

DANIEL 10-12

I. CHAPTER 10 -- 11:1.

vs. 12, Daniel's prayer had been heard from the beginning, but the answer did not come for 3 weeks.

vs. 13, Michael is called a chief prince. In Jude 9 he is called the archangel. In Rev. 12:7, it is suggested that he is the leader of the angelic forces. There is some question as to whether or not the word prince is used in the same way when it speaks of the prince of Persia, etc.

vs. 14, this vision is to look many years into the future, even to the period of time known as the last days.

vs. 20, there is more to be accomplished in the realm of Persia. When it has been accomplished Persia will fall to Greece. Again there is question regarding the use of the term "prince".

NOTE: It was not the Lord's purpose to name or mention all the kings of the Persian, Greek, or Roman periods, but to simply take note of certain rulers who exerted special influence on the Jewish nation.

II. CHAPTER 11.

NOTE: There are some difficulties in this chapter, but most of them are cleared up by a good knowledge of the period of time between the testaments, when Greece was the dominating influence in the world.

vs. 2. Three more kings in Persia, then a 4th.

1. Cambyses
2. Snerdis
3. Darius the Great
4. Xerxes (Ahasuerus of the book of Esther)

vs. 3—4, Alexander the Great of Greece, his death, the dividing of the kingdom between his 4 gen. Of these, two were especially significant as far as the Jews were concerned: the Ptolemies who ruled Egypt, and the Selucids who ruled in Syria.

NOTE: In 7:6 Greece was symbolized by a leopard with 4 wings & 4 heads. In 8:21-22, Alexander the Great was symbolized by a single horn. When it was broken off, 4 little horns came up in its place. Here in 11:3-4, when Alexander's reign is broken up, it is divided I to the 4 winds.

vs. 5—9. Ptolemy I of Egypt was strong but Seleucus I of Syria was even stronger. The Ptolemies wanted an alliance with the Seleucids in hopes of eventually annexing Syria into Egypt. Ptolemy I gave his daughter Bernice in marriage to Antiochus I, son of Seleucus with the agreement that Antiochus divorce his wife Laodice & exclude her children from succession to the throne. This took place about 248 B.C., almost 300 years after Daniel's vision. About 2 years later the king of Egypt died and the king of Syria divorced Bernice and went back to his former wife. He executed Bernice, her children, & those who had helped her. Following that, he himself was murdered by his wife, Laodice. Then Berenice's brother, Ptolemy III invaded Syria to avenge his sister's death and carried many captives and spoils of war into Egypt. This occurred about 245 B.C.

vs. 10—13. The Sons of Seleucus II invaded E with a great army led by Antiochus II and these prophecies were fulfilled in detail about 203 B.C.

vs. 14—19. These verses also were fulfilled in detail. The fulfillment of vs. 17 is especially interesting: Antiochus planned to re-establish the original Grecian Empire, so he gave his daughter Cleopatra (not the famous one) in marriage to Ptolemy V in an effort to maintain an alliance with Egypt. She spoiled his plans by siding with her husband. Following the failure of this plan, Antiochus turned his attention to The Mediterranean islands, subduing many of them. On the way

home, he and a large part of his army were massacred in an insurrection, fulfilling vs. 19.

vs. 20—22. Antiochus was succeeded on the throne by his son Seleucus IV, who levied extremely high taxes, especially in Judah. He reigned 12 years, and was poisoned by a man who was attempting to usurp the throne. The next Syrian king was Antiochus IV or Antiochus Epiphanes. This is the one who attempted to destroy Judaism. The Hebrews called him “Epimanes,” a madman. He took the throne in 175 B.C.

vs. 23—27, again fulfilled in great detail. The Ptolemies and Seleuceds sat at the conference table and plotted to gain control of the entire world, but God was not in their plan, vs. 27.

vs. 28—35. After being turned back by the Romans (ships of Cyprus) Antiochus Epiphanes turned his attention to the Jews, polluted their temple and forbade them to follow the law of Moses. This was about 171 B.C. The pollution of the temple took place in May of 168 B.C. As vs. 32-35 indicate, some of the wicked among the Jews sided with Antiochus, whereas, others, notably the Maccabees revolted, and brought about a few years of Jewish independence, but finally fell by the sword.

NOTE; The prophecies of Dan. 11:2-35 were fulfilled in such detail that critics of the Bible insist this chapter was written after the events!

vs. 36—45. This is the most difficult portion of chapter 11.

A. Some conservative scholars believe these verses & the rest of the book of Daniel refer to further intrigue during the Greek period under Antiochus Epiphanes & his successors. Foy Wallace, Paul Butler.

B. Most conservative scholars believe that verse 36 skips over the remainder of the Greek period & begins to discuss matters pertaining to the rule of the Roman emperors. Hailey, McGuiggan, etc.

- C. Premilleannial theorizers make a futuristic application of this whole section of the book to an individual they call “the Antichrist.”
- D. For our purposes, we will consider that it probably applies to the Roman period. .

CHAPTER 12.

vs. 1 A time of trouble as never before.

Matt. 24:21, For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.

vs. 2 A resurrection of “many.”

John 5:25, Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

NOTE: The spiritual dead were hearing the voice of Jesus, & coming into life, but many of them would not endure unto the end, thus were “resurrected to shame and contempt.” “He who endures to the end will be saved,” Matt. 10:22; 24:13.

vs. 7, time, times, ½ a time. See Dan. 7:25; Rev. 11:2, 3; 12:6, 14; 13:5 and compare James 5:17; 1 Kings 17. In chapter, this is clearly put within the Roman period of time.

vs. 11. Sacrifices taken away, abomination of desolation. See Matt. 24:15; 23:38. Sacrifices taken away by sacrifice of Christ, Heb. 10:12; and by fact that temple and priesthood destroyed, 70 A.D.

NOTE: There WAS an “abomination of desolation” during the Greek period when Antiochus Epiphanes sacrificed a hog on the Jewish altar, 11:31. There would also be an abomination of desolation during the days of Roman rulership, 9:27. The Roman soldiers would invade the temple & raise their eagle standards in the place where no Gentile was supposed to go.

Matt. 24:15-16, Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand), then let those who are in Judea flee to the mountains. **Also see Matt. 23:38.**

Luke 21:20-21, But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those in Judea flee to the mountains...

vs. 12—13. Don't know for certain what the 1290 days means, but it may well have reference to the period of the war between the Jews & the Romans that began sometime in 66 A.D. & ended with the destruction of Jerusalem & the Jewish temple in September of 70 A.D. The primary thought seems to be that those who endure those days will be especially blessed.

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