

Text: Dan 10 - 12

Upon first reading, Daniel chapters 10-12 can be very difficult to understand. However, when coupled with history, the detail of this prophecy is astounding. *It must force one to either believe in God's word, OR to try to find a way to disprove the date of writing.*

This text is lengthy and difficult, and takes a great deal of time and study to attack in detail.

We will only be able to cover this superficially in class – but for those who want to really dig in, additional resource material will be made available to help direct your own independent study.

Note that ch 10-12 is one prophecy, and the chapter breaks were placed at odd locations in the text. (11:2 & 12:4 or 5 would have been more fitting chapter breaks.)

The following outline may help you as you study the text:

- I. Intro to the Vision (10:1 – 11:1)
 - a. Setting of the vision (10:1-6)
 - b. Physical impact of the vision (10:7-11)
 - c. Reason for the angel's delay (10:12-13)
 - d. Purpose of the Vision (10:14)
 - e. Physical impact of the vision (10:15-19)
 - f. Angel's return to Spiritual Warfare (10:20 – 11:1)
- II. Message of the Vision (11:2 – 12:3)
 - a. Persia (11:2)
 - b. Greece (11:3-35)
 - i. Alexander the Great (11:3)
 - ii. Grecian Wars (Seleucids [north] vs Ptolemy's [south]) (11:4-20)
 - iii. Antiochus IV Epiphanes (11:21-35)
 - c. Rome (11:36-45) [Note: the King commentary favors this re-summarizing Epiphanes]
 - d. Destruction of Jerusalem (12:1-3)
- III. Closing Explanations & Instructions to Daniel (12:4-13)

This vision occurred in the “third year of Cyrus king of Persia”. Cyrus took Babylon in October of 539 BC, so the year of this vision would have been appx. 536B.C. Daniel was taken captive by

Nebuchadnezzar in 605 BC as a young man, so he would have been around 80 years old at the time of this vision!

Questions Lesson 9

1. From ch 10, how would you describe the impact this vision had on Daniel? How was Daniel helped to get through this?

Dan 10:12-13, 10:20-11:1, and 12:1 give us a “glimpse behind the curtain” into the spiritual warfare going on, that often we as fleshly beings forget about. [NOTE: “Prince” in this text refers to other angels or spiritual beings – some that are opposed to God’s cause!] Consider also Eph 6:12, Heb 1:14, Mt 18:10, 2 Kings 6:11-18.

2. Dan 10:14 is crucial to understanding these last 3 chapters – it tells us the *purpose* of the detail in this vision. What phrase is used to describe when these things would happen?

To whom were these things going to happen?

SO – Who is the focal point, and when is the focal point of this vision?

The prophecies of chapter 11-12 span several centuries – so the world powers change. But Daniel's people are at the center of this vision – so the “king of the north” or “of the south” can be whatever ruler – Greek or Roman – is in power at that point in time!

3. See the last 2 pages (colored boxes) to correlate history with the prophecies in 11:2-12:3!
4. The events of this prophecy of 11:2-12:3 take place from shortly after Daniel, to 167 BC for Greece, and on to 70 AD for Rome.
- (a) How many years in advance were these prophecies given?
- (b) Given the astounding detail in this prophecy, what did this tell the Jews receiving this through the years after Daniel, And what does it tell us today, about God's role in the world?

A disproportionate amount of info is given us regarding the Greek ruler ANTIOCHUS EPIPHANES (vs 21-35) as compared to all the other kings. Why? Because of the *huge* impact he would have on Daniel's people. He seems to have been obsessed with wealth and power. He was of the Seleucid line – from the north – and so repeatedly attacked the Greeks in Egypt – and the Jewish people were right in his path. Perhaps more so, he wanted absolute power – the name he chose means “god manifest” – and he seemed intent on turning the Jews into Greeks, including abandoning their worship of God. He effectively stopped all temple worship, and slaughtered anyone practicing the Jewish religion – men, women, and children. (The Maccabean revolt overcame this and rededicated the temple for worship – this is what Hanukah celebrates.) Many of the prophecies regarding Antiochus are famous from historical accounts as well.

ABOMINATION OF DESOLATION Daniel uses this phrase in 11:31 (and refers back to it in 12:11) to describe the impact Antiochus Epiphanes had on Jewish worship. Specifically, it seems to refer to the events defiling the temple and stopping its use, as well as all other events related to this.

Abomination means anything hateful or disgusting. *Desolation* means being wasted, alone, deserted, or uninhabitable. So this phrase, literally, would mean *the horrible condition of being unusable or deserted*. But what exactly does this mean?

Jesus used this phrase also (Mt 24:15) when speaking about the final destruction of the temple in Jerusalem (Mt 24:1-28), to describe the total loss of the ability to sacrifice – the temple's destruction would bring this, just as Antiochus Epiphanes had done temporarily.



Coin of Antiochus IV. Reverse shows Apollo seated on an omphalos. The Greek inscription reads "ANTIOXOY ΘΕΟΥ ΕΠΙΦΑΝΟΥ ΝΙΚΗΦΟΡΟΥ" (Antiochus, image of God, bearer of victory).

5. Consider 12:1-3, referencing the final destruction of the temple in Jerusalem in AD 70. What could vss 2-3 be talking about? (Note that “many” will awake, so it cannot be the final resurrection and judgment.)
6. This prophecy has contained a lot of bad news for the future of the holy people; when would be the end of these events that are being talked about? (12:6-7)

12:8-9: Note that Daniel does not fully understand, and is told to conceal and seal this mystery until “the end time” (see question 6). This prophecy would not be understood until after it had happened – centuries after it was given to Daniel!

If you want to really dig in to the history:

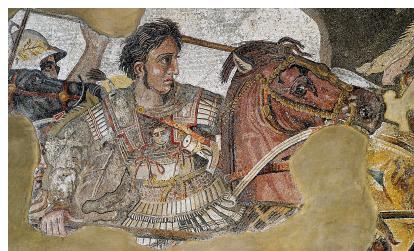
- See “[Daniel 09 Prophetic Detail](#)” on the website with the other class material for further “general” background historical details.
- For a solid overview of this vision, See Appendix IV of the [Harkrider commentary on Revelation](#) from Truth Commentaries pages 389-399. (It’s available to TP members free through the Resource Room on our website, members section!)
- For a very detailed look at the historical details, often with references to historical writers, see the [Daniel H King commentary on Daniel](#) from Truth Commentaries (also available free to members). [Note – King disagrees on 11:36-12:3 and views this as all pertaining to Antiochus Epiphanes.]



Relief of an Achaemenid king, possibly Xerxes or Darius, on the wall of Persepolis Palace



Philip II of Macedon



Alexander fighting Persian king Darius III. From Alexander Mosaic, from Pompeii, Naples, Museo Archeologico Nazionale

4. For Daniel 11:2-12:3, related events we know from history accounts are recorded in the boxes on the right. Read the text, and place the appropriate verse number(s) in the blank on the left. (These are NOT arranged out of order — YES, this is as easy as it looks! The idea is to see how what is *now history* fits with Daniel's *prophecy*.)

11:2	<p>After Cyrus, his son Cambyses was king (530-522BC), then Smerdis (522-521), then Darius I Hystaspis (521-486), under whom battles with Greece began. Xerxes (Ahasuerus in the book of Esther) ruled 486-465BC, is known for his wealth and failed invasions of Greece.</p>
3&4	<p>Alexander the Great ruled Greece starting 334BC (at the age of 22!) He conquered Persia, Palestine, Egypt, and on into India in rapid succession; he died at the age of 33. His wife and son were killed and his kingdom eventually divided between 4 leaders (Seleucus in Syria; Ptolemy in Egypt; Cassander-Greece; Lysimachus-Asia Minor. The last 2 were gradually absorbed into the northern group.)</p>
	<p>As king of the Egyptian territory, <i>Ptolemy I Soter</i> is powerful. His general, <i>Seleucus I</i>, left in 312 BC and took control of the Syrian (Northern) area. Seleucus, by taking <i>Lysimachus'</i> portion of the kingdom, became more powerful.</p>
	<p><i>Ptolemy II Philadelphus</i> (South) had a daughter, <i>Berenice</i>. In an effort to bring peace, he arranged her marriage to <i>Antiochus II Theos</i> (Syrian province). In 250 BC, Antiochus divorced his wife <i>Laodice</i> in order to marry Berenice. He then divorced Berenice in 246 BC, and went back to Laodice. Laodice then poisoned Antiochus, Berenice and her baby. Laodice's son, <i>Seleucus II Callinicus</i>, is placed on the throne of the North.</p>
&	<p>Berenice' brother, <i>Ptolemy III Euergetes</i>, is on the southern throne (Egypt.) He attacks the northern portion, with Seleucus II on the throne, and gains much land from the northern kingdom. He returns to Egypt, and lives the rest of his life in peace without warring against the North. (However, much of the land he had won is gradually lost back.)</p>
	<p>Seleucus II attacks Ptolemy III unsuccessfully, and returns home.</p>
10 – 12	<p>Seleucus II is followed by his son, <i>Seleucus III Soter</i>, who soon dies by conspiracy. A second son, <i>Antiochus III Great</i>, takes the throne at the age of 18. He leads a force against Egypt, where <i>Ptolemy IV Philopater</i> is king. He is defeated by the Ptolemy general Scopas at Raphia in 217 BC.</p>
&	<p>Several years later, Antiochus III raised up a greater force. Many of the Jews sided with him in an effort to overthrow the rule of the Ptolemies. (THIS EVENTUALLY BROUGHT THE JEWS MUCH HARM, AS IT LEAD TO ANTIOCHUS IV EPIPHANES BEING ABLE TO RULE THEM.) They came against <i>Ptolemy V Epiphanes</i> of Egypt, and his general Scopas was defeated at Panium in 198 BC.</p>
&	<p>Scopas had fled to Sidon after the defeat at Panium. Antiochus III took Sidon, was untouchable by the southern forces, and took control of all of Palestine.</p>
	<p>Antiochus III arranged a marriage between his daughter <i>Cleopatra</i>, and <i>Ptolemy V</i> (who was yet a young boy, southern kingdom), in an effort to stabilize the kingdom and gain control over Egypt. Cleopatra turned out to be loyal to her husband, rather than to her father.</p>
&	<p>Antiochus III then turned his military attention to the coasts of Asia Minor in 197 BC, Thracia in 196 BC, and Greece in 192 BC. He was defeated by the Roman general <i>Acilius Glabrio</i> at Thermopylae in 191 BC, and was pursued by the general <i>Cornelius Scipio</i> to Magnesium where he was badly defeated in 190 BC. This brought upon him heavy taxation and a demand that his son, Antiochus IV Epiphanes, eventually come to Rome as a political hostage (183 - 175 BC.) Antiochus III returned home and died shortly thereafter.</p>

20

Seleucus IV Philopater (brother of Antiochus III & the third son of Seleucus II to rule) takes the throne. He is crippled by the Roman taxation. He sends his prime minister, *Heliodorus*, throughout the kingdom to try unsuccessfully to raise money. Upon his return, Heliodorus kills Seleucus IV. Seleucus IV's son, Demetrius I Soter, is in Rome as a political hostage at this time, & Antiochus IV Epiphanes was released from Rome.

Demetrius I Soter, son of Seleucus IV, should have been the next king, but Antiochus Epiphanes gained control using flattery and politics. The Syrians allow this peaceably.

Antiochus was successful in war against great armies such as that of Ptolemy VI Philometer in 170 BC near Pelusium. He deposed Onias as high priest, allowing Jason (a Hellenizer) to assume this role.

&

Antiochus made many covenants to form allies, although he was deceitful with them. He had a policy of lavish giving and distribution of booty to woo "friends." He was able to take Egypt using deceit. None of his predecessors had been able to take control of Egypt.

&

Ptolemy VI rose against Antiochus Epiphanes, attacking in 170 BC near Pelusium; some of his army deserted, and he was defeated. His downfall was aided by some of his close associates.

Ptolemy VI and Antiochus Epiphanes met at a "peace table" to try to make concessions and an alliance, but neither had honest intentions. Epiphanes offered to conquer Egypt "for" Ptolemy and set him up as "sole ruler" in an effort to gain full control.

Antiochus Epiphanes returned home to Syria after the battles, and increased his persecution against the Jews.

29 – 30a

Antiochus returned to Egypt to confront Popillius Laenus when he came to support Ptolemy VI. (Kittim (NASB, KJV), Cyprus (NKJV), and "western coastlands" (NIV) are all representative of Roman colonies.) The famed event of Popillius Laenus drawing a circle in the sand around Epiphanes and telling him to decide to leave Egypt before leaving the circle occurred at this time. Antiochus returned home defeated without a battle having taken place.

30b-31

Antiochus took out his furor on the Jews. He essentially made it illegal — and punishable by death — to follow Judaism; as such those who "forsake the holy covenant" are given preference. He reportedly desecrated the temple with pig sacrifice, the broth being poured throughout the temple. An idol of Zeus was placed within the temple. The regular sacrifices ceased in 167 BC, and did not resume for 3 years, when the temple was restored.

32-

The impact of Antiochus Epiphanes' persecution was that many turned away from God. There were some who remained, trying to teach God's will. They continued to suffer persecution for some time, until, when God saw fit, the persecution was ended.

36-39

The Roman Empire was a war machine unlike any before it, with a "god" of conquest and power, and overtook most of the known world.

40-45

Describes Rome's continued conquest and impact on the holy land as a result. Rome never truly conquered the Parthians (east) or Germans and Gauls (north).

12:1-3

Rome ultimately destroyed Jerusalem in 70 AD. The impact this had on God's children (physical and spiritual) and how some let it affect them is described.