

Daniel 9:24-12:13 Sermon – Daniel is told the Future of the Kingdoms
This WORLD Will Never Be Our True HOME. There is eternity ahead

- I. What an exploration we have been doing in Daniel these 9 weeks, daring to be different, reminded to live distinctively in all the right ways.
 - a. Reminded that we are meant to make a difference, where it is impossible for the world to ignore our love in action, living our Christian identity in all the right ways
 - b. Watching Dan & the 3, strangers in a strange land, living in unexpected ways , reminding themselves who they belong to, that they can be a voice and presence of transformation, of the supernatural
 - c. Stayed close to their God and realized he loves Babylon too. ***That He will work in and through the greatest crises, that He is above all empires and human leaders.***
 - d. In every chapter, these Jewish heroes who maintain their distinctiveness have access to divine revelation and rescue. This allows them to thrive in the heart of some of the worst empires. And more empires will come and so the promise is continued into the future.

- II. We wandered these last 3 weeks into the visions in 7-8-9. I want to remind us of the type of literature we're working with as we have 3 more chapters to cover. Book of Daniel is
 - a. **Apocalyptic Literature** - Revelation -- from a divine/spiritual being (Angel, Lord) to a human recipient, unveils a grand reality which is both time based (temporal) and sees the total salvation of humanity. It involves supernatural perspective. **Daniel 7-12 is really the only developed apocalyptic lit in the OT. (Rev. in the NT)**
 - i. The writers were asked to understand it and then try to describe and articulate it in language that made some sense. The only language that made sense was analogy. It was like this/that. It wasn't exactly this, but it sure was like that. You use analogies because the experience is so overwhelming that human language is not adequate.
 - ii. **It is intended to interpret the present, earthly events in light of the supernatural world and of the future. But most importantly – to influence both the under-standing and the behavior of the audience by means of God's authority.** It provides a way to understand their present experience, which will cycle across history several times
 - iii. A few vital pieces to understand about their messages:
 1. They concern,past, present and future, not just opinions concerning the future that is often attributed to them.
 2. They will zoom in and out, repeating themes
 3. They use sharp dualism, contrasting the present age dominated by evil, and a coming age of change – complete kingdom of God.
 4. Everything always moves us closer towards the end – for the kingdom and latter days interweave. In the NT the end days are seen as beginning their fulfillment in Christ's first coming. All that the OT spoke of occurring in the end times has begun in the first century and continues until the final coming of Christ.¹

¹ The Johannine epistles reveal an acute awareness that the eschaton has already broken into history. The most notable expression of this is the repeated references to the Antichrist, especially in 1 John 2:18. ***There are false teachers, little antichrists, from within the community, who have departed but still [p. 336] threaten to deceive Christians about the nature of Christ's person and his commandments*** (cf. 1 Jn 2:22-23, 26; 4:1-6; 2 Jn 7-11). These deceivers are the corporate embodiment of the beginning fulfillment of

b. Prophetic Literature –

- i. Daniel is A prophetic vision - revelation from God that comes by means of a visible or visualized experience – seeing. But it is a literary vision, they put it in writing (not chiseled, painted, drawn!)
- ii. Prediction is not essence of prophecy – many prophetic speeches have nothing to do with predicting future but **of asserting a message in the present that may be applied in the future²**
- iii. Prophets' predictions are **related** to past and present.
– Prophets do not typically make long-range predictions for benefit of future generations. **Usually make near-term predictions for benefit of immediate audience:**
 - » **Warn** of impending disaster as judgment for sins of nation.
 - » **Promise** God's deliverance to give hope in time of oppression.

Most of the material in the OT deals with issues & events of their day and time (e.g., covenant violation; idolatry; injustice; call to repentance; warnings of judgment). G. Fee observes, "Less than 2 % of OT prophecy is messianic. Less than 5 % specifically describes the new-covenant age. Less than 1 % concerns events yet to come in our time" (182). These estimates probably are low, yet for Christians seeking to formulate thinking regarding the kingdom of God and His plan for the future, even 1% (still a lot of text!) is very important.

Partial & Complete Fulfillment

The words of the prophets, who sometimes do not receive exact fulfillment, commonly receive what people see as a *partial fulfillment*, and perhaps this encouraged the hearers to hold onto words that were not fulfilled—these must also have come from God and must offer some illumination for the future.

Can't read the visions apart from the stories in Daniel - They show how to live distinctively in dangerous times where it seems like God is in control. God delivers and empowers in and through the danger, not from the danger.

- III. Review chps. 7-8-end of 9 Same Sequence of Kingdoms and details coming our way in visions of 8, 9:24-27 and 11. These are about the art of knowing ANE history. Give Daniel a break – who can keep all the visions straight? The visions were composed over a period of time in any case.
 - a. Lance said it best: The Stories in the first 6 chapters are about **what it looks like when God is in charge**. The Visions of the future in the last 6 chapters are **about how God is in charge of what's to come**. **God's plan is playing out and will come to pass**
 - b. Chp. 7 God was supernaturally revealing information in a way Daniel can understand. It's not like God is saying this general event could take place, He's detailing out who's doing what and in what order. That level of providence was meant to encourage the people who were tempted to feel everything was out of control.

the prophecy of Daniel 7–12 that an eschatological opponent of God's people would deceive and arouse covenant disloyalty within the community of faith (see also Mk 13; Mt 24; Lk 21; 2 Thess 2).

² "It's basic intent is to convey in veiled form, secrets of divine activity and events of the future. Its symbolic, sometimes bizarre, and there is always a pattern of dialogue whose purpose is to decipher its mysterious significance"

- c. *Beast & Horns* - These two groups of ten horns are best interpreted to symbolize the same empire, and the little horn and the beast are merely different figures for the same evil leader, the Antichrist.
- d. **Are the images literal or figurative? What do they mean?** – The challenges with interpreting prophecy is we don't always know what is literal and what is figurative? An interpretation may be given but it's tricky. The more you read and study Biblical prophecy, patterns emerge and we see that God tends to speak to humanity in similar ways so they can understand. It meant a lot more in ANE, but we need to realize Daniel was stumped for a reason. He didn't know until it was described. We have the ability to look at multiple prophecies and learn more patterns than Daniel knew. **But it still takes discernment.**
- i. **All periods can see a pattern and a promise (thus hope for future generations)**
- e. This vision/dream is a rehash of chp. 2 Nebuchadnezzar Statue Dream³. Same Kingdoms, same order.
- i. *The image with its glittering metals portrays the world's kingdoms from humanity's viewpoint—impressive and great, whereas the beasts (8) depict these earthly kingdoms from God's perspective—vicious and destructive.*
- f. **By chp 8 Twice God has revealed some of the coming earthly empires.** But along the way Daniel has desired more details & explanations. God continued to show Dan visions so that people may know that God is present no matter what the situation,
- i. Two Horned Ram and floating Unicorn Goat – Violent clashes in Empires (interpreted in 8:15-27 as Medio-Persia & Greece)
- ii. Unicorn Horn breaks, and 4 more rise up, 1 gets bigger (expanded in 8:23-25)
1. Antiochus Epiphanes IV a type or Antichrist
- iii. **8:13-14 How long does this go on**
1. We need to live in a balance of 'What does this mean for me God' and 'This too shall pass.' Sometimes we need to wait it out. Other times we need to learn that God is training us.
- g. 9:24-27 Paul
- i. Daniel's searching for illumination & revelation on the matter (Jer. 70 yrs). Had to be meaningful to Dan and future generations
- ii. Gives Dan what he wants Dan to have: the timing of return & restoration
1. God is not done with Israel or Jerusalem, not letting go
2. It will be messy and get messier, longer past you
3. Comes back to belonging to God – trusting God
- h. 9:24-27 Lets look again at this, for there is more that connects with 10-12 :
- i. **V.24 It is initially about the people & the holy city (not worldwide perspective)**
- ii. **V24 Has an Intentional Structure with Theological Purpose** - This way of using 70 weeks and 490 in structuring history appears in writings of the Persian & Greek periods (periodization of history). And there are other hints of an understanding of biblical history as involving 490-year sequences - Qumran Peshier of Periods 70 wks, Enoch
- 1. Options of what to do with this intentional structure**
- a. **Allusive -Connecting to other passages** 70 years of punishment enacted sevenfold upon Israel
- i. Lev. 26:31-35, 43 Sabbath/Jubilee plan to work on them (490 is then 10 Jubilees)

³ "Virtually everyone agrees that the vision of chap. 7 parallels the dream image of chap. 2 and that both passages should be interpreted in the same manner. In Gen 41 Pharaoh had two dreams that taught the same truth—a famine was coming upon the land. Joseph told Pharaoh, "The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon" (Gen 41:32). Thus the revelation of the four kingdoms in Daniel may have been presented in two forms in order to underscore the certainty of this amazing prophecy." (The New American Commentary by Stephen A. Miller)

- ii. Daniel's "text" is Jer 25:8-14 (cf. 29:10), which refers to the completing of 70 years of punishment for Judah's sin. Daniel's stirring in 9:1
 - iii. 2 Chr. 36:18-21 21 **to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.**
 - iv. The 490 years are taken simply as a way of speaking about the present age of toil and trouble, which is to be followed by the era of the kingdom of God. Provan, Eerdmans.
- b. **Chronological** – Hist Timeline - what are the grounds of arbitrariness for adding things and piecing things together? ***This is so hard & you have to be SO careful.***
- i. Go from Jeremiah's prophecy (605 BC), to that of Cyrus's accession (556) = was 49 years and the period from Jeremiah's prophecy to the death of the high priest Onias III (171) was 434 years so that the sum of these periods is 483 years, the final seven years taking events to the rededication of the temple in 164 (e.g., Behrmann). But is it from the prophecy, the first exile, or the fall of Jerusalem that we begin the 70s?
 - ii. Or some calculate it from Nehemiah's (445 or 444 BC) to Jesus' death at Passover in AD 32 or 33 was exactly 483 years, the seventieth seven being postponed (Hoehner, BSac 132 [1975] 47-65)
 - iii. This will come up again in chp 11 which does work somewhat more chronologically
- c. **Chronographical** – lit structure to communicate a truth that is inspiring and encouraging to move us in purpose. A stylized pattern of history used to interpret historical data rather than having history arise from it. (Similar to cosmology and genealogy patterns)
- i. This makes the vision a Midrash on Jer prophesy, making it understandable, useful and relevant for then and later generations.
 - ii. Pieces can be detached from the context and interpreted like a symbol in a dream in multiple periods
- iii. V.24 (6) things should happen within the 70 7's: (dealing with neg)...**to finish the transgression, to put an end to sin, and to atone for iniquity, (positive) to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.** Infinitives - to finish... with God as the subject, he does it
1. ***Forgiveness that can only be the work of God is happening...*** *New covenant terms/themes*
 - a. But is it in regards to Israel's sin as confessed (context) or over evil that will run its course until the appointed time
 - b. Sealing up vision & prophet – authenticating Jeremiah's prophecy/fulfilment & Dans?
 - c. Anointing a most holy place (not Messianic) [infinitive of anoint, holy of holies] – Ezra 2? Maccabeus in 164? Herod's Temple?
 2. God is going to cleanse and renew Israel/humanity – eschat ideal
- iv. V.25-26 **Within the 70 7's (First 7 weeks, 62, 1)**
Are all these fulfilled by the Advent of Christ? Or do they end with the Maccabean period (169 BCE)? Yes or No or I don't know?
1. ***From the going out of the decree/word to restore/rebuild Jerusalem***

- a. Challenge: Whose decree? Jer in 605 (when first uttered) or 587/6 (when Jerusalem falls)? Gabriel to Dan 539, Cyrus in 539?⁴, Darius 521? Artaxerxes 458 or with Nehemiah 445. Divine decree or royal decree?
2. **To the coming of an anointed one, a prince elect** (Meshach nagid) Prince or holy leader (priest)
 - a. Joshua/Zerrubbabel?
3. **Will 62 weeks - It [Jerusalem/Zion city-kingdom] shall be built again, but in a troubled time**
4. **After 62 weeks - and an anointed one will be cut off and have nothing**
 - a. Cut off - This term carries the idea of Death of a Sacrificial Victim (disappear, exterminate)
 - b. High Priest Onias III in Macc period or Messianic Jesus
5. **26b-e Host of the prince/ruler to come shall destroy the city & temple** [confusing telescoping shift]
 - a. Roman Conqueror or Ruler of future Anti-Messiah?
 - b. His end shall come in a cataclysm: flood, war, desolation decreed.
6. **Final 7 v.27a He will make a strong covenant with many - holy covenant or alliance** (1 Macc. 1:11) for a week
 - a. ½ week he shall put an end to sacrifice and offering
7. **V.27c On the wing [winged one], of the abominations shall come one who makes desolate**
 - a. Most connect this to Antiochus Epiphanes, **1 Macc 1:54 connects it with him but were they right?** 2 Mac. 6:2-5 Epiphanes renamed the Temple to Zeus; Josephus notes in Antiquities. **Macc is earliest inter of this phrase in Daniel**, Josephus, Jerome
 - b. **But why does Jesus mention it in Matt 24:15; Mk. 13:14 likely for the acts of the Romans in 70AD - Titus?**
 - i. Note Also Paul in 2 Thess. 2 about the lawless one
 - c. **8:13, 11:31 and 12:11 speak of this desolation by they all agree with the last line v.27d Until the decreed end is poured out on the one desolating (desolator)**
 - i. Dan 8:25 And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand.
 - ii. Dan. 11:45 **Yet he shall come to his end, with none to help him.**

Keeps with that message: People that Stand up against God, although seeming to have victory & control, will be broken & God's Kingdom will remain. God will one day finally & totally confront the beast/empires and finalize his rescue of the world.

- IV. Let's Look at Chp. 10 & some brief encouragements there, then wade into the not so fun chapter 11.
 - a. 10:1 **A true word/vision about a great conflict - that Daniel understood** (asserted 2x). Context: 3rd year of Cyrus, 1st year of Darius the Mede
 - b. 10:2-9 Daniel has an Isolated Angelic Encounter
 - i. v.2-4 Posture of Mourning for 3 weeks, standing at the Euphr/Tigris River

⁴ **539 Decree** (Ezra 1:1-2; 2 Chr. 36:22-23), Cyrus Cylinder (between 539-530) notes - The people of neighboring countries brought tribute to Babylon, and Cyrus claims to have restored their temples and religious cults, and to have returned their previously deported gods and people. "From [...] to Asshur and Susa, Agade, Eshnunak, Zamban, Meturnu, Deri, with the territory of the land of Qutu, the cities on the other side of the Tigris, whose sites were of ancient foundation - the gods, who resided in them, I brought back to their places, and caused them to dwell in a residence for all time,"

- ii. v.5-6 **Seeing a Man clothed in linen with a belt of fine gold, body and face with an illuminating appearance** (topaz, lightning, torches, burnished bronze; v.6e Sound of his words like the sound of a multitude) illuminating descriptions are used for Ancient of Days in Dan 7. While expecting it to be an Angel like Garbriel in previous chps. - No name is given. Isaiah 6, Ezekiel 1, 9 and John have similar descriptions
- iii. v.8-9 The encounter and the words have an impact on Daniel (no strength left, radiant appearance fearfully changed, fell on his face to the ground in deep sleep)
- c. 10:10-21 Words (and touch) of the man leave Daniel trembling [v.15 turned his face to the ground & was mute]
 - i. v.11 **Man greatly loved (also 9:23), understand** the words I speak to you, stand upright, for now I have been sent to you. v.12 Fear not, from the start your words were heard & I have come because of your words. v.13 Prince of Persia withstood me 21 days (while you were fasting), but Chief Prince Michael came to help me, for I was left there with the kings of Persia.

We're reminded here that history is not the outworking of human decisions alone. Not only do free human decisions unwittingly contribute to the working out of God's purpose; Something in the realm of the spirit lies behind them. The activity/purposes of the rulers of nations (10:13; 10:20–11:1) are more than merely the decisions of particular human beings. So we learn of this angel chief/commander of Persia, and Michael coming to help him (Rev. 12:7 Michael comes into a warrior role there too)

- Col 1:16–20 reaffirms that all power in its visible and invisible aspects was created by God and exists for God.
- More I want to say on this, and could be its own study, but it is the purpose of this man's words that we need to be attentive to.
- d. v.14 I came to make you *understand* what is to happen to your people in the latter days, for the vision is for days yet to come.
 - i. What is happening to Daniel's people – Is this (Israel) alone or the engrafted branch (Israel & Gentiles = the Church) (Rom. 11?)
 - ii. **Latter days, Days yet to come**
 - 1. The word "**understand**" is repeated 9x in chp. 9-10⁵ 11:1 I will show you the truth, 10:21 book of truth – term for the tablets of the course of history (don't jump too literal just yet)
 - iii. Perceive/distinguish but in these cases to notice/find
 - iv. What does he want him to understand: *The time of the end*, latter stages – better translated as that which comes after, showing how history will come to its outcome (what is intended) rather than the final end. (See TDOT acharith yamim) (**not far future but Daniel's future**)

Touched lips allow Daniel to speak: "by reason of the vision pains have come upon me, and I retain no strength [no breath v.17]. How can my lord's servant talk with my lord?"

⁵ 9:22 2x, 9:23; 9:25; 10:1 2x; 10:11; 10:12; 10:14

- e. V.19 **Man greatly loved; fear not, peace be with you; be strong and of good courage**
 - i. Similar message given to Mary in Luke 1:28
 - f. v.20 Do you know why I have come to you? But now I will return to fight against Persian prince and when I go out, behold the Grecian prince will come. v.21 But **I will tell you what is inscribed in the book of truth**; there is none who contends by my side except Michael, your prince.
 - i. First time Michael is called a prince here in Scripture (although its all over extra-biblical lit)
 - g. **Who is the man? Jesus, an archangel, or _____ ?** I confidently believe this brilliantly shining God-man is Jesus. His Illuminating appearance & apparel,
 - i. v.16 ref *one in the likeness of the children of man*, v.18 *one having the appearance of a man (Dan 7:13; Ezk 8:2)*
 - ii. Rev. 1:12-19; Appearance of Jesus and His Authority; 5:2-5 Lamb seated on the throne is Worthy (repetition)
 - iii. His reminder/encouragement to Daniel (and I believe to those who belong to Him) **is they are greatly loved (also 9:23)**. This needed to be restated, reset as we go through everything we do, past, present and future.
 - iv. Do not fear, shalom lach – peace with you, be strong & of good courage
 - 1. Jesus and Michael are contending for the people. Does that mean they will always escape the events happening, no. But they wont function from fear, and will have peace, strength & courage – what we saw in Dan 1-6.
- V. Chp. 11-12 - Take up motifs from chp. 7,9:24-27 but these **chaps have the most detailed points of contact with chap. 8. What is inscribed in the book of truth.**
- a. Behold three more - **Why review this again? Something more to understand and see, that it will get national/political. It is the story of the exercise of power, conflicts, alliances, marriages, etc. that are built into history...- true Game of Thrones. Terms arise, stand, strength – Focusing on rulers....who will fall.**
 - b. Compressing a significant stretch of Persian & Hellenistic history into a small space. Influenced greatly by Jerome, Josephus, Polybius, Maccabees. BUT - Not just about “when” but “what” it means.
 - c. **v.2b-3 Four Kings in Persia, 4th (who is strong in his riches) will stir up against Greece** [200 yrs of Persian history in one verse, not perfect history, but prophecy focusing on certain elements]
 - i. **Richest taken to be Xerxes I**, invaded Greece to be defeated at Salamis in 480⁶
 - d. **v. 3-4 Then a Mighty king shall arise – ³who shall rule with great dominion and do as he wills. And as soon as he has arisen, his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity, nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these.**
 - i. Alexander the Great 7:6 Leopard Beast with 4 heads & 8:8,22 Goat with major power, great horn is broken and 4 horns toward the 4 winds of heaven

⁶ Achemenids as a whole—perhaps represented by the kings mentioned in the OT, Cyrus, Darius I, Xerxes I, Artaxerxes I, and the Darius of Neh 12:22 if that is Darius II or III, and if “the fourth” means the fourth of the total number, not a fourth after Cyrus. The wealth of the last is then the presumed accumulated wealth of the last Persian king ([Hartman and] Di Leila), as the hostility to Greece denotes that of the empire as a whole.

- ii. Four Winds = 4 major units eventually emerged from Alexander's fragmented empire, (*Diadochoi*) were the generals who ruled different satrapies of his empire centered on Macedon/Greece, Antigonos: Thrace, Seleucus: Syria and the east, and Ptolemy in Egypt.

Being an initial fulfillment, Daniel is getting a bearing of how Israel as a land, with the Temple and the wise will be in the center of the chaotic coming & going for quite some time. **Their refining and restoration will still be in motion. God does not plan a political Utopia for Israel – so why are we reaching for it?**

I'm going to draw out the next array of verses for us, in what we think addresses the history from 320-160 and beyond – From Alex Great 323-exactor of tribute Seleucus IV 175 we have had 150 years, Parallels of the wars between Seleucid & their expansion and Ptolemy in Egypt.

- e. **Strong prince of the South (with great authority)[v.5] will ally and make an agreement with King of the North (via the daughter)[v.6]**
 - i. The two realms lie either side of Israel and thus directly concern them in the movements. In 316-312 events were happening that led to a battle at Gaza in 312.
 - ii. The daughter – see story Berenice (Ptol-Egypt)
- f. **A branch from her roots shall arise. This offspring/prince of the South will conquer [deal with them & prevail] the fortress of the North v.7**
 - i. v.8 Carry off to Egypt their gods & for some years refrain from attacking
 - ii. v.9 unsuccessful attempt at a raid, **Then the latter shall come into the realm of the south but shall return to his own land**
- g. **v. 10-19 Battles between the kings of the south and north**
 - i. v. 10 **N. King** - His sons shall assemble great forces & **wage war**, overflowing/passing/carrying it as far as his fortress [the king's in Egypt]
 - 1. Antiochus III 223-187 BCE
 - 2. **Chance to recapture Coele-Syria, southern part that included Israel**
 - ii. v.11-12 **S.King** – In rage, will **come out to fight** (raised a great army) but it shall be given into his hand. When the army (his or the N. army?) are taken away, his heart shall be exalted, he shall cast down 10s of thousands, but **he shall not prevail**.
 - 1. Battle of Raphia in 217 B.C.E. 85 According to Polybius, Ptolemy had seventy thousand infantry, five thousand horses, and seventy-three elephants, whereas Antiochus III had sixty-two thousand infantry, six thousand cavalry, and 102 elephants.
 - iii. V.13-15 **N. King** shall again raise a greater army & supplies and **shall come on**...many shall arise against the S. king, and the violent among your own people shall lift themselves up in order to fulfill the vision but shall fail. ¹⁵ **N. King** shall come, siege, and take a well-fortified city. **Forces of the S shall not stand** (not even best troops)
 - 1. Josephus - *Ant* 12.3.3-4 §§_129-53.94 Judea was rent into factions and some will fight as warriors against the South (Pro- Seleucid) but fall.
 - 2. Still Antiochus III
 - iv. V.16-17 **N King will** Do as he will, **standing in the glorious land** (Israel with the Temple) with destruction in his hand (not good). Coming with the strength of his whole kingdom to the S.

- a. Cleopatra and Ptolemy marry 197 (she favors Ptolemy)
 - b. v.18 **turn towards the coastlands** & capture but a commander will put an end to his insolence and turn it back on him
 - i. Asia Minor and the Greek Islands up to Thrace, driven out by the Romans in 191-190
 - c. v.19 Shall turn back to his land but will stumble and fall not be found
2. v.20 Another will arise (from the N?) – exactor of tribute for the kingdoms glory – [to pay Rome] - but is broken – not by battle

Nowhere near the same match between text and history in 11:21–45 like vv. 5–20.⁷ **Leading into a time of oppression crashing into the central elements of people’s faith**

- h. v.21-24 Then a **Contemptible person without majesty** comes in with flattery (claq).
 - i. See the History of beginning of AE IV in fortress commentary 382⁸
 - ii. Armies swept away before him, even prince of the covenant? Murder of High Priest Onias III 172? Mix of secular and sacred
 - iii. Alliances, deceit, strong with a small people
 - iv. Come into richest people of the province and scatter the goods (never been done like this) 1 Macc 1:30
 - v. Devise plans against strongholds
- i. V.25-26 **N king** will stir up army against **the South who will wage war** against him
 - i. Deceit, betrayal, lies
 - ii. Their hearts shall be bent on doing evil
 - iii. V.28 **N King work his will and return to his land** with great wealth, but **his heart shall be set against the holy covenant**
 - 1. Details in 1 Macc. 1 & Polybius - both the Greek and the Roman historians relate that after Antioch us had been expelled from Egypt and had gone back once more, he came to Judaea, that is, against the holy covenant, and he despoiled the Temple and removed a huge amount of gold. Having stationed a garrison in the citadel, he returned to his own land." The dating of this incident after the first invasion of Egypt is supported by I Macc 1:20, which puts it in the 143d year. **The motivation for this attack was generally attributed to the king's need for funds.**
- j. v.29 at the time appointed = V.27c **the end is yet to be at the time appointed**
 - i. **N King will come against S**, ships of Kittim will come and he will withdraw, turn back and be enraged again **the holy covenant**
 - 1. Romans begin getting involved – Kittim being ships of Cyprus island or term for Roman fleet who surround AEIV
 - 2. 1 Macc 1; 2 Macc 5
- k. v.31 ³¹**Forces from him shall appear and profane the temple and fortress and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate.**

⁷ All agree this is the case in vv. 40–45, which bear no relation to history. Many find vv. 36–39 problematic too.

⁸ The contemptible man is Antiochus IV Epiphanes, who is consistently derided in Daniel (compare the little horn in chaps. 7 and 8). Antiochus had been sent to Rome as a hostage in 189 B.C.E., in accordance with Roman demands after the battle of Magnesia, but in 176 or early 175 he was released in exchange for his nephew Demetrius, the eldest son of his brother, Seleucus IV. He was in Athens when Seleucus was murdered. With the assistance of Eumenes of Pergamum, he acquired an army and proceeded to Babylon. Heliodorus disappeared from the scene at this point, and Antiochus assumed power. For five years he had a coregent, also named Antiochus, who was probably a son of Seleucus IV .116

1. Removing of sacred items, rifling of sanctuary and ceasing the altar of sacrifice, repurposing it to Zeus Olmypiuis, and perhaps even constructing a statue inside the Holy Place. 1 Mac. 1:29-61
2. Same had happened with Ahaz and Manasseh (Ezek sees it in vision)
3. 8:11 It grew great, even to the host of heaven. And some of the host and the stars it threw down to the ground and trampled on them. ¹¹It became great, even as great as the Prince of the host. And the regular burnt offering was taken away from him, and the place of his sanctuary was overthrown.
4. 9:27 And he shall make a strong covenant with many for one week,⁷ and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”

l. v.32-35 Division of the people – Knowing your God or being in deception

³² He shall <u>seduce with flattery those who violate the covenant</u>	but the people who know their God shall stand firm and take action
And many shall join themselves to them with flattery, - Remind division of the people in Israel during this period. 1 Macc 1:11-15	³³ And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder. ³⁴ When they stumble, they shall receive a little help.
- Pharisees, Essenes forming in this period.	³⁵ and some of the wise shall stumble, so that they may be refined, purified, and made white, <u>until the time of the end, for it still awaits the appointed time.</u>

It is this kind of assault on orthodox religion that the anti-Messiah will also initiate. The task of the people of God under such circumstances will be to behave in much the way that Daniel and his friends behaved in Babylon—to **stand firm, depending on the wise among the people for understanding, and to persevere in the midst of persecution until the end (11:32–35).**

- Wise Know their God, turn many to righteousness 12:3, have understanding 12:10; 1:4,17 skillful ability to apply learning.
- The "wise," in contrast, pursue a nonviolent course. The designation mishkilim is taken from the "suffering servant" of Isa 52:13 who is said to "justify" the *Ravim* (Isa 53:11; cf. Dan 12:3). 145 Their triumph comes through suffering and heavenly exaltation
- **Like Daniel & the 3 suffering and death may be the context experienced for faithfulness (Martyrdom)**

m. 11:36-45 Zoom back to focus on a piece: the King who does as he wills and the battles against him. Verses 36-39 do not continue in chronological sequence but recapitulate the king's behavior during the persecution.

- i. V.36 Exalt and Magnify himself (2x) above every god (above all v.37) & speak astonishing things against the God of gods (see 7:8, 20)
 1. Setting himself as more popular than the greatest
Coins minted: BASI LEOS ANTIOCHOU THEOU EPIPHANOUS
 2. AE = God manifest

- ii. V.37 pay no attention to his god or other gods but (v.38) will **honor the god of fortresses (putting all his focus/resources on war)**, honoring with precious metals/stones
 - 1. V.39 Deal with the strongest fortresses with the help of a foreign god
 - 2. V.39c Will share the honor, make others rulers, divide the land for a price

As prophecy telescoping the future, where more distant events merge with the near events (Jesus does the same thing in Matt 24/Mk.13) These final verses seem to speak more vaguely about the anti-Messiah (as these pieces do not perfectly align with AEIV account)

- iii. V.40 (the time of the end) S. King will attack but N King will dominate (Like whirlwind), coming into other countries, overflow and pass through. Also v.42 stretch out his hand against others, Egypt shall not escape (v.43 he will get all the best goods)
 - 1. Time of the end – (be'et qetz) Final future oracles that speak of a final invasion with an unspecified aggressor (another like Antiochus, anti-messiah)
- iv. V.41 Come into glorious land – myriad myriads will fall (some nations will be rescued)
- v. V.44 News from E & North will alarm him & he will go out with great fury to destroy
 - 1. V.45 pitch his tents between the Sea and Holy Mtn.
 - a. Possibly Meggido, which is between the Med and Jerusalem and famously was known for its battles (Potentially Rev. 16:16 Armageddon...)
 - 2. He shall come to his end... A jolt of an abrupt clear end.
 - a. 8:25 he shall be broken—but by no human hand.

- Suffering is not always divine punishment as the exile had been. Rulers of the nations who ignore God and are a law to themselves become beasts who oppress others.
- AE as a prototype of many who will come after him, hence his methods of progress and power become detailed out, its about his character and the persecution and wicked activity rulers like him will bring
 - o **In the short term, Daniel is told, things will only become worse. And its not that he saw the final end coming with this event, if with AEIV, but it coming over and over.** A final 4th beast would come (Daniel 7:7 10 horns, terrible and strong, iron teeth that devoured, its diff than the beast before & 7:23-27)
 - o **Escalation of evil rulers will culminate in a final onslaught in which evil will appear to triumph...which will occasion the final judgment & fulfillment of the kingdom**
 - o But that promise: He comes to his end. When Antioch us was besieging Alexandria, he was confronted by a Roman envoy, Popilius Laenas, who presented him with a *senatus consultum* demanding that he withdraw from Egypt. Moreover, the envoy drew a circle around Antiochus in the sand and insisted that he give his answer before he left the circle.

VI. Chp. 12 Continuation or leap to the future? (At that time), summary ref to the end of events in 11:40-45 or a new event or both?

- a. “At that time shall arise Michael, the great prince who has charge of your people. **And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book.** ² And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. ³ And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever. ⁴ But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase.”
- b. 12:1a Michael as heavenly side to the earthly event – this is the time of the divine intervention from God
- i. Reminder they belong to the people of God
- c. **12:1b Times of trouble such has never been** – more intense than chp. 11(new)?
- i. if this is not simply intended as a summary statement for the whole preceding period); but ultimate deliverance is at hand.
 - ii. Mt. 24:21 **For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.**
- d. 12:1c Your people delivered, everyone’s name will be found written in the book
- i. Book of Life – Ex.32:33; Ps.69 Isa. 4:3, Mal. 3:16 (Luke 10:20 written in heaven, Rev. 20:12 - Lamb’s book of life) Those as part of the covt community
 - ii. **When we talk about understanding and wisdom, unveiling – its about knowing the one who writes in the book of life.**
- e. **12:2 Dead awaking to everlasting life or shame/contempt**
- i. **Reading with 11:21-12:1 in mind & Ezk.37 Vision**
 - ii. **Dust of the Earth – Gen. 3 to Everlasting life – wording first coined here in the OT**
 1. **Isa. 26:19 Read – Expressing the realization of this prophecy**
 2. Part of the sufferers’ affliction is it deprives them of a place in the people of God; their awakening restores them, sharing a corporate destiny
 3. **Rev. 20:11-15 White throne judgment**
- f. **12:3 Wise, who turn many to righteousness – shall shine like the brightness of the sky above, like the stars forever & ever (Parallelism)**
- i. Those who act wisely in the way they meet events, acting sensibly in view of God’s will (purposes)
 - ii. Those who understand with thoughtful attention to God’s word and turn others to the source of righteousness (the one who shows mercy & forgiveness), encouraging them to faith
 - iii. Comparison with the angelic/celestial – b/c of their wisdom (a life of heavenly character) or Ezek. 8:2 like the firmament, shining radiant light on a hill

These passages present some general factors about the end:

- | | |
|---------------------------|--------------------------------------|
| 1. World ruler | 5. Deliverance for the people of God |
| 2. World religion | 6. Resurrection & judgment |
| 3. World war | 7. Reward of the righteous. |
| 4. Tribulation for Israel | |

- g. **12:4a Shut up the words and seal the book, until the time of the end. Many shall run to/fro + knowledge shall increase**
- i. Daniel is to “close up” and “seal” them: the expressions suggest not merely conserving them but withholding them (cf. 8:26). This is confirmed by the next words: because they are withheld, “many will hurry to and fro,” unable to find a word from God -- Amos 8:11–12 “Behold, the days are coming,” declares the Lord GOD, “when I will send a famine on the land—not of bread, nor a thirst for water, but of hearing the words of the LORD. They shall wander from sea to sea, from N to E; they shall run to and fro, to seek the word of the LORD, but they shall not find it.)
 - ii. But knowledge will increase for those that look and continue believing

When Daniel’s book is unsealed, during the Antiochene crisis, is it then that famine ends – then the Word of the Lord will come (John 1:1?)

- h. **12:5-10 Others standing on each bank of the stream (met), but their question is what matters:**
- i. **Each bank being significant?**
 - ii. **V.6 Speak to the man in linen above the waters of the stream – “How long shall it be till the end of these wonders” (stunning, unusual)?**
 - iii. **V.7 It would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished.**
 1. Raised both hands – solemn oath guaranteeing truth
 2. Moed, Moedim, Chetzi
 - a. Dan 7:25 time, two times, half a time
 3. Shattering of the power of the holy people comes to an end –
 - a. Is this the shatterer? The antichrist himself or more?
 - b. Period of the exile?
 - c. The events of 11:21-45
 - d. Judas Rebellion 160, Jerusalem 70 AD, WWII Holocaust
 - e. **In all of these it seems the people are shattered, but God intervenes and delivers -**
 4. **The awful days at the end of time are not endless, but limited by divine decree.**
 - iv. **12:8 I heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” No clarity, instead:**
 1. **V.9 Go your way Daniel, for the words are shut up and sealed until the time of the end**
 2. It doesn’t supply info for which a plan can be figured out, that is not its purpose. Only after the event could it be seen to be fulfilled.

So what is its purpose? Those who may give up under opposition

- v. **12:10-12 Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, ⁹but those who are wise shall understand.¹¹ And from the time that ^zthe regular burnt offering is taken away and ^athe**

abomination that makes desolate is set up, there shall be 1,290 days. ¹² bBlessed is he who waits and arrives at the 1,335 days.

1. The "how long?" receives a further answer giving temporal precision to the more symbolic expression of v 7
2. ***From the time when the continual offering is taken away – with AEIV, Titus or at the final time – lasted 3 years roughly.***
3. We have had a period of half a week in relation to the 70 weeks of ch. 9 (3.5 periods of time in 7:25; 1,150 days = 3.19 years in 8:14; half a week in 9:27). In ch. 12 the same period is in view, but it is described in 3 different ways:
 - i. as a time, two times, and half a time (= 3.5 days of the week, v. 7)
 - ii. as 1,290 days (= 3.58 years, v. 11), Rev, 11:3 2 Wit for 1260 days
 - iii. and as 1,335 days (= 3.71 years, v. 12).
4. Which Calendar? Babylon, Essene, Hellenistic (luni-Solar)
5. As Daniel's figures can be related to several calendars, they can be related to several sets of events between The beginning point of v 12 could be one of these, or an earlier event such as Apollonius's mission, though more likely vv 11–12 begin with the same event and v 12 terminates later, suggesting that the promised release will have successive stages during which a continuing faithful expectancy is required.
6. the "end" was not the restoration of the temple but some more definitive event, most probably the resurrection that was described at the beginning of the chapter
7. the point of the numbers is in any case not to allow mathematical calculations in regard to the end times. It is to bring assurance that God is aware, has delimited how far things will go and to urge perseverance to the very end, whenever that may be.
8. Hab. 2:3 *"If it tarries, wait for it, for it will surely come and it will not be late." The time can be drawn out, and sometimes we just have to wait.*

Might seem crazy but this is meant to encourage and not confuse. What's encouraging about all of this?

- It's a revelation from heaven by the Lord's messenger & He himself (the man), Received by a man of proved discernment and faithfulness – Dan 1-6
 - Heavenly powers share in shaping the events of earthly history.
- Not about despair/intensity of event, (not there to frighten us) but about hope
- Not about the historic last moment, it is primarily the meaning of the whole set of historical moments. It gives a limited perspective on the Maturing Purpose of God – His plan coming to completion, that he gets his will done. All things will come to the reconciliation.
- Suffering is never ever meaningless, it purifies & cleanses people, it's a positive testing that shows the serious from the surface.
 - Wicked and wise will be separated out
- It helps us formulate a mind on the issues that confront us. But it also must influence our behavior (as it did for Dan & the 3). Encourage the discerning to be steadfast in their faithfulness, and to encourage others to join them.
- It's not simple, its layered and complicated – But our God understands it and is within it and that's what matters
- ** In Acts 1:6 the disciples ask the resurrected Jesus if it is "at this time that you are restoring the kingdom to Israel." Jesus replies that "It is not for you to know times or

epochs which the Father has fixed by his own authority” (Acts 1:7). He then promises (Acts 1:8) that the Spirit will come upon them and will empower them to witness.

Why can we dare to be different? Read Dan 7:13-14, 18