



A study of
Daniel

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Daniel 7:9-4 to 12:13

by
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Book 2



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Daniel 7:9-14

Revision: **Read** vs.1-8

Chapter 7 begins with a new vision by Daniel of 4 beasts which parallels Nebuchadnezzar's ch.2. The last beast represents Rome. Iron teeth (7:7) show Rome's military strength (iron in the feet of the ch.2 image). The trampling, crushing shows Rome conquering (7:7,19). The '10 horns' (correspond to 10 toes ch.2 image) take us across prophetic time to the end. The 10 horns are 10 kings who will be ruling in the last days and will be 'crushed' by the 'stone cut out without hands'.

The coming Antichrist is represented as a 'little horn'. The 'eyes' of the 'little horn' denote supernatural intelligence and ability (Dan.7:8). The mouth speaks blasphemies against God and correlates to the description of the beast in Revelation 13:5-7.

This Roman Empire has 3 stages: beast stage; 10 horns stage; finally the 'little horn'. The image interpretation in Dan.2 has not been completed in history yet (2:44,45) - *'in the days of these kings'* fixes the time when a kingdom of God on earth will be set up and cited in many scriptures (Zech.14:1-9; Mic.4:1-7; Job.19:25; Ps.2:6; 72:11; Is.11:9-; Zech.2:11). The Roman empire was still in existence at Christ's first coming. In some way Rome has to be revived in the last days for these events to be fulfilled. [Some say the 'Treaty of Rome' began the unification of the old Holy Roman Empire which was ruling at the time of Christ. This is called the European Union (a core of 10 nations). 2 views on this: The 10 nation confederacy known (WEU) is the core of the EU today; or, the nations of the world will be divided into 10 zones and will be controlled by antichrist].

The kingdom of God does not come until after Antichrist is destroyed (Dan.7:20-22,25-27). John lived under unified Roman rule and was told 'one king' was yet to come (Rev.17:10-12).

The antichrist in Revelation is the fulfillment of Daniel (Rev.13:1 cp. Dan.7) - Both come out of the sea (Gentile nations); both have 10 horns (antichrist rules 10 horns); both speak blasphemy; both have power for 3.5 years (Dan.7:25; Rev.13:5); both (in Dan.; Rev.) 'make war with the saints'.

Read vs.9-14

Vs.9 *'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire'.*

- *'thrones were cast down, and the Ancient of days did sit'* - heavenly scene. *'Ancient of Days'* is God the father (the only place where the Father is represented in human form). Here sitting in judgement. **Read** Is.9:6,7.

- *'whose garment was white as snow, and the hair of his head like the pure wool:'* - **Read** Rev.1:13,14; 19:11-16.

- *'his throne was like the fiery flame, and his wheels as burning fire'*
- similar to Seraphims **Read** Ezek.1:4-21. Throne here appears on 'wheels'? A picture of majesty/glory. **Read** Ex.19:16.

Vs.10 *'A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened'.*

- *'A fiery stream issued and came forth from before him'* - judgement. **Read** Rev.4:5; 20:4.

- *'thousand thousands ministered unto him, and ten thousand times ten thousand stood before him'* - *'thousands'* is figurative for innumerable number (note emphasis (hyperbole), repetition). **Read** 1Cor.4:15; 1Cor.14:19; Heb.12:22; Rev.5:11 (all Greek *'muriōs'* - *'myriad'*). *'ten thousand'* was also a common idiom (a word unique to the culture or people and used in a certain way).

- *'the judgment was set, and the books were opened'* - Judgment is pending **Read** Ps.37:13.

- *'the books were opened'* - There are differing books in scripture? Here the books refer to a judgement of the antichrist and nations (the 4th beast - Roman empire)?

A similar scene in Rev.5:6-10 (**Read**).

Vs.11 *'I beheld then because of the voice of the great words which the horn spoke: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame'*.

- *'the voice of the great words which the horn spoke'* - (vs.8 *'a mouth speaking great things'*; vs.20 *'a mouth that spoke very great things'*).

- *'the beast was slain... body destroyed... given to the burning flame'*
- beast is the antichrist.

Read Rev.19:20

Vs.12 *'As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time* [a time even a definite time]'

Note contrast to vs.11. The 3 nations in the images not destroyed like 4th beast in judgement but taken in/subdued by each successive nation. Daniel saw them remain for a time appointed.

Vs.13,14 *'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed'*.

- *'one like the Son of man came with the clouds of heaven'* - no symbols here? A new person incarnate in human form. Jesus said he was this person who would come with the clouds. The Messiah as the *'Son of man'* is mentioned numerous times (**Read** Matt.24:30; Rev.1:7; 14:14).

- *'and came to the Ancient of days... they brought him near before him'* - two people here. - *'there was given him dominion, and glory, and a kingdom'* - rule and a kingdom is given to the Messiah. **Read** Ps.2:1-12; Matt.28:18; Jn.3:35;

- *'that all people, nations, and languages, should serve him'* - Some believe that his kingdom was established at his first coming but that coming was not in 'clouds' but rather as a baby.

- *'his dominion... everlasting... shall not pass away... his kingdom... shall not be destroyed'* -

Two views: 1. A literal millennial kingdom on earth with capital Jerusalem. Peoples subject to Christ as king.

2. A spiritual reign over earth; righteousness, the Gospel increases. i.e. *'Christianity shall increase and prevail to the end of the world'* (Clark).

But it is the government of the earth that is the context of this passage. The passages referring to a literal reign on earth are numerous. **Read** Zech.14:1-9; Mic.4:2; Zech.2:11; Rev.5;10...(Also, the Bible speaks of a rebellion and satan released before the the end of the Millennium).

Conclusion:

These verses are a comfort to God's people. God has control of the nations and his plan for all of them will be fulfilled.

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Daniel 7:15-28

Revision: **Read** vs.1-14

Ch.7 begins with a new vision by Daniel of 4 beasts which parallels Nebuchadnezzar's ch.2. The last beast represents Rome (Iron teeth (7:7 cp. 'iron' in ch.2 image). The trampling, crushing is Rome conquering (7:7,19). The '10 horns' (cp. 10 toes ch.2) brings us to the end. The 10 horns are 10 kings ruling in the last days and will be 'crushed' by the 'stone cut out without hands'.

The Antichrist is represented as a 'little horn'. The 'eyes' denote supernatural intelligence and ability (Dan.7:8). The mouth speaks blasphemies against God as in beast in Revelation 13:5-7.

This Roman Empire has 3 stages: beast stage; 10 horns stage; finally the 'little horn'. The image interpretation in Dan.2 has not been completed in history yet (2:44,45) - '*in the days of these kings*' fixes the time when a kingdom of God on earth will be set up and which is cited in many scriptures (Zech.14:1-9; Mic.4:1-7; Job.19:25; Ps.2:6; 72:11; Is.11:9-; Zech.2:11).

The kingdom of God does not come until after Antichrist is destroyed (Dan.7:20-22,25-27). John lived under unified Roman rule and was told 'one king' was yet to come (Rev.17:10-12).

The antichrist in Revelation is the fulfillment of Daniel (Rev.13:1 cp. Dan.7) - both come out of the sea (Gentile nations); both have 10 horns (antichrist rules 10 horns); both speak blasphemy; both have power 3.5 years (Dan.7:25; Rev.13:5); both (in Dan. & Rev.) 'make war with the saints'.

Read vs.15-28. Interpretation is two part: vs.17,18 general; vs.19-28 more specific to 4th beast.

Vs.15,16 ***'I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things'.***

- '*grieved in my spirit in the midst of my body*' - frightening visions, particularly the 4th and the 'little horn'.

- *‘one of them that stood by’* - one of the angels (vs.10 - angels are ‘ministering’ spirits).

Vs.17 *‘These great beasts, which are four, are four kings, which shall arise out of the earth’* The ‘beasts’ are gentile ‘kings’ and kingdoms (vs.23) as in the Nebuchadnezzar’s ch.2. images.

Vs.18 *‘But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever’.*

- The saints do not bring the kingdom in but are ‘given’ it (vs.27) which they receive it and rule with Christ. **Read** Matt.19:28; Rev.5;10; 20:4-6.

Read Vs.19,20

- 4th beast is ‘diverse’, ‘exceedingly dreadful’ [Commentary: ‘Rome is Babylon fully developed’], has ‘iron teeth’, ‘brass nails’ [new information] and is ‘devouring’. **Read** vs.7,8.

- Its head has ‘ten horns’ (kings/nations) with an 11th ‘little horn’ arising, consuming three other kings/nations and becoming larger than all (‘more stout’).

- The ‘little horn’ has ‘eyes’ (intelligence) and a ‘mouth’ speaking ‘very great things’. **Read** Dan.11:36,37; Rev.13:5,6.

- Stages of the 4th beast: 1. Conquering stage 2. Ten horns 3. Little horn (after the ten).

Vs.21,22 *‘I beheld, and the same horn made war with the saints, and prevailed against them; 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom’.*

- The ‘Little Horn’ overpowers the saints ‘until’ God judges (7:9). **Read** Rev.13:7,8; 19:19-21.

Vs.23,24 *‘Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings’* - Repetition of vs.7,8.

Vs.25 *‘And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time’.*

- *‘speak great words against the most High’* - ‘against’ lit. ‘at the side of’ - he will put himself equal with God the Father (*‘The most High’*).
Read Dan.11:36; 2Thess.2:3,4; Rev.13:4,8.

- *‘wear out the saints’* - persecution; martyrdom?

- *‘think to change times and laws’* - attempt/hope to change God’s laws/religious laws.

[The Pope has already begun this?: feast days; ‘saints’; indulgences; sacrifices; new worship methods; new dogmas of faith...].

- *‘they shall be given into his hand’* - God gives him the saints for a period of time.

- *‘until a time and times and the dividing of time’* - ‘times’ refers to years in Dan.4:16,23,25,32. ‘Times’ is double the former ‘time’; ‘dividing of time’ is half the former ‘time’.

- 3.5 years: Dan.12:7; 13:5; Rev.12:14. This 3.5 years = ‘42 months’ and ‘1,260 days’ in Dan.12:7; Rev.11:2,3; 12:6,14; 13:5 (**Read**)

Some spiritualise these verses to be a long period. But ch.4 (Nebuchadnezzar’s judgement) clearly has ‘times’ as short/years. Often if it is not literal ‘years’ the text states this (e.g. Ez.4:6 - *‘I have appointed you each day for a year’*; Nu.14:34 *‘forty days, each day for a year... even forty years...’*; or it is obviously figurative: 2Pet.3:8 *‘one day with the Lord is as a thousand years and a thousand years as one day’* (note contrast of 2 phrases; and ‘is as’ (‘as if’).

For the first 4 centuries the ‘1260 days’ in Revelation was interpreted literal, then some mystical interpretations changed this to 1260 years; similarly, the first 3 centuries the 1,000 years in Revelation was interpreted literally as 1,000 years).

All this with the 4th beast and the antichrist must take place before the coming of the *‘son of man with the clouds of heaven’* (7:13,14).

Vs.26,27 ***‘But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him’ - ‘the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end’ - ‘unto the end’*** - at the end of the 1,000 year millennial reign Satan ***‘when the thousand years expired...he must be loosed a little season’*** (Rev.20:1-10).

Vs.27 - saints rule with Christ serving in obedience in everlasting kingdom and dominion (7:14).

Vs.28 ***‘Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart’***.

The endtimes prophecies are much about a 4th beast, Rome and an antichrist ruler, as allowed by God before a final judgement and a kingdom for the saints. The 2nd coming will gather together the whole family of saints. They are the ***‘saints of the most High’***.

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Daniel 8:1-14

Revision:

Ch.7 has a new vision by Daniel of 4 beasts which parallels Nebuchadnezzar's ch.2 vision. C.2 is from man's perspective. Ch.7 is from God's and culminating in last days. The last beast represents Rome ('Iron' 7:7 cp. ch.2 image). The trampling, crushing is Rome conquering (7:7,19). This Roman Empire has 3 stages: beast stage; 10 horns stage; finally the 'little horn'.

The '10 horns' (cp. 10 toes ch.2) brings us to the end. The 10 horns are 10 kings ruling in the last days and will be 'crushed' by the 'stone cut out without hands'. The image interpretation in Dan.2 has not been completed in history yet (2:44,45) - 'in the days of these kings' fixes the time when a kingdom of God on earth will be set up and which is cited in many scriptures (Zech.14:1- 9; Mic.4:1-7; Job.19:25; Ps.2:6; 72:11; Is.11:9-; Zech.2:11).

The kingdom of God does not come until after Antichrist is destroyed (Dan.7:20-22,25-27). The Antichrist is represented as a 'little horn'. The mouth speaks blasphemies against God as in beast in Revelation 13:5-7. The antichrist in Revelation is the fulfillment of Daniel (Rev.13:1 cp. Dan.7) - both come out of the sea (Gentile nations); both have 10 horns (antichrist rules after 10 horns); both speak blasphemy; both have power 3.5 years (Dan.7:25; Rev.13:5); both (in Dan. & Rev.) 'make war with the saints'.

This next vision focuses on the 3rd beast and another 'little horn'. Ch.8 switches from Aramaic (2:4-ch.7) to Hebrew. The scenes swing back to Israel. **Read** Dan.8:1-14.

Read vs.1,2 - '*I was at Shushan*' - transported there in vision.

- The scene: After ch.7 but before ch.5. Approx. 551 BC. Belshazzar's last year in Babylon.

Shushan 230 miles E of Babylon; 120 miles nth of Persian gulf. Capital Medo-Persian after Cyrus.

- River Ulai - (now called Kerah). Synagogues were often near rivers for the water/washings.

Read vs.3

- '*a ram which had two horns...high; but one was higher...the higher came up last*' - Persia (Cyrus) came up after the Medes (Darius) and became stronger in about 550 BC. **Read** Dan.7:5.

Read vs.4

- '*the ram*' - male sheep. Medo-Persia of ch.2 and lopsided 'bear' ch.7. **Read** 8:20 (The spirit of Medo-Persia was represented by a ram with horns. The Persian king wore a Ram's head in army.

- '*pushing westward... northward... southward*' - the ram butted from the east in 3 directions, conquering westward (Babylon, Syria, Greece, Asia the less), northward (the Lydians, Armenians, Scythians), southward (Arabia, Ethiopia, and Egypt).

- '*no beasts might stand before him... he did according to his will, and became great*' - Medo Persian empire with a huge army conquered large portions of known earth. **Read** Is.46:11.

Read vs.5

- '*a he goat came from the west*' - male goat from Greece ('west').

- '*touched not the ground*' - fast winged leopard (ch.7). **Read** vs.21. Alexander the Great crushed the Persians in just 3 years in 334 BC, the next year nations to Asia Minor; 3rd year Tyre, Egypt.

- '*a notable* [remarkable; conspicuous] *horn between his eyes*' - in one person - Alexander.

Read vs.6,7

- '*came to the ram that had two horns...before the river, and ran...in the fury...*' - Alexander fought 1st of 3 victorious battle against Darius at the river 334 BC.

- '*moved with anger... smote the ram... broke his two horns... cast him down to the ground, and stamped upon him...*' - with 30,000 footmen; 5,000 horsemen against Persians 5 times the size (600,000+). Darius had attempted to bribe the Greece soldiers (Alexander '*moved with anger*').

Read vs.8

- '*the he goat waxed very great*' - Alexander had a huge empire.

- '*the great horn was broken... came up four notable ones toward the four winds of heaven*' - After Alexander's death 4 generals (4 kingdoms to the 4 quarters of the earth) came after (see ch.2) - Seleucus in the east; Cassander in the west; Ptolemy in the south; Lysimachus in the north.

Read vs.9,10

- '*came forth a little horn, which waxed exceeding great*' - a 5th horn out of the four. Antiochus IV or Euphron (175 BC). (Duel prophecy (eg. Is.7:14-ch.8) - here in Daniel two little horns).

Antiochus Euphron '*came forth*' from Syria, one of '*four notable*' kingdoms after Alexander.

- '*toward the pleasant land*' - Judea/Israel **Read** Ps.106:24; Jer.3:19.

- '*cast down some of the host... stars to the ground... stamped upon them*' - by context - righteous Jews? **Read** Dan.12:3; Is.24:21. Euphron between 168-165 BC commanded the Jews to profane the temple, Sabbath, kill pigs... He instituted death penalty for disobedience to his laws; hung circumcised babies. The Jews called him 'epimachus' - 'the madman'.

'*little horns*' in ch.7 & 8. In Ch.7 the 'little horn' comes from the 4th kingdom (end time Rome); ch.8 from Greece. Ch.7 this 11th little horn roots up 3 of 10 horns; ch.8 a 5th little horn comes out of 4 horns. In Ch.7 persecutes God's people 3.5 years; ch.8 for 2,300 days (6+ years).

Ch.8 is forerunner of beast (in Revelation), 'little horn' (ch.7) of the last days? **Read** vs.23,24.

Read vs.11,12

- '*he magnified himself even to the prince of the host*' - as the final 'little horn' will (7:25).

An inscription has '*antiochus theos euphron*' ('the god made manifest').

- '*the daily sacrifice was taken away... place of his sanctuary was cast down*' - Antiochus entered temple, polluted it (Macc.).

- *‘a host was given* [permitted] *him against the daily sacrifice by reason of transgression’* - the sins of Israel and its leaders. The priests had neglected the daily sacrifices.

- *‘it cast down the truth to the ground; and it practiced, and prospered’* -the Jewish leaders allowed/permitted this.

Read vs.13,14

- *‘one... saint said unto that certain saint’* - *‘holy ones’* (4;13,17) before the throne. Angels?

- *‘How long... transgression of desolation... and the host to be trodden under foot?’* - *‘desolation’* - Here of the sanctuary.

- *‘How long’* - Answer: *‘two thousand and three hundred days* [lit. *‘mornings and evenings’]*’ - 2,300 days. Antiochus persecuted the Jews, desecrated the temple 171 BC to 165 BC, under 7 years (6 years 3 months 18 days). Antiochus set up false worship on a false altar (Mac.1:59). Jewish worship was restored Dec.25th 165 BC.

God deals with the rebellion of Israel at the hands of Gentiles. We are still in the ‘times of the Gentiles’ - **Read** Dan.8:23; Lk.21:24.

- *‘then shall the sanctuary be cleansed’* - by Judas Maccabeus who purified the holy places, sanctified the courts, rebuilt the altar, renewed the vessels of the sanctuary, and put all in their proper places (1Mac.4; 2Mac.10). **Read** Jn 10:22.

Summary: God gives Daniel a foresight of destruction of kingdoms and shows temporary nature of kingdoms in God’s control. A ‘little horn’ is mentioned as type of final antichrist to come.

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Daniel 8:15-27

Revision: This next vision focuses on the 3rd beast a '*little horn*'. Ch.8 switches from Aramaic (2:4-ch.7) to Hebrew. The scenes swing back to Israel. A '*ram*' appears (Medo-Persia of ch.2 and lopsided '*bear*' ch.7) conquering westward (Babylon, Syria, Greece, Asia the less), northward (the Lydians, Armenians, Scythians), southward (Arabia, Ethiopia, and Egypt).

Then a male goat comes from Greece ('*west*') and crushes the Persians with a '*horn between his eyes*' - Alexander. ('*the he goat waxed very great*'). '*The great horn was broken... and came up four notable ones toward the four winds of heaven*' - after Alexander's death 4 generals arose. From the 4 kingdoms '*came forth a little horn, which waxed exceeding great*' - (vs.9,10) - Antiochus IV or Euphron (175 BC).

There is 'Duel prophecy' in ch.7-8 with two distinct 'little horns'. In Ch.7 the 'little horn' comes from the 4th kingdom (an end time Rome); ch.8 from Greece (3rd kingdom). Ch.7 this 11th little horn roots up 3 of 10 horns; ch.8 a 5th little horn comes out of 4 horns. In Ch.7 - persecutes God's people 3.5 years; ch.8 for 2,300 days (6+ years). Ch.8 is a forerunner of the final 'beast' (antichrist in Revelation).

The 'little horn' of ch.8 is Euphron between 168-165 BC commanded the Jews to profane the temple, the Sabbath, kill pigs, etc. '*The daily sacrifice was taken away... the place of his sanctuary was cast down*' (8:11,12).

Summary: God gives Daniel a view of destruction of other kingdoms and shows temporary nature of kingdoms in God's control. A 'little horn' is mentioned as type of final antichrist to come.

Read vs.13,14. *God deals with the rebellion of Israel at the hands of Gentiles*. We are still in the 'times of the Gentiles' - **Read** Dan.8:23; Lk.21:24.

Read vs.15-27 - '*the appearance of a man*' - the Messiah or an angel? The voice appears to come from a 'theophany' (**Read** Dan.10:6,10,18).

- '*which...said, Gabriel, make this man to understand the vision*' - only two angels are named in scripture and with various titles: **Read** Dan.9:21; 10:13,21; 12:1; Lk.1:19,26; Jude 1:9; Rev.12:7.

- ***‘I was afraid, and fell upon my face...I was in a deep sleep on my face toward the ground: but he touched me, and set me upright’*** - usual reaction when in the presence of an angel or theophany (**Read** Acts 26:14-16; Rev.1:17). Daniel is somewhat humbled in the title *‘son of man’*.

- ***‘at the time of the end shall be the vision’*** - understanding of the vision was given later.

Vs.19 ***‘And he said, Behold, I will make you to know what shall be in the last end of the indignation: for at the time appointed the end shall be’***.

- ***‘the indignation’*** - ‘indignation’ in scripture is when God is angry with Israel (Dt.29:28; Is.10:5,25; 13:5; Zeph.3:8).

- ***‘at the time appointed the end shall be’*** - ‘appointed’ by God. **Read** Dan.11:36. Epiphanes reigned from 175-164 BC.

Vs.20-22 ***‘The ram which you saw having two horns are the kings of Media and Persia. 21 And the rough goat is the king of Greece: and the great horn that is between his eyes is the first king. 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power’***.

- ***‘The ram... two horns... kings of Media... Persia’*** - Darius (Mede); Cyrus (Persia). **Read** Dan.8:3.

- ***‘rough goat is king of Greece...great horn is first king’*** - Alexander the Great. **Read** Dan.8:5.

- ***‘...that being broken... four stood up... four kingdoms... but not in his power’*** - **Read** Dan.8:8. Greece was divided into Egypt, Asia, Macedonia and Syria. *‘But not in his power’* of Alexander.

Read Vs.23-25

- ***‘in the latter time of their kingdom, when the transgressors are come to the full’*** - when God’s cup of indignation is full at that time with the Jews (*‘the transgressors’*) - written about in Maccabees (*‘wicked men of Israel... making covenants with the heathen’* 1Mac.1:11). **Read** Gen.15:16; Matt.23:32; 1Thess.2:16.

- ***‘a king of fierce countenance... understanding dark sentences, shall stand up’*** - Read Dan.8:9-12. Antiochus was stern, brutal and shameless; politically crafty, deceitful, cunning.

- ***‘his power shall be mighty, but not by his own power’*** - divinely allowed power.

- ***‘he shall destroy wonderfully... prosper... practice... destroy the mighty and the holy people’*** - destroy the Jews and often with crafty methods and deceit.

- ***‘he shall magnify himself in his heart’*** - Read Dan.8:11. Coins depicted him as *‘theos epiphanus’* - *‘God manifest’*.

- ***‘by peace shall destroy many’*** - Antiochus was a master at feigning peace and then massacring.

- ***‘he shall also stand up against the Prince of princes’*** - against God?

- ***‘he shall be broken without hand’*** - by divine means. 1 Maccabees 6:8-16 states Antiochus died in grief and remorse after a defeat. 2 Maccabees 9 and Josephus states his death was distressing and horrible with God inflicting him with a violent *‘pain of the bowels... worms rose up... his flesh flaked off and emitted such a stench, as was intolerable to his army...’*.

Vs.26,27 ***‘And the vision of the evening and the morning which was told is true: wherefore shut you up the vision; for it shall be for many days. 27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it’***.

- ***‘the vision of the evening and the morning’*** - 2,300 days. Read vs.14.

- ***‘shut you up the vision; for it shall be for many days’*** - It was about 300 years from the time of this vision to the time of the accomplishment of it.

- ***‘Daniel fainted...was sick certain days’*** - overwhelmed as a Jew and in regard for his people.

- ***‘afterward I rose up, and did the king’s business’*** - work as normal for the king of Babylon.

As long as we live in this world we must have something to with it.

- ***‘I was astonished at the vision, but none understood it’*** - Prophets often did not understand prophecies. But we now have a ***‘more sure word of prophecy... the prophecy of the scripture’***.

(2Pet.1:19,20).

Summary: God gives Daniel a foresight of destruction of kingdoms and shows temporary nature of kingdoms in God’s control. A ‘little horn’ is mentioned as type of final Antichrist to come.

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Daniel 9:1-19

Revision: *God deals with the rebellion of Israel at the hands of Gentiles.*

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<u>Ch.2 Image</u>	<u>Ch.7 Beasts</u>	<u>Ch.8 Beasts</u>	<u>Kingdoms</u>
Head of gold	Winged lion		Babylon
Arms/breast silver	Bear	Ram with 2 horns	Medo-Persia
Belly/thighs bronze	Winged 4 headed leopard	Male goat with one great horn; 4 horns & little horn	Greece
Legs of iron; feet/toes iron/clay	Beast with 10 horns & little horn		Rome
Stone becomes great mountain	Messiah & saints given a kingdom		Kingdom of God

Read 9:1-19.

Vs.1,2

- *‘In the first year of Darius the son of Ahasuerus... of the Medes... king over... Chaldeans’* - Darius had the title given him by King Cyrus who was elsewhere conquering nations.

- *‘Daniel understood by books the number of the years... to Jeremiah... seventy years...’* - Daniel knew the captivity began 605 BC and read this about 538 BC (**Read Jer.25:11,12; 29:10-14**). This is probably 1 year before Cyrus allowed Jews to return.

- *‘The Lord’* - *‘YHWH’* - the covenant name of God with the nation of Israel. It was never pronounced by the Jews, who generally substituted the synonym ‘adhonay’.

Vs.3,4

- '**set my face**' - not ordinary prayer 3 times a day but a special dedication with '*fasting*'. Probably towards Jerusalem (Dan.6:10). God's Word and promises encouraged Daniel to pray for God's will to be done. (The end of the 70 years was predestinated, yet Daniel still prayed?).

- '**I prayed unto the Lord** [Adhonay] **God** [Elohim] **...the Lord** [YHWH] **my God** [Elohim]...**oh Lord** [adhonay]' - '*Adhonay*' (plural) - Master, Lord. '*Elohim*' (plural) - divine ruler; most common word used for 'God' in OT; can be used for pagan gods (in singular form). '*YHWH*' - see above vs.2.

- '**fasting, and sackcloth, and ashes**' - '*Sackcloth*' - coarse cloth made of hair, used for sacks, bags. Regarded as a badge of mourning, humiliation, worn around the loins (Is.3:24; Job 16:15). '*Ashes*' - were cast over the head to show grief, sorrow; or done to show humiliation/repentance.

- '**made my confession... great and dreadful God**' - This prayer is similar to Solomon's prayer at dedication of temple (1Kings 8). It is the longest prayer in OT and based on promises in Scripture. Daniel begins with honest '*confession*' of who God is ('*great... dreadful*'); then God's work...

- '**keeping the covenant and mercy to them that love him...that keep his commandments**' - admitting/confessing God is not to blame as the partner in the covenant. **Read** Lev.26:39-42.

Vs.5,6

- '**We have sinned...committed iniquity...done wickedly...rebelled**' - note the willful progression of intensity to the climax of 'rebellion'. The result was gross idolatry: **Read** Jer.44:17.

- '**departing from your precepts and from your judgments**' - '*precepts*' - laws, commands. '*judgements*' - God's righteous decrees.

- '**Neither have we hearkened unto... the prophets... in your name to our kings... princes... fathers... all the people of the land**' - kings of Judah/Israel; nobles, leaders, common people high and low... **Read** 2Chr.36:15,16.

Vs.7,8

- '**righteousness belongs unto you**' - our righteousness is God's. **Read** Jer.23:6.

- '**unto us confusion of faces** [shame] **because... they have trespassed against you**' - (this is repeated in vs.8). Referring to both '*Judah, and...all Israel...near, and...far off*' (vs.7).

Vs.9,10

- '***mercies and forgiveness, though we have rebelled against him***' - taught by Jesus (**Read** Matt.18:21,22).

- '***his laws***' - through Moses and others.

Vs.11-13

- '***the curse is poured upon us, and the oath that is written in the law of Moses***' - Daniel clearly saw what was far back described in Dt.28:15-68 ('*As it is written in the law of Moses, all this evil is come upon us*'). The 'oath' here referring to promises if the covenant was broken.

- '***for under the whole heaven has not been done as...upon Jerusalem***' - ie. the slaughter, captivity, desolation of the Jews was like no other nation.

- '***our prayer before the Lord...we might turn from...iniquities***' - Prayer can only be accepted when with repentance from sin. **Read** Pr.28:9; Ps.66:18-20.

- '***understand your truth***' - the truth (in the 'Law') of both promises and judgements.

Vs.14

- '***the Lord watched upon the evil***' - **Read** Job 14:16.

Vs.15

- '***has brought your people forth out of...Egypt with a mighty hand***' - the first of 'arguments'/ reminders to God. Referring to the Exodus with signs and wonders.

- '***has gotten you renown***' - the 2nd argument/reminder. **Read** Job.23:4.

- '***we have sinned, we have done wickedly***' - **Read** Ps.51:1-4 - note David's repentance included:

1. Godly sorrow for his sin.
2. Verbal confession.
3. Denouncement of sin.
4. Forgiveness
5. Restoration to God's favour.
6. Rejoicing in salvation.
7. Willingness to testify of the grace of God.

Vs.16-18

- *'I beseech you, let your anger and your fury be turned away'* - Scripture often has God 'angry' with Jews and individuals (Dt.1:37; 1Kngs 11:9; Ps.2:12). **Read** Ps.7:11; Jn.3:36; Eph.2:3.

- *'from your city Jerusalem, your holy mountain'* - the temple was destroyed by Babylonians in 586 BC *'because for our sins, and for the iniquities of our fathers'*. **Read** Ps.48:1-3; 87:3.

- *'your people are become a reproach... incline your ear... open your eyes... behold our desolations... the city... called by your name'* - next argument - for 'your name' - the glory of God. **Read** Ps.44:13-15; 79:4,5; Jer.14:21.

- *'not...for our righteousnesses, but for your great mercies'* - next argument - appealing to God's known mercies. A similar argument with Christ - for Christ's sake God accept us in mercy.

Vs.19 *'O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for your own sake, O my God: for your city and your people are called by your name'*.

- Summary of prayer. On behalf of His name, His city and His people, he begs ('oh Lord').

Daniel prayed the very things that would bring an end to the captivity and bring about God's will! The prayer is a humble earnest confession (agreement with God) with sorrow and repentance; the object is God himself that he and his righteousness would be glorified. This is the kind of prayer which is answered.

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Daniel 9:20-24

Revision:

Daniel prayed the very things that would bring an end to the 70 year captivity and bring about God's will! While he is praying God interrupts and gives him more information and interpretation about the future:

Vs.20-24 'And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; 21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give you skill and understanding. 23 At the beginning of your supplications the commandment came forth, and I am come to show you; for you are greatly beloved: therefore understand the matter, and consider the vision. 24 Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy'.

Vs.20 'while I was speaking... praying... confessing my sin and the sin of my people Israel, and presenting my supplication... for the holy mountain of my God'.

- Daniel's prayer of 'confession', 'supplication' was 'for the holy mountain of my God'. The future concern here is for 'my people Israel', His 'city of God'...

Read Dan.11:45-12:1; Is.11:1-9; 65:25; Joel 2:1; 3:17.

Vs.21 '...while I was speaking'.

Read Is.65:24.

- '***Gabriel***' - same angel as at Dan.8:16 (about 13 years earlier).

- '***fly swiftly, touched me***' - angels fly? ('wings' are never mentioned?).

- '***the time of the evening oblation***' - 3pm (the time Jesus died).

Vs.22 '...O Daniel, I am now come forth to give you skill and understanding'.

- God sent Gabriel under command with a mission/message.

Vs.23 'At the beginning of your supplications the commandment came forth, and I am come...'.

- God already knew what was to be prayed. The command to Gabriel was given *‘at the beginning’* of the prayer.

- *‘for you are greatly beloved, therefore understand the matter, and consider the vision’*.

- The NT calls all believers *‘beloved’* (*‘agapetos’* - an adjective from *‘love - ‘agapao’*).

Vs.24 *‘Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy’*.

- *‘Seventy weeks are determined upon your people and upon your holy city, to finish the transgression’*.

- Hebrew *‘weeks’* is literally *‘sevens’*. Like English has *‘decades’*, Hebrew has a period of 7 years or *‘weeks’*. Literally here a *‘week of years’* = *‘Seventy times seven years’* (490 years).

(Daniel had already been speaking of *‘70 years’*).

Note: God divided the Jewish calendar into 7 year periods with every 7 years a Sabbatical year (Lev.25:3-9).

Israel had violated 70 Sabbatical years over 490 years (**Read** 2Chr.36:20-23)]. In the seventy year captivity God was restoring what was due.

‘Seventy weeks are determined upon your people and upon your holy city, to finish the transgression’.

490 years to:

1. *‘finish the transgression’*.
2. *‘make an end [seal up] sins*
3. *‘make reconciliation [atonement; restitution] for iniquity’*.
4. *‘bring in everlasting righteousness’*.
5. *‘seal up the vision and prophecy’*.
6. *‘anoint [consecrate; set aside] the most Holy [sanctuary]’*.

Some people believe these things occurred after the abominations of Antiochus Epiphanes.

(Dan.8). But the cleansing of the temple in Dan.8:14 did not occur 490 years after the order to rebuild the temple (Dan.9:25), but at a much earlier period. ‘*Everlasting righteousness*’ also has not occurred. Neither has the ‘everlasting kingdom’ with Christ as ruler (ch.2) occurred yet.

The six decrees by God show it is to the end of the ‘seventy weeks’ (490 years).

1. ‘***to finish the transgression***’ (Heb. root ‘*rebellion*’).

Due to Israel’s rebellion and eventual idolatry, God would continue to chasten Israel for at least another seventy times seven years (490 years) after the captivity.

2. ‘***to make an end*** [seal up] *sins*’ - sins would be filled up to God’s wrath. Israel sinning as a nation would be finalised.

3. ‘***to make reconciliation*** [atonement; restitution] ***for iniquity***’ - as for point 2 above. Reconciliation is needed upon repentance.

4. ‘***to bring in everlasting righteousness***’ - **Read** Dan.7:13,14.

5. ‘***to seal up the vision and prophecy***’ - the vision and the prophecy would be closed for a time pending the end of the 6 points.

6. ‘***anoint*** [consecrate; set aside] ***the most Holy*** [sanctuary]’ - the temple (not the ‘church’).

Read Ex.26:33,34; 30:36. The future temple?: **Read** Hag.2:7-9 (the coming of Christ to Jerusalem and the glory of the final temple as described in Ezekiel).

How exact is God’s time frame! If the covenant was left up to man to keep none would survive and be saved. When God gives grace through faith he brings us into a new covenant and then keeps us by grace. When we sin he convicts us by his Spirit and may even chasten us from the Father. But He promises to keep us as his ‘beloved’ and ‘elect’. Israel are the ‘elect nation’ and God has drawn them back in various times, even so to the end.

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Daniel 9:25-27

Revision: Daniel prayed as the 70 year captivity comes to an end. His prayer is interrupted with an interpretation of the restored state of Israel.

Read vs.24 - Hebrew '*weeks*' is '*sevens*'. 'Seventy times seven years'. 490 years to:

1. '*finish the transgression*'.
2. '*make an end* [seal up] *sins*'.
3. '*make reconciliation* [atonement; restitution] *for iniquity*'.
4. '*bring in everlasting righteousness*'.
5. '*seal up the vision and prophecy*'.
6. '*anoint* [consecrate; set aside] *the most Holy* [sanctuary]'.

The cleansing of the temple in Dan.8:14 did not occur 490 years after the order to rebuild the temple (Dan.9:25), but at a much earlier period. '*Everlasting righteousness*' also has not occurred. Neither has the 'everlasting kingdom' with Christ as ruler (ch.2) occurred yet.

Read 25-27

The whole 'seventy weeks' (490 years) is broken up into *49 years* and *434 years* and *7 years* (49 years from the decree to re-building; 434 years to the Messiah; the latter 7 years is left for a separate mention to be divided even again into a 3.5 year period (vs.27 - '*in the midst of the week he shall cause the sacrifice... to cease... abominations...*')

- '*from...the commandment to restore* [decree of Artaxerxes - Neh.1:2]...*Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks*' - i.e. 49 years (it took 49 years after the decree to build); and then comes 434 years and 7 years.

In the first 49 years Jerusalem would be built in '*troubled times*' as also described in Ezra and Nehemiah. 434 years after this 'Messiah' was to come.

- Note: Those Jews reading the scriptures in Daniel would have been expecting, anticipating the Messiah (Greek 'Christ') to come early in the first century. 'False christs' also would have made profit of it?

- 49 years ('7 weeks') and 434 years ('62 weeks') have come and gone. But what of the last 'week' - 7 years?...

Vs.26,27 *‘And after threescore and two weeks shall Messiah be cut off, but not for himself:*

and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate’

- *‘after threescore and two weeks shall Messiah be cut off’* - some time after 434 years Christ would die (32 AD). (49 + 434 years = 483 years in total after the captivity)

- *‘not for himself’* - not for his own sins but for the sins of his people. Read Is.53:8

- *‘the people of the prince that shall come shall destroy the city and the sanctuary’* - AD 70 destruction of Jerusalem (434 years after).

- *‘unto the end of the war desolations are determined’* - a period not fixed. Read Matt.24:6- 14

- *‘the people of the prince [ruler] that shall come’* - the ‘people’ are the Romans (Titus 70AD).

This ‘prince’ is the ‘he’ of vs.27. [Then ‘he’ must refer back to the closest previous noun - *‘the ruler that shall come’*]. This person is one *‘that shall come’* from the Roman Empire. Is this the same future ‘horn’ of ch.7?

Vs.27 *‘he shall confirm the covenant with many for one week’* - *‘1 week’* = 7 years.

- *‘in the midst of the week he shall cause the sacrifice and the oblation to cease’* - the events here in vs.27 (the 7 years) have not occurred yet? Vs.27 teaches that the *‘abomination’* comes during the last 7 of the 490 years. But Jesus said that this would be shortly before his coming (Read Matt.24:15-31). Also the temple was not destroyed until 70 AD - much more than 490 years.

If vs.26,27 are for the future then the temple has to be re-built (in recent years there is much news this is currently being planned).

The ‘*covenant*’ made by the ‘prince’ (ruler) allows the Jews to sacrifice and practise in their temple. But after 3.5 years (‘mid week’ - ‘*in the midst of the week*’) he breaks the covenant and stops sacrifices and introduces ‘*abomination that causes the desolation*’. (This is a future repeat of the desolation done under Antiochus Epiphanes - who desecrated the temple, halted sacrifices 167 B.C. But he did not confirm a covenant with the Jews; this the coming anti-Christ will do).

Read 2Thess.2:3,4; Dan.12:11,12 (Scripture is silent on the reason for these extra days in Daniel and what will occur during these extra periods. One speculation is: There are evidently 1,260 days from the setting up of the image until the Beast is destroyed by the returning Christ.

An additional 30 days is possibly to allow for the gathering of the Gentile nations for judgement?

Then in verse 12 another gap of 45 days - perhaps this is the time for the actual judgement to take place. During this time leading up to the completion of these extra 45 days, or the fulfilment of the entire 1335 days, Christ will conquer His enemies around the world and bring His people, Israel, back out from captivity?).

This last 3.5 years is identical with the ‘*great tribulation*’ (Matt.24:15-28; **Read** Rev.7;14), the ‘*time of trouble*’ (**Read** Dan.12:1), ‘*the hour of temptation*’ (**Read** Rev.3:10).

There appears to be a ‘gap’ before the last ‘week’ (7 years). ‘Gaps’ in prophetic chronology are not uncommon. **Read** Is.9:6; Zech.9:9,10. Dan.ch.2 and 7 also refer to the end of time and the 2nd coming.

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Daniel 10:1-10

Revision: Daniel prayed as the 70 year captivity comes to an end.

Read vs.24-27

The Prophecy of ‘Seventy Sevens’ (490 years)

Vs.25	Vs.25,26	Vs.27
Artaxerxes Decree to Nehemiah (445 BC) Seven sevens to rebuild Jerusalem (49 yrs)	...Then sixty two sevens (434 yrs) till Messiah ‘cut off’ (32 AD) (7 sevens + 62 sevens = 483 yrs) vs.26 Prince comes... Temple destroyed (70 AD)	Prince (antichrist) ‘covenant’ for one sevens (7 yrs) Temple practices restored Covenant broken after 3.5 yrs

Read vs.24 - Hebrew ‘weeks’ is ‘sevens’. ‘Seventy times seven years’ - ‘490 years to...’:

1. ‘finish the transgression’
2. ‘make an end [seal up] sins
3. ‘make reconciliation [atonement; restitution] for iniquity’
4. ‘bring in everlasting righteousness’
5. ‘seal up the vision and prophecy’
6. ‘anoint [consecrate; set aside] the most Holy [sanctuary]’ [Lit. ‘*holy of holies*’ - the 39 references of ‘*qōdeš qodāšîm*’ pertains to the Tabernacle, Temple, Holy of Holies or the things in the Temple]

Some further notes: The context is Israel (vs.24 ‘*your people*’; ‘*your holy city*’, ‘*the most holy* (lit. *the holy of holies*’); vs.25 ‘*Jerusalem... the street... the wall*’; vs.27 ‘*sacrifice... oblation*’).

- Many passages speak of a future ‘righteous’ kingdom (Dan.7:27; Is.60; Jer.23:5,6; 33:14-16)

- The '*Prince that shall come*' (vs.26) is: The '*little horn*' of Dan.7:8; the '*king of fierce countenance*' of Dan.8:23; the '*Prince that shall come*' of Dan.9:26; the '*willful king*' of Dan.11:36- 45; the '*one who comes in his own name*' of Jn.5:43 whom Israel will receive as a Messiah; the '*son of perdition, the man of sin, the lawless one*' of 2Thess.2:3; the '*Beast*' of Rev.13.

Until that time there will be '*wars unto the end*' (vs.26). Israel will be saved in the end (Rom.11:25-28). Many passages speak of a future Israel and millennial kingdom on earth (Is.60; Zech.14:1-9; Mic.4:2; Zech.2:11; Rev.5;10)

- Daniel 7:25 records the little horn's power will last for '*time, times and half a time*' which matches the 3.5 years of Revelation (Rev.13:5). When Daniel 7:25 is compared with Revelation 12:6,14 '*time, times and half a time*' equates with 1,260 days (3.5 years).

- Vs.27 - teaches that the '*abomination*' comes during the last 7 of the 490 years. But Jesus said that this would be shortly before his coming (Matt.24:15-31). Also the temple was not destroyed until 70 AD - much more than 490 years; there was no covenant, ceasing of sacrifices midway through 7 years (3.5 years) at AD70. Thus the last '*week*' (7 years) was not fulfilled.

Read 10:1-10

Vs.1 '*In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision*'

- '*In the third year of Cyrus king of Persia*' - after the captivity; 2 years after Cyrus' decree for the restoration of the temple.

- '*a thing was revealed unto Daniel*' - more revelation is given to Daniel.

- '*the time appointed was long*' - to the end of the age. **Read** vs.14 - '*latter days*' is same as '*latter indignation*' (Dan.8:19; 12:4). The period here is after captivity to 2nd coming, the end of the '*fullness of Gentiles*' (Rom.11:25), and beyond (Is.2:2).

Vs.2,3 *'In those days I Daniel was mourning three full weeks. 3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled'*

- Perhaps this because of the resistance in the re-building of Jerusalem?
Read Ezra 4:4,5

- *'three full weeks'* Lit. *'three weeks [sevens] of days'*; not weeks of years as previous 70 weeks.

- *'neither did I anoint myself'* - anointing was associated with joy (Pr.27:9; Amos 6:6)

Vs.4-6 *'And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; 5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude'*

- *'four and twentieth day of the first month'* - The first month in Jewish calendar was 'Nisan'. 24th of Nisan (April) - the same month of Passover feasts.

- *'by the side of the great river, which is Hiddekel'* - The Tigris. **Read** Gen.2:8-14

- *'a certain man clothed in linen... loins were girded with fine gold... body... like the beryl... face as the appearance of lightning... eyes as lamps of fire... arms... feet like in color to polished brass... the voice of his words like the voice of a multitude'* - Theophany/Christophany or an angel? Is it the same person as in Dan.8:16 (**Read**)? Is it Christ: **Read** Rev.1:12-18

Vs.7,8 *'And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength'*

- *'I Daniel alone saw the vision... the men... saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves'* - similar to Paul on Damascus road. **Read** Acts 9:7

- *‘remained no strength... my comeliness was turned in me into corruption...’* - death like pale. This is the common reaction of terror and dread to divine encounters.

Vs.9,10 *‘Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. 10 And, behold, a hand touched me, which set me upon my knees and upon the palms of my hands’*

- *‘I heard the voice of his words, then was I in a deep sleep on my face...’*

- *‘a hand touched me’* - not the hand of the man *‘clothed in linen’* but Gabriel who had touched him before (Dan.8:16)?

- *‘set me upon my knees and upon the palms of my hands’* - unsteady but reassured.

Summary: This is Daniel’s last vision, which continues to the end of the book. The time would be ‘long’ before all would be accomplished; and much of it is not yet fulfilled. Daniel has a vision of a theophany in a glorious form that Daniel could see and understand. Such appearances left people without any strength of their own.

We must remember the once distance between us and the holy God which now has been closed by the mediation of Christ’s sacrifice and now his intercession. Without the moving of the Spirit of Christ we are without strength or understanding to seek or to receive the Gospel. It is the Spirit who has ‘called’ and ‘drawn’ us to the Father (Jn.6:44).

No man can see divine glory in its fullness and live; but glorified saints will see Christ ‘as he is’, and be able to bear the sight!

Daniel 10:11-21

Revision: Daniel has more revelation given to him as the 70 year captivity is ended. Israel's future is given '70 weeks' (490 years) before a future kingdom and 'everlasting righteousness' is established (Dan.ch.2; 7;27; Jer.23:5,6; 33:14-16) and the temple is restored (9:24). The context has shifted from the visions of the Gentile nations to the future of Israel (9:24-27). A future prince is prophesied - the '*little horn*' of Dan.7:8; the '*king of fierce countenance*' of Dan.8:23; the 'Prince that shall come' of Dan.9:26; the 'willful king' of Dan.11:36-45; the 'one who comes in his own name' of Jn.5:43 whom Israel will receive as a Messiah; the 'son of perdition, the man of sin, the lawless one' of 2Thess.2:3; the 'Beast' of Rev.13. There will be '*wars unto the end*' (vs.26). A remnant of Israel will be saved in the end (Rom.11:25-28) and with a future Israel and millennial kingdom on earth (Is.60; Zech.14:1-9; Mic.4:2; Zech.2:11; Rev.5;10)

Daniel 7:25 records the little horn's power will last for '*time, times and half a time*' which matches the 3.5 years of Revelation (Rev.13:5; and 12:6,14 '*time, times and half a time*' equates with 1,260 days (3.5 years). The last 7 years ('1 week') has a breaking of a covenant, a ceasing of sacrifices, an abomination in the temple in the last 3.5 years matching scriptures in Revelation.

In ch.10 Daniel has a vision of a theophany in a glorious form that Daniel could see and understand. No man can see divine glory in its fullness and live; but glorified saints will see Christ 'as he is', and be able to bear the sight!

Vs.11-14 '*And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto you, and stand upright: for unto you am I now sent. And when he had spoken this word unto me, I stood trembling. 12 Then said he unto me, Fear not, Daniel: for from the first day that you did set your heart to understand, and to chasten yourself before your God, your words were heard, and I am come for your words. 13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. 14 Now I am come to make you understand what shall befall your people in the latter days: for yet the vision is for many days'*

- ***‘understand the words’*** - understanding spiritual things needs spiritual input (**Read** Rom.8:7; 1Cor.2:14)

- ***‘I stood trembling’*** - the continued reaction to a divine encounter. After being on his face, then on his knees... The Jews had a heightened awareness of the terror/death of a divine encounter (Ex.20:19).

- ***‘the... day... you did set your heart... and to chasten yourself... your words were heard’*** - the kind of prayer God hears and will answer. Yet God let Daniel continue for 21 days in prayer! Why?

- ***‘the prince of... Persia withstood me one and twenty days’*** - *‘Prince of Persia’* (lit. ‘ruler’). Probably an evil angel or Cyrus? (see *‘Prince of Greece’* vs.20). Who is the *‘me’* here? (If Christ, Christ ‘permitted’ angels to do this. He permitted angels to help in the garden and Mount of Olives (Lk.22:43), humans to crucify him, Satan to tempt him...)

- ***‘one and twenty days’*** - the time that Daniel was praying/fasting (vs.2,3).

Note the spiritual warfare/battle beyond our senses. This is a glimpse into the spirit world of battles and wars for nations! **Read** Jude 9; Rev.12:1-9. Perhaps this was the time God allowed for obstacles with the Persian rule to be overcome.

Commentary: *‘How many arrangements may there be in progress designed to answer our prayers of which we know nothing! How many agents may be employed to bring about an answer! What mighty obstacles may be in a process of removal, and what changes may be made, and what influences exerted, while we are suffered to pray, and fast, and weep, amidst many discouragements, and many trials of our faith and patience!’*

- ***‘Michael, one of the chief princes, came to help me’*** - archangel Michael, prince of Israel.

Read vs.21.

- ***‘...make you understand what shall befall your people in the latter days... the vision is for many days’*** - *‘latter days’* is same as *‘latter indignation’* **Read** Dan.8:19; 12:4. The period here is after the captivity to the 2nd coming, the end of the ‘fullness of Gentiles’ (Rom.11:25), and beyond (Is.2:2).

Read Vs.15-18

- ***‘I set my face toward the ground, and I became dumb’*** - again, as in vs.11, the reaction to the divine encounter. **Read** Ex.20:19

- ***‘one like the similitude of the sons of men touched my lips’*** - Gabriel?

- ***‘touched my lips: then I opened my mouth’*** - **Read** Is.6:1-10 (note vs.7).

- ***‘my lord... how can the servant of this my lord talk with this my lord?...neither is there breath left in me’*** - ‘lord’ (*‘Adhon’*) - master, lord. When used to refer to men, it was merely a term of respect. (Sara called her husband ‘lord’ Gen. 18:12; Pharaoh was called lord (Gen. 40:1), Joseph (Gen. 42:10), Ruth called Boaz lord (Ruth 2:13). Note the humility of Daniel.

- ***‘came again and touched me one like the appearance of a man... strengthened me’*** - Gabriel?

Vs.19-21 ***‘And said, O man greatly beloved, fear not: peace be unto you, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for you have strengthened me. 20 Then said he, Know you wherefore I come unto you? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Greece shall come. 21 But I will show you that which is noted in the Scripture of truth: and there is none that holds with me in these things, but Michael your prince’***

- ***‘you have strengthened me’*** - divine power is needed.

- ***‘now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Greece shall come’*** - Persia had to be concluded before Greece could come. (Persia was hostile to Israel and there were resistances to the re-building of Jerusalem). The *‘Prince of Greece’* is Alexander or another angel?

- ***‘I will show you that which is noted in the Scripture of truth’*** - the word of God. **Read** Rev.5:1

- ***‘Michael your prince’*** - *‘your prince’* (vs.13).

Summary:

Note the distance between the man Daniel and the divine being. When we enter into a dialogue with God we need understand we need a mediator! Yet we can be assured of God’s love and protection from the

wrath of God by this mediator who is the same Messiah of old (Rom.8:31-39). Yet also we can also be assured God desires to hear our prayers.

Note the battles and the work being done in heavenly realms and the use of angels (Heb.1:14) and ‘princes’ here. While these battles rage we know the end result and the history thereof which had victory and also for us at the cross.

Daniel was assured that Israel would be restored after punishment, even at the hands of Gentile nations. A kingdom will be established with everlasting righteousness.

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Daniel 11:1-4

Revision:

Daniel was primarily written for Israel. It encouraged them that God had not forgotten them in captivity and that he had an order and control of future events, even at the hands of Gentile nations.

Ch.1 - History of the prophet under the beginning of the 70 year Babylonian captivity.

Ch.2 - Nebuchadnezzar's dream interpreted by Daniel. The image of the kingdoms (gold head - Babylonian (Chaldean) empire; silver breast/arms - Persian/Medes; brass belly/thighs - Grecian empire (Alexander); iron legs/feet - Roman empire and future; then the kingdom of the God.

Ch.3 - King sets up an image to worship; the fiery furnace and miraculous rescue.

Ch.4 - The second dream - 7 year judgement on Nebuchadnezzar, as interpreted by Daniel.

Ch.5 - The 'writing on the wall'. Judgement on Babylon. The second kingdom - Medo-Persia.

Ch.6 - Daniel in the Lion's den.

Ch.7 - The four beasts representing the four kingdoms of ch.2. The fourth beast takes us to times of the end ('10 horns'; 'little horn', etc)

Ch.8 - The language switches back from Aramaic to Hebrew. The 'ram' (Persia) and the 'goat' (Greece) with Alexander the Great.

Ch.9 - Daniel's prayer and the '70 weeks' (490 years) prophesy in which Israel would be dealt with in judgement (vs.25 Decree to rebuild Jerusalem (49 yrs); vs.25,26 messiah 'cut off' (434 yrs); and the 'prince' comes, temple destroyed; vs.27 Antichrist 'covenant' with Israel broken in 3.5 yrs of 7 years left.

Ch.10 - The 21 days of Daniel's prayer. Theophany to Daniel with more revelation of Persia and Greece and the spiritual warfare in the heavenlies.

Read ch.11:1-45. Note the mass of historical detail and the exactness of history (to vs.36) fulfilled! Many claim ch.11 was written after the events; but God says otherwise (10:21). Ch.11 is an enlargement of ch.8 - the overthrow of Persia by Greece; Alexander the Great; his four generals.

Vs.1 *'Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him'*

- ***'I'*** - Gabriel or Christ? (**Read** 10:5)

- ***'in the first year of Darius the Mede'*** - 538BC - 1 year after Babylon defeated. **Read** Dan.5:31

- ***'I, stood to confirm and to strengthen him'*** - came to the aid of *'him'*
- Michael (10:21) or Darius? The *'confirming'* and *'strengthening'* probably refers to either Darius and Cyrus (who reigned under his uncle Darius) becoming favourable to Israel and permitting them to re-build. **Read** Is.45:1-4. God gives angels influence over humans?

Vs.2 *'And now will I show you the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Greece'*

Persia - **Read** Dan.7:5; 8:4

- ***'there shall stand up yet three kings in Persia'*** - Cambyses (529-522BC) son of Cyrus; Pseudo-Smerdis (522-521) an imposter who claimed to be another son of Cyrus; and Darius I Hystaspes (521-486) who married a daughter of Cyrus.

- ***'the fourth shall be far richer than they all'*** - Xerxes I (486-465) son of Darius. (There were Persian kings after Xerxes but it was Xerxes who attacked Greece and brought the later response of Alexander the Great). Over 4 years Xerxes amassed a huge army to invade Greece in 480BC. Xerxes developed huge fortunes from countries around and through high taxes.

- ***'by his strength through his riches he shall stir up all against the realm of Greece'*** - Xerxes amassed a huge army of almost 3 million. To attack Greece he had at least 700,000 of his own and another 300,000 outsiders; and 1200 ships with *'3 banks of rowers each'*. As he went to attack Greece he had other peoples join his army on route.

- ***'stir up all against the realm of Greece'*** - Alexander was later infuriated with Persia attacking Greece. He wrote: *'Your ancestors entered into... Greece and did us damage, when they had received no affront from us as the cause of it; and now I... provoked by you, and desirous of avenging the injury done by the Persians, have passed over into Asia'* (Arrian, Exped. Alex.i. 2)

Vs.3 *‘And a mighty king shall stand up, that shall rule with great dominion, and do according to his will’*

- Alexander the Great of Greece. He conquered 11,000 miles and ran out of battles to fight. Some called him ‘the great butcher’. **Read Dan.8:5-8**

Vs.4 *‘And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those’*

- ***‘his kingdom shall be broken’*** - Alexander died at age 32 soon after the last battle in 323BC. (Some believe he was poisoned. Others believe he died from heavy drinking...).

- ***‘shall be divided toward the four winds of heaven’*** - his four generals divided the kingdom (Ptolemy in Egypt - south; Antigonus in Asia - north; Seleucus in Babylon/Syria - east; Cassander in Macedonia - west).

- ***‘and not to his posterity’*** - his *‘posterity’* (sons/family) were murdered (sons probably poisoned) and so they did not take the throne. One son Alexander Aegus, together with his mother Roxana, was murdered by order of Cassander (one of the 4 generals). Two years after, his other son Hercules, with his mother Barsine, was murdered. Alexander’s wife Statira was murdered soon after Alexander’s death by his other wife Roxana. After a few years his brother Aridaeus who succeeded him, was killed with his wife Euridice, by Olympias, Alexander’s mother. Olympias herself was then killed by soldiers in revenge. In fifteen years after his death not one of his family or *‘posterity’* remained alive!

- ***‘nor according to his dominion which he ruled’*** - the 4 generals hardly ruled in Alexander’s dominion and were divided amongst themselves.

- ***‘for his kingdom shall be plucked up, even for others beside those’***
- Alexander died suddenly after the last battle. His kingdom was in disarray. ‘Others’, not his *‘posterity’*, divided the kingdom.

Commentary: *‘Never was the vanity of the world and its greatest things shown more evidently than in the story of Alexander. ‘All is vanity and vexation of spirit’ (Matthew Henry)*

Summary: Note the exactness of this history written here. God’s sovereign control over all events is clearly demonstrated.

The things that appear in Daniel's visions and revelations, (the great image, the beasts, the angels, the description of God's glory, are paired with those which are displayed in the Book of Revelation. Material from every chapter of Daniel is either quoted or alluded to in Revelation (arguably only two chapters in Revelation do not have some background in Daniel).

God sets up one king or kingdom, and pulls down another, as he pleases. Wars come from men's lusts (James 4:1). But God uses these to bring an end to kingdoms and to lead towards his final kingdom of 'everlasting righteousness'. God's decrees with men and nations will come to pass exactly as shown in Daniel. We must trust in him and stand on his ground of righteousness, and bear our crosses in the battles of life.

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Daniel 11:5-8

Revision:

Read vs.1-4 - This gives an historical account after the Babylonian captivity of the end of the Persian reign and the coming of Greece (Alexander the Great). (**Read** Dan.8:1-8) - Alexander (the '*he goat*' - '*stands up*' against the Persians (the '*Ram*') but he is quickly '*broken*' (dies) and none of his 'posterity' take the kingdom.

Ch.11 is an enlargement of ch.8 - the overthrow of Persia by Greece; Alexander the Great; his four generals and successors. More revelation is given to Daniel concerning the wars and affairs between the north and South kingdoms (vs.5-20) after Alexander.

Israel lay between these two kingdoms (the 'north' Syria and the 'south' Egypt).

Read Vs.5-9

Vs.5 '*And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion*'

- '*king of the south*' - king of Egypt (vs.8). Egypt was obtained by Ptolomy Soter and then by his successor, Seleuces Nicator.

- '*shall be strong*' - of the 4 kingdoms after Alexander, north (Syria) and South (Egypt) were the strongest. Seleuces (southern kingdom) gained control of more than the rest.

- '*one of his princes*' - one of Alexander's (vs.1-4) successors. **Read** 8:7,8 (this is repeated in 11:1-4).

- '*he shall be strong above him, and have dominion; his dominion shall be a great dominion*'

- Seleuces Nicator ('the conqueror') reigned from 312 BC to 280 BC (32 years) and gained Babylon, then Syria, Southern Asia Minor, parts of Iran...it is said he had eventually 72 kingdoms.

Vs.6 '*And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they*

that brought her, and he that begot her, and he that strengthened her in these times'

- ***'in the end of years'*** - 'after several years' of time.

- ***'they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement'*** - the 'agreement' here was between Berenice, the daughter of Ptolemy Philadelphus, then king of Egypt, and Antiochus Theos, then king of Syria.

Ptolemy gave his daughter to Antiochus to gain peace and an alliance between the north (Syria) and the south (Egypt). But one of the conditions was that Antiochus divorce his former wife Laodice and that her children be excluded from succession of the throne. He hoped Syria would thus become permanently attached to Egypt by succession from the marriage of Berenice and Antiochus.

- ***'but she shall not retain the power of the arm'*** - Ptolemy died 2 years later. Antiochus then restored his former wife, Laodice, and put away Berenice. (Laodice then murdered Antiochus by poison. His officers then planned to murder Berenice and her children. She fled to Daphne and all were eventually executed there by order of Laodice).

- ***'but she shall be given up, and they that brought her, and he that begot her, and he that strengthened her in these times'*** - Laodice murdered Antiochus ('given up'). His officers then planned to murder Berenice and her children ('and they that brought her') and 'he that begot her' (her offspring) and 'he that strengthened her in these times' (perhaps her family/hierarchy of attendants?). She fled to Daphne and all were killed there by order of Laodice. Laodice then put her own son by Antioch on the throne

Vs.7 'But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail'

- ***'But out of a branch of her roots shall one stand up in his estate'***
- Berenice's brother Ptolemy III Euergetes (246-221BC) succeeded as king of Egypt.

- ***'which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail'***

- Ptolemy III Euergetes on hearing the troubles of his sister Berenice, came immediately out of Egypt. But he was too late. He avenged his sisters (Berenice) death by attacking the Syrian army and invading Syria and promptly put Laodice to death. (He *'dealt against them'* and *'prevailed'*).

Vs.8 *'And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north'*

- Jerome says Ptolemy III Euergetes took 40,000 talents of silver, much gold, 2,400 images of Egyptian idols...

- ***'he shall continue more years than the king of the north'*** - Ptolemy Euergetes survived Seleucus about 4 years. He reigned 25 years.

Vs.9 *'So the king of the south shall come into his kingdom, and shall return into his own land'*

Ptolemy Euergetes 'returned' back to the north (history cites him hearing there was a sedition in his own land).

Summary:

The angel shows Daniel the events of the Persian and the Grecian empires. Two kings are spoken of - Egypt and Syria. Israel was in between. The chapter is working towards the coming of Antiochus Epiphanus, the cruel and violent persecutor of the Jews who is mentioned in previous chapters (ch.8).

The kings of the earth are in the hand of the Lord, despite all their power and possessions. God sets up one and takes down another, as he pleases.

Commentary: *'No word of God shall fall to the ground; but what he has designed, what he has declared, shall infallibly come to pass. While the potsherds of the earth strive with each other, they prevail and are prevailed against, deceive and are deceived; but those who know God will trust in him, and he will enable them to stand their ground, bear their cross, and maintain their conflict'.*

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Daniel 11:9-15

Revision:

Ch.11 is an enlargement of ch.8 - the overthrow of Persia by Greece; Alexander the Great; his four generals and successors. Then more revelation is given to Daniel concerning the wars and affairs between the north and South kingdoms (vs.5-20) after Alexander. Israel lay between these two kingdoms (between the 'north' Syria and the 'south' Egypt).

Chapter 11 is working towards the coming of Antiochus Epiphanus, the cruel and violent persecutor of the Jews from the north, who is mentioned in previous chapters (ch.8).

Read vs.1-4 An historical account after the Babylonian captivity of the end of the Persian reign and the coming of Greece (Alexander the Great - Dan.8:1-8). Alexander (the '*he goat*') - '*stands up*' against the Persians (the '*Ram*') but he is quickly '*broken*' (dies) and none of his 'posterity' take the kingdom.

Read vs.5-8 The angel shows Daniel the events of the Persian and the Grecian empires. Two kings are spoken of - Egypt (south) and Syria (north).

Read vs.9-15

Vs.9 '*So the king of the south shall come into his kingdom, and shall return into his own land*'.

So the king of the south (Egypt) - Ptolemy Euergetes, shall come into '*his kingdom*' (the king of the north (Syria) - Seleucus Callinicus) (vs.8). Ptolemy Euergetes then '*returned*' back to '*his own land*' - south (Egypt).

Vs.10 '*But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress*'.

- '*his sons*' - the sons (Seleucus Ceraunus and Antiochus the Great) of the north (Syria). They were sons of Seleucus Callinus, king of the north (who had died from a fall from his horse).

- '*shall assemble a multitude of great forces*' - against Egypt (South).

- ***‘and one shall certainly come, and overflow, and pass through’***- the *‘one’* was Antiochus the Great, (his predecessor brother, king Celeucus Ceraunus, had been murdered by two of his generals in mutiny). Antiochus persisted to recover Syria from the dominion of Egypt. He *‘overflowed’* and *‘passed through’* (passed through all of Syria?).

- ***‘then shall he return, and be stirred up [again], even to his fortress’*** - in a second expedition he took control of *‘his fortress’* - his (northern) land.

Read Vs.11

- ***‘the king of the south shall be moved with anger’*** - after losing his dominion in the north (Syria), the king of the south (now Ptolemy Philopator) was angered.

- ***‘and shall come forth and fight with him, even with the king of the north’*** - (Ptolemy Philopator finally raised a huge army and marched to Raphia (on the outskirts of the north)).

- ***‘and he shall set forth a great multitude’*** - a great battle was fought. (Ptolemy from the south had 70,000 footmen, 5,000 horsemen, 73 elephants; Antiochus from the north had 72,000 footmen, 6,000 horsemen, 102 elephants).

- ***‘but the multitude shall be given into his hand’*** - Antiochus (north) was defeated by Ptolemy (south) in 217 BC. 10,000 of Antiochus were slain, 4,000 taken prisoner. What was left, Antiochus retreated to Antioch. (History: The wife of Ptolomey, (Arsinoe), *‘ran about the army with her hair dishevelled, and by entreaties and promises greatly encouraged the soldiers to fight’*).

3 Macabees also has history of these affairs.

Vs.12 ***‘And when he has taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it’***.

- ***‘when he has taken away the multitude... he shall cast down many ten thousands’*** - Ptolomey slaughtered many and took many prisoners away.

- ***‘his heart shall be lifted up’*** - history records him as *‘proud... indolent... weak... effeminate’*.

- ***‘but he shall not be strengthened by it’*** - Ptolomey made a truce with the north which his people disrespected him for. He went back to extravagant living indulging in ‘luxurious pleasures’.

Vs.13 ***‘For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches’***.

- ***‘the king of the north shall return’*** - Antiochus (*‘king of the north’* - Syria) *‘returned... after certain years’* - 13-14 years later (203 BC) to renew the war.

- ***‘shall set forth a multitude greater than the former...a great army and with much riches’*** - Antioch had gained territories in the East and made a league with King Philip of Macedon with *‘much riches’* from that. He developed now a bigger army (some say 300,000 footmen plus other horsemen and elephants) and agreed with King Philip to conquer and divide the south (Egypt). Antioch had also taken over Israel.

(Ptolomey Philpater had died (203 BC) and his young son, Ptolemy Ephipanes, ruled the south (Egypt). The history of Antiochus is precisely as the text states here.

Vs.14 ***‘And in those times there shall many stand up against the king of the south: also the robbers of your people shall exalt themselves to establish the vision; but they shall fall’***.

- ***‘many stand up against the king of the south’*** - King Philip of Macedon and others rebelled (*‘stand up’*) against *‘the king of the south’* (Egypt).

- ***‘the robbers of your people shall exalt themselves to establish the vision’*** - Some Jews left their religion (*‘robbers of your people’*) and joined the northern king Antioch, helping with supplies for the army, perhaps hoping to re-build the temple (*‘establish the vision’*) of ch.9.

Read 9:24

- ***‘but they shall fall’*** - the Jews were successful. ...It later led to the cruel Antiochus Epiphanus.+

Vs.15 ***‘So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand’***.

- ***‘the king of the north shall come’*** - Antiochus the Great 198 BC.

- ‘*and cast up a mount, and take the most fenced cities*’ - A General (Scopas) from the south had been sent to parts of Syria and Palestine to subject them to Egyptian rule. He was met by Antiochus and defeated.

- ‘*...the arms of the south shall not withstand, neither his chosen people, neither... strength to withstand*’ - Scopas fled to Sidon and fortified himself. Egypt sent their ‘*chosen people*’ - their best generals - Eropus, Menocles, and Damoxenuss to the rescue but were unsuccessful. Scopas, after famine of his army, surrendered and they were dismissed naked to return to Egypt.

Summary: The wars of the north and the south continue at the will of the Lord and with Israel in the middle. There would be one to come (Antiochus Epiphanus) who would cruelly deal with Israel.

Daniel 11:16-21

Revision:

Ch.11 is an enlargement of ch.8 - the overthrow of Persia by Greece; then Alexander the Great, his four generals and successors; then more revelation is given to Daniel concerning the wars and affairs between the north and South kingdoms (vs.5-20). Israel lay between these two kingdoms (i.e. between the 'north' Syria and the 'south' Egypt).

Chapter 11 is working towards the coming of Antiochus Epiphanus, the cruel and violent persecutor of the Jews from the north, who is mentioned in previous chapters (ch.8).

Read vs.1-4 An historical account after the Babylonian captivity of the end of the Persian reign and the coming of Greece (Alexander the Great - Dan.8:1-8). Alexander (the '*he goat*') - '*stands up*' against the Persians (the '*Ram*') but he is quickly '*broken*' (dies) and none of his '*posterity*' take the kingdom.

Read vs.5-8 The angel shows Daniel the events of the Persian and the Grecian empires. Two kings are spoken of - Egypt (south) and Syria (north).

Read vs.9-15 The wars of the north and the south continue at the will of the Lord and with Israel in the middle.

Read vs.16-21

Vs.16 '*But he that comes against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed*'.

- '*he that comes against him*' - Antiochus the Great came against the king of the south (now Ptolomy Epiphanes). The Egyptians sent general Scopas, but Antiochus drove him out of several countries, including Israel.

- '*and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed* [completeness]' - he held power for some time (vs.15) including rule over Israel ('*the glorious land*' - vs.16 / '*the pleasant land*' - Dan.8:9).

Josephus says the Jews had suffered between the wars of the north and the south: *'...in the reign of Antiochus the Great, who ruled over all Asia, the Jews... suffered greatly, and their land was sorely harassed... in the middle between Antiochus' prosperity and its change to adversity'* ('Ant.' b. xii. ch. iii. Section 3).

Josephus says when Antiochus was successful against the south the Jews *'went over to him'* and aided his armies. In return, Antiochus treated Israel well, releasing them from tax burdens. But one of the consequences of the wars was the desolation of the land and its produce (vs.16 *'by which his hand shall be consumed'*).

Vs.17 *'He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him'*.

- *'He shall also set his face to enter with the strength of his whole kingdom'* - Antiochus set about to bring Egypt under full control.

- *'and upright ones with him'* - the leaders of Israel who were now supporting Antiochus? - *'thus shall he do: and he shall give him the daughter of women, corrupting her'* - Antiochus gave his daughter, the beautiful Cleopatra, to Egyptian King Ptolomy Epiphanes in 197 BC. However, Ptolomy was at the time a boy (some say 10 years, others 13 years). The contract/treaty was that when Ptolomy was of 'marriageable age' the marriage would take place (they were married in 193 BC). Antiochus planned to have complete control of Egypt in this way...

- *'but she shall not stand on his side, neither be for him'* - Cleopatra did not support her father, Antiochus, but rather sided with her husband, Ptolomy!

Vs.18 *'After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him'*.

- *'he turn his face unto the isles'* - Antiochus had conquered more of Asia Minor and parts of Greece. In 191 BC he married Eubia and for a time he indulged in festivity and amusements. In this time he sent his two sons to take many of the islands (*'isles'*) in the Mediterranean.

- ***‘but a prince for his own behalf shall cause the reproach offered by him to cease’*** - Rome was now growing in power. Some areas which Antiochus had conquered interfered with Rome’s power. Rome sent Lucius Cornelius Scipio (*‘a prince’* - ‘ruler’) to deal with Antiochus. In 191 BC he forced Antiochus out of Greece. Then in 190 BC he defeated him in the battle of Magnesia.

[This epic battle went to and fro for hours with attack and counter attack. The Romans eventually fired hundreds of arrows into the herd of elephants which they panicked and broke the lines of Antiochus. The Romans lost 325 men. Antiochus lost 50,000 infantry; 4,000 cavalry; 1,500 were made prisoners; and 15 Elephants dead. Antiochus barely escaped - to Sardis].

- ***‘without his own reproach he shall cause it to turn upon him’*** - Antiochus attempted peace treaties, which one was granted on the terms with which he had formerly refused compliance - (Commentary): *‘that he should surrender all his possessions and defray the expenses of the war...keep no elephants and not more than 12 ships...To secure...these conditions, the Romans required him to deliver up twelve hostages of their own selection, among whom was his son Antiochus, afterward surnamed Epiphanes’*.

Vs.19 *‘Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found’*.

- ***‘turn his face toward the fort of his own land’*** - Antiochus withdrew to his own land Syria.

- ***‘he shall stumble and fall, and not be found’*** - Little is known about Antiochus end (*‘not be found’?*). Many think Antiochus was killed in 187 BC attempting to rob a temple for supplies.

Vs.20 *‘Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle’*.

- Antiochus the Great was succeeded by Seleucus Philopator (187-176 BC). The Romans required him to pay taxes. He died mysteriously (suspected poisoning) in 176 BC.

Vs.21 *‘And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries’.*

Seleucus was succeeded by the infamous Antiochus Epiphanus IV (175-164 BC) as king of Syria. He was called ‘*Epimanes*’ (‘madman’). He gave himself the title ‘*Theos Epiphanus*’ (‘god made manifest’). He took the throne by deceit (when one of Seleucus two sons was the rightful heir).

Summary:

The wars between the south and the north continue. God in his sovereignty sets up one, and pulls down another, as he pleases. It is said the great men of the Gentile nations are ‘*like the footballs of fortune*’ in the hands of God.

This world is full of wars and fightings, which come from men’s lusts (James 3:1,2).

Yet, although God is not the author of sin, he uses the sins of men to bring to pass his ends.

The changes between the kingdoms right down to the minutest detail were foreordained and foreseen by God. We can therefore trust that all in his Word will come to pass.

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Daniel 11:21-27

Revision:

Read vs.1-4 An historical account after the Babylonian captivity of the end of the Persian reign and the coming of Greece (Alexander the Great - Dan.8:1-8). Alexander (the '*he goat*') - '*stands up*' against the Persians (the '*Ram*') but he is quickly '*broken*' (dies) and none of his '*posterity*' take the kingdom.

Read vs.5-8 The angel shows Daniel the events of the Persian and the Grecian empires. Two kings are spoken of - Egypt (south) and Syria (north).

Read vs.9-15 The wars of the north and the south continue with Israel in the middle.

Read vs.16-21 The various kings of the north and south war for control. The north prevails for a time and Israel comes under their control. The king of the south attempts to unite both kingdoms by marriage but is thwarted. He now faces a new threat - the Romans - who conquer him in a decisive battle ('the battle of Magnesia').

Read vs.21-27

Vs.21 '*And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries*'.

- '*a vile person*' - Seleucus was succeeded by the infamous Antiochus Epiphanus IV (175-164 BC) as king of Syria (north). He was called '*Epimanes*' ('madman'). He gave himself the title '*Theos Epiphanus*' ('god made manifest').

- '*to whom they shall not give the honor of the kingdom, but...by flatteries*' - He took the throne by deceit (one of Seleucus two sons was the rightful heir). He partly did this by having his elder brother's son and his older brother being held hostage by Rome. He then made himself king.

Vs.22 '*And with the arms of a flood shall they be overflown from before him, and shall be broken; yes, also the prince of the covenant*'

- '*arms of a flood shall they be overflown from before him*' - Egypt was 'overflown' like a 'flood' before Antiochus in 171 BC.

- ***‘also the prince of the covenant’*** - either the Egyptian king; or the high priest of Israel. If the Egyptian king, it is Ptolomy Philometer, the son of Cleopatra (who was married to Ptolomy Epiphanes and was Antiochus’ sister). If Israel, it is the high priest Onias, whom Antiochus removed and put Jason in, who offered Antiochus much money and taxes (2 Macc.4 says 440 talents of silver and a promise to introduce Greek culture and training of youth). Israel was in the middle of these wars and ruled by either the north or south kings.

Vs.23 ***‘And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people’***.

- ***‘after the league made with him he shall work deceitfully’*** - Antiochus offered friendship with Egypt deceitfully.

- ***‘he...shall become strong with a small people’*** - he had lost much of his army after battles and with Rome. He began possessing one province after another and re-building.

Vs.24 ***‘He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time’***.

- ***‘enter peaceably even upon the fattest places...shall do that which his fathers have not...’***

- Not one of his predecessors had before completely taken Egypt.

- ***‘he shall scatter among them the prey, and spoil, and riches’*** - he left Egypt with great riches.

- ***‘he shall forecast his devices against the strongholds...’*** - (Lit. Hebrew *‘think his thoughts’*).

Antiochus showed friendliness to provinces, made them stronger and later robbed them (1Macc.3).

- ***‘even for a time’*** - his time was limited by God (and the Romans?).

Vs.25 ‘And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him’.

- ***‘...he shall stir up his power...courage against the king of the south with a great army’*** - Antiochus after building his army invaded Egypt in 168 BC after taking Jerusalem (1Macabees 1). His excuse was to support Ptolemy Philometor who was in his hands, (as some Egyptians had raised Ptolemy Physcon (Philometer’s younger brother, also named Euergetes II) as king. But Antiochus wanted power over Egypt. He captured all but Alexandria. Ptolemy Physcon asked Rome for protection and at the same time negotiated with Antiochus. Antiochus realised the taking of Alexandria would be risky and returned to Antioch, pretending to give in to Ptolomy Philometer.

- ***‘the king of the south shall be stirred up to battle with a very great and mighty army’*** - Ptolemy Physcon, king of Egypt readied for war with Antiochus.

- ***‘but he shall not stand: for they shall forecast devices against him’***- *‘Wherefore he [Antiochus] entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy. And made war against Ptolemy king of Egypt: but Ptolemey was afraid of him, and fled; and many were wounded to death’* (1 Macc.1:16-19). It is said that Antiochus corrupted and bribed Egypt’s ministers and captains who betrayed the Egyptian king.

Vs.26 ‘Yes, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain’.

- ***‘they that feed of the portion of his meat shall destroy him’*** - As above - Ptolomy was betrayed by those close to him (who ate with him) who knew the plans of the kingdom and war.

- ***‘his army shall overflow: and many shall fall down slain’*** - there was a great slaughter.

Vs.27 ‘And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed’

- *‘both these kings’ hearts shall be to do mischief* - Antiochus and Ptolometer Philometer (his nephew). Antiochus invaded the country under pretense of aiding Ptolemy (vs.25).

- *‘they shall speak lies at one table’* - Ptolemy and Antiochus were deceptive with each other (when Ptolemy was captive to Antiochus). ...

- *‘but it shall not prosper: for the end shall be at the time appointed’*
- **Read** vs.29. A time appointed by God (**Read** Matt.27:9,10; Acts 17:26,31; 22:10).

...(Rome now came to draw a literal ‘line in the sand’ to Antioch)

Summary:

The wars between the north and the south continue with men striving against each other with all violence, deception and intrigue. (Maccabees also says Israel suffered between these wars). Antiochus Epiphanes finally comes on the scene, who was a cruel and violent persecutor of the Jews. God, in his providence, sets up one, and pulls down another, as he pleases. This world is full of wars and fightings, which come from men’s lusts (James 3:1,2). But not one word of God will be changed. Those who trust God and his word *‘wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places’* (Eph.6;12).

Daniel 11:28-35

Revision: **Read** vs.1-4 Historical account after Babylonian captivity of end of Persian reign and coming of Greece (Alexander the Great - Daniel .8:1-8). Alexander ('*he goat*') - '*stands up*' against the Persians ('*Ram*') but he is quickly '*broken*' and none of his '*posterity*' take the kingdom.

Read vs.5-8 Persian and Grecian empires. Two kings spoken of - Egypt (south) and Syria (north).

Read vs.9-15 The wars of the north and the south continue with Israel in the middle.

Read vs.16-21 The various kings of the north and south war for control. The Romans enter.

Read vs.21-27 The wars between the north and south continue with violence, deception, intrigue.

(Maccabees says Israel suffered between wars). Antiochus Epiphanes finally comes, who was a cruel, violent persecutor of the Jews. God sets up one, and pulls down another, as he pleases.

Read vs.28-35 Vs.28,29 '*Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land. 29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter*'.

- '*he return into his land*' - Antiochus failed to take Alexandria and thus completely dominate Egypt. He returned to Syria in the north '*with great riches*' (1Mac.1:19).

- '*his heart shall be against the holy covenant; and he shall do exploits*' - Antiochus had removed Jason as high priest replacing with Menelaus who offered Antiochus tax monies (2Mac.4:23-27). Jason raised an army to overthrow Menelaus, driving him into a castle. Antiochus, returning through Israel, reacted by slaughtering Jews, killing 80,000 men, women, children, taking 40,000 prisoners and selling many to slavery (2Macc.5:5,6,11-14). He plundered the temple and took valuables to Syria (1Mac.1:20-28; 2Mac.5:5-21). '*Under the guidance of the high priest Menelaus, he went into the sanctuary, uttering blasphemous language, took away all the gold and silver vessels he could find, the golden table, altar, candlestick, and the great vessels, that he might leave nothing*

behind, searched the subterranean vaults...collected 1800 talents of gold. He sacrificed swine on the altar, boiled a piece of the flesh, sprinkled the whole temple with the broth' (2Macc.5:15-21; 1Macc.1:21-28). He restored Manelaus to office and made another, Philip, governor of Judea (1Mac.1:24; 2Mac.5:21). These were his '*exploits*'.

Antiochus had utter contempt for Israel's '*holy covenant*'.

- '*At the time appointed he shall return*' - Now 176 BC.

- '*come toward the south; but it shall not be as the former, or as the latter*' - not successful as previous war. (Ptolemy suspected Antiochus and came to an agreement with Physcon to share Egypt united). They asked Rome for help. Rome sent Popilius Loenas in ships, who met Antiochus near Alexandria. Antiochus offered his hand to kiss. Popilius refused it and presented him a decree of the Roman senate to leave Egypt. Antiochus hesitated. Popilius drew a circle round him '*I must have a reply to give to the senate before you leave this circle*'. Antiochus submitted.

Vs.30 '*For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant*'.

- '*For the ships of Chittim shall come against him*' - Roman ships (of Popilius Loenas).

- '*he shall be grieved*' - Jerome reads this as Antiochus losing courage. (Hebrew '*faint hearted*').

- '*have indignation against the holy covenant*' - Antiochus vented his anger on Israel probably two reasons: 1. His unsuccessful campaign against Egypt 2. The rebellion in Israel.

- '*he shall even return, and have intelligence with them that forsake the holy covenant*' - he collaborated with Manelaus and the Jews who had apostasised ('*forsook the holy covenant*'). The apocrypha states: '*...They built a place of exercise at Jerusalem according to the customs of the heathen: 15 And made themselves uncircumcised, and forsook the holy covenant, joined themselves to the heathen, and were sold to do mischief....43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath...*' (1Macc).

Vs.31 *‘And arms shall stand on his part, and they shall pollute the sanctuary of strength, and take away the daily sacrifice, and they shall place the abomination that makes desolate’.*

- *‘And arms shall stand on his part’* - Antiochus used apostate Jews to help.

- *‘pollute the sanctuary...take away the daily sacrifice...place the abomination that makes desolate’* - as above (vs.28,29) - *‘...took away all the gold and silver vessels...sacrificed swine on the altar...sprinkled the whole temple with the broth’* (2Macc.5:15-21; 1Macc.1:21-28).

The temple was dedicated to Jupiter Olympius with a statue. Pigs sacrificed. Drunken orgies to the god Bacchus (god of wine). *‘The altar also was filled with profane things...’* (2Macc.6).

Vs.32 *‘And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits’.*

- *‘such as do wickedly against the covenant shall he corrupt by flatteries’* - the apostate Jews were corrupted by Antiochus flatteries.

- *‘but the people that do know their God shall be strong, and do exploits’* - Judas Maccabeus and 5 sons and followers. (Maccabeus killed Antiochus’s representative and fled to mountains).

- *‘exploits’* - The battle exploits of Maccabeus; or persecution: Josephus says: *‘...those [who] had a greater regard to the customs of their country than to the punishment threatened to the disobedient; and for this being continually harassed, and enduring grievous punishments, died; some were scourged, and their bodies mutilated, and being yet alive and breathing, were crucified; women and their children, whom they crucified, were by the king’s orders strangled, and hanged about the necks of their parents that were crucified’.* (Also same in 1Macc.). One of the scribes, Eleazar, had pig’s flesh thrust into his mouth, but he spat it out, knowing he would be tortured to death (2Macc.6:19). **Read** Heb.11:35.

Vs.33 *‘And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days’.*

- *‘they that understand among the people shall instruct many’* - many fled to caves but were slaughtered *‘by sword’*, particularly when they were resting on Sabbath (2Macc.6:11); Others by *fire*: *‘the king...in a rage,*

commanded pans and caldrons to be made hot...he commanded to cut out the tongue of him that spake first...[and] the utmost parts of his body, the rest of his brethren and mother looking on....when he was maimed in all members...being yet alive, to be brought to the fire, and to be fried in the pan' (2Macc.7:3-5); 'by captivity' - 'women, children took they captive' (1Macc.1:32; 2Macc.5:24); By spoil of temple (1Macc.1:20-24).

- '**Many days**' - Josephus says it was about 3 years.

Vs.34 '*Now when they shall fall, they shall be helped with a little help: but many shall cleave to them with flatteries*'

- Maccabeus had people join the revolt for wrong reasons - for successes in wars, for fear of reprisal by Maccabeus. But many deserted when the purpose did not suit them (1Macc.2:44; 3:58).

Vs.35 '*And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed*'

- There was a purging of the people for religion's sake. **Read** 1Pet.1:7

Summary: The history of the northern and Southern kings has been leading to Antiochus Epiphanes, a type of antichrist to come. God purges his people, as he does his church the same?

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Daniel 11:35-45

Revision: Vs.1-27 Historical account after Babylonian captivity of the end of Persian reign and coming of Greece (Alexander the Great - Dan.8:1-8). Alexander ('*he goat*') - '*stands up*' against the Persians ('*Ram*') but dies ('*broken*') and none of his '*posterity*' take the kingdom. His 4 generals take over the north/south/east/west (vs.1-4)

The history then begins to focus on the kings of the north (Syria) and south (Egypt) with many wars between the two (vs.5-15). Israel is in the middle and suffers the reigns of various kings. The history depicts violence and deception leading up to a final northern king, Antiochus Epiphanes. The Romans now enter and begin to dominate (vs.16-27). Israel is purged and persecuted by Antiochus Epiphanes who desolates the temple and the Jews with idolatry and violence (vs.28-35).

Read Vs.35-45

These verses do not have history to fit them. (as stated by most secular and Christian commentators). One historian (Porphyry) tries to match history with these verses which history most commentators do not accept and some say is forgery (Porphyry mentions quick, numerous events close to the death of Antiochus (147BC) but no documents prove such events occurred).

Vs.35 '*And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed*'.

- '*even to the time of the end*' - '*To the time that God shall cause pure and undefiled religion everywhere to prevail. But when is the time appointed for this?* (Gill). There is no further history of Antiochus or his sons.

Vs.36 '*And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that which is determined shall be done*'.

Vs.36-45 Most commentators concede the events here begins which does not appear completed in the past. Many early church fathers (e.g. Jerome) believed there was a 'gap' here between vs.35 and 36-45. (The same as there is a 'gap' between the 69th and 70th week where events of the 70th

week (7 years) have not come yet to pass ('*everlasting righteousness*'; '*anointing most holy*', '*covenant*' for '*one week*' broken half way (3.5 years)... These events are identical to the periods in Revelation (Matt.24:15-28; Rev.7:14). Antiochus Epiphanes did not realise any of these things. 'Gaps' in prophecy and scripture are not uncommon (Is.9:6; Zech.9:9,10; Dan.ch.2,7,8 also refer to end times and a 'little horn' shifting from an antichrist to a final antichrist).

However, some commentators believe the passage repeats/summarises events of Antiochus Epiphanes. Matthew Henry believes such although concedes: '*Here some think begins a prophecy of the antichrist, the papal kingdom. It is plain that St. Paul, in his prophecy of the rise and reign of the man of sin, alludes to this (2Thess.2:4), which shows that Antiochus was a type and figure of that enemy...*' But others state: '*The statements made in Dan.11:36-39 regarding the king of the north, now fall, in accordance with the context, into the period which shall expire at that time of the end are then to be prophesied*' (Kiel and Delitzsch).

Daniel 12:1,4,9,13 (**Read**) also shows the progression to the end time events. Jesus also places this period in the future (**Read** Matt.24:21).

- '*king shall do according to his will*' - not Antiochus as he was constrained by Rome?

- '*...exalt himself...magnify himself above every god...speak marvelous things against the God of gods...prosper...*' - Many Reformers believed this was papal Rome who claimed such authority. Or is it another antichrist in the end? **Read** Dan.7:25; Rev.13:5,6

- '*till the indignation be accomplished: for that that is determined shall be done*' - similar/ parallel to Dan.8:19; 9:27; 12:7; Rev.11:2 (**Read**). An end to God's indignation against the Jews.

Vs.37 '*Neither shall he regard the God of his fathers*' - some believe this shows he is an apostate Jew but it could also refer to his own gods? Others believed it was apostate papal Rome.

- '*nor the desire of women, nor regard any god: for he shall magnify himself above all*' - Many believed this is papal Rome (who claim infallibility; disregarding laws of God and man; with new doctrines, new ordinances (Eucharist/Confessions), new laws of celibacy, etc. **Read**

1Tim.4:1-3). Some commentators cite *‘the desire of women’* to be Hebrew women as carriers of Messiah.

Vs.38 ***‘But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things’***

- ***‘he honour the God of forces’*** - either the god of nature or god of war (vs.40-44)? **Read Rev.13:4**

- ***‘a god whom his fathers knew not’*** - an atheist?

- ***‘with gold...silver...precious stones...pleasant things’*** - many commentators and Reformers believed this matched Rome (**Read Rev.17:4,18**) and with its worship of images and saints.

Vs.39 ***‘Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain’*** - Commentary: ***‘Next to ‘mammon’ is the god of force’ (power).***

Vs.40-42 ***‘And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. 42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape’***

- ***‘at the time of the end shall the king of the south push at him...king of the north shall come against him’*** - This cannot be Antiochus but shows a gap to a future king, as Antiochus was the king of the north - here the attack is by both the north (Syria) and south (Egypt) kings.

- ***‘like a whirlwind, with chariots...horsemen...many ships...overflow and pass over...enter also into the glorious land’*** - Israel (Dan.8:9; 11:16).

- ***‘...He shall stretch forth his hand...upon the countries...Egypt shall not escape’*** - Egypt actually did escape with Antiochus; but not here under this antichrist.

Vs.43,44 *‘But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many’.*

- *‘tidings out of...east and...the north shall trouble him’* - invasion of middle east? Some believe this is mentioned in Ezek.ch.38,39 where Magog (Russia? Turks?) and allies (Iran?) attack Israel.

- *‘he shall go forth...to destroy...’* - antichrist comes to Israel (vs.45)? Commentary: *‘regarding this expedition not only are historians silent, but...such a thing stands in irreconcilable contradiction to the historical facts regarding the last undertakings of Antiochus.’*

Vs.45 *‘And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him’.*

- Antichrist sets his throne in Jerusalem (*‘glorious holy mountain’*). The book of Revelation has him later setting up an image and then destruction...**Read** Zech.14:1-9.

Read Ps.48:1,2. What impact would this last verse have had on Daniel (near his death)?

Daniel 12:1-13

Revision:

Ch.1 - Babylon captivity. Daniel and friends captive. Daniel's character, giftings.

Ch.2 - Failure of magicians/prophets; Daniel's God; The king's dream of nations interpreted.

Ch.3 - Nebuchadnezzar's image/idol; Fiery furnace and deliverance.

Ch.4 - Nebuchadnezzar's second dream Babylon destroyed, judgement (7 years), repentance.

Ch.5 - 'The writing on the wall'; Babylon defeated by Medo-Persia.

Ch.6 - Darius (Medo-Persia) tricked into a decree that Daniel could not keep; The lions den.

Ch.7 - Daniel's dream of nations with animals (lion, bear, leopard, terrible beast). The Antichrist ('little horn') and last empire (Rome) described; destroyed after '3.5' years; Millennial Kingdom.

Ch.8 - Persia ('ram') conquered by Greece ('he goat' Alexander); two 'little horns' in ch.7,8.

<u>Ch.2 Image</u>	<u>Ch.7 Beasts</u>	<u>Ch.8 Beasts</u>	<u>Kingdoms</u>
Head of gold	Winged lion	Ram with 2	Babylon
Arms/breast silver	Bear	horns	Medo-Persia
Belly/thighs bronze	Winged 4 headed leopard	Male goat with one great horn;	Greece
Legs iron; toes iron/clay	Beast with 10 horns/little horn	4 horns & little horn	Rome
Stone becomes mountain	Messiah/saints kingdom		Kingdom of God

Ch.9 - The Prophecy of ‘ Seventy Sevens’ (490 years)

<u>Vs.25</u>	<u>Vs.25,26</u>	<u>Vs.27</u>
Artaxerxes Decree to Nehemiah (445 BC)	...Then sixty two sevens (434 yrs) till Messiah ‘cut off’ (32 AD)	Prince (antichrist) ‘covenant’ for one sevens (7 yrs)
Seven sevens to rebuild Jerusalem (49 yrs)	(7 sevens+ 62 sevens = 483 yrs) vs.26 Prince comes; Temple destroyed (70 AD)	Temple practices restored Covenant broken after 3.5 yrs

Ch.10 - Daniel's last vision; theophany shows spiritual battles/restoration of Israel and a kingdom

Ch.11 - Wars Nth/Sth after Alexander; Antiochus Epiphanes; future antichrist (**Read** vs.35- 45).

Ch.12 - **Read** Daniel 12:1-13. Progression to the end time events.

‘And at that time shall Michael stand up, the great prince which stands for the children of your people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time your people shall be delivered, every one that shall be found written in the book’.

- ‘at that time’ - at the events of vs.40-45 when both north and south will attack antichrist.

- ***‘shall Michael stand up, the great prince which stands for the children of your people’*** - **Read** Dan.10:13,21 and ‘your people’ - Israel. Antichrist will enter Israel (vs.41).

- ***‘there shall be a time of trouble, such as never was since’*** - as depicted in Daniel, Revelation and other books, antichrist will break a ‘covenant’ with the Jews in 2nd half (3.5 years) of 'Great Tribulation' (Dan.7:25; 12:7; Rev.12:13-17; 13:5). **Read** Matt.24:21

- *'your people shall be delivered, every one that shall be found written in the book'* - Elect Israel will be saved. **Read** Rom.11: 1-8; 25-32. *'The book'* - **Read** Lk.10:20; Rev.20:15; 21:27

Vs.2 *'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt'* .

- *'many of them that sleep in the dust'* - death of body in grave
Read Jn.5:28,29; 1Thess.4:13-17.

- *'some to everlasting life, and some to shame and everlasting contempt'* - two resurrections. One at this event (*'at that time'* vs.1,2) and another after Millennium (**Read** Matt.25:46; Heb.11:35; Acts 24:15; Rev.20:4-15). *'Contempt'* - meaning abhorrence; shame; repulsion.

Vs.3 *'And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever'* - cp. **Read** Dan.11:33-35. If literal - the *'wise'* and *evangelistic* will have luminous bodies like *'stars'*. **Read** Ps.19:1; Matt.13:43.

Vs.4 *'But you, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased'*

- *'shut up the words, and seal the book'* - similar to Dan.8:26 where gaps are shown in prophecy.

- *'even to the time of the end'* - same expression as in Dan.8:17-19; 11:35,40; 12:9.

- *'many shall run to and fro, and knowledge shall be increased'* - **Read** Is.11:9; Hab.2:2,3. Most say this is increase in spread of Gospel truths and understanding prophecy (this fits context better?). Between 530bc - birth of Christ this would have been apparent? (At Christ's birth men were looking for a sign - star of Bethlehem). Today look at Israel (Zech.12:2) and church.

Vs.5 *'Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river'* - note *'other two'* (angels?).

Vs.6,7 *'And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7 I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that lives forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished'*.

- *'the man clothed in linen'* - Read 8:16; 10:5,6; Rev.1:12-18
- Christophany or an angel?

- *'held up his right hand and... left hand unto heaven, and swore'*
- not one hand as was usual.

- *'swore by him that lives forever'* - God the Father - the *'ancient of days'* (Dan.7:9, 13,22).

- *'it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished'* - 3.5 years (Dan.7:25; Rev. I I :2; 12:6,14; 13:5) [*'times'* is years in Dan.4:16,23,25,32].

Vs.8,9 *'And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? 9 And he said, Go your way, Daniel: for the words are closed up and sealed till the time of the end'*
- repetition of vs.4. Be satisfied with what we have and what we know.

Vs.10-12 *'Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. 11 And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up, there shall be a thousand two hundred and ninety days. 12 Blessed is he that waits, and comes to the thousand three hundred and five and thirty days'*.

- ***‘purified... made white... Tried’*** - Justification/imputation.
The saints are *‘tried’* (Read 1Pet.1 :7).

- ***‘none of the wicked shall understand’*** - Read 1Cor.2:14,15.

- ***‘a thousand two hundred and ninety days (1,290)... thousand three hundred and five and thirty days (1,335)’*** Some say extra days are to conclude events after 2nd coming - resurrection;judgement; Jews converted; millennial throne established...?

Vs.13 ***‘But go you your way till the end be: for you shall rest, and stand in your lot at the end of the days’*** - walk in faith the walk God has given you; ‘rest’ here may be the grave; ‘*your lot*’ (the promises to Israel and the church) are assured.

God is sovereign in prophecies (as testified in Daniel)!

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About the Author and the Ministry

Terry Arnold holds a Doctorate in Theology (Dth), a Masters degree (MABS) and several diplomas. He was founder and president of *South Pacific Bible Institute*, a Bible college training and equipping people for ministry. In addition he was the founder of Hervey Bay Bible Church in Queensland, Australia. He has for 25 years served as an elder and then pastor.

Terry is the author of several books and is involved in a full time ministry of *teaching, informing* and *equipping* the church. He is also editor of a growing worldwide publication '*Diakrisis (Australia)*'.

His ministry includes preaching/teaching and conducting seminars and conferences in a wide range of churches and colleges.

TA Ministries is a non-denominational and non-profit faith ministry founded in 1989 when the book '*To Catholics Whom I Love*' was written by Terry Arnold. This book went through several re-prints and served as a fruitful outreach to Roman Catholics.

In 1996 the ministry became a full-time operation with the introduction of a free newsletter, later named '*Diakrisis (Australia)*'.

Diakrisis is published bi-monthly to *teach, inform* and *equip* the church of Biblical truths and to warn of false teaching. It has also been a valuable reference aid to hundreds of pastors/elders.