

**DANIEL (DARE TO BE GOD'S MESSENGER)**  
**PROGRAM 47 (#911227)**  
**WEEK 10 (911346)**  
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**SERIES: Daniel (Dare To Be God's Messenger)**

**TITLE: Program 47 – Never Underestimate Him!**

**TUESDAY**

**OPEN**

Have you ever underestimated God? And how did you feel afterwards when God came through, when you really saw the truth of that scripture? Did you feel foolish? I understand. So many times our problem is that we do not believe that God is God, that we do not treat Him as God, that we don't honor His Word as being true. Oh beloved, today, you're going to see how people underestimated our awesome God.

**PART ONE**

When you study Daniel what you find is you find the most incredibly accurate prophecies, prophecies that are given when kingdoms and kings did not even exist, just as we saw in our last program with Cyrus. Well, when people look at this and when theologians look at this they don't accept with childlike faith that this is the verbal, plenary, inspired Word of God, they look at this and they say, this could not be. It had to be written after the fact.

It is too accurate; it had to be written after the fact. I think; are you ever underestimating God? Your God is too small. Don't you know who God is? Don't you know that He's infinite wisdom and He is the One who is the Alpha and the Omega, the beginning and the end and who knows everything before it's going to come to pass? So this is what's happening. In the third year of Cyrus the king of Persia God is giving Daniel a vision that is going to take them literally from the next four kings that are going to follow Cyrus, all the way through to the very end when Messiah is going to come. And it's going to show you the final, listen carefully, the final earthly king and kingdom brought to its end, totally and utterly annihilated. And then, as we saw in Daniel, chapter 2, as we saw in Daniel, chapter 7, then the God of heaven will set up His kingdom, which will never ever be destroyed. So let me go to Daniel, chapter 11 and let me read to you from verse 2. He says, and now, this is the angel speaking to Daniel, I will tell you the truth. So put it down, underline it, this is the truth. He says behold three more kings are going to arise in Persia. And I told you about those in our last program. Then a fourth will gain far more riches than all of them. As soon as he becomes strong through his riches; I mean he's going to be so strong, he's going to have so much money that he is ready to go to war. And he will arouse the whole empire against the realm of Greece. And so when he goes against Greece, a mighty king will arise. Now he goes against the city-states of Greece. But when Alexander the Great's father dies, Alexander is about 19 and he takes over for his father. His father is Phillip. All right, so he takes over for his father. His father has consolidated those city-states, so now Greece is an empire. So a mighty king arises and will rule with great authority and do as he pleases and this is Alexander the Great. But as soon as he has risen his kingdom will be broken up. Now remember he died at the age of 33. So he conquers the whole world and tradition says that he cried because there was nothing left to conquer and then he dies. And his kingdom will be broken up and parceled out towards the four points of the compass,

though not to his own descendants. Well we know and we've already studied it, because we saw this in Daniel, chapter 8. We saw that there was a ram and then we saw that there was a goat and how the goat with that one horn brought the ram with the two horns down. And remember the ram had a shorter horn and a longer horn and that longer horn was a picture of Persia that was going to continue the empire while the Medes fade off, faded off their scene. But it is Alexander the Great that brings down the Persian Empire. He dies; there's no heir to take the throne because they're put to death and so his generals decide that they're going to take the kingdom. Well there are five generals, but one dies, so there are four left. Now you have in your study guide, or if you have a New Inductive Study Bible, then you have just at Daniel 10 and 11 this awesome chart, the history of Israel's relationship to the kings of Daniel 11. And you see that Alexander the Great ruled from 336 to 323 B.C and that 22 years after Alexander's death Greece was divided by his four generals. And we see that in Daniel, chapter 8, verse 22. But you also see it in Daniel, chapter 11, verse 4 where it says his kingdom will be broken up and parceled out to the four points of the compass. So there's four generals that rule and there are four points of the compass, though not his own descendants and not according to the authority which he wielded, for his sovereignty will be uprooted and given to others besides them. Now when you look at this chart you see that those four generals were Lysimachus, Cassander, Ptolemy 1, Soter, which took Egypt. So Egypt, now watch, Egypt all the way through Daniel 11 is going to be referred to as the king of the south. South why? Because Israel is the center of the earth. And so, what is south of Israel is Egypt. What is north of Israel is Syria. So his fourth general, Seleucus 1 Nicator or Nicator took Syria. Now when you look at that chart you see that these prophecies only deal with two of those generals and their division of this Grecian Empire. I'm not going to say kingdoms because it was still Greece. But their division of the Grecian Empire you see only two that pertain to this prophecy, the king of

the north, Syria and that is the Seleucid kingdom, the Seleucid Empire, so to speak and the kings of the south, which would be the Ptolemy's. Okay, so you've got the Seleucids to the north and you can just put, remember it this way, Seleucid, Syria, they both start with S. Then you go down to the Ptolemy's and that is Egypt. Now you have the chart, if you haven't got it, it is not too late to download this thing. It is not too late to get this study guide so that you will have this awesome, awesome prophecy here. Because what we do is we go through and we take Daniel 11 and we show you how it describes each king all the way until you come to Antiochus Epiphanes. And Antiochus Epiphanes is in chapter 11, verse 21 through verse 35. So it takes you all the way through those because this is what God describes. And He describes it with incredible accuracy. Now let's go back to Daniel, chapter 11. In Daniel, chapter 11, verse 5 it says then the king of the South will grow strong along with one of his princes who will gain ascendancy over him and obtain dominion and his domain will a great dominion indeed. Now it's going to talk about the king of the South in verse 5 all the way down through verse 9. It's going to mention what the king of the South is going to do. Now this is when Egypt is ruling over Israel. So in my Bible, or in my notes, in your observation work sheet on Daniel, I would put between 5 and 9 is Egypt ruling over Israel. Now this is under two rulers and that's Ptolemy 1, Soter, which I told you one of the generals, and then he is replaced by Ptolemy Philadelphus. Now Ptolemy Philadelphus is the one that is ruling, now catch this, is the one that is ruling when the Septuagint is created. Now what do I mean by the Septuagint? The Septuagint is the translation of the Old Testament into Koine, k-o-i-n-e Greek. Why? Because Koine Greek was the language of the Grecian Empire. It was a common Greek language that was developed under Alexander the Great because when he was going to conquer he wanted to, and watch this word and remember it; he wanted to Hellenize the world. In other words, make it a Greek culture, he still let them have their religion. Now a lot of the Jews were transported down into Egypt.

But they were raised in Egypt, they were speaking Koine Greek, so they wanted their Scriptures, so you have the translation of the Old Testament into the Septuagint, into the Koine Greek and you'll see it referred to as the LXX. In other words, 70. All right now, this is what was used and referred to by many of the writers of the New Testament. They used the Koine Greek version, the Septuagint of the Old Testament. Now when you come to verse 10 all the ways through verse 19 what you have in this section of Daniel, chapter 11 is you have the conflict between the North, which is the what. It's the Seleucids, all right, between the Seleucid Empire and then the kings of the South, which are the Ptolemy's. P-t-o-l-e-m-y is Ptolemy. The North is Syria. The South is Egypt. And what's in between? The Beautiful Land. And what's happening there? We'll talk about it right after the break.

## **PART TWO**

I'm so glad you're back, because what we're about to do is we're about to get a picture of the forerunner of the, what we call the antichrist, of the little horn of Daniel, chapter 7, of the one-world ruler, of the beast, that we read about in Revelation, chapter 13. We're about to get a picture of him through his forerunner. And his forerunner is Antiochus Epiphanes. Now as I told you in Daniel, chapter 11 in verse 10 all the way through verse 19 what you have is a series of conflicts, of wars between the king of the North and the king of the South. Now get the study guide. If you don't have it, get it, because what I do in the study guide is we lay out for you everything historically that is happening in connection with these verses. And it is awesome. So hang on, let's go. I want you to look at verse 16. It's talking about the King of the North and how he comes against the forces of the South and they can't stand their ground. Now Israel is not under Egypt, but Israel is tossed to and fro between these two kingdoms. In verse 16 it says but he who comes against him will do as he pleases, and no one will be able to withstand him; he will also stay for a time in the Beautiful Land, and this

is why I read this verse. Beautiful Land; have we seen that before? Yes. Where? Daniel 8, verse 9. So go back to Daniel 8, verse 9 because what he is doing is he is telling us what is going to happen. It says in verse 9 and out of one of them, out of one of the four horns that come up after the first horn of the goat is broken off. It says out of them came forth a rather small horn which grew exceedingly great toward the South, that's Egypt, toward the East; the East would be over towards Babylon, and toward the Beautiful Land. Now this is the king of the North. Okay, so this is Antiochus Epiphanes. We haven't come to him yet, but I want you to see that the Beautiful Land is being affected. The Beautiful Land is Israel. So anytime they want to go, where are they going to go through? What's the traffic pattern? What's the highway? What's the freeway? It's Israel is the freeway. So Israel is suffering during this time. Now the king of the North during this time, in this verse is Antiochus the Great. Now during his time Israel was parceled up into provinces, Judea, Samaria, Galilee, Perea, and Trachonitis. That sounds like a disease. But anyway you see these in a map in the New Inductive Study Bible next to Luke, chapter 2. Because in Luke, chapter 2, remember I told you that this is not some mystical fairy tale that's way out there, that has no connection with reality or history. Now when you go to Luke, chapter 3, verse 1, it say, now in the fifteenth year of the reign of Tiberius Caesar, which, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, so you see two of those provinces and his brother Phillip was tetrarch of the region of Ituraea and Trachonitis and so there you see another one and Lysanias was tetrarch of Abilene, in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. I mean you talk about God anchoring that in time and place. So I want you to know, when these provinces started was back during the time of the king of the North, Antiochus the Great. All right, now, Antiochus the Great dies and it says in verse 19 so he will turn his face toward the fortresses of his own land, but he will stumble and fall and be

found no more. Verse 20: Then in his place one will arise, so he's telling you how he's going to die. And then in his place one will arise who will send an oppressor throughout the Jewel of his kingdom; yet within a few days he will be shattered, though neither in anger nor in battle. So this guy dies. Now who is that man? Well it is Seleucus IV, Philopator, P-h-i-l-o-p-a-t-e-r. So he rules just for a short time. Now who is one of his brothers? One of his brothers is Antiochus Epiphanes. Now Epiphanes is a name or a title that he attached to himself, which means splendid or magnificent. In other words, his father was great, but he is splendid. He is magnificent. And so he comes on the scene. Now it's so interesting because his brother was assassinated. He was put to death. They really don't know if Antiochus Epiphanes had anything to do with it, but because of who he is, because of what this man becomes many think O, he could have had something to do with it. Now Antiochus Epiphanes was raised in Rome where he had been taken as a hostage. Now he comes to power. And what he does, is through intrigue he gets the throne. Because he has another brother that's in line for that, but he aces out that other brother and he takes over the kingdom. All right, verse 21: And in his place, in the place of Seleucus IV Philopator, in his place a despicable person will arise. Oh, talk about character; you've got it now. He is despicable. He will arise on whom the honor of kingship has not been conferred. In other words, it's not something that he was the natural or the next descendant to the throne. But he will come in a time of tranquility and he will seize the kingdom by intrigue. And overflowing forces will be flooded away before him and shattered and also the prince of the covenant. Now the prince of the covenant was the high priest. And the high priest, during this time was annihilated, just moved out of power by Antiochus Epiphanes. Why? Because Antiochus Epiphanes loved money and he loved power and he didn't like the Jews anyway. I mean he basically in his heart was and anti-Semitic. You couldn't always tell it by the way that he behaved, but he didn't like the Jews. And he wasn't like his predecessors.

He wasn't like Alexander the Great because when Alexander the Great conquered he tried to Hellenize the culture. He tried to make it a Greek culture, but he let the people worship their gods. I mean after all, the Greeks had so many gods, why not have a few more. But Antiochus Epiphanes was not like that. All right, so eventually and in his heart he is anti-Semitic. So what he does is up until this time the priesthood has always been by descendant. But what happens now is he comes and he takes the priesthood away from Onias and he gives it to Jason. Jason is the brother of Onias. He is not supposed to be having the priesthood and yet what Jason does is he offers Antiochus Epiphanes money if he will in turn appoint him as the high priest. So this is what it says. He shatters and also the prince of the covenant. And after an alliance is made he will practice deception, and he will go up and gain power through a small force of people. I'm telling you Israel should have been trembling because of what was about to happen.