Lesson 10 Dan 10:1 to 12:13

**Daniel 10:1-21 (NASB)**
1  In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and *one of* great conflict, but he understood the message and had an understanding of the vision.
2  In those days, I, Daniel, had been mourning for three entire weeks.
3  I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.
4  On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris,
5  I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with *a belt of* pure gold of Uphaz.
6  His body also *was* like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.
7  Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.
8  So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength.
9  But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.
10  Then behold, a hand touched me and set me trembling on my hands and knees.
11  He said to me, "O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up trembling.
12  Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words.
13  "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.
14  "Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future.*"
15  When he had spoken to me according to these words, I turned my face toward the ground and became speechless.
16  And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength.
17  "For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me."
18  Then *this* one with human appearance touched me again and strengthened me.
19  He said, "O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!" Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have strengthened me."
20  Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come.
21  "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these *forces* except Michael your prince.

Stop here

**Daniel 11:1-45 (NASB)**
1  "In the first year of Darius the Mede, I arose to be an encouragement and a protection for him.
2  "And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all *of them;* as soon as he becomes strong through his riches, he will arouse the whole *empire* against the realm of Greece.
3  "And a mighty king will arise, and he will rule with great authority and do as he pleases.
4  "But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his *own* descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and *given* to others besides them.
5  "Then the king of the South will grow strong, along with *one* of his princes who will gain ascendancy over him and obtain dominion; his domain *will be* a great dominion *indeed.*
6  "After some years they will form an alliance, and the daughter of the king of the South will come to the king of the North to carry out a peaceful arrangement. But she will not retain her position of power, nor will he remain with his power, but she will be given up, along with those who brought her in and the one who sired her as well as he who supported her in *those* times.
7  "But one of the descendants of her line will arise in his place, and he will come against *their* army and enter the fortress of the king of the North, and he will deal with them and display *great* strength.
8  "Also their gods with their metal images *and* their precious vessels of silver and gold he will take into captivity to Egypt, and he on his part will refrain from *attacking* the king of the North for *some* years.
9  "Then the latter will enter the realm of the king of the South, but will return to his *own* land.
10  "His sons will mobilize and assemble a multitude of great forces; and one of them will keep on coming and overflow and pass through, that he may again wage war up to his *very* fortress.
11  "The king of the South will be enraged and go forth and fight with the king of the North. Then the latter will raise a great multitude, but *that* multitude will be given into the hand of the *former.*
12  "When the multitude is carried away, his heart will be lifted up, and he will cause tens of thousands to fall; yet he will not prevail.
13  "For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment.
14  "Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.
15  "Then the king of the North will come, cast up a siege ramp and capture a well-fortified city; and the forces of the South will not stand *their ground,* not even their choicest troops, for there will be no strength to make a stand.
16  "But he who comes against him will do as he pleases, and no one will *be able to* withstand him; he will also stay *for a time* in the Beautiful Land, with destruction in his hand.
17  "He will set his face to come with the power of his whole kingdom, bringing with him a proposal of peace which he will put into effect; he will also give him the daughter of women to ruin it. But she will not take a stand *for him* or be on his side.
18  "Then he will turn his face to the coastlands and capture many. But a commander will put a stop to his scorn against him; moreover, he will repay him for his scorn.
19  "So he will turn his face toward the fortresses of his own land, but he will stumble and fall and be found no more.
20  "Then in his place one will arise who will send an oppressor through the Jewel of *his* kingdom; yet within a few days he will be shattered, though not in anger nor in battle.
21  "In his place a despicable person will arise, on whom the honor of kingship has not been conferred, but he will come in a time of tranquility and seize the kingdom by intrigue.
22  "The overflowing forces will be flooded away before him and shattered, and also the prince of the covenant.
23  "After an alliance is made with him he will practice deception, and he will go up and gain power with a small *force of* people.
24  "In a time of tranquility he will enter the richest *parts* of the realm, and he will accomplish what his fathers never did, nor his ancestors; he will distribute plunder, booty and possessions among them, and he will devise his schemes against strongholds, but *only* for a time.
25  "He will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him.
26  "Those who eat his choice food will destroy him, and his army will overflow, but many will fall down slain.
27  "As for both kings, their hearts will be *intent* on evil, and they will speak lies *to each other* at the same table; but it will not succeed, for the end is still *to come* at the appointed time.
28  "Then he will return to his land with much plunder; but his heart will be *set* against the holy covenant, and he will take action and *then* return to his *own* land.
29  "At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before.
30  "For ships of Kittim will come against him; therefore he will be disheartened and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant.
31  "Forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.
32  "By smooth *words* he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.
33  "Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for *many* days.
34  "Now when they fall they will be granted a little help, and many will join with them in hypocrisy.
35  "Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because *it is* still *to come* at the appointed time.
36  "Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done.
37  "He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any *other* god; for he will magnify himself above *them* all.
38  "But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor *him* with gold, silver, costly stones and treasures.
39  "He will take action against the strongest of fortresses with *the help of* a foreign god; he will give great honor to those who acknowledge *him* and will cause them to rule over the many, and will parcel out land for a price.
40  "At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow *them* and pass through.
41  "He will also enter the Beautiful Land, and many *countries* will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon.
42  "Then he will stretch out his hand against *other* countries, and the land of Egypt will not escape.
43  "But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians *will follow* at his heels.
44  "But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many.
45  "He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

Stop here

**Daniel 12:1-13 (NASB)**
1  "Now at that time Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.
2  "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt.
3  "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.
4  "But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."
5  Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.
6  And one said to the man dressed in linen, who was above the waters of the river, "How long *will it be* until the end of *these* wonders?"
7  I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half *a* *time;* and as soon as they finish shattering the power of the holy people, all these *events* will be completed.
8  As for me, I heard but could not understand; so I said, "My lord, what *will be* the outcome of these *events?*"
9  He said, "Go *your way,* Daniel, for *these* words are concealed and sealed up until the end time.
10  "Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand.
11  "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, *there will be* 1,290 days.
12  "How blessed is he who keeps waiting and attains to the 1,335 days!
13  "But as for you, go *your way* to the end; then you will enter into rest and rise *again* for your allotted portion at the end of the age."

**C. The final vision (**[**chaps. 10-12**](http://www.crossbooks.com/verse.asp?ref=Da+10-12)**)**

**1. The Preparation of the Prophet (**[**10:1-11:1**](http://www.crossbooks.com/verse.asp?ref=Da+10%3A1-11%3A1)**)**

**a. The occasion of the vision (**[**10:1-3**](http://www.crossbooks.com/verse.asp?ref=Da+10%3A1-3)**)**

[10:1-3](http://www.crossbooks.com/verse.asp?ref=Da+10%3A1-3). The final vision **given to Daniel** came **in the third year** of the reign of Cyrus which was 536 b.c. Exiles had returned from Babylon and had begun rebuilding the temple. (Perhaps Daniel had not returned with the exiles because of his age.) Israel's captivity had ended. Jerusalem was being reoccupied, and the nation seemed to be at peace. The **revelation** in the vision given to Daniel on this occasion shattered any hope the prophet might have had that Israel would enjoy her new freedom and peace for long. For God revealed that the nation would be involved in many conflicts (**a great war**). **Understanding** the significance of the **vision,** Daniel fasted **for three weeks** (lit., "three sevens of days"; cf. [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00032268#links1242) on [9:25](http://www.crossbooks.com/verse.asp?ref=Da+9%3A25)). During this time of mourning he abstained from **choice** foods and apparently waited on God in prayer (cf. [10:12](http://www.crossbooks.com/verse.asp?ref=Da+10%3A12)) concerning his people's destiny.

**b. The heavenly messenger (**[**10:4-11**](http://www.crossbooks.com/verse.asp?ref=Da+10%3A4-11)**)**

[10:4-11](http://www.crossbooks.com/verse.asp?ref=Da+10%3A4-11). After three weeks (cf. [v. 3](http://www.crossbooks.com/verse.asp?ref=Da+10%3A3)) Daniel was visited by a messenger as the prophet **was standing** by **the Tigris** River (cf. [12:5](http://www.crossbooks.com/verse.asp?ref=Da+12%3A5)). The messenger was an angel from heaven, not a human being. He was **dressed in linen** (cf. [12:7](http://www.crossbooks.com/verse.asp?ref=Da+12%3A7)) and had a dazzlingly bright appearance. Since Gabriel previously had been sent by God to reveal truth to Daniel ([8:16](http://www.crossbooks.com/verse.asp?ref=Da+8%3A16)), probably Gabriel was also the visitor on this occasion. Angels, who dwell in the presence of God who is light, are themselves clothed with light, and Daniel saw something of heaven's glory reflected in this one who visited him ([10:5-6](http://www.crossbooks.com/verse.asp?ref=Da+10%3A5-6)).

Some Bible students say that the **man** was the preincarnate Christ because of (a) the similarity of the description here to that of Christ in [Revelation 1:13-16](http://www.crossbooks.com/verse.asp?ref=Rev+1%3A13-16), (b) the response of Daniel and his friends ([Dan. 10:7-8](http://www.crossbooks.com/verse.asp?ref=Da+10%3A7-8)), and (c) the fact that this "Man" may be the same as the "Son of Man" in [7:13](http://www.crossbooks.com/verse.asp?ref=Da+7%3A13) and the "Man" in [8:16](http://www.crossbooks.com/verse.asp?ref=Da+8%3A16). On the other hand, in favor of this messenger being an angel is the improbability of Christ being hindered by a prince (demon) of Persia ([10:13](http://www.crossbooks.com/verse.asp?ref=Da+10%3A13)) and needing the help of the angel Michael, and the fact that the person is giving a message from heaven.

Daniel's companions evidently **saw** the brilliance of the light without seeing the visitor and **they fled** to hide from its shining. Daniel remained **alone** in the angel's presence and, being weak, Daniel prostrated himself before the messenger. In that position Daniel **fell** asleep. He was then aroused from his **sleep** by the angel so he might receive the revelation the angel had come to deliver. The angel, calling the prophet **highly esteemed** (cf. [9:23](http://www.crossbooks.com/verse.asp?ref=Da+9%3A23); [10:19](http://www.crossbooks.com/verse.asp?ref=Da+10%3A19)), declared, **I have now been sent to you** by God, who had heard Daniel's request for understanding.

**c. The explanation by the heavenly messenger (**[**10:12-14**](http://www.crossbooks.com/verse.asp?ref=Da+10%3A12-14)**)**

[10:12-14](http://www.crossbooks.com/verse.asp?ref=Da+10%3A12-14). Encouraging Daniel **not** to **be afraid** (cf. [v. 8](http://www.crossbooks.com/verse.asp?ref=Da+10%3A8)), Gabriel explained the reason for the delay in God's answer to Daniel's prayer. When Daniel first began fasting and mourning in response to the vision of a great war ([vv. 1-2](http://www.crossbooks.com/verse.asp?ref=Da+10%3A1-2)), **God** had dispatched Gabriel with a message for him, but Gabriel was hindered by **the prince of the Persian kingdom** (cf. "the prince of Persia," [v. 20](http://www.crossbooks.com/verse.asp?ref=Da+10%3A20)). Since men cannot fight with angels (Jacob's wrestling was with God, not an angel; cf. [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00001404#links2185) on [Gen. 32:22-32](http://www.crossbooks.com/verse.asp?ref=Ge+32%3A22-32)), the prince referred to here must have been a satanic adversary.

God has arranged the angelic realm in differing ranks referred to as "rule, authority, power, and dominion" ([Eph. 1:21](http://www.crossbooks.com/verse.asp?ref=Eph+1%3A21)). Gabriel and Michael have been assigned authority over angels who administer God's affairs for the nation Israel (cf. Michael in [Dan. 10:21](http://www.crossbooks.com/verse.asp?ref=Da+10%3A21); [12:1](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1); [Jude 9](http://www.crossbooks.com/verse.asp?ref=Jude+1%3A9)). In imitation Satan has also apparently assigned high-ranking demons to positions of authority over each kingdom. The prince of the Persian kingdom was a satanic representative assigned to Persia. To seek to prevent Gabriel's message from getting to Daniel, the demonic prince attacked Gabriel as he embarked on his mission. This gives insight into the nature of the warfare fought in the heavenlies between God's angels and Satan's demons to which Paul referred ([Eph. 6:12](http://www.crossbooks.com/verse.asp?ref=Eph+6%3A12)): "Our struggle is not against flesh and blood but against the rulers, against the authorities, against the powers of the dark world, and against spiritual forces of evil in heavenly realms."

The battle between Gabriel and the prince (demon) of Persia continued for three weeks until **Michael, one of the chief princes** of the angelic realm (cf. [Dan. 10:21](http://www.crossbooks.com/verse.asp?ref=Da+10%3A21); [12:1](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1)), **came to** Gabriel's assistance. Such angelic-demonic conflict indicates something of Satan's power. While **the king of Persia** was fighting Michael, Gabriel was able to bring a message to Daniel concerning **the future** of Israel, Daniel's **people** (cf. "your people," [9:24](http://www.crossbooks.com/verse.asp?ref=Da+9%3A24)). It was to be a revelation of the warfare ([10:1](http://www.crossbooks.com/verse.asp?ref=Da+10%3A1)) between Israel and her neighbors until Israel is given peace by the coming Prince of peace. This vision contains the most detailed prophetic revelation in the Book of Daniel.

**d. The strengthening of the prophet (**[**10:15-11:1**](http://www.crossbooks.com/verse.asp?ref=Da+10%3A15-11%3A1)**)**

[10:15-19](http://www.crossbooks.com/verse.asp?ref=Da+10%3A15-19). Daniel had been weakened at the appearance of the messenger ([v. 8](http://www.crossbooks.com/verse.asp?ref=Da+10%3A8); cf. [7:15](http://www.crossbooks.com/verse.asp?ref=Da+7%3A15); [8:27](http://www.crossbooks.com/verse.asp?ref=Da+8%3A27)). Now he was also overwhelmed (**speechless**, [10:15](http://www.crossbooks.com/verse.asp?ref=Da+10%3A15)) at learning of the angelic-demonic conflict that delayed the answer to his prayer. Moreover, he was **overcome with anguish** ([v. 16](http://www.crossbooks.com/verse.asp?ref=Da+10%3A16)) at the content of **the vision** of Israel's coming sufferings. He was left totally debilitated (cf. [v. 8](http://www.crossbooks.com/verse.asp?ref=Da+10%3A8)) and gasping for breath.

In addressing the messenger as **my lord** (cf. [v. 19](http://www.crossbooks.com/verse.asp?ref=Da+10%3A19); [12:8](http://www.crossbooks.com/verse.asp?ref=Da+12%3A8)) Daniel was using a title of respect something like the modern-day "Sir."

To meet the prophet's need, the angel first quieted the alarm in Daniel's heart (**Do not be afraid**; cf. [10:12](http://www.crossbooks.com/verse.asp?ref=Da+10%3A12), **O man highly esteemed**; cf. [9:23](http://www.crossbooks.com/verse.asp?ref=Da+9%3A23); [10:11](http://www.crossbooks.com/verse.asp?ref=Da+10%3A11)), and **strengthened** him physically and emotionally. Daniel was then ready to receive the details of the message.

[10:20-11:1](http://www.crossbooks.com/verse.asp?ref=Da+10%3A20-11%3A1). The messenger then stated that when he returned **to fight against the prince of Persia** (cf. "the prince of the Persian kingdom," [10:13](http://www.crossbooks.com/verse.asp?ref=Da+10%3A13)), **the prince of Greece** would **come.** These princes, as stated earlier (see [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00032307#links2186) on [vv. 11-14](http://www.crossbooks.com/verse.asp?ref=Da+11%3A11-14)), were demons, Satan's representatives assigned to nations to oppose godly forces. Persia and Greece were two major nations discussed in detail in [chapter 11](http://www.crossbooks.com/verse.asp?ref=Da+11) (Persia, [vv. 2-4](http://www.crossbooks.com/verse.asp?ref=Da+11%3A2-4); Greece, [vv. 5-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5-35)).

What is **the Book of truth**? It was probably "God's record of truth in general, of which the Bible is one expression" (John F. Walvoord, *Daniel: The Key to Prophetic Revelation*, p. 250). The messenger was about to tell Daniel God's plans for Israel under Persia and Greece ([11:2-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A2-35)) and later in the Tribulation ([vv. 36-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36-45)) and the Millennium ([12:1-4](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1-4)).

The messenger told Daniel he was supported by **Michael** in his struggle with demons (cf. [10:13](http://www.crossbooks.com/verse.asp?ref=Da+10%3A13)). Michael is **your** (Daniel's) **prince** in the sense that he has a special relationship to Israel (cf. [12:1](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1)), Daniel's people. When **Darius the Mede** ([11:1](http://www.crossbooks.com/verse.asp?ref=Da+11%3A1); see [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00031956#links2187) on [6:1a](http://www.crossbooks.com/verse.asp?ref=Da+6%3A1); cf. [9:1](http://www.crossbooks.com/verse.asp?ref=Da+9%3A1)) began his rule over Babylon, the messenger supported Darius in some way. Or if **him** refers to Michael then the thought is that the messenger supported Michael in return for Michael supporting the messenger.

Stop here

**2. The Details of Israel's History Under the Second and Third Empires (**[**11:2-35**](http://www.crossbooks.com/verse.asp?ref=Da+11%3A2-35)**)**

**a. History under Persia (**[**11:2**](http://www.crossbooks.com/verse.asp?ref=Da+11%3A2)**)**

[11:2](http://www.crossbooks.com/verse.asp?ref=Da+11%3A2). The angel informed Daniel that the present leadership in the Persian Empire would be succeeded by four rulers. The first was Cambyses, Cyrus' son, who came to the throne in 530 b.c. He was followed by Pseudo-Smerdis, who reigned a short period in 522 b.c. He was succeeded by Darius I Hystaspes who ruled from 521 to 486 b.c. He in turn was succeeded by Xerxes, known in the Book of Esther as Ahasuerus, who ruled from 485 to 465 b.c. (See the chart "[Chronology of the Postexilic Period](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00015064#links141)," near [Ezra 1:1](http://www.crossbooks.com/verse.asp?ref=Ezr+1%3A1).) Xerxes was the most powerful, influential, and wealthy of the four. During his reign he fought wars against **Greece.**

**b. History under Greece (**[**11:3-35**](http://www.crossbooks.com/verse.asp?ref=Da+11%3A3-35)**)**

(1) The rise of Alexander ([11:3-4](http://www.crossbooks.com/verse.asp?ref=Da+11%3A3-4)).

[11:3](http://www.crossbooks.com/verse.asp?ref=Da+11%3A3). The **mighty king** was Alexander whose rise had been foreshadowed by (a) the bronze belly and thighs of Nebuchadnezzar's image ([2:32](http://www.crossbooks.com/verse.asp?ref=Da+2%3A32), [39b](http://www.crossbooks.com/verse.asp?ref=Da+2%3A39)), (b) the winged leopard ([7:6](http://www.crossbooks.com/verse.asp?ref=Da+7%3A6)), and (c) the prominent horn of the goat ([8:5-8](http://www.crossbooks.com/verse.asp?ref=Da+8%3A5-8)). Between 334 and 330 b.c. Alexander conquered Asia Minor, Syria, Egypt, and the land of the Medo-Persian Empire. His conquests extended as far as India (see the map "[The Route of Alexander's Conquests](file:///C%3A%5CProgramData%5CWORDsearch%5CWORDsearch%2011%5CCache%5CLinked%5Cimages%5C1357.png?caption=The%20Route%20of%20Alexander's%20Conquests)," near [8:20-21](http://www.crossbooks.com/verse.asp?ref=Da+8%3A20-21)) before Alexander's death at the age of 32 in 323 b.c. from malaria with complications from alcoholism.

[11:4](http://www.crossbooks.com/verse.asp?ref=Da+11%3A4). A few years after Alexander's death, his kingdom was divided among his four generals (cf. [8:22](http://www.crossbooks.com/verse.asp?ref=Da+8%3A22)): Seleucus (over Syria and Mesopotamia), Ptolemy (over Egypt), Lysimacus (over Thrace and portions of Asia Minor), and Cassander (over Macedonia and Greece). This division was anticipated through the four heads of the leopard ([7:6](http://www.crossbooks.com/verse.asp?ref=Da+7%3A6)) and the four prominent horns on the goat ([8:8](http://www.crossbooks.com/verse.asp?ref=Da+8%3A8)). Alexander founded no dynasty of rulers; since he had no heirs, his kingdom was divided and the **empire** was marked by division and weakness.

(2) The conflict between the Ptolemies and the Seleucids ([11:5-20](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5-20)).

The Ptolemies who ruled over Egypt, were called the kings "of the South." The Seleucids, ruling over Syria, north of Israel, were called the kings "of the North." This section ([vv. 5-20](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5-20)) gives many details of the continuous conflict between the Ptolemies and the Seleucids during which the land of Israel was invaded first by one power and then by the other.

*See table, "*[*The Ptolemies and the Seleucids in Daniel 11:5-35.*](file:///C%3A%5CProgramData%5CWORDsearch%5CWORDsearch%2011%5CCache%5Ccopy_passage.html#links166)*"*

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| --- |
| **The Ptolemies and the Seleucids in Daniel 11:5-35** |
| **Ptolemies****(Kings of the "South," Egypt)** | **Seleucids****(Kings of the "North," Syria)** |
| Daniel | [11:5](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5) | Ptolemy I Soter(323-285 b.c.) | Daniel | [11:5](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5) | Seleucus I Nicator(312-281 b.c.)Antiochus I Soter†(281-262)  |
|  | [11:6](http://www.crossbooks.com/verse.asp?ref=Da+11%3A6) | Ptolemy II Philadelphus(285-246)  |  | [11:6](http://www.crossbooks.com/verse.asp?ref=Da+11%3A6) | Antiochus II Theos(262-246)  |
|  | [11:7-8](http://www.crossbooks.com/verse.asp?ref=Da+11%3A7-8) | Ptolemy III Euergetes(246-221)  |  | [11:7-9](http://www.crossbooks.com/verse.asp?ref=Da+11%3A7-9) | Seleucus II Callinicus(227-223)  |
|  | [11:11-12](http://www.crossbooks.com/verse.asp?ref=Da+11%3A11-12), [14-15](http://www.crossbooks.com/verse.asp?ref=Da+11%3A14-15) | Ptolemy IV Philopator(221-204)  |  | [11:10-11](http://www.crossbooks.com/verse.asp?ref=Da+11%3A10-11), [13](http://www.crossbooks.com/verse.asp?ref=Da+11%3A13), [15-19](http://www.crossbooks.com/verse.asp?ref=Da+11%3A15-19) | Antiochus III the Great(223-187)  |
|  | [11:17](http://www.crossbooks.com/verse.asp?ref=Da+11%3A17) | Ptolemy V Epiphanes(204-181)  |  |  |  |
|  |  |  |  | [11:20](http://www.crossbooks.com/verse.asp?ref=Da+11%3A20) | Seleucus IV Philopator(187-176)  |
|  | [11:25](http://www.crossbooks.com/verse.asp?ref=Da+11%3A25) | Ptolemy VI Philometer(181-145)  |  | [11:21-32](http://www.crossbooks.com/verse.asp?ref=Da+11%3A21-32) | Antiochus IV Epiphanes(175-163) |
| \*The years designate the rulers' reigns. |
| †Not referred to in [Daniel 11:5-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5-35)  |

[11:5](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5). The strong **king of the South** was Ptolemy I Soter, a general who served under Alexander. He was given authority over Egypt in 323 b.c. and proclaimed king of Egypt in 304. The commander referred to in [verse 5](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5) was Seleucus I Nicator, also a general under Alexander, who was given authority to rule in Babylon in 321. But in 316 when Babylon came under attack by Antigonus, another general, Seleucus sought help from Ptolemy I Soter in Egypt. After Antigonus' defeat in 312, Seleucus returned to Babylon greatly strengthened. He ruled over Babylonia, Media, and Syria, and assumed the title of king in 305. Thus Seleucus I Nicator's **rule** was over far more territory than Ptolemy I Soter's.

[11:6](http://www.crossbooks.com/verse.asp?ref=Da+11%3A6). Ptolemy I Soter died in 285 b.c. and Ptolemy II Philadelphus, Ptolemy's son, ruled in Egypt (285-246). Meanwhile Seleucus was murdered in 281 and his son Antiochus I Soter ruled till 262. Then Seleucus' grandson Antiochus II Theos ruled in Syria (262-246). Ptolemy II and Antiochus II were bitter enemies but finally (**after some years**) they entered into an alliance in about 250. This alliance was sealed by the marriage of Ptolemy II's **daughter** Berenice to Antiochus II. This marriage, however, did **not last,** for Laodice, whom Antiochus had divorced in order to marry Berenice, had Berenice killed (she was **handed over**). Laodice then poisoned Antiochus II and made her son, Seleucus II Callinicus, king (246-227).

[11:7-8](http://www.crossbooks.com/verse.asp?ref=Da+11%3A7-8). Berenice's brother, Ptolemy III Euergetes (246-221), succeeded his father and set out to avenge the death of his sister Berenice. He was **victorious** over the Syrian army (**the king of the North**), put Laodice to death, and returned **to Egypt** with many spoils.

[11:9-10](http://www.crossbooks.com/verse.asp?ref=Da+11%3A9-10). After this humiliating defeat, Seleucus II Callinicus (**the king of the North**) sought to **invade** Egypt but was unsuccessful. After his death (by a fall from his horse) he was succeeded by his son, Seleucus II Soter (227-223 b.c.), who was killed by conspirators while on a military campaign in Asia Minor. Seleucus III's brother, Antiochus III the Great, became the ruler in 223 at 18 years of age and reigned for 36 years (till 187).

The two **sons** (Seleucus III and Antiochus III) had sought to restore Syria's lost prestige by military conquest, the older son by invading Asia Minor and the younger son by attacking Egypt. Egypt had controlled all the territory north to the borders of Syria which included the land of Israel. Antiochus III succeeded in driving the Egyptians back to the southern borders of Israel in his campaign in 219-217.

[11:11-13](http://www.crossbooks.com/verse.asp?ref=Da+11%3A11-13). **The king of the South** in this verse was Ptolemy IV Philopator (221-204 b.c.). He was the one driven back by Antiochus III the Great (cf. [comments](file:///C%3A%5CProgramData%5CWORDsearch%5CWORDsearch%2011%5CCache%5Ccopy_passage.html#links2188) on [v. 10](http://www.crossbooks.com/verse.asp?ref=Da+11%3A10)). Ptolemy IV came to meet Antiochus III at the southern borders of Israel. Ptolemy IV was initially successful in delaying the invasion of Antiochus (Ptolemy slaughtered **many thousands**). But after a brief interruption Antiochus returned with **another army** (much **larger**) and turned back **the king of the South.**

[11:14-17](http://www.crossbooks.com/verse.asp?ref=Da+11%3A14-17). Syria was not Egypt's only enemy, for Philip V of Macedonia joined with Antiochus III against Egypt. Many Jews (**your own people**, i.e., Daniel's people, the Jews; cf. "your people" in [9:24](http://www.crossbooks.com/verse.asp?ref=Da+9%3A24); [10:14](http://www.crossbooks.com/verse.asp?ref=Da+10%3A14)) also joined Antiochus against Egypt. Perhaps the Jews hoped to gain independence from both Egypt and Syria by joining the conflict, **but** their hopes were not realized.

Antiochus then sought to consolidate control over Israel from which he had expelled the Egyptians. The **fortified city** seems to refer to Sidon which Antiochus captured in 203 b.c. Antiochus III continued his occupation and by 199 had established **himself in the Beautiful Land** (cf. [8:9](http://www.crossbooks.com/verse.asp?ref=Da+8%3A9); [11:41](http://www.crossbooks.com/verse.asp?ref=Da+11%3A41)). Antiochus sought to bring peace between Egypt and Syria by giving his daughter to marry Ptolemy V Epiphanes of Egypt. But this attempt to bring a peaceful alliance between the two nations did not succeed ([v. 17](http://www.crossbooks.com/verse.asp?ref=Da+11%3A17)).

[11:18-19](http://www.crossbooks.com/verse.asp?ref=Da+11%3A18-19). Antiochus III **then** turned **his attention** to Asia Minor in 197 b.c. and Greece in 192. However, Antiochus did not succeed because Cornelius Scipio (**a commander**) was dispatched from Rome to **turn** Antiochus **back.** Antiochus returned to **his own country** in 188 and died a year later. Antiochus III the Great had carried on the most vigorous military campaigns of any of Alexander's successors, **but** his dream of reuniting Alexander's empire under his authority was never realized.

[11:20](http://www.crossbooks.com/verse.asp?ref=Da+11%3A20). Antiochus III's son Seleucus IV Philopator (187-176 b.c.) heavily taxed his people to pay Rome, but he was poisoned (**destroyed... not in... battle)** by his treasurer Heliodorus.

(3) Invasion by Antiochus IV Epiphanes ([11:21-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A21-35)).

These verses describe Antiochus IV Epiphanes, a son of Antiochus III the Great. This one Seleucid who ruled from 175-163 b.c. is given as much attention as all the others before him combined. He is the little horn of [Daniel 8:9-12](http://www.crossbooks.com/verse.asp?ref=Da+8%3A9-12), [23-25](http://www.crossbooks.com/verse.asp?ref=Da+8%3A23-25). A long section ([11:21-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A21-35)) is devoted to him not only because of the effects of his invasion on the land of Israel, but more so because he foreshadows the little horn (king) of [7:8](http://www.crossbooks.com/verse.asp?ref=Da+7%3A8) who in a future day will desecrate and destroy the land of Israel.

[11:21-22](http://www.crossbooks.com/verse.asp?ref=Da+11%3A21-22). Antiochus IV is introduced as **a contemptible person.** He took to himself the name Epiphanes which means "the Illustrious One." But he was considered so untrustworthy that he was nicknamed Epimanes which means "the Madman." The throne rightly belonged to Demetrius Soter, a son of Seleucus IV Philopator, but Antiochus IV Epiphanes seized the throne and had himself proclaimed king. Thus he did not come to the throne by rightful succession; he seized **it through intrigue.** He was accepted as ruler because he was able to turn aside an invading **army,** perhaps the Egyptians. He also deposed Onias III, the high priest, called here **a prince of the covenant.**

[11:23-24](http://www.crossbooks.com/verse.asp?ref=Da+11%3A23-24). **After** his military victories, Antiochus Epiphanes' prestige and **power** rose with the help of a comparatively small number of **people.** He evidently sought to bring peace to his realm by redistributing **wealth,** taking from the rich and giving to **his followers.**

[11:25-27](http://www.crossbooks.com/verse.asp?ref=Da+11%3A25-27). After Antiochus consolidated his kingdom, **he** moved **against** Egypt, **the king of the South,** in 170. Antiochus was able to move his army from his homeland to the very border of Egypt before he was met by the Egyptian army at Pelusium near the Nile Delta. In this battle the Egyptians had **a large... army but** were defeated and Antiochus professed friendship with Egypt. The victor and the vanquished sat at a **table** together as though friendship had been established, but the goal of both to establish peace was never realized for they both were deceptive.

[11:28](http://www.crossbooks.com/verse.asp?ref=Da+11%3A28). Antiochus carried **great wealth** back to his homeland from his conquest. On his return he passed through the land of Israel. After his disappointment in Egypt (he had hoped to take all of Egypt but failed) he took out his frustrations on the Jews by desecrating the temple in Jerusalem. Evidently he opposed (set **his heart... against**) the entire Mosaic system (**the holy covenant**). After desecrating the temple, he returned **to his own country.**

[11:29-30a](http://www.crossbooks.com/verse.asp?ref=Da+11%3A29-30). Two years later (in 168) Antiochus moved against Egypt (**the South**) **again.** As he moved into Egypt, he was opposed by the Romans who had come to Egypt in **ships** from **the western coastlands** (lit., "ships of Kittim"; cf. niv marg., i.e., Cyprus). From the Roman senate Popillius Laenas took to Antiochus a letter forbidding him to engage in war with Egypt. When Antiochus asked for time to consider, the emissary drew a circle in the sand around Antiochus and demanded that he give his answer before he stepped out of the circle. Antiochus submitted to Rome's demands for to resist would be to declare war on Rome. This was a humiliating defeat for Antiochus Epiphanes (**he will lose heart**) but he had no alternative but to return to his own land.

[11:30b-32](http://www.crossbooks.com/verse.asp?ref=Da+11%3A30-32). For a second time (cf. [v. 28](http://www.crossbooks.com/verse.asp?ref=Da+11%3A28)) Antiochus took out his frustration on the Jews, the city of Jerusalem, and their temple. He vented **his fury against the holy covenant,** the entire Mosaic system (cf. [v. 28](http://www.crossbooks.com/verse.asp?ref=Da+11%3A28)), favoring any renegade Jews who turned to help him (cf. [v. 32](http://www.crossbooks.com/verse.asp?ref=Da+11%3A32)). He desecrated **the temple** and abolished **the daily sacrifice.** Antiochus sent his general Apollonius with 22,000 soldiers into Jerusalem on what was purported to be a peace mission. But they attacked Jerusalem on the Sabbath, killed many people, took many women and children as slaves, and plundered and burned the city.

In seeking to exterminate Judaism and to Hellenize the Jews, he forbade the Jews to follow their religious practices (including their festivals and circumcision), and commanded that copies of the Law be burned. Then he **set up the abomination that causes desolation.** In this culminating act he erected on December 16, 167 b.c. an altar to Zeus on the altar of burnt offering outside the temple, and had a pig offered on the altar. The Jews were compelled to offer a pig on the 25th of each month to celebrate Antiochus Epiphanes' birthday. Antiochus promised apostate Jews (**those who**... **violated the covenant**; cf. [v. 30](http://www.crossbooks.com/verse.asp?ref=Da+11%3A30)) great reward if they would set aside the God of Israel and worship Zeus, the god of Greece. Many in Israel were persuaded by his promises (**flattery**) and worshiped the false god. However, a small remnant remained faithful to **God,** refusing to engage in those abominable practices. Antiochus IV died insane in Persia in 163 b.c. (Cf. [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00032187#links2181) on this Antiochus in [8:23-25](http://www.crossbooks.com/verse.asp?ref=Da+8%3A23-25).)

[11:33-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A33-35). The Jews who refused to submit to Antiochus' false religious system were persecuted and martyred for their faith. The word **fall** ([vv. 33-34](http://www.crossbooks.com/verse.asp?ref=Da+11%3A33-34)), literally "stumble" (*kāšal*), refers to severe suffering on the part of many and death for others. This has in view the rise of the Maccabean revolt. Mattathias, a priest, was the father of five sons. (One of them, Judas, became well known for refurbishing and restoring the temple in late 164 b.c. He was called Judas Maccabeus, "the Hammerer.") In 166, Mattathias refused to submit to this false religious system. He and his sons fled from Jerusalem to the mountains and began the Maccabean revolt. At first only a few Jews joined them. But as their movement became popular, **many** joined them, some out of **sincere** motives and some from false motives. The suffering that the faithful endured served to refine and purify them. This time of persecution was of short duration. It had previously been revealed to Daniel that the temple would be desecrated for 1,150 days ([8:14](http://www.crossbooks.com/verse.asp?ref=Da+8%3A14); see [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00032187#links2181) on [8:23-25](http://www.crossbooks.com/verse.asp?ref=Da+8%3A23-25)). Here Daniel was assured that this persecution would run its course and then be lifted, for its end **will still come at the appointed time.**

**3. The Prophetic History of the 70th Seven (**[**11:36-12:3**](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36-12%3A3)**)**

**a. The king described (**[**11:36-39**](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36-39)**)**

All the events described thus far in [chapter 11](http://www.crossbooks.com/verse.asp?ref=Da+11) are past. The intricate details of the conflicts between the Seleucids and the Ptolemies were fulfilled literally, exactly as Daniel had predicted. So detailed are the facts that skeptics have denied that the book was written by Daniel in the sixth century b.c. They conclude that the book must have been written during the time of the Maccabees (168-134 b.c.) *after* the events took place. However, the God who knows the end from the beginning, was able to reveal details of forthcoming history to Daniel.

In [verses 36-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36-45) a leader is described who is introduced simply as "the king." Some suggest that this is Antiochus IV Epiphanes and that the verses describe additional incursions of his into Israel. However, the details given in these verses were not fulfilled by Antiochus. True, Antiochus was a foreshadowing of a king who will come (cf. [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00032187#links2181) on [8:25](http://www.crossbooks.com/verse.asp?ref=Da+8%3A25)). But the two are not the same. One is past and the other is future. The coming king (the little "horn" of [7:8](http://www.crossbooks.com/verse.asp?ref=Da+7%3A8) and "the ruler" of [9:26](http://www.crossbooks.com/verse.asp?ref=Da+9%3A26)) will be the final ruler in the Roman world. His rise to prominence by satanic power is described in [Revelation 13:1-8](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A1-8) where he is called a "beast." According to John ([Rev. 17:12-13](http://www.crossbooks.com/verse.asp?ref=Rev+17%3A12-13)), he will gain authority not by military conquest but by the consent of the 10 kings who will submit to him. Starting with [Daniel 11:36](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36) the prophecy moves from the "near" to the "far." The events recorded in [verses 36-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36-45) will occur during the final seven years of the 70 sevens ([9:24](http://www.crossbooks.com/verse.asp?ref=Da+9%3A24)).

[11:36](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36). This coming **king** will be independent of any authority apart from himself (he **will do as he pleases**). Midway during his seven-year reign he will exercise the political power given him by the 10 kings who will have elected him ([Rev. 17:12-13](http://www.crossbooks.com/verse.asp?ref=Rev+17%3A12-13)). He will also take to himself absolute power in the religious realm, magnifying **himself above** all gods and defying and speaking blasphemously **against the God of gods.** "He opposes and exalts himself over everything that is called God or is worshiped, and even sets himself up in God's temple, proclaiming himself to be God" ([2 Thes. 2:4](http://www.crossbooks.com/verse.asp?ref=2Th+2%3A4)). "He will speak against the Most High" ([Dan. 7:25](http://www.crossbooks.com/verse.asp?ref=Da+7%3A25)). The world will be persuaded to worship him as god by the miracles the false prophet will perform in his name ([Rev. 13:11-15](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A11-15)). He will succeed in spreading his influence around the world, both politically and religiously ([Rev. 13:7-8](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A7-8)).

The duration of this king's rule **has been determined** by God. **He will be successful** as the world ruler during **the time of wrath,** the three and one-half years of the Great Tribulation, but at the end of that period the judgment determined by God will be meted out to him (cf. [Dan. 7:11](http://www.crossbooks.com/verse.asp?ref=Da+7%3A11), [26](http://www.crossbooks.com/verse.asp?ref=Da+7%3A26); [9:27](http://www.crossbooks.com/verse.asp?ref=Da+9%3A27); [Rev. 19:19-20](http://www.crossbooks.com/verse.asp?ref=Rev+19%3A19-20)).

[11:37](http://www.crossbooks.com/verse.asp?ref=Da+11%3A37). Because of the reference to **the gods** (or God, *ʾĕlōhm*) **of his fathers,** some have concluded that this ruler will be a Jew, since the Old Testament frequently uses the phrase "the God of your fathers" to refer to the God of Abraham, Isaac, and Jacob (e.g., [Ex. 3:15](http://www.crossbooks.com/verse.asp?ref=Ex+3%3A15)). However, since this individual will be the final ruler in the Roman world, the little horn of the fourth beast ([Dan. 7:8](http://www.crossbooks.com/verse.asp?ref=Da+7%3A8), [24b](http://www.crossbooks.com/verse.asp?ref=Da+7%3A24)), he must be a Gentile. His showing **no regard** for the gods of his fathers means that in order to gain absolute power in the religious realm, this king will have no respect for his religious heritage. He will set aside all organized religion (**nor will he regard any god**) and will set himself up (**exalt himself**) as the sole object of worship. Instead of depending on gods, he will depend on his own power (received from Satan, [Rev. 13:2](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A2)) and by that power he will demand worship of himself.

The fact that he has no regard **for the one desired by women** suggests he repudiates the messianic hope of Israel. Perhaps many an Israelite woman had longingly wondered if she would become the mother of the coming Messiah, the nation's Savior and King.

[11:38-39](http://www.crossbooks.com/verse.asp?ref=Da+11%3A38-39). The Antichrist **will honor a god of fortresses,** that is, he will promote military strength. And because of his political and religious power he will be able to accumulate vast wealth. The **god unknown to his fathers** (ancestors), who will give him strength, may be Satan. Though this king will come to power offering peace through a covenant with Israel (cf. [9:27](http://www.crossbooks.com/verse.asp?ref=Da+9%3A27)) he will not hesitate to use military power to expand his dominion. And he will be helped by **a foreign god.** Those who submit to his authority will be put in positions of power (he **will greatly honor** them), and his ability to dispense favors (**distribute the land at a** [reduced?] **price**) will gain him a great following.

**b. The king attacked (**[**11:40-45**](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40-45)**)**

[11:40a](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40). The events in [verses 40-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40-45) will transpire **at the time of the end,** that is, they will occur in the second half of the 70th "seven" of years. **Him** refers back to the king introduced in [verse 36](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36). In [verses 40-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40-45) every occurrence of "he" (seven times), "him" (four times), and "his" (three times) refers to this coming king. He will have entered into a covenant with the people of Israel, binding that nation as a part of his domain ([9:27](http://www.crossbooks.com/verse.asp?ref=Da+9%3A27)). Any attack, then, against the land of Israel will be an attack against him with whom Israel will be joined by covenant.

**The king of the South will** attack Israel. Some suggest that this will occur at the middle of the 70th "seven" of years; more likely it will take place toward the end of the second half of that seven-year period. Since "the king of the South" in [11:5-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5-35) referred to a king of Egypt, there seems to be no reason to relate *this* king of the South ([v. 40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40)) to some other nation. In fact Egypt is mentioned twice in [verses 42-43](http://www.crossbooks.com/verse.asp?ref=Da+11%3A42-43). In this invasion Egypt will not come alone but will be joined by the Libyans and Nubians ([v. 43](http://www.crossbooks.com/verse.asp?ref=Da+11%3A43)). These nations, referred to elsewhere as Put and Cush, may be nations in Africa. However, it is more likely that Put refers to Arab nations in the Sinai area and Cush to nations in the Persian Gulf region (cf. [Gen. 2:13](http://www.crossbooks.com/verse.asp?ref=Ge+2%3A13) and [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00000594#links2189) there).

Simultaneous with the invasion of Israel by the king of the South (Egypt) will be an invasion by **the king of the North.** Some Bible scholars equate this invasion with the one by Gog and Magog, for Gog will "come from**...** the far north" ([Ezek. 38:15](http://www.crossbooks.com/verse.asp?ref=Eze+38%3A15)). Others say the battle of Gog and Magog will occur in the first half of the 70th "seven" and thus *before* this two-pronged invasion in [Daniel 11:40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40). They suggest that the battle of Gog and Magog will occur when Israel is at peace ([Ezek. 38:11](http://www.crossbooks.com/verse.asp?ref=Eze+38%3A11), [14](http://www.crossbooks.com/verse.asp?ref=Eze+38%3A14)). According to that view, a difference is made between Gog who will come from "the far north" ([Ezek. 38:15](http://www.crossbooks.com/verse.asp?ref=Eze+38%3A15)) and a later invasion which will be headed by "the king of the North" ([Dan. 11:40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40)). Either way the king of the North in [verse 40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40) is certainly not one of the *Seleucid* kings of the North in [verses 5-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5-35). This invasion has no correspondence to historical facts; it is yet future.

The king of the South and the king of the North will fight against the Antichrist. Israel will be occupied and many Jews will flee, seeking refuge among the Gentile nations (see comments on [Rev. 12:14-16](http://www.crossbooks.com/verse.asp?ref=Rev+12%3A14-16)).

[11:40b-43](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40-43). When the Antichrist hears of this invasion, he will move his army from Europe into the Middle East, sweeping through **many countries... like a flood** ([v. 40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40)). He will move quickly into the land of Israel, **the Beautiful Land** ([v. 41](http://www.crossbooks.com/verse.asp?ref=Da+11%3A41); cf. [v. 16](http://www.crossbooks.com/verse.asp?ref=Da+11%3A16); [8:9](http://www.crossbooks.com/verse.asp?ref=Da+8%3A9)). His first strike will be against **Egypt** ([11:42-43a](http://www.crossbooks.com/verse.asp?ref=Da+11%3A42-43)), for Egypt and her Arab allies (**Libyans and Nubians,** [v. 43](http://www.crossbooks.com/verse.asp?ref=Da+11%3A43)) are the ones who will initiate the invasion on Israel. On this occasion the king will not conquer the territory of **Edom, Moab, and... Ammon** ([v. 41](http://www.crossbooks.com/verse.asp?ref=Da+11%3A41)), now included in the present kingdom of Jordan. But he will gain control over "many countries."

[11:44-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A44-45). Then the Antichrist will hear alarming reports **from the east** (probably referring to an invasion by a massive army of 200 million soldiers from east of the Euphrates River, [Rev. 9:16](http://www.crossbooks.com/verse.asp?ref=Rev+9%3A16)) and from **the north** (perhaps another attack by the king of the North; cf. [Dan. 11:40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40)). Enraged, the Antichrist will set out to **destroy... many** of the invaders. Then he will occupy Israel and **will pitch his royal tents between the seas,** that is, between the Dead Sea and the Mediterranean Sea, **at the beautiful holy mountain,** probably Jerusalem. Posing as Christ, the Antichrist will set up his headquarters in Jerusalem, the same city from which Christ will rule the world in the Millennium ([Zech. 14:4](http://www.crossbooks.com/verse.asp?ref=Zec+14%3A4), [17](http://www.crossbooks.com/verse.asp?ref=Zec+14%3A17)). The Antichrist will also pose as Christ by introducing a one-world government with himself as the ruler and a one-world religion in which he is worshiped as god. But God will destroy the kingdom of this king (**he will come to his end**; cf. [Dan. 7:11](http://www.crossbooks.com/verse.asp?ref=Da+7%3A11), [26](http://www.crossbooks.com/verse.asp?ref=Da+7%3A26)) at the personal appearance of Jesus Christ to this earth ([Rev. 19:19-20](http://www.crossbooks.com/verse.asp?ref=Rev+19%3A19-20)).

Stop here

**c. Israel delivered (**[**12:1-3**](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1-3)**)**

[12:1](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1). No doubt when the revelation contained in [chapter 12](http://www.crossbooks.com/verse.asp?ref=Da+12) was given Daniel, he was concerned about his people's destiny. Now at the conclusion of this vision, the angel consoled Daniel by revealing two facts ([vv. 1-3](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1-3)). First, the people of Israel (**your people**; cf. [9:24](http://www.crossbooks.com/verse.asp?ref=Da+9%3A24); [10:14](http://www.crossbooks.com/verse.asp?ref=Da+10%3A14)) **will be delivered** by the intervention of **Michael** the angelic **prince** (cf. [10:13](http://www.crossbooks.com/verse.asp?ref=Da+10%3A13), [21](http://www.crossbooks.com/verse.asp?ref=Da+10%3A21)), **who** is Israel's defender. In the Great Tribulation Satan will attempt to exterminate every descendant of Abraham (see comments on [Rev. 12:15](http://www.crossbooks.com/verse.asp?ref=Rev+12%3A15)). This **will be a time of** great unprecedented **distress** for Israel (cf. [Matt. 24:21](http://www.crossbooks.com/verse.asp?ref=Mt+24%3A21)). Satan's attack against the people of the kingdom will be part of his effort to prevent the return and reign of Christ.

The deliverance of Israel, Daniel's "people," refers not to individual salvation, though a remnant will be saved, but rather to national deliverance from subjugation to the Gentiles (cf. comments on "all Israel will be saved" in [Rom. 11:26](http://www.crossbooks.com/verse.asp?ref=Ro+11%3A26)).

[12:2-3](http://www.crossbooks.com/verse.asp?ref=Da+12%3A2-3). The second fact that consoled Daniel is the promise that those who sleep will be resurrected. Many Jews will lose their lives at the hands of Gentiles in the events revealed in [chapter 11](http://www.crossbooks.com/verse.asp?ref=Da+11) (cf. [Rev. 20:4](http://www.crossbooks.com/verse.asp?ref=Rev+20%3A4)). To **sleep in the dust of the earth** (cf. [Ps. 7:5](http://www.crossbooks.com/verse.asp?ref=Ps+7%3A5)) does not mean unconscious existence in death. It simply means that a dead person *appears* to be asleep. The body is "asleep," not the soul (cf. comments on [1 Thes. 4:13](http://www.crossbooks.com/verse.asp?ref=1Th+4%3A13)). Unbelieving Jews will be resurrected **to shame and everlasting contempt** and will not partake in the covenanted blessings. Jews, however, who believe the Messiah will be resurrected bodily **to everlasting life** and to positions of honor in Christ's millennial kingdom. Being glorified in the kingdom, they **will shine like the brightness of the heavens.** (Cf. [Matt. 13:43](http://www.crossbooks.com/verse.asp?ref=Mt+13%3A43), "Then the righteous will shine like the sun in the kingdom of their Father.") They will be **wise,** for they will trust in the Messiah even though it will result in their suffering.

This message that God will remember His covenant and will fulfill all He promised to Israel (in spite of her sufferings at the hands of the Gentiles) will be a consolation that will in turn cause them to **lead** others **to righteousness** (cf. the "wise" in [Dan. 12:10](http://www.crossbooks.com/verse.asp?ref=Da+12%3A10)). No righteousness of God's people ever goes unrewarded so those who are faithful under persecution will shine **like the stars forever and ever.**

The resurrection of believers martyred in the Tribulation will occur at the second coming of Christ (cf. [Rev. 20:4](http://www.crossbooks.com/verse.asp?ref=Rev+20%3A4), "they came to life and reigned with Christ 1,000 years"). The unbelieving dead, however, will be resurrected to "everlasting contempt" and torment at the end of the 1,000-year reign of Christ (cf. [Rev. 20:5](http://www.crossbooks.com/verse.asp?ref=Rev+20%3A5); [John 5:28-29](http://www.crossbooks.com/verse.asp?ref=Jn+5%3A28-29)).

**4. Conclusion (**[**12:4-13**](http://www.crossbooks.com/verse.asp?ref=Da+12%3A4-13)**)**

**a. Sealing of the book (**[**12:4**](http://www.crossbooks.com/verse.asp?ref=Da+12%3A4)**)**

[12:4](http://www.crossbooks.com/verse.asp?ref=Da+12%3A4). Understandably **Daniel** and his immediate readers could not have comprehended all the details of the prophecies given in this book (cf. [v. 8](http://www.crossbooks.com/verse.asp?ref=Da+12%3A8)). Not until history continued to unfold would many be able to understand these prophetic revelations. But God indicated that an increased understanding of what Daniel had written would come. People today, looking back over history, can see the significance of much of what Daniel predicted. And in **the time of the end** (cf. [v. 9](http://www.crossbooks.com/verse.asp?ref=Da+12%3A9), and note " the end" and "the end of the days" in [v. 13](http://www.crossbooks.com/verse.asp?ref=Da+12%3A13)) the words of this book that have been sealed (kept intact) will be understood by **many** who will seek to gain **knowledge** from it. This will be in the Tribulation (cf. [11:40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40), "the time of the end"). Even though Daniel's people may not have fully understood this book's prophecies, the predictions did comfort them. They were assured that God will ultimately deliver Israel from the Gentiles and bring her into His covenanted promises.

**b. Questions concerning the Great Tribulation (**[**12:5-13**](http://www.crossbooks.com/verse.asp?ref=Da+12%3A5-13)**)**

[12:5-6](http://www.crossbooks.com/verse.asp?ref=Da+12%3A5-6). This section ([vv. 5-13](http://www.crossbooks.com/verse.asp?ref=Da+12%3A5-13)) includes two requests (one by an angel and one by **Daniel**) and two angelic replies. The first request is in [verses 5-6](http://www.crossbooks.com/verse.asp?ref=Da+12%3A5-6), and the first answer is in [verse 7](http://www.crossbooks.com/verse.asp?ref=Da+12%3A7). The second question is in [verse 8](http://www.crossbooks.com/verse.asp?ref=Da+12%3A8), and the second reply is in [verses 9-13](http://www.crossbooks.com/verse.asp?ref=Da+12%3A9-13). Evidently **two** angels had attended the angelic messenger, who was probably Gabriel (cf. [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00032307#links2186) on [10:5](http://www.crossbooks.com/verse.asp?ref=Da+10%3A5)). **One of** the angels across **the river** (the Tigris; cf. [10:4](http://www.crossbooks.com/verse.asp?ref=Da+10%3A4)) called to an angel standing by Gabriel (the one **clothed in linen**; cf. [10:5](http://www.crossbooks.com/verse.asp?ref=Da+10%3A5)) and asked, **How long will it be before these astonishing things are fulfilled?** "These astonishing things" probably refer to the events recorded in [11:36-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36-45), which pertain to Israel's final occupation by the coming Gentile ruler.

[12:7](http://www.crossbooks.com/verse.asp?ref=Da+12%3A7). Gabriel answered the inquiring angel that those events will be fulfilled in **a time, times, and half a time,** that is, in three and one-half years (cf. [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00032092#links2171) on [7:25](http://www.crossbooks.com/verse.asp?ref=Da+7%3A25)). Though this final ruler will reign for seven years, the first half will be a time of comparative peace for Israel. They will be enjoying the benefits of the covenant this king will make with them ([9:27](http://www.crossbooks.com/verse.asp?ref=Da+9%3A27)). Israel will be "a land of unwalled villages," a land in which the people will be "without walls and without gates and bars" ([Ezek. 38:11](http://www.crossbooks.com/verse.asp?ref=Eze+38%3A11)). But the Antichrist will break that covenant ([Dan. 9:27](http://www.crossbooks.com/verse.asp?ref=Da+9%3A27)) near the middle of the 70th "seven" of years. Then the king of the South and the king of the North will invade Israel ([11:40](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40)). After destroying these two armies, this Gentile king (the Antichrist) will move into Israel, occupy the land, and set up his political and religious headquarters in Jerusalem ([11:41](http://www.crossbooks.com/verse.asp?ref=Da+11%3A41), [45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A45)). He will reign in Jerusalem as king and god and will become the greatest persecutor Israel has ever known ([Rev. 13:5-7](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A5-7)). Israel's **power** will be **broken** by his ruthless power, and then at the end of the Tribulation **all these things** (the events in [11:40-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A40-45)) **will be completed.**

[12:8](http://www.crossbooks.com/verse.asp?ref=Da+12%3A8). Then Daniel addressed a question to Gabriel, whom he called **My lord** (a term of respect like "Sir"; cf. [10:16-17](http://www.crossbooks.com/verse.asp?ref=Da+10%3A16-17), [19](http://www.crossbooks.com/verse.asp?ref=Da+10%3A19)). Daniel asked, **What will the outcome of all this be?** He wanted to know God's program for Israel beyond the Tribulation period. Little information about Israel's blessings in the millennial reign following the Second Advent of Christ had been given to Daniel, though he did know that God's eternal kingdom will be established ([2:44](http://www.crossbooks.com/verse.asp?ref=Da+2%3A44); [7:14](http://www.crossbooks.com/verse.asp?ref=Da+7%3A14), [22](http://www.crossbooks.com/verse.asp?ref=Da+7%3A22), [27](http://www.crossbooks.com/verse.asp?ref=Da+7%3A27)) and the saints will possess (rule in) that kingdom. Many such prophecies had been given through the prophets and more would be given through prophets who were yet to come (Haggai, Zechariah, Malachi).

[12:9-10](http://www.crossbooks.com/verse.asp?ref=Da+12%3A9-10). As the angel already stated ([v. 4](http://www.crossbooks.com/verse.asp?ref=Da+12%3A4)), **the words are** to be **closed up and sealed** (kept intact and thus made available) **until the time of the end** (the second half of the 70th "seven" of years; cf. [v. 7](http://www.crossbooks.com/verse.asp?ref=Da+12%3A7); also note "end" in [vv. 4](http://www.crossbooks.com/verse.asp?ref=Da+12%3A4), [13](http://www.crossbooks.com/verse.asp?ref=Da+12%3A13)). In that period of time **many** Jews will turn to the Savior (cf. [v. 3](http://www.crossbooks.com/verse.asp?ref=Da+12%3A3)), and as a result (**will be** spiritually **purified... spotless and refined. But the wicked will continue** in their ways, following and worshiping the Antichrist, the world ruler. What God revealed to Daniel will continue to be obscure to them (cf. [1 Cor. 2:14](http://www.crossbooks.com/verse.asp?ref=1Co+2%3A14)), but **the wise** (i.e., the righteous; cf. "wise" and "righteousness" in [Dan. 12:3](http://www.crossbooks.com/verse.asp?ref=Da+12%3A3)) **will understand.**

[12:11](http://www.crossbooks.com/verse.asp?ref=Da+12%3A11). The angel said that **1,290 days** will be measured off **from the time that the daily sacrifice is abolished** (cf. [9:27](http://www.crossbooks.com/verse.asp?ref=Da+9%3A27), "he will put an end to sacrifice") **and the abomination that causes desolation is set up** (cf. [9:27](http://www.crossbooks.com/verse.asp?ref=Da+9%3A27), "one who causes desolation will place abominations on a wing of the temple"). The last half of the 70th "seven" of years is "a time, times, and half a time" ([7:25](http://www.crossbooks.com/verse.asp?ref=Da+7%3A25); [Rev. 12:14](http://www.crossbooks.com/verse.asp?ref=Rev+12%3A14)), which is three and one-half years. It is also designated as 42 months ([Rev. 11:2](http://www.crossbooks.com/verse.asp?ref=Rev+11%3A2)) or 1,260 days ([Rev. 11:3](http://www.crossbooks.com/verse.asp?ref=Rev+11%3A3)). How then can the variance of 30 days (1,290 compared with 1,260) be explained? Some suggest that the 30 days will extend beyond the end of the Tribulation, allowing for the judgment of Israel and the judgment of the nations. Another possibility is that the 1,290 days will begin 30 days before the middle of the 70th "seven" of years when the world ruler will set up "the abomination that causes desolation" ([Matt. 24:15](http://www.crossbooks.com/verse.asp?ref=Mt+24%3A15)). The 1,290 days could begin with an announcement (about the abomination) made 30 days before the abomination is introduced. This abomination, as stated earlier, will be an image of himself ([Rev. 13:14-15](http://www.crossbooks.com/verse.asp?ref=Rev+13%3A14-15)) and will be the symbol of this religious system.

[12:12-13](http://www.crossbooks.com/verse.asp?ref=Da+12%3A12-13). Blessing is pronounced on **one who waits for and** lives to see **the end of the 1,335 days.** This is an additional 45 days beyond the 1,290 days ([v. 11](http://www.crossbooks.com/verse.asp?ref=Da+12%3A11)). Forty-five days after the end of the Tribulation Israel's long-awaited blessings will be realized. This may mark the blessing of the Millennium; or it may be when Christ, who will have appeared in the *heavens* ([Matt. 24:30](http://www.crossbooks.com/verse.asp?ref=Mt+24%3A30)) 45 days earlier, will actually descend to the *earth*, His feet touching down on the Mount of Olives (cf. [Acts 1:11](http://www.crossbooks.com/verse.asp?ref=Ac+1%3A11)). For believers Christ's coming is a blessing and a glorious hope.

Daniel did not live to see many of his prophecies fulfilled. He, the angel said, would **rest,** that is, in death (cf. [v. 2](http://www.crossbooks.com/verse.asp?ref=Da+12%3A2)). But he will be resurrected (**you will rise at the end of the days**), and he will receive his **allotted inheritance** in the Millennium. Because of Daniel's faith in God he led a life of faithful service for Him, and for that faith and that obedience he will receive a glorious reward. All who like Daniel trust the Lord will share in the blessings of His millennial kingdom.

The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.

**Open it**

1. Which do you prefer: the process of working on a project or actually completing the task?
 **Both, one has a sense of purpose the other accomplishment.**

2. What was the occasion of Daniel’s final vision? ([10:1-3](http://www.crossbooks.com/verse.asp?ref=Da+10%3A1-3))
 **In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and *one of* great conflict, but he understood the message and had an understanding of the vision. In those days, I, Daniel, had been mourning for three entire weeks. I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.**

3. Who visited Daniel as the prophet was standing by the Tigris River? ([10:4-11](http://www.crossbooks.com/verse.asp?ref=Da+10%3A4-11))
 **I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with *a belt of* pure gold of Uphaz.  His body also *was* like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult. Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.**

4. What did the heavenly being explain to Daniel? ([10:12-14](http://www.crossbooks.com/verse.asp?ref=Da+10%3A12-14))
 **Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words. "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. "Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future.*"**

5. What was the significance of Daniel’s strengthening? ([10:15-11:1](http://www.crossbooks.com/verse.asp?ref=Da+10%3A15-11%3A1))
  **When he had spoken to me according to these words, I turned my face toward the ground and became speechless. And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength. "For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me." Then *this* one with human appearance touched me again and strengthened me. He said, "O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!" Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have strengthened me."Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these *forces* except Michael your prince. *11:1* "In the first year of Darius the Mede, I arose to be an encouragement and a protection for him.**

Stop here

6. What details were given concerning Israel’s history under Persia? ([11:2](http://www.crossbooks.com/verse.asp?ref=Da+11%3A2))
 **"And now I will tell you the truth. Behold, three more kings are going to arise in Persia. Then a fourth will gain far more riches than all *of them;* as soon as he becomes strong through his riches, he will arouse the whole *empire* against the realm of Greece.**

7. What was the importance of the emergence of "a mighty king"? ([11:3-4](http://www.crossbooks.com/verse.asp?ref=Da+11%3A3-4))
 **"And a mighty king will arise, and he will rule with great authority and do as he pleases.
4  "But as soon as he has arisen, his kingdom will be broken up and parceled out toward the four points of the compass, though not to his *own* descendants, nor according to his authority which he wielded, for his sovereignty will be uprooted and *given* to others besides them.**

8. What would take place between the king of the South and the king of the North? ([11:5-20](http://www.crossbooks.com/verse.asp?ref=Da+11%3A5-20))
 **Alliances are formed, daughters used as intermediaries who fail. War and looting take place. Taken captive into Egypt, another son shall wage war and conquer a larger force. He will cause tens of thousands to fall. The wars rage on for several years, the king of the north will come and attach the southern king, wins and carries on as he pleases, stays for a time in the beautiful land, with destruction. He will propose peace but it fails. Turns home, stumbles and be found no more. "Then in his place one will arise who will send an oppressor through the Jewel of *his* kingdom; yet within a few days he will be shattered, though not in anger nor in battle.**

9. What was revealed about the "contemptible person"? ([11:21-35](http://www.crossbooks.com/verse.asp?ref=Da+11%3A21-35))
  **He will be a man of intrigue and will take want he wants much of the wealthy shall lose their wealth. In peace he enters and in war he leaves, after a time his own will kill him.**

10. How would the evil king meet his demise? ([11:36-45](http://www.crossbooks.com/verse.asp?ref=Da+11%3A36-45))
 **His own actions shall keep people from helping him and he will come to an end**

Stop here

11. What would be the destiny of Daniel’s people (the Jewish nation)? ([12:1-3](http://www.crossbooks.com/verse.asp?ref=Da+12%3A1-3))
 **"Now at that time Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt. "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.**

12. Why was Daniel told to "seal the words of the scroll"? ([12:4](http://www.crossbooks.com/verse.asp?ref=Da+12%3A4))
 **But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."**

13. How did the man clothed in linen respond to the angel’s question? ([12:5-7](http://www.crossbooks.com/verse.asp?ref=Da+12%3A5-7))
 **Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. And one said to the man dressed in linen, who was above the waters of the river, "How long *will it be* until the end of *these* wonders?" I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half *a* *time;* and as soon as they finish shattering the power of the holy people, all these *events* will be completed.**

14. How did the angel respond to Daniel’s concern? ([12:8-13](http://www.crossbooks.com/verse.asp?ref=Da+12%3A8-13))
 **As for me, I heard but could not understand; so I said, "My lord, what *will be* the outcome of these *events?*" He said, "Go *your way,* Daniel, for *these* words are concealed and sealed up until the end time. "Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. "From the time that the regular sacrifice is abolished and the abomination of desolation is set up, *there will be* 1,290 days. "How blessed is he who keeps waiting and attains to the 1,335 days! "But as for you, go *your way* to the end; then you will enter into rest and rise *again* for your allotted portion at the end of the age."**

**Get it**

15. What does the strength of the Lord mean to you personally?
 **I do greater things with God then without**

16. Why should we pray for the political leaders of the world?
 **We have been told to do so**

17. What rewards are promised to the faithful and the wise?
 **Crowns in Heaven**

**Apply it**

18. This week how will you persevere in your faith when you face opposition?
 **Continue to do right**

19. In what area of your life do you need to start seeking the Lord for wisdom?
 **All areas of your life**