

Master Outlines of Daniel

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Daniel 11 Historical Outline

(This can be used for orientation on dates and figures referred to in the sermons)

- I. Focus On Persian Empire (vv. 1-2)
 - A. At the writing of Daniel [536 B.C.] (11:1)
 - B. “three more kings” (11:2)
 - 1. Cambyses [530-522]
 - 2. Smerdis [522 B.C.]
 - 3. Darius I Hystaspes [522-486]
 - 4. Xerxes [486-464]
- II. Focus On Greek Empire (vv. 2b-4)
 - A. Alexander the Great [336-323] (vv. 3-4a)
 - B. Breakup of Greek empire into four parts
 - 1. Cassander
 - 2. Lysimachus
 - 3. Seleucus
 - 4. Ptolemy
 - C. The Wars of Northern And Southern Agression or the Conflicts Between the Seleucids and the Ptolemies (vv. 5-35)
 - 1. Ptolemy I Soter [323-285] & Seleucus I Nicator [312-281] (11:5)
 - 2. Ptolemy II Philadelphus [285-247] & Antiochus II Theos [261-246] (11:6)
 - 3. Ptolemy III Euergetes [247-222] & Seleucus II Callinicus [246-226] (11:7-9)
 - 4. Antiochus III (The Great) [223-187] & his conflicts with Ptolemy IV Philopator [222-205] & Ptolemy V Ephiaphanes [205-182] (11:10-19)
 - 5. The conflicts of Antiochus IV Epiphanes [175-163] (11:21-32)
- III. Focus On Israel (11:32-12:13)
 - A. The Period of the Maccabees or “Asmonean era” [168-35 B.C.] (vv. 32-35)
 - 1. It began with Mattathias [168 B.C.] (v. 32)
 - 2. The “time of the end” (v. 35) of the Asmonean era is marked by Herod’s conquest of Jerusalem [37 B.C.] and murder of the last Asmonean, Aristobulus [35 B.C.]
 - a) The time of the persecution
 - (1) 169 B.C. (v. 28)
 - (2) 168 B.C. (v. 30a)
 - (3) 167 B.C. (v. 30b)
 - (4) later in 167-163 B.C. (vv. 31-32)
 - (5) continued intermittently from the death of Antiochus in 163 till Herod’s conquest of Jerusalem in 37 B.C. and the murder of the last Asmonean (Aristobulus) in 35 B.C. The “time of the end”

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could thus refer to the end of the Asmonean era or could refer to the last days of the Old Covenant.

- b) Reasons for persecution throughout the Asmonean era
 - (1) Antiochus's reasons
 - (a) [Hasty rashness of previous opposition to tyranny - cf v. 14]
 - (b) Conflicting ideologies (v. 22)
 - (c) The envy and greed of fellow citizens (vv. 22,24)
 - (d) Centralization of power (v. 24)
 - (e) Israel was resisting his religious intervention and frustrating his desires with Menelaus (v. 28)
 - (f) He was humiliated by his treatment by Rome (29-30)
 - (g) Offense at the exclusivity of the true faith (vv./ 30b- 31)
 - (2) God's reasons (Note that this was appointed by God - v. 29)
 - (a) To punish corruption in the church (v. 32)
 - (b) To purify the church (v. 35)
- c) How this persecution was met
 - (1) Inward preparation
 - (a) Resolve against compromise (v. 28)
 - (b) Personal walk with God (v. 32)
 - (c) Study of God's Word (v. 33)
 - (2) Outward preparation
 - (a) Armed resistance (v. 32)
 - (b) Instruction in the Word (v. 33)
 - (c) Relying on the few faithful ones (v. 34a) rather than on the "many" who were in it for self-serving reasons (v. 34b)

B. King Herod [47-4 B.C.] (vv. 36-45)

- 1. Herod's character and conquest of Israel [47 B.C.] (vv. 36-39)
- 2. Antony & Cleopatra (assisted by Herod) vs. Ceasar Augustus (v. 40)
- 3. Ceasar Augustus (now assisted by Herod who changed sides) versus Antony, Cleopatra and allies (vv. 41-43)
- 4. "news from the east" [i.e., the wise men's news about the birth of Christ] led to massacres (v. 44)
- 5. "news from... the north" [i.e., reports of family conspiracy] led to massacres (v. 44)
- 6. The place of Herod's temple and the time of His death [4 B.C.] (v. 45)

(Note: Historical outline continues later under Daniel 12 notes.)

IV. The Practical Lessons

- A. Inscripturation does not begin with the church, or even with the writers of

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- Scripture, but with God Himself (10:21).
- B. Scripture is absolutely trustworthy in all that it says (10:21; 11:2) Liberals who say that this book was written in the second century slander the Scripture and strike at the very heart of the Scripture's trustworthiness.
 - C. The book of Daniel is a great test for the fruit inspection of teachers. Their response to four areas of Daniel show whether they are ashamed of God and His Words or whether they gladly submit to God and His Word
 1. Statements in Daniel showing that God cannot be manipulated, is self-sufficient (He doesn't need us) and sovereign.
 2. The reality of miracles
 3. God's providence over every atom that moves and over every detail of history
 4. Full, detailed, predictive prophecy; that God knows and predestines every detail of the future.
 - D. History is "His Story." (10:21-11:2)
 1. It is history written ahead of time (10:21a)
 2. There is thus such a thing as objective, historical truth (11: 2a)
 3. Even the evil empires cannot go beyond God's plan (11:2b)
 - E. Prosperity is not necessarily a sign of good government or that things are going well for our nation (11:2)
 - F. Ungodly inter-governmental grants, posturing and political inflammation are nothing new (11:2). We need to be on guard against being manipulated in our emotions by the media or the government. Our allegiance is first and foremost to God.
 - G. All one world governments come to an end and disintegrate because their centralization makes them susceptible to corruption from within or attack from without (11:3,4)
 - H. The kingdoms of this earth are inherently unstable because they follow their own will (11:3-4). Only God's will is stable.
 - I. God knows how to frustrate the schemes of the wicked and cause humanism to fight against humanism, like at the tower of Babel (vv. 5-7)
 - J. The kingdoms of this world are unstable because their gods are unstable (v. 8)
 - K. Neither kings nor citizens should put pragmatism ahead of principle (cf. v. 6). Though it looks easier, it will eventually let you down. Apply this concept to your view of politics. Are you pragmatic or principled? Apply this concept to how you run your household or do business, etc.
 - L. God knows how to frustrate the schemes of the wicked and cause humanism to fight against humanism, like at the tower of Babel. Discuss how this can be of encouragement in our present circumstances. We also saw how the intrigues, fighting and frustrations described in these verses actually ended up advancing God's purposes (such as placement of Jews in Alexandria, the translation of the

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- Septuagint, precipitating crisis in Israel which forced the issue of purity of worship, etc). Can you think of ways in which current crises have actually been good for the church?
- M. Verse 6 outlines the period of time (285-247 B.C.) when history tells us that the Septuagint translation of the Old Testament was made. Discuss why this would be such a strong blow against liberalism. (Even if liberals do not accept this, we will be seeing in later verses that much of the prophecy in chapters 11-12 goes hundreds of years beyond the period that liberals claim this was written. Discuss how this brings such encouragement to our faith.
- N. The kingdoms of this world are unstable because their gods are unstable (v. 8). Correlate this with the application made last week (from verse 3) that kingdoms are inherently unstable because they rule by man's will rather than by God's will. Why is it so important that America explicitly affirm the Christian God as the God of America rather than slipping further into pluralism? How does the law of a nation reveal the God or gods of a nation?
- O. God in this chapter does not honor the demonic Greek culture like many modern Christians do. Rather than imitating the virtue, the art and the literature of Greece, Christians should develop a consistently Christian culture. All that God highlights of the Greek culture in this chapter is the intrigues, deceit, unfaithfulness, covenant breaking, arrogance, humanism, false religion and the demonism described in verses 5-35.
- P. The details of this history illustrates how God is in control of even the most "out of control" situations
- Q. There are at least three strongholds that need to be prayed against if peace accords are to last (whether those peace accords are international or on other levels.
1. Anger stirs up more anger (vv. 10-11). Whether it is family feuds (like the Hatfields and McCoys), church splits, individual enmity, or international conflicts, hostilities are fueled by anger and bitterness.
 2. Pride is another stronghold that needs to be prayed against if there is to be peace since pride leads to conflict (v. 12)
 3. Deceit and intrigue is the third stronghold that undermines peaceful relations (vv. 17,21)
- R. The battle does not belong to the strong, but to the Lord (v. 11)
- S. Pride becomes crystalized with power or wealth (v. 12)
- T. One of the tests of victory is the ability to use it (vv. 11-12 - "was not strengthened by it")
- U. Israel is called the "Glorious Land" (v. 16) not so much because of its topography, but because of the presence of God. The presence of God in a church or in an individual can make them glorious as well.
- V. An example of proper loyalties (v. 17 & Cleopatra)

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- W. This is a moral universe. Evil never triumphs forever (v. 19)
- X. God knows how to protect His own (v. 20 with 2 Macc. 3:1-12,24-31)
- Y. Antiochus Epiphanes (vv 21-32) is an example of the results of total depravity (the condition of every human heart)
 - 1. Given the existence of total depravity, it is natural to assume that apart from grace, power corrupts and absolute power corrupts absolutely (vv. 21-35)
 - 2. We tend to think quite highly of ourselves, and yet God describes the human heart as vile and filled with corruption (v. 21) This is true from birth (Job 5:7; Isaiah 48:8)
 - 3. The depraved human heart is deceitful (v. 21,23; Jer. 17:9) even from birth (Psalm 58:3)
 - 4. Rebellion against authority is also the expression of human hearts (v. 21,22) and “you were called a rebel from birth” (Isaiah 48:8).
 - 5. Like Antiochus (v. 23), we are also covenant breakers (Rom. 1:31 Greek)
 - 6. It is common to make a pretense of generosity (v. 24) or some other form of goodness in order to cover our sinful hearts.
 - 7. Epiphanes means “God manifest” and ever since Adam and Eve sought to become gods (Gen. 3:5), this has been the tendency of every human heart.
 - 8. Antiochus Epiphanes was nicknamed Epimanes (“madman”) and Scripture describes sin as madness and folly. All sin is really irrational.
 - 9. Antiochus and Ptolemy IV sought to use each other with flattery
- Z. The reasons for the persecution under Antiochus (see outline above) are present in our own culture, and it is imperative that we begin preparing for persecution (vv. 14,22,24,28-35)
- AA. Evil’s triumph is “only for a time.” (v. 24)
- BB. God is more interested in the church’s holiness than in its comfort (v. 35)
- CC. Preparation for persecution may be both internal and external
 - 1. Inward preparation
 - a) Instilling in our children and others a resolve against all compromise (v. 28)
 - b) Personal walk with God (v. 32)
 - c) Study of God’s Word (v. 33)
 - 2. Outward preparation
 - a) Armed resistance (v. 32)
 - b) Education (v. 33)
 - c) Relying on the few faithful ones (v. 34a) rather than the many who were in it for self-serving reasons (v. 34b)
- DD. Where there is self-seeking and pride, there will always be intrigue and deceit (vv. 6,7,23,27,32,34)
- EE. Evil will eventually destroy itself because it cannot control itself (vv. 28,30)

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- FF. God determines the times and the boundaries of nations (v.29; cf. 4-45)
- GG. Evil cannot gain a foothold in the city of God unless there is cooperation between God's people and Satan's people (vv. 30-32). IN otherwords, there is not an automatic corrupting of the church. It is compromise & cooperation that leads to corruption. Antiochus succeeded only because there were so many Jews who Hellenized.
- HH. God's people can triumph even in the midst of horrible evil (v. 32).
- II. What Satan means for the evil and destruction of God's people, God uses for good for He will "refine them, purge them, and make them white..." (v. 35)
- JJ. Magistrates who are neutral to God tend to make government (the god of force) their god. (vv. 36,37 with v. 38)
- KK. Government assistance (vv. 38-39) tends to lead to government control
- LL. Herod's firm belief in the pax Romana parallels many modern politician's blind belief that the United Nations can bring about a modern peace (vv. 36,39)
- MM. Christian nations can become just as tyrannical as pagan nations if they adopt the world's methods of government.
- NN. The aim of humanism is to destroy the kingdom of God because of the spiritual powers behind such kingdoms.
- OO. God knows how to frustrate the conspiracies of men and kingdoms (see the "but" in vv 4,6,7,9,11,12,14,18, 19,20,21,25,27,29,41,44,45)
- PP. What we often interpret as just one evil being traded for another evil is in reality God's judgments. Things "getting worse" is often a means by which God judges nations (cf. Rom. 1:18,24,26,28)
- QQ. Nations reap what they sow. If they sow self-interest, they will reap corruption and disintegration.
- RR. Even Christian nations can become humanistic to the core (vv. 36-39)
 - 1. Doing according to his own will (v. 36a)
 - 2. Becoming the highest authority (v. 36b)
 - 3. Blasphemy (v. 36c)
 - 4. No regard for God or Jesus (v. 37)
 - 5. Honoring and promoting a foreign god, the god of fortresses [Roman God] with riches (v. 38)
 - 6. His ruthlessness (v. 39)
 - 7. Climbing the ladder of success (v. 39)
- SS. We are not looking forward to this time of defeat since it is already past. The coming of Christ was the reverse of history, not its repeat (vv. 36-45)