

Daniel Lesson 9 Lecture

Daniel 10:1 – 11:35

Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. ⁸ But he was not strong enough, and they lost their place in heaven. Revelation 12:7-8

- Scholars disagree on whether there are 1 or 2 beings who interact with Daniel in Daniel 10:1 – 11:35.
- The first being is described as follows in Daniel 10:5-6:
 - I looked up and there before me was a man dressed in linen, with a belt of fine gold from Uphaz around his waist. ⁶ His body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude.
 - There were others with Daniel at the time of his vision, but they did not see this being. Nevertheless, they were terrified and fled.
 - Daniel lost all his strength and fell into a deep sleep, face down on the ground.
 - Ezekiel has a vision like Daniel's. Here is what is recorded in Ezekiel 1: 26-28:
 - Above the vault over their heads was what looked like a throne of lapis lazuli, and high above on the throne was a figure like that of a man. ²⁷ I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. ²⁸ Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the LORD. When I saw it, I fell facedown, and I heard the voice of one speaking.
 - Ezekiel sees God.

- John has a vision like Daniel's, as recorded in Revelation 1: 12-16:
 - I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, ¹³ and among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest. ¹⁴ The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire. ¹⁵ His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. ¹⁶ In his right hand he held seven stars, and coming out of his mouth was a sharp, double-edged sword. His face was like the sun shining in all its brilliance.
 - Scholars interpret John's vision as Christ.
- Those who adopt the 2 being interpretation of Daniel 10, would say that Daniel saw either God or Christ in verses 5-6.
- The second being is described as “one who looked like a man” in Daniel 10:16 and Daniel 10:18.
 - The second being tells Daniel the following in Daniel 10:13:
 - But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.
 - This second being could not be God or Christ, because no power in heaven or on earth could detain God or Christ.
 - Scholars associate this being with an angel.
- How are we to interpret a “prince of the Persian kingdom” who detained the angel?
- Scholars interpret this passage as a view of heavenly warfare.
 - Just as there are good angels like Michael and Gabriel, there are also evil angels such as the prince of the Persian kingdom (verse 13) and the prince of Greece (verse 20).
 - In heaven, Michael, Gabriel, and the angel of Daniel 10 represent Israel. Persia and Greece also have their heavenly representatives.
 - We have already studied that the archangel Gabriel's role was that of messenger.

- Michael is one of the chief angels of God. He has a military role, leading the heavenly armies of God against the cosmic forces of evil.
- Paul also speaks of heavenly warfare in Ephesians 6:12:
 - For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.
- And John describes war in heaven in Revelation 12:7:
 - Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.
- Let's try next to make sense of the Kings of the South and of the North.
- Chapter 11:2-5 deals with the balance of the history of Persia followed by the Greek conquests of Alexander the Great and the generals who ruled after him.
 - Daniel 10 is dated in the 3rd year of Cyrus of Persia's reign. This would be 536 BC.
 - Another 200 years will pass before Alexander the Great begins his conquests in 336 BC.
 - There were actually 9 kings who succeeded Cyrus, rather than only 4 mentioned in Daniel 11:2.
 - The phrase "three and then a fourth" is an idiom used in Hebrew wisdom sayings and in prophecies. Examples are:
 - There are three things that are too amazing for me, four that I do not understand Proverbs 30:18
 - Under three things the earth trembles, under four it cannot bear up: Proverbs 30:21
 - For three sins of Damascus, even for four, I will not relent. Amos 1:3
 - For three sins of Gaza, even for four, I will not relent. Amos 1:6

- The idiom expresses a totality of examples. Used in Daniel 11 regarding the Persians, it implies the totality of Persian kings who amass wealth and attack the Greeks. Not every Persian king was wealthy and not every Persian king attacked Greece.
- There are 2 possibilities for the 4th king of Persia who “will stir up everyone against the kingdom of Greece.”
 - Xerxes I (486-465 BC) invaded lands controlled by the Greeks.
 - Darius III (336-330 BC) was the last Persian emperor and the one who fell to Alexander the Great.
- After Alexander the Great’s death in 323 BC, his empire was in turmoil for the next 20 years before being divided among 4 of his generals (the “four winds of heaven...not to his descendants” of Daniel 11:4.)
- Beginning with Daniel 11:5, we have the story of the Ptolemies and the Seleucids. Both Ptolemy and Seleucus were generals.
 - Ptolemy was granted control of Egypt.
 - Seleucus was granted control of Babylon and later also ruled Syria-Palestine after defeating his rival Antigonus for this territory.
- The easiest way to understand Daniel 11:5-35 is with a chart.

| Verse | Description | King of the South | King of the North |
|-------|--|---------------------------------------|--|
| 5 | The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power. (Ptolemy brought Alexander the Great’s body back to Alexandria, Egypt for burial in 323 BC. Seleucus initially ruled Babylon as a satrap. After defeating Antigonus, Seleucus also had control of Syria-Palestine. Either by conquest or treaty, Seleucus came to control all the land won by Alexander except Greece, Egypt, and parts of Asia Minor. Ptolemy, alarmed at Seleucus’ expansion, created a buffer state, which included Jerusalem and Palestine, between Egypt and Seleucus’ empire.) | Ptolemy I Soter (323-285 BC) of Egypt | Ptolemy I’s Commander: Seleucus I Nicator (311-280 BC) |

| | | | |
|-------|---|--|---|
| 6 | <p>After some years, they will become allies. The daughter of the king of the South will go to the North to make an alliance, but she will not retain her power, and he and his power will not last. In those days she will be betrayed, together with her royal escort and her father and the one who supported her. (Antiochus was married to Laodice, but was forced to divorce her to marry Berenice. Antiochus' former wife Laodice conspired to have Berenice and Antiochus put to death. Berenice was assassinated; Antiochus was poisoned. Ptolemy II died about the same time.)</p> | <p>Berenice, daughter of Ptolemy II Philadelphus (285-246 BC) of Egypt</p> | <p>Antiochus II Theos (261-246) of Syria</p> |
| 7-8 | <p>One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious. He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone. (Ptolemy III attacks Seleucia, the port of Antioch or Antioch proper.)</p> | <p>Berenice's brother, Ptolemy III Euergetes (246-221 BC) of Egypt</p> | <p>Seleucus II Callinicus (246-226 BC) of Syria</p> |
| 9-10 | <p>Then the king of the North will invade the realm of the king of the South but will retreat to his own country. ¹⁰ His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress. (Seleucus II retaliated against Ptolemy III in 242 BC, but was badly beaten and forced to retreat. Ptolemy III's fortress was at Raphia, southwest of Gaza.)</p> | <p>Berenice's brother, Ptolemy III Euergetes (246-221 BC) of Egypt</p> | <p>The sons of Seleucus II Callinicus (246-226 BC) of Syria were: Seleucus III Ceraunus (226-223 BC) of Syria and Antiochus III (the Great) (223-187 BC) of Syria</p> |
| 11-13 | <p>Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated. When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant. For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped. (Ptolemy IV and Antiochus III fought constantly from 219 – 211 BC, eventually signing a peace treaty in 211 BC. Ptolemy IV fought Antiochus III, who was defeated at Raphia in 217 BC. Antiochus lost nearly 10,000 soldiers at Raphia.)</p> | <p>Ptolemy IV Philopator (221-203 BC) of Egypt</p> | <p>Antiochus III (the Great) (223-187 BC) of Syria</p> |

| | | | |
|-------|---|---|--|
| 14-15 | <p>In those times many will rise against the king of the South. Those who are violent among your own people will rebel in fulfillment of the vision, but without success. Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces of the South will be powerless to resist; even their best troops will not have the strength to stand. (After the 211 peace treaty, Ptolemy IV tried to enter the Temple in Jerusalem, but was stopped by the High Priest. Ptolemy retaliated, causing many Jewish people to become pro-Syrian. Many Jews joined the forces of Antiochus III in wars against Ptolemy V Epiphanes. Antiochus III occupied Jerusalem. The Ptolemaic general Scopas crushed the rebellion in 200 BC. The fortified city is Sidon on the Mediterranean coast. Egypt could not withstand repeated engagements with Antiochus III.)</p> | Ptolemy V Epiphanes (203-181 BC) of Egypt | Antiochus III (the Great) (223-187 BC) of Syria |
| 16-19 | <p>The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it. He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him. Then he will turn his attention to the coastlands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back on him. After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more. (The invader was Antiochus III. Antiochus III gave his daughter Cleopatra I in marriage to Ptolemy V in 194 BC. Antiochus III attempted to invade Asia Minor and Greece, but the Roman consul Lucius Cornelius Scipio Asiaticus defeated Antiochus at Magnesia in Asia Minor in 190 BC. Antiochus died in 187 BC while attempting to plunder a temple in the province of Elymais – in present day Iran.)</p> | Ptolemy V Epiphanes (203-181 BC) of Egypt | <p>Antiochus III (the Great) (223-187 BC) of Syria</p> <p>His daughter was Cleopatra I</p> |

| | | | |
|--------|--|---|---|
| 20 | His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle. (The tax collector was Heliodorus. Seleucus IV was the victim of a conspiracy by Heliodorus.) | | Seleucus IV Philopator (187-175 BC) |
| 21-25a | He will be succeeded by a contemptible person who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue. Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed. After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power. When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses—but only for a time. With a large army he will stir up his strength and courage against the king of the South. (Antiochus IV Epiphanes seized power while the rightful heir to the throne, Demetrius I, the son of Seleucus IV Philopator, was young. Antiochus IV had Demetrius I killed. Antiochus IV Epiphanes invaded Syria-Palestine. The prince of the covenant was likely the high priest Onias III, who was murdered in 170 BC. Antiochus IV invaded Palestine and Egypt.) | Ptolemy VI Philometor (181 – 146 BC) of Egypt | Seleucus IV Philopator’s younger brother, Antiochus IV Epiphanes (175 – 164 BC) |
| 25b-27 | The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. Those who eat from the king’s provisions will try to destroy him; his army will be swept away, and many will fall in battle. The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time. (Ptolemy VI was taken prisoner by Antiochus IV. Alexandria, Egypt made Ptolemy VIII Euergetes II (Ptolemy VI’s brother) king. Ptolemy VI and Antiochus IV sat at a peace table, telling lies, and plotting to overthrow Euergetes.) | Ptolemy VI Philometor (181 – 146 BC) of Egypt | Antiochus IV Epiphanes (175 – 164 BC) |

| | | | |
|-------|---|---|---------------------------------------|
| 28 | The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country. (Antiochus IV Epiphanes plundered the Temple in Jerusalem in 169 BC.) | Ptolemy VI Philometor (181 – 146 BC) of Egypt | Antiochus IV Epiphanes (175 – 164 BC) |
| 29-32 | At the appointed time he will invade the South again, but this time the outcome will be different from what it was before. Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant. His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation. With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him. (Roman ships under the command of Popilius Laenas opposed Antiochus IV Epiphanes. Antiochus showed favor to apostate Jews who forsook God. Antiochus desecrated the Temple in 168 BC by installing an altar to the pagan god Zeus and sacrificing a pig on the altar. He eliminated the daily Jewish sacrifices in favor of worship of Zeus. Antiochus installed his own High Priest, Menelaus.) | Ptolemy VI Philometor (181 – 146 BC) of Egypt | Antiochus IV Epiphanes (175 – 164 BC) |
| 33-35 | Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered. When they fall, they will receive a little help, and many who are not sincere will join them. Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time. (Tens of thousands were martyred for their faithfulness to God. The wise were the godly leaders of a Jewish resistance movement, under the leadership of Mattathias and his son Judas Maccabeus. In 165 BC, the Temple was captured, cleansed, and rededicated to God.) | Ptolemy VI Philometor (181 – 146 BC) of Egypt | Antiochus IV Epiphanes (175 – 164 BC) |

Daniel Lesson 9

Daniel 10:1 – 11:35

Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. ⁸ But he was not strong enough, and they lost their place in heaven. Revelation 12:7-8

1. Read Daniel 10:1-3.

- a. Who is ruling Babylon?
- b. From Ezra 1:1-4, what do you learn about what has been happening in Babylon?
- c. Why do you think Daniel remained in Babylon?
- d. How did Daniel receive this revelation?
- e. What was the nature of the revelation?
- f. What was the impact on Daniel?

2. Read Daniel 10:4-9.

- a. When did Daniel have this vision?

- b. Where was Daniel in his vision?

 - c. Describe what Daniel saw.

 - d. What was the impact on Daniel?

 - e. In your opinion, who or what was the person in the vision of Daniel 10:4-9?
3. Use your Bible charts and footnotes to determine the significance of the time of Daniel's revelation and his vision, based on Daniel 10:2 and Daniel 10:4.
4. From Daniel 10:10-11:1, a new character enters the scene.
- a. What does he say and do to Daniel?

 - b. What reassuring words did he say to Daniel?

 - c. How long have Daniel's prayers been heard?

 - d. Why was there a delay in this messenger coming to Daniel?

- e. In your opinion, who or what is this messenger?

- f. What is the purpose for this visit in the vision?

- g. What is Daniel's reaction?

- h. What does the first individual of the vision do and say to Daniel?

- i. Who is the Michael of Daniel 10:13 and 10:21? (Hint: see Jude 1:9 and Revelation 12:7.)

- j. What do you think is written in "the Book of Truth?" This book is not mentioned anywhere else in Scripture. (Consider Exodus 32:32-33 for context.)

In the balance of the verses from Daniel 11:2-35, focus on the major events without getting bogged down in the details. We will discuss these passages further in the lecture.

- 5. Read Daniel 11: 2-4. What events will occur in the future?

6. From Daniel 11: 5-15, what key events do you note?

7. From Daniel 11:16,

a. What does the invading king do?

b. What does he do to “the Beautiful Land”/”the Glorious Land?”

8. Read Daniel 11:17-35.

a. What key events do you note?

b. What is “the holy covenant?”

c. What will the ruler do against the holy covenant?

d. What do God's people do?

e. What is going to happen to many of God's people?

Daniel Lesson 9

Daniel 10:1 – 11:35

Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. ⁸ But he was not strong enough, and they lost their place in heaven. Revelation 12:7-8

1. Read Daniel 10:1-3.

a. Who is ruling Babylon?

Cyrus, King of Persia (in the 3rd year of his reign)

b. From Ezra 1:1-4, what do you learn about what has been happening in Babylon?

In the first year of Cyrus king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing:

² “This is what Cyrus king of Persia says:

“**The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah.** ³

Any of his people among you may go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem, and may their God be with them. ⁴ And in any locality where survivors may now be living, the people are to provide them with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem.”” Ezra 1:1-4

c. Why do you think Daniel remained in Babylon?

- Due to his age. He would have been in his 80's at this point. A walk of over 500 miles back to Jerusalem would have been difficult.
- Daniel may have remained to serve Cyrus and to continue to minister to those Jews who chose not to return to Judah.

d. How did Daniel receive this revelation?

In a vision

e. What was the nature of the revelation?

It concerned a great war.

- f. What was the impact on Daniel?

At that time I, Daniel, mourned for three weeks. ³ I ate no choice food; no meat or wine touched my lips; and I used no lotions at all until the three weeks were over. Daniel 10:2-3

2. Read Daniel 10:4-9.

- a. When did Daniel have this vision?

On the 24th day of the first month of the 3rd year of King Cyrus of Persia

- b. Where was Daniel in his vision?

On the bank of the Tigris River

- c. Describe what Daniel saw.

I looked up and there before me was a man dressed in linen, with a belt of fine gold from Uphaz around his waist. ⁶ His body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude. Daniel 10:5-6

- d. What was the impact on Daniel?

I, Daniel, was the only one who saw the vision; those who were with me did not see it, but such terror overwhelmed them that they fled and hid themselves. ⁸ So I was left alone, gazing at this great vision; I had no strength left, my face turned deathly pale and I was helpless. ⁹ Then I heard him speaking, and as I listened to him, I fell into a deep sleep, my face to the ground Daniel 10:7-9

- e. In your opinion, who or what was the person in the vision of Daniel 10:4-9?

This could be a theophany (appearance of God), a Christophany (appearance of Jesus), or an angel.

3. Use your Bible charts and footnotes to determine the significance of the time of Daniel's revelation and his vision, based on Daniel 10:2 and Daniel 10:4.

The first month of the Jewish calendar is Nisan. It takes place in the Spring, usually March to April. Passover begins on the 14th day of this month. The Feast of Unleavened Bread is celebrated on the 15th-21st days of this month. The First Fruits are celebrated on the 16th day.

Daniel began his fast on the 3rd day of the 1st month and had his vision on the 24th day of the first month.

4. From Daniel 10:10-11:1, a new character enters the scene.

a. What does he say and do to Daniel?

A hand touched me and set me trembling on my hands and knees. ¹¹ He said, “Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you.” And when he said this to me, I stood up trembling. Daniel 10:10-11

b. What reassuring words did he say to Daniel?

- Daniel, you are highly esteemed.
- Do not be afraid.
- Be strong.

c. How long have Daniel’s prayers been heard?

Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them. Daniel 10:12

d. Why was there a delay in this messenger coming to Daniel?

But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. Daniel 10:13

e. In your opinion, who or what is this messenger?

An angel because neither God nor Jesus would have been thwarted by the prince of the Persian kingdom.

f. What is the purpose for this visit in the vision?

Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come. Daniel 10:14

g. What is Daniel’s reaction?

While he was saying this to me, I bowed with my face toward the ground and was speechless. Daniel 10:15

h. What does the first individual of the vision do and say to Daniel?

Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, “I am overcome with anguish because of the vision, my lord, and I feel very weak. ¹⁷ How can I, your

servant, talk with you, my lord? My strength is gone and I can hardly breathe.”
¹⁸ Again the one who looked like a man touched me and gave me strength. ¹⁹ “Do not be afraid, you who are highly esteemed,” he said. “Peace! Be strong now; be strong.” Daniel 10:16-19

So he said, “Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; ²¹ but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince. ¹ And in the first year of Darius the Mede, I took my stand to support and protect him.) Daniel 10:20 – 11:1

- i. Who is the Michael of Daniel 10:13 and 10:21? (Hint: see Jude 1:9 and Revelation 12:7.)
The Archangel Michael

- j. What do you think is written in “the Book of Truth?” This book is not mentioned anywhere else in Scripture. (Consider Exodus 32:32-33 for context.)
But now, please forgive their sin—but if not, then blot me out of the book you have written.” ³³ The LORD replied to Moses, “Whoever has sinned against me I will blot out of my book. Exodus 32:32-33

Exodus suggests this is a book about the sins/destinies of humans.

In the balance of the verses from Daniel 11:2-35, focus on the major events without getting bogged down in the details. We will discuss these passages further in the lecture.

5. Read Daniel 11: 2-4. What events will occur in the future?
Now then, I tell you the truth: **Three more kings will arise in Persia, and then a fourth**, who will be far richer than all the others. When he has gained power by his wealth, **he will stir up everyone against the kingdom of Greece.** ³ Then **a mighty king will arise, who will rule with great power and do as he pleases.** ⁴ After he has arisen, **his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants**, nor will it have the power he exercised, because his empire will be uprooted and given to others. Daniel 11:2-4

6. From Daniel 11: 5-15, what key events do you note?
 - The king of the South will become strong, but one of his commanders will rule his own kingdom, and then become an ally of the king of the South.

 - The daughter of the king of the North will try to make an alliance with the king of the South, but neither will hold power.

 - The king of the North and his daughter will be betrayed.

- A descendant of the daughter of the king of the North will attack the king of the North and be victorious. He will seize their gods and valuables and take them to Egypt.
- The king of the North will unsuccessfully invade the realm of the king of the South.
- The king of the South will defeat the king of the North. The king of the South will kill many.
- The king of the North will build siege ramps and capture a fortified city of the king of the South. He will be successful.

7. From Daniel 11:16,

- a. What does the invading king do?
The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it.
Daniel 11:16
- b. What does he do to “the Beautiful Land”/“the Glorious Land?”
He invades and establishes himself in the Beautiful Land (Israel).

8. Read Daniel 11:17-35.

- a. What key events do you note?
 - The king of the North will make an alliance with the king of the South and will give his daughter in marriage to cement the alliance. His plans will not succeed.
 - The king of the North will attack the coastlands and take many of them, but a commander will stop him.
 - The king of the North will turn back to the fortresses of his own country, but will stumble and fall, never to be seen again.
 - The successor of the King of the North will send out a tax collector to maintain the king’s royal splendor. This king will be destroyed, but not in anger or in battle.
 - There will be another successor to the king of the North who is not royal. He will invade the kingdom and seize it via intrigue. He will lose a great army. A prince of the covenant will be destroyed.

- This successor will invade the richest provinces and be more successful than his forefathers.
- This successor will wage war against the king of the South unsuccessfully. The 2 kings will meet for a peace treaty, to no avail.
- The king of the North will return to his own country with great wealth and a heart set against the holy covenant.
- The king of the North will invade the south again and vent his fury against the holy covenant. He will show favor to those who forsake the holy covenant.
- The armies of the king of the North will desecrate the temple fortress and abolish the daily sacrifice. They will set up the abomination that causes desolation.
- The wise will be killed or captured for a time. Some of the wise will stumble, so that they may be refined and purified until the time of the end.

b. What is “the holy covenant?”

God’s holy people, God’s covenants and commandments, and the Temple.

c. What will the ruler do against the holy covenant?

He will desecrate the Temple and abolish the daily sacrifices. He will set up something abominable in the Temple.

d. What do God’s people do?

Godly leaders of the Jewish resistance movement will resist this king. Some Jews will support the evil king.

e. What is going to happen to many of God’s people?

Many will be persecuted and die.

Daniel 9

Daniel's Prayer

- Daniel Was Not Officially Qualified to Offer Corporate Prayer; Not From a Priestly Family; Not a Prophet
- Daniel Interceded on Behalf of Judah Much Like Abraham Did for Sodom and Gomorrah
- A Beautiful Example of How to Pray to God
- We Often Begin Our Prayers to God With a Plea
- Daniel 9 Teaches Us the Pattern of ACTS With Prayer

Daniel's Prayer: ACTS

- **A**cknowledge God's Attributes; Daniel Calls God Great, Righteous, Merciful, and a Covenant Keeper
- **C**onfess Our Sins; Daniel Confesses His Sins and the Sins of the People of Judah
- **T**hank God for His Blessings; Daniel Thanks God for Bringing His People Out of Egypt
- **S**upplication; Daniel Pleads With God to Act Swiftly to Rebuild Jerusalem and the Temple, for His Name's Sake

Daniel's Prayer: Acknowledging Sin

- Daniel Acknowledges the Sins of the People Which Resulted in the Exile, the Destruction of Jerusalem and the Temple
- The Destruction of Jerusalem and the Temple Has Been a Bitter Pill to Swallow
- Daniel 9:12
- This Statement Harkens Back to the Temple Sermon of Jeremiah 7
- Judah Thought That No One Would Dare Defeat Their City Because It Housed God's Dwelling Place

Daniel's Prayer: Restoration

- Daniel Pleads for the Restoration of Jerusalem and the Temple
- He Pleads on God's Reputation, Not Because of the Plight of the Exiles; They Are Still Sinful People
- All the Nations Around Judah Are Laughing at Jerusalem, a City of Rubble; It Is an Object of Scorn
- What is the Value of Serving Yahweh if He Would Allow Jerusalem and the Temple to Be Destroyed?

Daniel's Prayer: Act Now!

- Daniel Concludes His Prayer With Strong Petitions for God to Hear and Act Now!
- Isn't This So Like Us?
- Daniel 9:19
- What Happens Next is What Many of Us Wish to Happen When We Pray: An Immediate Answer From God
- Daniel Is Granted an Immediate Response From God
- Gabriel is Sent to Daniel; the Prayer Answer is an Inscrutable Oracle



Archangel Gabriel; A fresco from the Tsalenjikha Cathedral, Georgia by Cyrus Emanuel Eugenicus. 14th century; Copyright: www.wikipedia.org; public domain photograph

An Exile of 70 Years

- Daniel Has Been Reading Jeremiah, Which Spoke of an Exile of 70 Years and Babylon's Destruction Thereafter
- Cyrus of Persia Has Just Conquered Babylon; Prophecy Has Been Fulfilled
- But Wait! The First Exiles Were Taken From Judah in 605 BC; Daniel 9 Dates from 539 BC; 67 Years
- How Are We to Understand the Prophecy of 70 Years?
 - 70 Is a Symbolic Number (7 Times 10)
 - 70 Years Represents a Symbolic Lifetime

Gabriel's Pronouncement

- A Period of 70 Sevens is Decreed; Equals 490 Years
- The Period of 70 Sevens is Further Divided Into 3 Periods
 - 7 Sevens (49 Years)
 - 62 Sevens (434 Years)
 - 1 Seven (7 Years)

Gabriel's Pronouncement

- What Will Happen With the 3 Time Periods?
 - An End to Transgression and Sin
 - Atonement for Sin
 - God Will Bring Everlasting Righteousness
 - Vision and Prophecy Will Be Sealed Up (Proven True)
 - The Most Holy Place Would Be Anointed
 - Could Mean the Temple But None Were Ever Anointed
 - “The Most Holy One”
 - Matthew 12:6; John 1:14

Gabriel's Pronouncement

- What Will Happen With the 3 Time Periods?
 - Jerusalem Will Be Restored and Rebuilt, in a Time of Trouble
 - The Anointed One Will Come and Then Be Put to Death; He Will Have Nothing (Verse 26)
 - A Ruler Will Destroy Jerusalem and the Temple
 - War and Desolation
 - A Ruler Will Confirm a Covenant With Many for 7 Years
 - During the Middle of the 7 Years, An End to Sacrifices and Offerings and Something Abominable in the Temple

Daniel 9:20-27

- There Are Many Interpretations
- It Is Best To Adopt the Same Understanding of The Time Periods as Symbolic
- 3 Time Periods:
 - 7 Sevens
 - 62 Sevens
 - 1 Seven
 - What Happened Historically in Each Period?

The First 69 Sevens

- Jerusalem Rebuilt, in Times of Trouble
 - 539 BC: Cyrus Gives Order for Jews to Return to Judah (Ezra 1:1)
 - 515 BC: 2nd Temple Completed and Rededicated
 - 457 BC: Artaxerxes Longimanus Provided Funds for Temple Worship Needs
 - 445/444 BC: Artaxerxes Longimanus Permits Nehemiah to Rebuild the City Walls; Rebuilt in 52 Days; (Nehemiah 2:1-9; Nehemiah 3)
 - Times of Trouble May Refer to Judah's Neighbors or the Atrocities of Antiochus IV Epiphanes (Ezra 4:1-5)



Excavation of Nehemiah's Jerusalem City Walls

Copyright: library.biblicalarchaeology.org

The First 69 Sevens

- The Anointed One Comes
- Luke 2:11; Messiah Means “the Anointed One”
- Daniel 9:25-26 Provides One of the Earliest Written Documents About the Messiah
- 2 Intertestamental Works, 1 Enoch and 4 Ezra, Speak About a Messiah
- 1 Enoch (3rd to 1st Century BC) Speaks of a Pre-Existent Heavenly Messiah Called “the Son of Man”

The First 69 Sevens

- Jesus Born 3 BC; Began His Ministry 26/27 AD
- From the Edict of Cyrus in 539 BC to Jesus' Birth in 3 BC is 536 Years, Not 434 Years
- What Does Jesus Do?
 - A Permanent Atonement for Sin With His Death on the Cross
 - We are Freed from the Penalty of Sin, Which is Death
 - Jesus is Our Everlasting Righteousness (2 Corinthians 5:21; Romans 1:17)
 - Fulfillment of Daniel 9:24

The Last Period of Seven

- Verse 27B Implies There Appear to Be 2 Sub-Periods
- The Anointed One is Put to Death; Jesus Dies in 30 AD
- Daniel 9:26B: “The People of the Ruler to Come Will Destroy the City and the Sanctuary”
 - Luke 21:20-24
 - Most Scholars Associate Daniel 9:26B with the Roman Emperor Titus Who Ruled 79 AD to 81 AD
 - His Father, Emperor Vespasian, Sent Him to Judea to Put Down a Revolt
 - Besieged and Destroyed Jerusalem and the Temple in 70 AD; People Were Dispersed; Over 1 Million Died

Bust of Emperor Titus; Galleria
Borghese, Rome, Italy; copyright:
[wikimediacommons.org](https://commons.wikimedia.org/)



The Last Period of Seven

- We are Left With the Balance of 9:27
 - A Covenant With Many For One Seven; An End to Sacrifice and Offering; The Abomination That Causes Desolation in the Temple
- Jesus Speaks of the Abomination That Causes Desolation in Matthew 24:15
- Interpreters Are Not Sure When This Happened/Happens
 - An Order to Place the Statue of Caligula in the Temple in 39 AD?
 - Inappropriate Sacrifices by the Romans Prior to 70 AD?
 - The Antichrist of Revelation and the False Prophet Will Rebuild the Temple?
 - Romans 13:5-7; Note 42 Months = 3 ½ Years; Corresponds to the “Time, Times, and Half a Time” of Daniel 7:25