochus dynasty, in Syria
- ii. King of the South, Ptolemy dynasty, in Egypt

f. 11:10-20

- i. The “Glorious Land” (Israel) is caught between the two warring nations

- ii. Egypt weakened, regional unrest, Antiochus the Great consolidates his power
- iii. Verses 11-12, Philopator (beloved of the father) defiles the temple (1 Maccabees 1:16-24, 54-56)
- iv. Verse 17, Israel welcomes Antiochus as a friend, Hellenism of Israel continues (1 Maccabees 1:41-43)
- v. Verse 20, Seleucus Philopator comes to power, not a man of military prowess but engaged only in civil government e.g. taxes (2 Maccabees 3:3, 9-14)
- g. 11:21-35 Antiochus Epiphanes (referred to hereafter as “AE”)
 - i. Epiphanes means “made manifest”, often preceded by “Theos”, hence “Antiochus the god”, was one of the first to use divine epithets on coins, a type of Antichrist (2 Maccabees 4:7, 9:8-10)
 - ii. Verse 21, rightful heir to throne was Demetrius his nephew, but he was in Rome (1 Maccabees 7:1-4)
 - iii. AE seizes the throne by intrigue through three avenues:
 - 1. Political allies in Pergamum
 - 2. Marriage ties
 - 3. Ruthless acts (murder and treachery) (2 Maccabees 7)
 - iv. Verses 24-25, AE used his intellect and power for evil
 - 1. Apply: how Christians can use these for good, for God’s glory
 - v. Verses 26-27
 - 1. Treachery and betrayal within Ptolemy’s courts
 - 2. AE returns to Syria with spoil and tribute
 - vi. Verses 28-35
 - 1. Jason revolts against Menelaus (2 Maccabees 5:5) (Hellenized ethnic Jew, high priest, per AE worship of Zeus had been established in Israel Cf. 2 Macc 6:1-12), catalyst for revolt was rumor of AE’s death
 - 2. AE responds to challenge of his authority by:

- a. Plundering
 - b. Murdering
 - c. Verse 31, sacrificing a pig on the altar (Cf. 1 Maccabees 1:47)
3. Rome on the ascendancy, Demetrius ends up in authority, AE comes ill and dies of disease (2 Maccabees 9:5,9)
4. Maccabean Revolt, 165 BC, Judas defeats Seleucid army at Emmaus, 7 miles outside Jerusalem
 - a. Hanukkah as a commemorative feast from that day (aka “Feast of the Dedication” Cf. John 10:22; 1 Maccabees 4:52-56)
5. Lysias the Vice-Regent (e.g. VP) of Seleucia defeats Judas, but adopts conciliatory posture (2 Maccabees 11:1,16-21)
 - a. Maccabean (Hasmonean) dynasty 165-37 BC, would eventually give way to the Herodians
 - b. Judah would remain in Greek hands until Rome utterly defeated Greece, and Israel would inherit yet another cruel master (divine discipline worked out in history)
6. Verse 33, the Maschalim, “the wise ones”, among those referred to generally in Hebrews 11:35-37 (Cf. 1 Maccabees 1:62-63)
7. Verse 35, Cf. Psalm 116:15, glorification of many of the remnant is accomplished in their death