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DANIEL CHAPTER
11

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and will totally disregard the God of the Bible. The Antichrist will hate Jesus so much, and become so violently opposed to everything for which He stands, that he not only refuses to bow down and worship the Savior, but also executes those who do (Rev. 13:15; 20:4).

Dan. 11:40-45 – “At the time of the end”. In the Tribulation, the kings of the North (Ezek. 38:11) and the South have broader significance and refer to the alliances of nations that will gather in “the Glorious Land” (v. 41) for the final battle of all time – the battle of Armageddon, which the Antichrist will lose at the second coming of Jesus Christ (see Rev. 19:11-21). (See brochure ET-REV-106, Overview of Revelation 3 of 3, Armageddon Campaign.)

Tribulation – is defined as that period of time, according to the pre-millennial interpretation of prophecy, which follows the rapture of the Church. Lasting seven years, the first 3 and one-half years are a time of peace, which witness the rise of the Antichrist and the rebuilding of the Jewish temple. The LAST 3 and one-half years are a time of divine judgment known in the Old Testament as “the time of Jacob’s trouble.” At the end of this period, climaxed by the Battle of Armageddon, Christ returns to rescue Israel and set up His Millennial Kingdom.

The prophecies of Daniel’s 4th revelation are now on the edge of fulfillment and verse 40 is taking shape. Since God kept His promises 135 times in the first 35 verses of Daniel Chapter 11, there can be no argument that He will not keep the promises He made in verses 40-45.

DANIEL CHAPTER 11

History from King Darius to the Future Antichrist. (Daniel 11:1 – 34)

Dan. 11:2 - 4 more rulers over Persia before Alexander the Great. They were Cambyses, Pseudo-Smerdis, Darius I Hystaspes, and Xerxes I (who invaded Greece in 480 BC).

Dan. 11:3 – a mighty king, Alexander the Great. (Attacked Medo-Persia 150 years later because of Xerxes attack of Greece).

Dan. 11:4 – Greece divided into 4 kingdoms (8:22) by Alexander's 4 generals.

Dan. 11:5 – King of the South (Ptolemy Lagidae, Egypt), King of the North (seized Seleucus I, Syria, Babylon and Media). They fought each other during the inter-testamental period (Old Testament closing and opening of New Testament). The land of Israel geographically served as a land bridge between the 2 empires and used as a battleground that was repeatedly attacked from both directions.

Dan. 11:6 – Treaty between Egypt and Syria through the marriage of Berenice, daughter of Ptolemy II to Antiochus II (Theos), 3rd King of Syria (an attempt to create a long & lasting peace).

Dan. 11:7 – Branch of her roots: brother of Berenice, Ptolemy Euergetes invaded Syria (North) to avenge the Berenice's

murder by Laodice (by poisoning), Antiochus original wife. After Ptolemy II died, Antiochus divorced Berenice and remarried Laodice.

Dan. 11:10-12 – Defeat of Antiochus the Great by Ptolemy III of Egypt (South).

Dan. 11:13-16 – Antiochus the Great (Syria, North) renews the war after 14 years and defeats Ptolemy V (Egypt).

Dan. 11:17 – Antiochus the Great and Ptolemy V come to terms: Antiochus gives Ptolemy his daughter, who later helps her husband defeat the plans of Antiochus.

Dan. 11:18-19 – Antiochus the Great makes war on Greece but is turned back by the Roman prince Scipio, who defeats him at Magnesia, near Smyrna.

Dan. 11:20 – Seleucus, Son of Antiochus the Great, sends Heliodorus to plunder the temple at Jerusalem and exact money from Israel. This king is soon poisoned and is succeeded by Antiochus Epiphanes.

Dan. 11:21-34 – Epiphanes obtains his rule by flattery. A vile person (a type of the Antichrist).

Dan. 11:22 – He makes a league with the High priest; deals deceitfully and becomes strong.
Dan. 11:25-27 – He makes war against Ptolemy of Egypt who is betrayed and killed and his army is defeated.

Dan. 11:28 – Antiochus returns in glory and victory and sets his heart to break his Jewish covenant and plunder Palestine.

Dan. 11:29-30 – Antiochus leads a 2nd expedition into Egypt but is turned back by a mandate from Rome in league with Cyprus. He then turns against the Jews and many apostate Jews help him to pollute the temple and place the abomination of desolation, a pig on the temple altar and does away with Jewish sacrifices. (& Dan. 9:27).

Dan. 11:32-34 – He is resisted by the Maccabees who do great exploits but are oppressed by him many days.

Dan. 11:35 – Wars between Syria and Egypt in the last days.

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Up until this point in chapter 11, the 135 prophecies that deal with the Persian and Grecian empires have been fulfilled with minute precision – every event verified and documented by the rigors of both religious and secular history, and culminating with the “end days” of the wicked Antiochus Epiphanes (164 B.C.).

Beginning with verse 36, we face prophecies that have not yet been fulfilled, speaking specifically of the life and times of the Antichrist who will wield his worldwide influence for 7 years as he and his worldwide reign lead up to the second coming of our Lord Jesus Christ.

Dan. 11:36 – At this point, the prophecy seems to go beyond Antiochus Epiphanes, the prototype, to refer to the Antichrist himself as the “king” described in this passage. Verse 40 indicates this person is neither the “king of the South” (Egypt), nor the “king of the North” (Syria), suggesting that the last 10

verses of chapter 11 is yet future, particularly what Jesus described as “the abomination of desolation” (Matt. 24:15 [cf. 2 Thess. 2:3-8; Rev. 13]). The fact that this “king” is defeated in Israel (vs 45) also indicates this is the Antichrist, since Antiochus Epiphanes died in Persia. If the Antichrist is in view here, he is then the king who will “exalt and magnify himself above every god (as did his predecessor – the little horn of Dan. 7:25) . . . till the wrath [or time of God's wrath, i.e., the Tribulation period] has been accomplished” (vs 36).

Dan. 11:37-38 – “nor the desire of women”. This phrase has been taken by some to suggest that the Antichrist will be a homosexual. However, it only means that he will be unmarried. Some believe the phrase “desire of women” means that he will have no regard for what most Jewish women yearn – to be the mother of the Messiah, fulfilling Micah 5:2 and Isaiah 9:6-7. The main point of this verse is that the Antichrist will have no regard for Judeo-Christian beliefs or practices



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