See Above the River!

Sovereign Success!

Daniel 10-12

"the man in linen who was above the waters of the stream" (Daniel 12:6)

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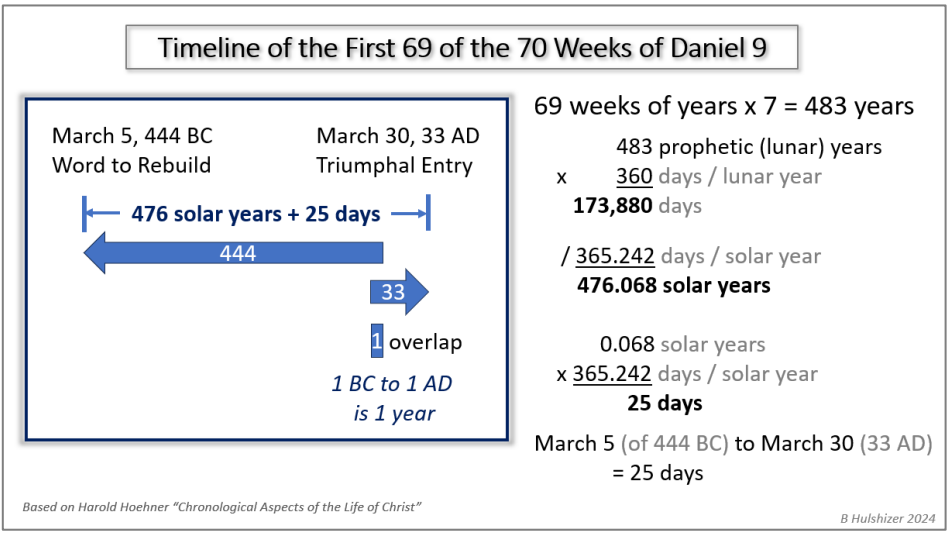
1. PREDICTIVE PROPHECY GIVEN BY GOD IS RELIABLE

In the first year of Darius, the LORD responded to Daniel's perceptive pleading for God's people and God's city by giving him understanding regarding Israel and Jerusalem's future (chp 9). He was told that God in His sovereignty would bring in everlasting righteousness at last, but it would unfold over seventy 7-year periods for Israel and Jerusalem (9:24).

Hundreds of years ahead of time, the Lord foretold Messiah the Prince would come 69 sevens (69 x 7 = 483 lunar years) after a decree was issued to rebuild the city. However, after the 69th seven Messiah would be cut off (be put to death). This would occur after 69 sevens but not during the 70th seven year period. In the prophecy God went on to foretell that the Jewish temple would be destroyed. The prophecy foretells that the temple's destruction is during the pause between the end of the 69th and the beginning of the 70th seven.

Messiah did indeed ride into Jerusalem 483 years from the word to rebuild the city recorded in Nehemiah 2. (Using the Jewish 360 day years, this

prophecy is equivalent to 173,880 days; see timeline below for details of the fulfillment) He was God's Anointed One who was to rule the world for God. But just as prophesied, He was cut off by being crucified. Predictive prophecy once again proved true when the temple was destroyed by the Romans in AD 70. God is indeed able to foretell the future, as will also be seen in Daniel 10-12.



As recorded in chapters 10-12, Daniel is given further revelation of how things will go for his people during the 69 sevens and during the final 7-year period. Daniel 10 through 12 form a final, crowning section of God's revelation to and through the prophet Daniel. Daniel is in his 80s by now and three years into the reign of the Persian empire. Thousands of Jewish exiles under Zerubbabel and Joshua the High Priest have returned to Jerusalem to start rebuilding the temple (see Ezra). Daniel is with them there in spirit as he earnestly prays. To this man with a heart for God's interests, the Lord reveals the man in linen and sends his message to give Daniel further understanding regarding his people.

The prophecies of Daniel 11:2 to 35 have been fulfilled in great detail. What confidence we should have in God's word! What confidence we have that the future prophecies will also be fulfilled! Scoffers claim Daniel was a fraud, being written in the 160s BC after many of these things happened. But their premise is that predictive prophecy isn't possible (even for God!). However, fulfilled prophecies of Daniel extend past the 160s BC (such as

Jesus coming into Jerusalem as Prince at exactly the prophesied time, then being crucified, and the temple then being destroyed as prophesied in chapter 9).

- ⇨ Have confidence in the all-knowing God and in His faithful word!

2. PRESSURES ARE PROPHECIED TO COME

Daniel starts off this section by reminding us that he was named Belteshazzar, which turns our minds back to the very beginning of this book when Daniel was taken captive to Babylon by Nebuchadnezzar. Babylon's king attempted to completely change Daniel in his thinking and identity even changing his name from one identified with the true God to one linked to a false god. However, after all those decades, Daniel is still Daniel. (10:1) Praise the Lord! What an inspiration to be steadfast in the face of all the pressures of man's thoughts and culture around us. Elohim is judge (the meaning of "Daniel"). He is the sovereign one. Daniel still held fast to that reality, and it had showed throughout his days. The pressure of men on the people of God is a dominate idea in this section, as it has been throughout the book. Daniel exemplifies the godly response to this pressure.

- ⇨ In wild times, continue just the same, showing a life that is steady.

Also, his fellowship with his God continues to deepen. How burdened he is for the future of God's people Israel who are associated with God's interests. So he is focused on praying about his people (10:14) for three weeks, and during those 21 days there is associated conflict in the heavenlies between angelic princes. How solemn and encouraging to hear "your words were heard" (10:12) and to recognize that prayer is powerful!

The LORD had shared with him the future of "your people and your city" two years earlier, with the ultimate culmination of "everlasting righteousness" (chp 9). Daniel heard that the "saints" would share the kingdom with the Son of Man (chp 7). But would Israel be holy? Would they be righteous? Would they be in a state to enter everlasting righteousness?

How Daniel's heart beat with God's! How aligned Daniel's thoughts were with God's thoughts! No wonder he is "precious" to God! (10:11) He pleads with the Lord to do what the Lord very much wants to do. So the LORD again communicates to His servant; He shares with Daniel the reality that

through all the striving of men, including their impact on His people, the sovereign Lord is using it all to sanctify His people. He will "refine, purify and cleanse" Israel as a nation (11:35, 12:10), ultimately bringing them to a place of repentant humility, so that they will be saved by the very one that they pierced (Zech. 12).

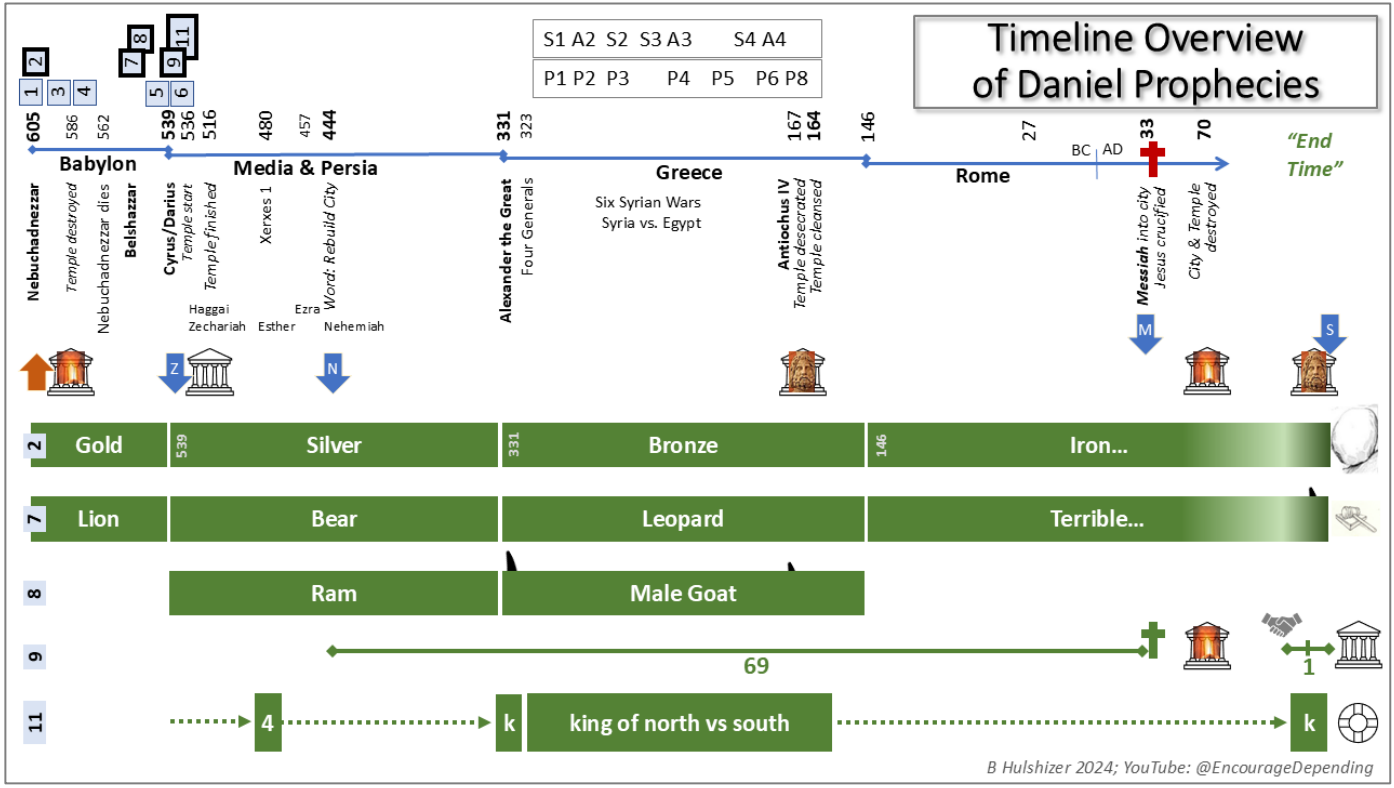
- ⇨ Perceptively plead with the Lord to act for His name's sake

In this final vision, Daniel is given further revelation of how the pressure of men's strivings (like a person standing in a river) will develop during the splintered Greek empire. The vision will then point to the time of the end when this pressure will again be strong under the false prince to whom he had been introduced earlier visions of chapter 7 and 9.

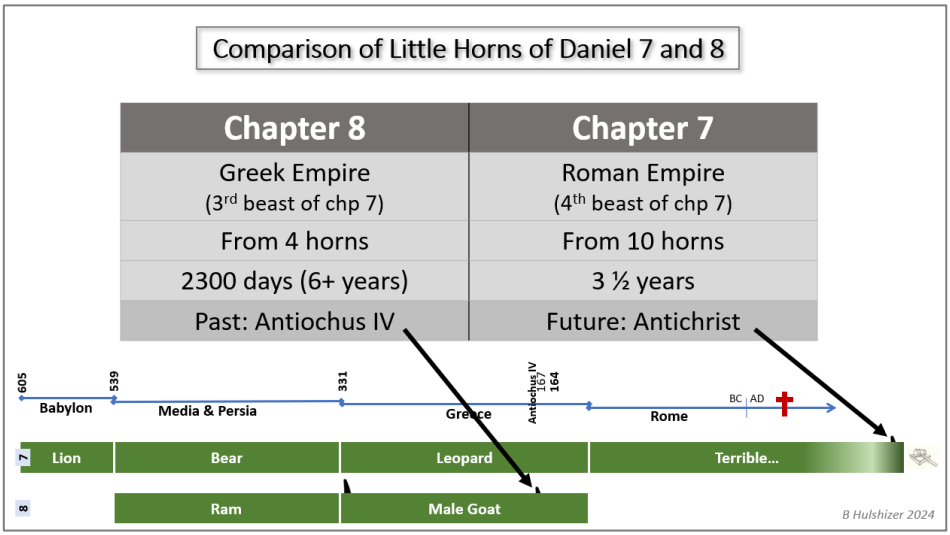
Early in Daniel's time in Babylon, the Lord had revealed (in chp 2) that after four human empires (including a second phase of the fourth kingdom), God would establish His own kingdom that fills the whole earth. Fifty years later God had revealed (in chp 7) that the kingdom of God would be ruled by the Son of Man who will rule with his saints. However, before that will come a time of trouble will be caused by a coming arrogant ruler. He will come from the empire after the Greek empire and severely persecute God's people Israel for a time, times and a half time (3 ½ years).

A couple years later (in chp 8) God had revealed of a coming ruler from the Greek empire who would severely persecute God's people and desecrate the rebuilt temple.

More recently God had revealed to Daniel (in chapter 9) of a future ruler who would come many years after Messiah the prince was cut off. He will come on the scene at the end time, will make a covenant with the majority of the Jewish nation for a seven year period, but then will cause temple sacrifice to stop in the middle of the period, that is at 3 ½ years. He will then make them stop sacrificing to the Lord and will cause a horrific abomination evidently related to the temple. It is revealed that this ruler is the final ruler before God's purposes with Israel are brought to completion and everlasting righteousness is brought in, fulfilling the many prophecies given regarding Israel and Jerusalem. The chart below summarizes the timeline of the prophecies given to Daniel.


Timeline Overview of Daniel Prophecies
S1 A2 S2 S3 A3 S4 A4
P1 P2 P3 P4 P5 P6 P8
2 1 3 4 7 8 5 6 9 11
605 586 562 539 536 516 480 457 444 331 323 167 164 146 27 BC AD 33 70
"End Time"
Babylon
Media & Persia
Greece
Rome
Nebuchadnezzar
Temple destroyed
Nebuchadnezzar dies
Belshazzar
Cyrus/Darius
Temple start
Temple finished
Haggai Zechariah
Xerxes 1
Esther
Ezra
Word: Rebuild City
Nehemiah
Alexander the Great
Four Generals
Six Syrian Wars
Syria vs. Egypt
Antiochus IV
Temple desecrated
Temple cleansed
Messiah into city
Jesus crucified
City & Temple destroyed
Z
N
M
S
2 Gold 539 Silver 331 Bronze 146 Iron...
7 Lion Bear Leopard Terrible...
8 Ram Male Goat
9 69 1
11 4 k king of north vs south k
B Hulshizer 2024; YouTube: @EncourageDepending

In the final revelation given to Daniel a couple years later (chp 10-12), more clarity is provided to Daniel and us about these coming rulers and God's working to restore Israel. The "little horn" of chapter 7 and 8 are two different men, for the persecuting ruler in chapter 8 was from the latter part of the splintered Greek empire. This empire is the third beast in chapter 7. The other persecuting ruler is from the fourth beast in chapter 7, thus is a different person. However, there are clearly parallels between the two arrogant, self-willed men.



The final prophecy (chapter 10-12) connects the ruler from the Greek empire as a prototype of the later ruler, particularly on his effect on God's people, the nation of Israel. In chapter 8, we saw he will desecrate the temple and set up an abomination of desolation there. In this vision more details are given about this man from the splintered Greek empire. It is also reiterated that the other future king will come much later, at "the time of the end" just before the nation of Israel is shattered yet rescued. It is made plain that similar to the first persecuting king, the second king will desecrate the temple, causing the sacrifice to cease as noted in chapter 9 verse 27 and at the same time setting up an abomination of desolation (12:11).

3. MEN'S STRIFE AFFECTS THOSE WHO TAKE GOD'S NAME

The self-willed strivings of fleshly men cause turmoil, and this turbulence does have an effect on those who associate themselves with the Lord. The "wild times" can seem out of control! Pressures impact us. Rushing waters and flooding result from earthly struggles of men.

The atmosphere of the prophecy is one of striving by the nations and their rulers, and as a result, times of distress for God's people Israel. The vision is introduced as concerning "great conflict" or warfare and fighting (10:1). The revelation emphasizes the striving of men in the coming years after the Greek empire is splintered. It then shows how the strivings interconnect with God's people in Jerusalem. They will find themselves pressed by these ruling powers, and those who identify with the Lord will end up showing their true colors as a result of the pressure.

Some will act wickedly towards God's covenant, choosing to conform to the pressures around them rather than obey what God has said in His Word. But others will see through the deception of the day as wise people do. They will see their God whom they know personally, and this knowing of the true God as their God will empower them to do things they would not otherwise do if merely acting based on their circumstances.

The pronounced pressure to dishonor the Lord and conform to the lies of men comes to a head in the latter part of the Greek empire. The Persian kings, Alexander the Great of Greece, and the Ptolemies (kings of the South) had not put as much pressure on the Jews as a Seleucid king eventually does. But when Judea comes under the sway of Antiochus the Great and his son Antiochus IV (kings of the North), the Hellenizing pressure dramatically increases and ultimately leads to the need for God's people to make very clear decisions about whether they will obey God and His Word or not.

The strivings are like a river flowing

The imagery of the prophecy connects with where Daniel was physically, that is, standing by the "great river." **This great river gives a visual of the great conflict that occurs through the years of men striving** with one

another. War after war keeps coming. The years keep passing like the waters of the river.

One can see the turmoil of being caught in the midst of such a great river with its currents persistently pressing you to go with the flow. As these strivings of willful men keep coming, the people of God feel the pressure to conform, to go with the flow. Yet, the example of Daniel is of one who did not cave to the tumultuous pressure or get pulled into the striving and scheming of men. He knew His God and it stabilized him. So others in the future will stand (the wise or "those who have insight") while others will fall in with societal pressures (acting wickedly toward God's revealed will).

As the prophesy unfolds, it conveys a sense of how the river of man's striving flows, showing how the kings of the north and kings of the south function (verses 2-13). The character of man is manifest in his seeking wealth, his making himself strong, his trickery, his instability, his constant fighting for greater dominance, and his continually building greater resources with which to conquer. Because he did not succeed with a multitude (11:10), he raises a great multitude (11:11). Since that didn't work, he raises a greater multitude (11:13). Such are the ways of men. Self-seeking hearts. Use whatever means available to gain for self. View myself as at the top of all around me. Attack those who will not comply with my self-exalting view.

The river of men's strivings will eventually impact God's people in Jerusalem (v 14-35). The river starts to flood into Jerusalem and force its inhabitants to decide what they will do, as the rulers of men begin to impose their desires upon the people of God. Over time, the flood waters rise so much that one has to decide to go with the flow or stand fervently against it.

Similarly, in the yet-future end time as prophesied in 11:36-39, this river will rise to its highest by the most arrogant man striving for dominance. As prophesied from 11:40 to 12:1, this king will cause the greatest flood upon Israel and the greatest dishonor to God ever, but sovereignly pushing the nation to repentance such that the Son of Man then rescues them!

So, first the river is seen in this vehemence (11:2-13), and then it is seen impacting people associated with the Lord (11:14-35). Some of God's people thought they should align with one of the striving kings, and initially it seems to work out well, but within a few decades it leads to great trouble under his son's reign. Similarly with the end time. The violent river under the king who wants to rule the whole world is seen (11:36-40) and then it is seen impacting God's people (11:41-12:1). Some of God's people will think they should sign a covenant with this king (9:27), and initially it seems to work out well, but within 3 ½ years they will find it leads to the worst persecution and distress Israel has ever seen and the worst dishonor to the LORD ever (12:1, 11).

Yet in it all, God fulfills His purposes. Praise our Sovereign God!

- ⇨ Know your God personally so it stabilizes you in all the pressures.

Pressure from the strivings has various effects

To stand against the pressure is far more difficult than conforming. Fear presses people to rationalize away obeying God's revealed will. If a person has only been going along with the culture of God's people but does not personally know their God, they surely will cave under the pressure. They will be happy for any explanation that explains away the Scriptures and seems to open up a way to fit in with the social expectations around them. They will find these words of unbelief to be welcome and liberating, even though they directly dishonor God. The music says to bow to lies, and their knees do not have the strength to stay standing (compare chp 3).

Yet, there are those who understand and see through the swirling lies bombarding them. They find strength to stand, for they see their God, the true God, the sovereign God, the great and awesome God. They know that even if their lives are taken, there is a resurrection ahead. They are like lights shining out to others, urging them to also chose truth and righteousness which they know pleases the Lord. (12:2-4)

The pressures do have a positive effect on the wise. They find themselves refined, purified and cleansed through the troubles (11:35, 12:10). Their dependence upon God becomes more simple. Their confidence in God becomes more pure. Their simple obedience to God's word become more

earnest and settled. So the Lord in His sovereignty even uses men's evil activities to bring blessing to the faithful and to honor to His name.

The pressures also are sovereignly used by God to bring repentance for Israel as a nation, which is the essential prerequisite to forgiveness of their sins and restoring them to righteous fellowship with their God. Their power will be shattered by the false prince (12:7) as they face a time of distress never experienced before (12:1). As they get to the absolute end of themselves as a nation, they come to the point of confessing that they cut off their Messiah, and they will look in faith to that very one whom they have pierced, and at last will find the forgiveness and deliverance they desperately need (Zech 12-14).

4. THE BACKDROP OF THE PROPHECY TEACHES US
(beginning and ending chapter)

The Lord is sovereign above the river and uses it
One can visualize chapters 10 to 12 in four sections with the first and last serving as bookends.

1. 10:1 to 11:1 provides a back-story for the prophecies and reveals conflict in the heavens. The center two sections address earthly conflicts.
2. In the section from 11:2-35 men's strivings pressure God's people, especially under Antiochus IV near the end of the Greek empire. He desecrates the temple and persecutes the faithful. The type of happenings seen in this section in purifying the people of God are spoken of as continuing until the end time (11:35). The struggle and related purifying of God's people will continue to the end time.
3. The end time is foretold in the following section from 11:36-12:4 where the strivings of the most self-willed of all men leads to pressuring God's people in the most pronounced way they have ever known. This time of the end continues the purifying. He will also desecrate the temple (12:11) and persecute God's people bringing them to an end of themselves at last (12:7), leading to their deliverance by God (12:1).

See Above the River (Daniel 10-12); Page 11



4. The final verses from 12:5-13 return to the vision of the man in linen who was seen before. A few more specific details about the time of the end are given. Thus this section is a closing section, forming a bookend with the opening section. *The man in linen is seen as "above" the waters of the river*, and he reveals that the abomination in the temple and persecution of Israel will only be for a set time of 3 ½ years. The Eternal God is shown as sovereign and transcendent over all of the strivings of men.

The chart above illustrates the flow of the great vision of chapters 10 to 12. The detailed prophecies are surrounded by the setting of the vision given to Daniel. This was not so much the case for some of the previous visions. But much attention is given to the backdrop of the prophecy Daniel. The backdrop in chapter 10 and chapter 12 emphasizes several valuable truths.

The People of the Backdrop

Cyrus' third year of ruling is the setting, and from this timing we know that a group of Jews had returned to Israel to rebuild the temple (see Ezra). No doubt this was in Daniel's mind in his mournful praying for understanding. But the backdrop turns our minds upward, far above earthly affairs and people.

Spiritual beings are prominent in chapter 10 and again in chapter 12:

1. **The man in linen** is the most prominent. He appears as awesome and radiant. His appearance and words are so overwhelming that Daniel has no strength to even stand, speak or hear. The vision begins with this man and ends with this man. In the end, the Scripture clarifies his location as being "above the waters of the stream," a transcendent place unaffected by the passing activities of men!

2. **Gabriel** seems to be the one who is sent to touch and speak to Daniel in 10:10. He was sent to give understanding, as he had been sent to do previously in 9:21-22 and 8:15-16. He had previously also touched Daniel to strengthen him (8:18) and appeared as a man (8:15). He had conveyed a message (9:22, 8:16) from one who speaks from between the banks of a stream (8:16) similar to here in chapter 10 and 12. The

text of 10:10 gives the sense that the person who touched Daniel was not the man in linen for it says “a hand touched me” rather than connecting the touch with the man Daniel had seen saying “his hand touched me.” Further, since the vision of the man in linen closely parallels the vision of Christ in Revelation 1, we would not expect Christ to speak of being withstood by a demon and needing the help of an angel in order to get to Daniel. “One who resembled a human” in 10:16 may be Gabriel - Daniel just had not yet looked up to notice his appearance due to his extreme weakness.

3. **Michael** is “one of the chief princes” (10:13) who is “your prince” (10:22) and assisted Gabriel against the prince of Persia (10:21). Gabriel had similarly assisted Michael in the 1st year of the Persian empire (11:1). Michael is assigned by God to protect Israel from being destroyed for he is “the great prince who stands guard over the sons of your people” (12:1). At the end time (12:1) he will be particularly active as the self-willed king will set up his rule in Israel and cause unparalleled distress for them, shattering their power. Thus, Michael will stand up at that time.

4. **The prince of Persia** is a spiritual being, an evil angel who resists Gabriel bringing this message to Daniel by delaying Gabriel for 21 days until Michael comes to help. (10:13, 20) Daniel persisted in praying those three weeks and found success, showing spiritual warfare is active as we pray.

5. **The prince of Greece** similarly is an evil spiritual being, a demon, who is going to come and enter the spiritual conflict in the heavens. (12:20)

6. **Two others are seen standing on either side of the stream** on the banks (12:5-6) and one of them asks the man in linen how long until the end.

As the bookend of chapter 12 develops, attention returns to the Man in Linen seen early in the vision. Thus, the clear emphasis is on this man. The description of this man strongly parallels the description of the glorified Lord Jesus Christ in Revelation 1, though Daniel would not have been fully

aware of this at the time. What Daniel perceived is one portraying divine sovereignty in His awesome person and elevated position! In seeing this exalted One, Daniel could find peace inside, despite seeing all the turmoil ahead!

⇨ See above the river! Let all be peace inside!

Lessons from the Backdrop

1. **God is sovereign above the conflict**

Yes, God is in control. God already recorded all in the "writing of truth" centuries beforehand (10:21)! Chapter 11 verse 3 indicates Alexander the Great will conquer Persia but this was not going to happen for more than 200 years after this prophecy was given!

This sovereignty of God is interwoven with men acting willfully, doing as they please (11:3, 16, 36). Yet, the prophecy displays God's superintending and using even men's evil actions to accomplish His overall goals to purify His people and ultimately to bring Israel to repentance through their power being shattered. Phrases turn our mind to God's superintending. Things happen "at the appointed time" (11:27, 29, 35) and "that which is determined will be done." (11:36)

Throughout the prophecy, God's sovereignty is sometimes noted. And in the end His will is accomplished. After the power of the holy people is smashed to bring them to repentance (12:7) then "your people will be rescued" (12:1) and everlasting righteousness will be brought in! (9:24)

⇨ In and through all the strife, remember the LORD is sovereign!

2. **Heavenly conflict is above the earthly conflict**

History records much of the conflict prophesied here in detail, but the real conflicts are the conflict in the midst of that conflict and the conflict above it. All the earthly conflict is subject to a higher-level conflict in the heavenlies (10:13; 11:1, 12:1). In it all, the Lord is sovereign above the river (12:6), and is using the turmoil to refine, purge and cleanse (11:35, 12:10). The heavenly conflict affects God's people such as during the first year of the Persian reign when they allowed Israelites to return and rebuild the temple (11:1; Ezra 1).

⇨ Though there is great conflict on earth, the wise see it as connected with conflict at a much higher level in the heavenlies.

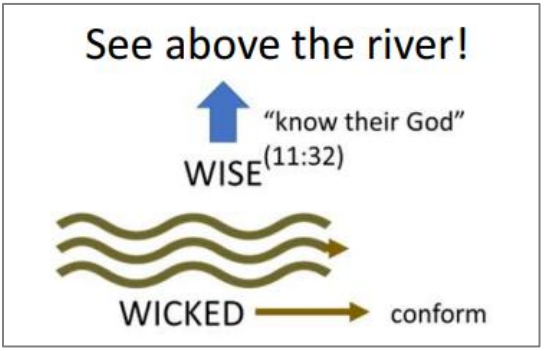
3. **Personal struggle occurs in the midst of the struggle**

Who will cave to the pressure to conform? Conflict within the conflict! A precious man pleads with God (chp 10). The wicked unfaithfully turn to godlessness (11:32, 12:10). Those who know their God are strong and do things they would not naturally do (11:32). Those who have insight give understanding to the many (11:33), shine as lights and lead the many to righteousness (12:3).

The people associated with God face varied pressures from the conflicts of men striving for power. How will they respond? The Scripture envisions two types of people:

1. *The Unfaithful to the LORD act "wicked" towards the covenant*
   - Think it best to join with these willful men – conform, cave
   - Do not see the Lord above those men

2. *The faithful to the LORD "have insight" (wise), seeing above the river*
   - See through the deception. See past the earthly activities.
   - Hold firm to the Lord by faith, seeing Him above the river
   - Are strong to do things that people would not do naturally
   - Lead many to righteousness
   - Stand out in the midst of the darkness



The wise get understanding by humbly seeking God. That is what Daniel was doing. He "humbled" himself (10:12). This word "humbled" is the same

word as used of the day of atonement in Leviticus 23 when all of Israel was to humble themselves. God's ultimate goal is that Israel as a nation finally humble themselves, so that they can then enter into rest.

The wise are not the mere "wise men" that Babylon so valued. Rather they have insight to see through the fog of men's strivings, to look up and see the man in linen, and to understand that the LORD is sovereign above all the turmoil.

By God's enabling they perceive that to remain faithful to Him and His Word is the wise choice, for they grasp that the turmoil is part of God's indignation for unfaithfulness (11:36) and that in the end, those who through faith are righteous will be raised from the dead to participate in God's kingdom (12:2). The "wise" are noted during the persecution of Antiochus IV (11:33) and then again at the severe persecution of the end time (12:10).

- ⇨ God uses turmoil to refine, purify and cleanse, so do not be shocked at wild times or their effect on people associated with God

4. **The Man in Linen is awesome and above**

Daniel sees the man in linen as awesome and overwhelming. The sound of his words leaves Daniel on his face in a deep sleep (10:9). This man in linen is seen again in chapter 12 with further detail given that he was "above the waters of the river." (12:6) All the strivings and turmoil do not affect Him. He is transcendent. He is sanctifying. He is sovereignly using all the strivings to purify Daniel's people (10:14) who are indeed God's people (9:19). He will be successful!

- ⇨ Through all the strife, the promised plan succeeds!

5. **God's servant desperately needs strength from God**

Daniel needs divine strengthening even to be able to stand, speak or hear the vision (chp 10). Hearing the sound of the words of the man in linen left him with no strength. It was only through being touched that he can stand (10:10), being touched again so that he could speak (10:16), and being touched a third time so he could receive the prophetic revelation (10:18). This dependence on God for strength stands in marked contrast to the kings introduced in chapter 11 who are so self-confident and make

themselves strong (like boastful Nebuchadnezzar in chp 4). They draw on the strength of men and thus amass great wealth, assemble great armies, build great fortresses and use great scheming to be able to do their own will and gain power and dominion. In contrast, those in fellowship with their God draw all their strength from above.

⇨ Live in constant, complete dependence on the living God!

5. UGLINESS OF MEN'S WAYS IS SEEN IN THE STRIVING

The timing of the revelation is when Daniel was mourning for three weeks, evidently wanting to understand better what was ahead for his people (10:14). He was in distress and had set aside enjoyment of the food of royalty, the very type of things men so strive after. In contrast to Daniel, men are perpetually seeking to gain position and enjoyment for self. The strivings of men reveal the character of mankind. Before we review the details of the prophecy of men's strivings, let's note a few summary observations about the strivings.

The character of mankind is seen in the kings who strive. They…

1. Grasp for Power and Dominion (incessant desire to do what I want!)
2. Use Violence as They Worship Might ("a greater multitude")
3. Engage in Deception and Intrigue (no concern for integrity)
4. Strive Within and Without Nation (showing self is really the object)
5. Stir Up Constant Turmoil (the sure result of self-centered living)

In summary, we see willful, self-advancing men think:

1. I am superior: smarter and stronger
2. I deserve more: power and pleasure
3. I demand more: try to satisfy me

⇨ Are these attributes of self-centered living seen in me?

Yet the wise rise above the turmoil through different thinking.

In the midst of mankind's self-seeking ways, the people of God face great pressure. While the wicked get swept into the pressure to conform, the wise have the insight to see the Man in linen above the waters. They:

1. See the unseen and eternal by faith (see what's really going on)
2. Know and obey the true God (instruct many in right living)
3. Act different but steady (seeking God's glory not gain for self)
4. Keep the long-view of looking for the Son of Man's return

The Wise see through the mist and see the character of the Man in Linen:

1. Awesome: Power that is Supreme
2. Above: Plans that are on Schedule

⇨ Do I go about life as a wise person so knows the living God?

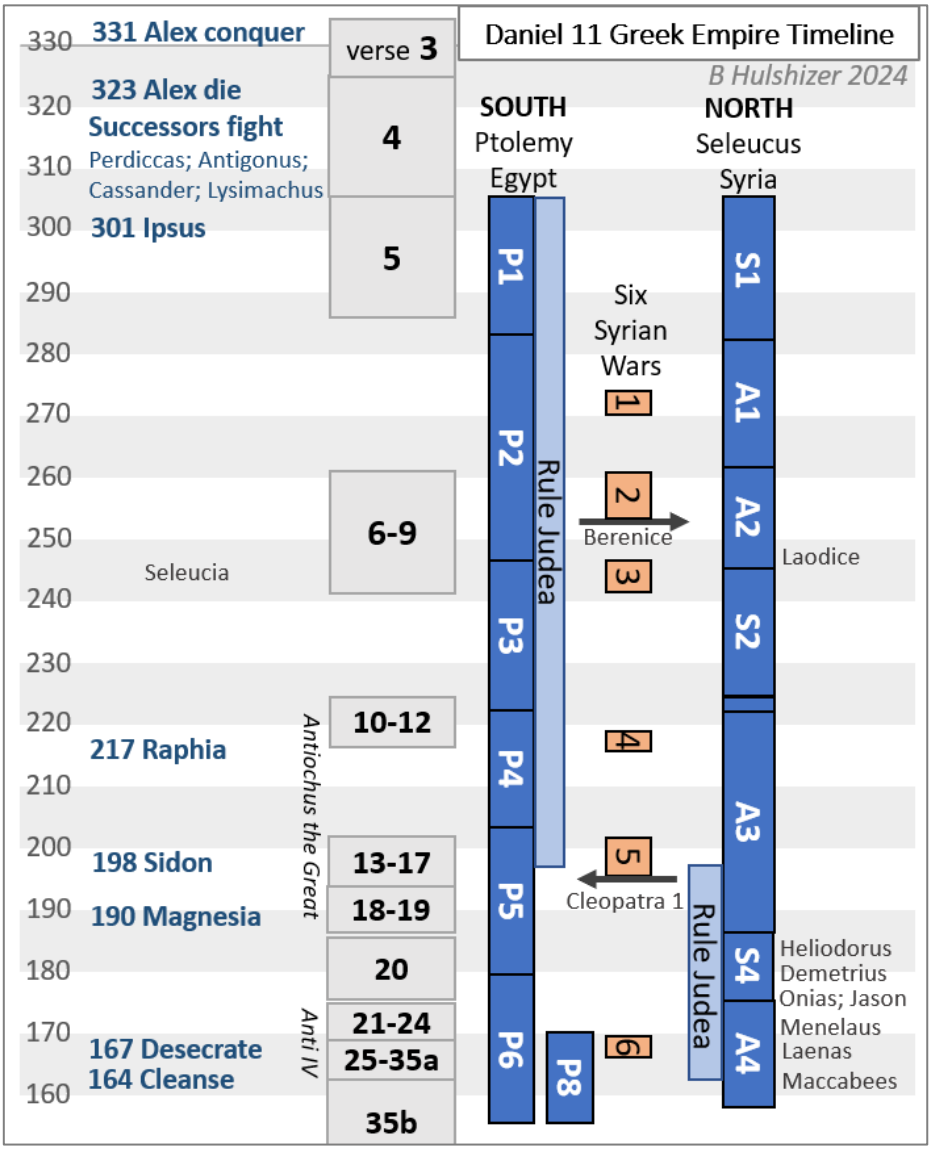
6. MUCH PROPHECY IS ALREADY FULFILLED (11:2-35)

The first section of chapter 11 focuses on the time of the six Syrian wars of the splintered Greek empire, particularly "the king of the North" (Syria; Seleucid empire) and "the king of the South" (Egypt; Ptolemaic empire). As seen below, the prophecy is wonderfully accurate when compared with history.

The chart below provides a timeline of the prophecy given from chapter 11:3 to 35a noting key people and indicating the Ptolemaic and Seleucid rulers. Note that the Ptolemies ruled Judea for the first hundred years until Antiochus III conquered Jerusalem such that the city came under Seleucid rule thereafter.

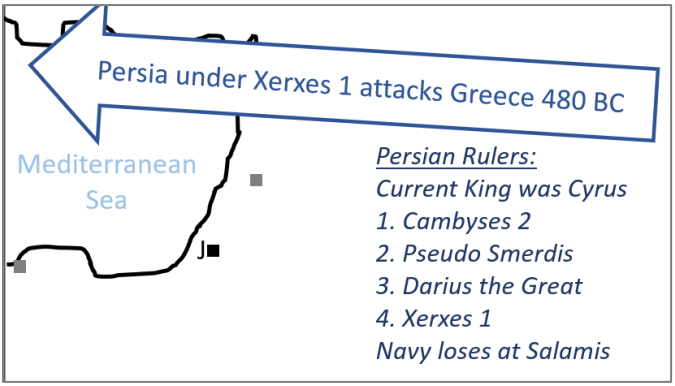
The terms "king of the north" and "king of the south" are used because the situation is viewed from the perspective of Jerusalem. The Seleucid empire centered in Syria was north of Jerusalem. The Ptolemies ruled in Egypt which is south of Jerusalem. These two kingdoms would fight with each other, and Judea was in the middle of it geographically. The kings of the north were either called Seleucus (noted with an S in the chart) or Antiochus (noted with an A). The kings of the south are all titled Ptolemy (noted with a P).
In the prophecy, some periods of time are quickly jumped over such as with the phrase "after some years" in 11:6. Later the prophecy jumps forward after Antiochus IV to "the end time" (11:35b) noting

that during the intervening years the Lord will still be at work in His wonderful ways “to refine, purge and cleanse them until the end time; because it is still to come at the appointed time.” The prophecy then picks up in verse 36 when the “end time” has come.

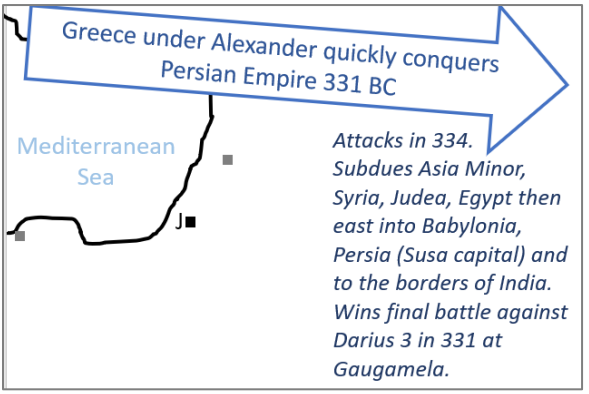


See Above the River (Daniel 10-12); Page 19

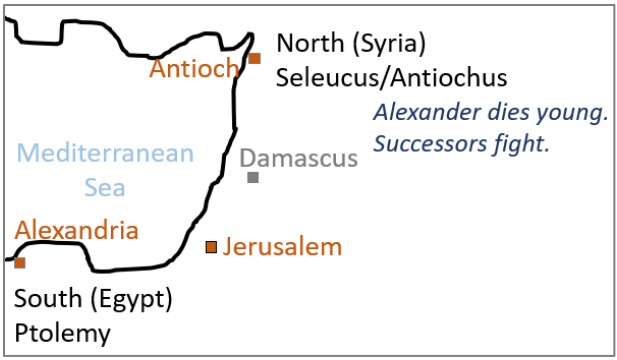
11:2 "Behold, three more kings are going to arise in Persia" These are Cambyses 2, Bardiya/Smerdis, and Darius the Great who failed in his invasion of Greece in 490 BC at Marathon. "Then a fourth [Xerxes 1] will gain far more riches than all of them; as soon as he becomes strong through his riches, he will stir up the entire empire against the realm of Greece." In 480 BC Xerxes 1 (known in the book of Esther) attacked Greece with a massive army, but ultimately lost when his navy was destroyed at Salamis.



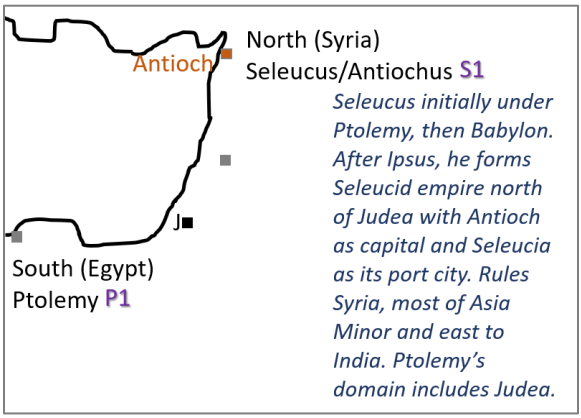
11:3 "And a mighty king [Alexander the Great] will arise, and he will rule with great authority and do as he pleases." Alexander took over the Macedonia army after his father Philip was assassinated. Alexander subdued Greece and then attacked Persia in 334 BC, essentially conquering it in 3 years by 331 BC, despite having a smaller army. His doing "as he pleases" implies no one could stop him. It also shows fundamentally what every selfish human seeks.



11:4 "But as soon as he [Alexander the Great] has arisen, his kingdom will be broken up [due to his death] and parceled out toward the four points of the compass, though not to his descendants, nor according to his authority." Alexander died young in 323 and his empire which stretched all the way to India was divided by his successors over the next 22 years of fighting. Initially Perdiccas his cavalry commander ascended by marrying Alexander's sister Cleopatra. However Seleucus killed Perdiccas as he tried to attack Ptolemy 1 in Egypt. Lysimachus ruled Thrace, and Cassander ruled Macedonia. Antigonus ruled Asia Minor (Turkey) and was seeking even more dominion. However, eventually in 301 at the battle of Ipsus, Antigonus was killed.



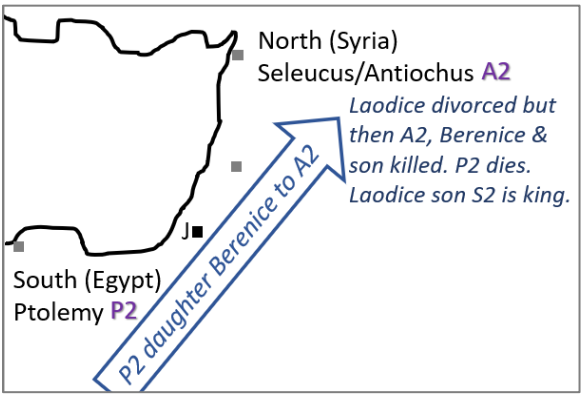
Seleucus (Seleucus 1 Nicator,"the victorious") came to rule the largest area of the divided Greek empire, centered in Syria but including Babylonia and Persia to the east and most of Asia Minor in the west. He built many new cities. Antioch in Syria was built inland, while Seleucia was built near the Mediterranean Sea to serve as a port and fortress town for Antioch.



11:5 "Then the king of the South [Ptolemy 1] will grow strong along with one of his princes [Seleucus 1] who will gain ascendancy over him [P1] and rule; his [S1's] domain will be a great realm." Seleucus had sought safety in Egypt from Antigonus for some time, and thus was under Ptolemy. However, after Ipsus, Seleucus had a larger domain than Ptolemy.

Ptolemy claimed Judea and Coele-Syria (north of Judea and south of Syria). Seleucus disputed this but did not battle over it. P1 died and P2 Philodelphus ruled from 284 to 246. Seleucus 1 killed Lysimachus in battle, but was murdered when invading Thrace in his late 70s in 281. His son Antiochus 1 [A1] ruled from 281 to 261, contained the Gauls in northern Anatolia near Bithynia, which served as the start of the region of Galatia. He took the name Antiochus Soter ("savior"). The first Syrian War in 275 over Coele-Syria did not result in any real change. Antiochus 1 had executed his older son Seleucus, so Antiochus 2 ("Theos ") became king after him. He initiated the Second Syrian War against Ptolemy 2, which was largely fought in Asia Minor. Verse 6 picks up as this second war ends, and it focuses on the intrigue and deception that shows up in a failed marriage alliance between the two kingdoms.

11:6 "After some years they will form an alliance [around 253], and the daughter of the king of the South [P2] will come to the king of the North [A2] to reach an agreement [with A2 divorcing his wife Laodice to marry P2's daughter Berenice]. But she [Berenice] will not keep her position of power, nor will he [A2] remain with his power, but she will be given up [Berenice is killed] along with those who brought her in and the one who fathered her [P2] as well as he who supported her in those times."

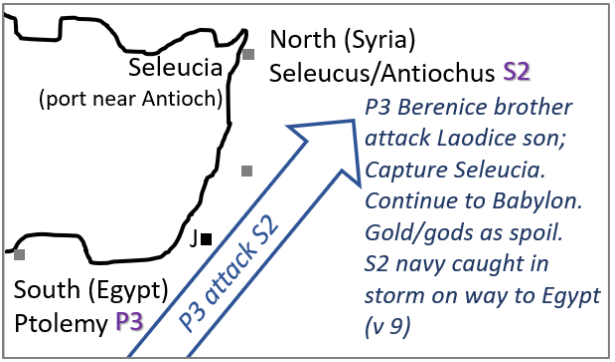


11:7-8 "But one of the descendants of her [Berenice's] line will arise in his [P2's] place, and he [P3 Berenice's brother] will come against their [S2s] army and enter the fortress [Seleucia] of the king of the North [S2], and he will deal with them and prevail [conquering all the way east to Babylonia]. And he will also take into captivity to Egypt their gods with their cast metal images and their precious vessels of silver and gold, and he on his part will refrain from attacking the king of the North for some years."

Antiochus 2 divorced or was separated from Laodice in order to marry Ptolemy 2's daughter Berenice, thus forming a marriage alliance between the two empires. When Laodice was divorced by Antiochus 2, she was given lands in northwestern Turkey. However, Ptolemy 2 died a few years later (in 246). While Bernice and her infant son were in Antioch, Antiochus 2 visited Laodice and he suddenly died, likely poisoned by or under the direction of Laodice. She proclaimed her son Seleucus 2 to be king and moved to Antioch.

Ptolemy 3 (Euergetes "benefactor", Berenice's brother) came to Antioch from Egypt to support his sister Berenice. However, when he arrived, he found Berenice and her young son murdered under Laodice's direction. Thus Ptolemy 3 was enraged and began the Third Syrian War. He took Seleucia from the Seleucids, and conquered as far of Babylon. He then returned to Egypt with much treasure. Peace was made in 241.

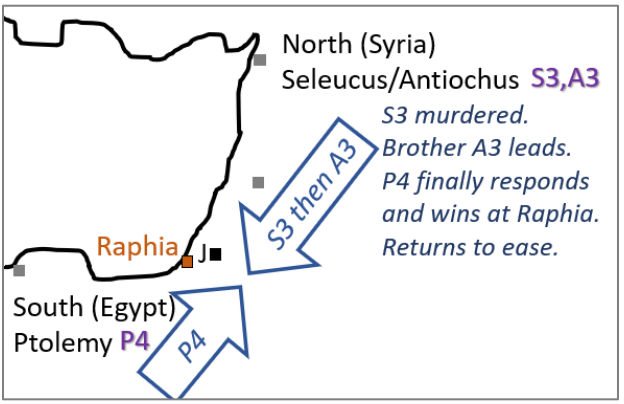
Laodice didn't make things easy. She then favored her other son Antiochus Hierax ("the hawk") as ruler of Asia Minor and in 245 the war of the brothers started with Antiochus Hierax eventually defeated. Seleucus 2 took the name Callinicus ("beautifully triumphant").



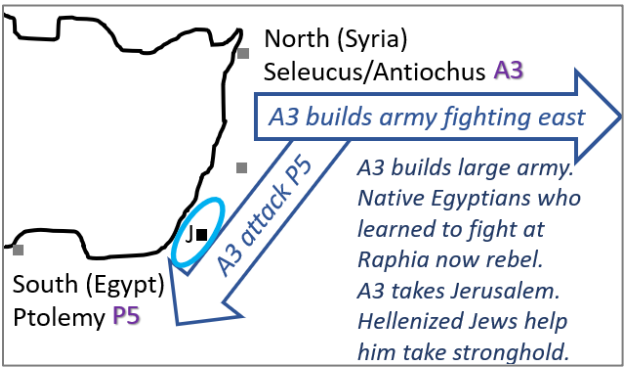
11:9-10 "Then the latter [S2] will enter the realm of the king of the South [P3], but will return to his own land. His sons [S3 & A3 the Great] will mobilize and assemble a multitude of great forces; and one of them [A3 after S3 is murdered in 223] will keep on coming and overflow and pass through, so that he may again wage war up to his fortress [Seleucia]." Seleucus 2's fleet floundered in a storm on its way to attack Egypt and had to abandon the attack. Seleucus 2 eventually died in 226 in a fall from a horse. Seleucus 3 was called Ceraunus ("thunderbolt"). He and his brother Antiochus 3 "the Great" put together an army. Seleucus 3 was murdered early on, so Antiochus the Great continued the attack towards Egypt. Ptolemy 4 "Philopater" (father-lover) ruled from 221 to 203 and loved ease and debauchery. He allowed others to rule on his behalf. He was slow to respond to Antiochus 3, allowing him to conquer Coele-Syria and thru Judea. Ptolemy 4 finally responded and a large battle occurred at Raphia.

11:11-12 "And the king of the South [P4] will be enraged and go out and fight with the king of the North. Then the latter [A3] will raise a great multitude, but that multitude will be handed over to the former. When the multitude is carried away, his heart will be haughty, and he will cause tens of thousands to fall; yet he will not prevail."

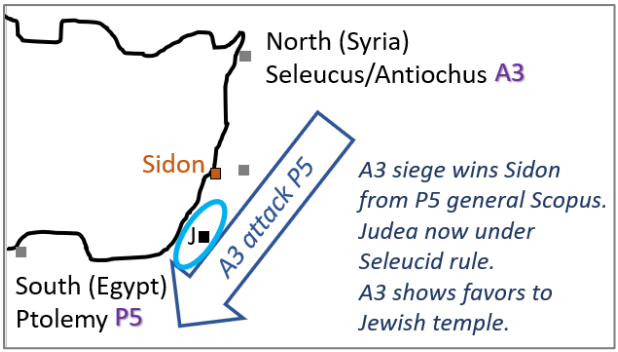
In 217 BC at Raphia, massive armies fought but Antiochus 3 lost dramatically. It was the largest battle since Ipsus in 301. Ptolemy 4 died in 204, and P5 became king at age 6 under a regent Agathocles.



11:13 "The king of the North [A3] will again raise a greater multitude than the former [having built an army fighting 14 years in the east] and after an interval of some years he will press on with a great army and much equipment [coming to fight against P5 who is still a boy.]"



11:14-16 "In those times many will rise up against the king of the South [P5 faced insurrection of native Egyptians who had been trained for war at Raphia out of desperation]; the violent ones among your people [Hellenized Jews who support A3] will also raise themselves up to fulfill the vision, but they will fall down. Then the king of the North [A3] will come, pile up an assault ramp, and capture a well-fortified city [Sidon]; and the forces of the South will not stand their ground, not even their choicest troops [general Scopas], for there will be no strength to make a stand [Sidon falls in 200]. 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 [Israel], with destruction in his hand."



Judea is now under the Seleucid empire, after some Jews of Jerusalem supported Antiochus III in taking the city from Ptolemaic rule. Thus he dealt favorably with them. The river of men's strivings has now started to directly impact Jerusalem. At its beginning, it seems to work out well to join in league with this ruler. But once his son Antiochus IV rises to power decades later, this situation will be devastating for God's people and city.

The River of Men's Strivings now is flooding Jerusalem

Some people associated with the Lord
thought they should engage with a striving king

How will it impact God's people?

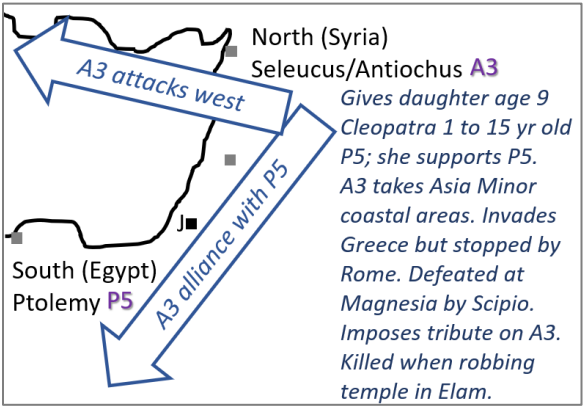
11:17 "He [A3] will also give him [P5] the daughter of women to ruin it. But she will not stand for him [A3] or be on his side."

Antiochus the Great's young daughter Cleopatra was given as a child bride to Ptolemy 5 in 195 in another marriage alliance. Antiochus 3 thought this would work to his favor. However, Cleopatra 1 supported her husband rather than her father, and later she even supported Ptolemy 5 in an alliance with Rome against her father.

11:18-19 "Then he [A3] will turn his face to the coastlands [to the west in Asia Minor and Greek islands]. But a [Roman] commander [Lucius Scipio] will put a stop to his [A3's] taunting against him; moreover, he will repay him for his taunting. So he [A3] will turn his face toward the fortresses of his own land, but he will stumble and fall and not be found."

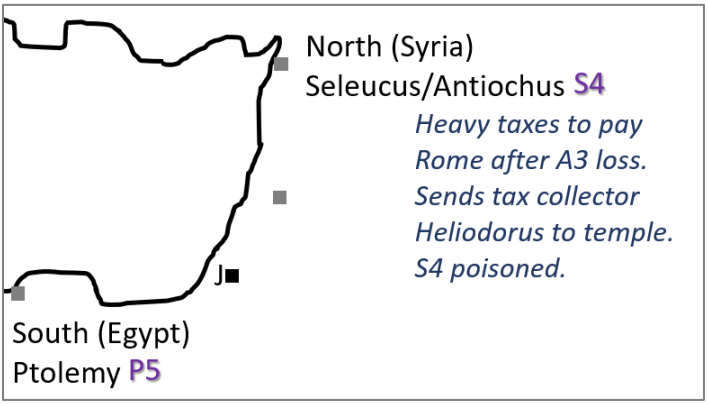
Antiochus 3 turns his attention to conquering along the western coastlands of Asia Minor which were Ptolemaic possessions (western Turkey today). He then goes so far as to invade Greece. The Romans intervene, and the Roman Lucius Scipio wins against Antiochus 3 at Thermopylae in Greece in 191. The Romans then follow him back to Asia Minor and win a devastating victory against him at Magnesia in 190. This results in a very steep war debt that Antiochus 3 needs to pay to Rome. As part of the treaty, his son (future Antiochus 4) was given as a hostage in Rome and remained there 15 years. Antiochus 3 was killed in 187 trying to rob a temple in Elam in Persia to pay Roman war debt.

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11:20 "Then in his place one [S4] will arise who will allow an oppressor [tax-collector Heliodorus] to pass through the Jewel of his kingdom [seek to rob temple in Jerusalem]; yet within a few days he will be broken, though not in anger nor in battle."

Seleucus 4 was called Philopator (father-lover) and ruled from 187 to 175 and married his sister. He authorized Heliodorus to go to Jerusalem to collect a tax. Seleucus 4 died mysteriously, likely poisoned by Heliodorus. During Seleucus 4's reign, he had sent his son Demetrius to be a hostage to Rome in place of his brother, future Antiochus 4. Antiochus 4 had been released and was living in Athens Greece.



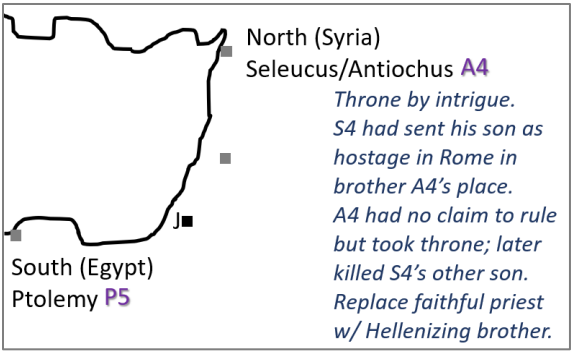
First the river's vehemence is seen (11:2-13),
and then it impacts God's people (11:14-35).

Some people associated with the Lord
thought to engage with a striving king,

and **initially it seems to work** [A3],
but soon it **leads to great trouble under his son's reign.** [A4]

11:21-23 "And in his [S4's] place a despicable person [A4] will arise, on whom the majesty of kingship has not been conferred; but he will come in a time of tranquility and seize the kingdom by intrigue. The overflowing forces will be flooded away from him and smashed, and also the prince of the covenant [high priest in Jerusalem]. 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."

Hearing of Seleucus 4's death in 175, Antiochus 4 returned to Antioch and gained power. Seleucus 4's sons Demetrius and Antiochus had rights to rule. But Demetrius was in Rome, and Antiochus was young. So Antiochus 4 (their uncle) arranged that he be regent for Seleucus 4's son Antiochus who was 5. Seleucus 4's son Antiochus died in 170, possibly by Antiochus 4's orders. Thus, Antiochus 4 took the throne by intrigue. The faithful high priest Onias was replaced by his brother Jason who was willing to Hellenize. Jason was eventually replaced by Menelaus. Antiochus 4 was committed to Hellenizing his kingdom. He imposed on the Jews having a gymnasium built for naked athletics. Some Jews went along with the cultural pressures, but others did not.



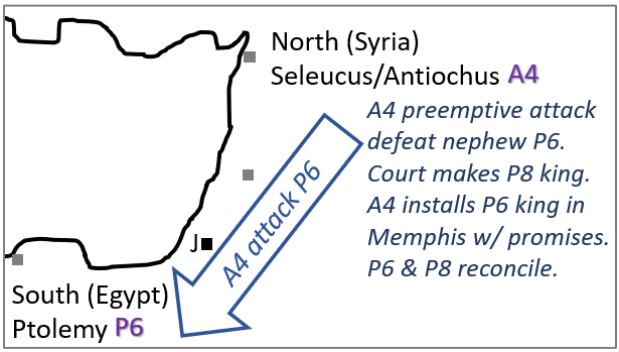
See Above the River (Daniel 10-12); Page 28

11:24 "In a time of tranquility he will enter the richest parts of the realm, and he will accomplish what his fathers did not, nor his ancestors; he will distribute plunder, spoils, and possessions among them, and he will devise his schemes against strongholds, but only for a time."

Antiochus 4 took the name "Epiphanes" and minted coins with his image, inscribed "Theos Epiphanes" (God made manifest). He made it a practice to take from the wealthy and give to the more poor in order to buy popularity. Some of these handouts were observed as being quite erratic. Some called him Antiochus Epimanes (madman).

11:25-27 And he [A4 in 169 BC] will stir up his strength and courage against the king of the South [P6] with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he [P6] will not stand [his army losing at Pelusium], because schemes will be devised against him [by the Egyptian court]. As for both kings [A4 and P6], their hearts will be intent on evil, and they will speak lies to each other at the same table [A4 saying in Memphis that he will win back Egypt for P6]; but it will not succeed, because the end is still to come at the appointed time."

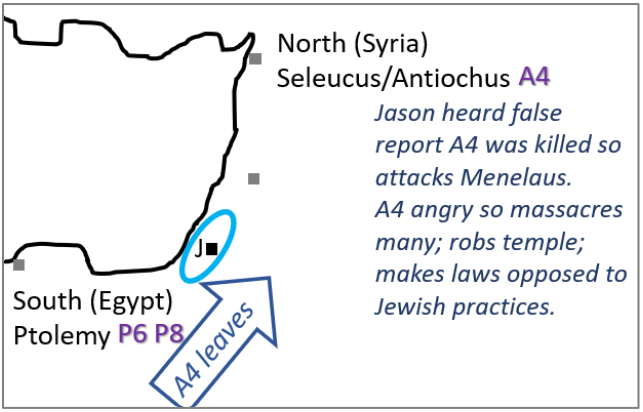
Ptolemy 6 was nephew to Antiochus 4, yet Antiochus still went about seeking to conquer Ptolemaic lands and manipulated matters for his own gain. Ptolemy 6 was defeated at Pelusium and taken captive. The Egyptian court crowned his brother in Alexandria, so Antiochus met Ptolemy 6 and offered to reconquer Egypt for him. He made Ptolemy 6 ruler in Memphis, but only conquered some of Egypt. When he leaves, within two months Ptolemy 6 and 8 reconcile, despite Ptolemy 6's commitment. Thus, both Antiochus 4 and Ptolemy 6 were deceptive, speaking lies at the same table with one another.



See Above the River (Daniel 10-12); Page 29

11:28 "Then he [A4] will return to his land with much plunder; But his [A4's] heart will be set against the holy covenant [God's covenant relationship with the nation of Israel], and he will take action and then return to his own land."

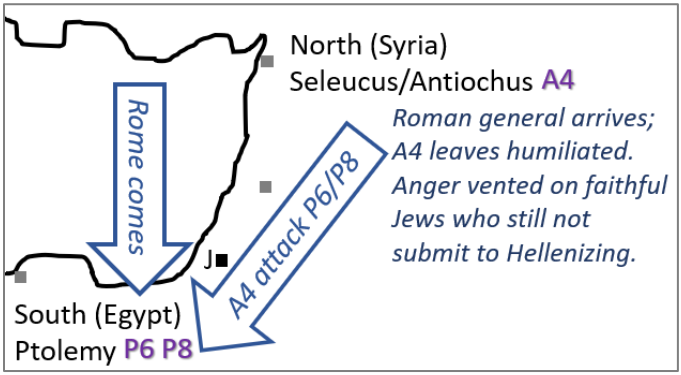
Antiochus 4 was enraged at a celebration in Jerusalem over a false rumor that he died in battle in Egypt. He massacres thousands, robs the temple, and makes laws opposed to Jewish practices. For example, if a mother would circumcise her son, they would kill the son and hang him around his mother's neck, then kill her.



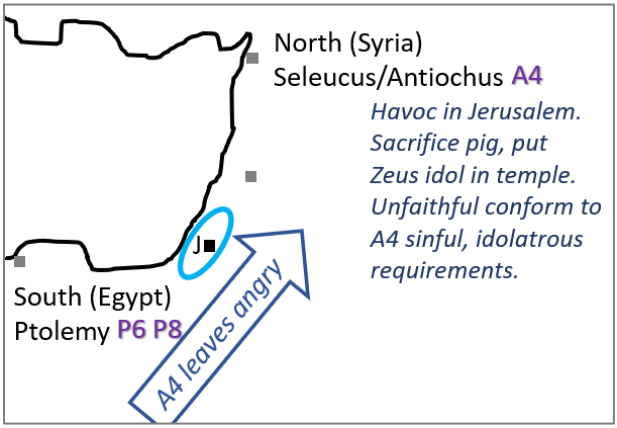
11:29-31 "He [A4] will return and come into the South [in 168], but this last time it will not turn out the way it did before. For ships of Kittim [Romans] will come against him [meeting him in Egypt]; therefore he will withdraw in fear [leaving Egypt] and will return and curse the holy covenant [God's covenant relationship with Israel] and take action; so he will come back and pay attention [give favor] to those who abandon the holy covenant [as unfaithful Jews willing to go along with ungodly pressures]. Forces from him will arise, desecrate the sanctuary fortress and do away with the regular sacrifice [sacrificing a pig and rededicating the temple of the LORD to instead be a temple for Zeus]. And they will set up the abomination of desolation [an idol to Zeus being set up in the temple in 167 BC]."

Ptolemy appealed to Rome for help against Antiochus 4, and the Roman general Popilius Laenas was sent to Egypt. He confronted Antiochus 4. When Antiochus asked for time to consider whether to leave, Laenas drew

a circle around him and demanded he decide to leave Egypt or fight Rome before leaving the circle (thus our expression “draw a line in the sand”).



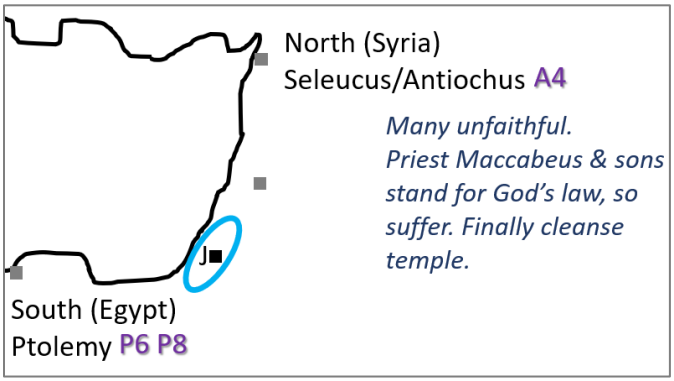
Antiochus of course left Egypt furious. In this state he came upon Jerusalem on his way north and brought havoc on the people and place. Some Jews were resisting his forced Hellenization, and he was determined to completely devastate the religion of the Jews. Thus he sacrificed an unclean animal at the Temple to desecrate the worship of Yahweh. He then rededicated the temple to be for Zeus rather than Yahweh. He set up an idol to Zeus in place of the altar – thus setting up the “abomination of desolation”, a horror to any God-fearing Jew and a horror to the LORD Himself.



11:32 “And by smooth words he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will be strong and take action.”

Being a man of intrigue and deception, he speaks smooth words to convince Jews to turn to ungodly ways, acting in disobedience to the law of the LORD. Thus, the unfaithful go along with him in disobeying the LORD and are viewed as acting "wickedly toward the covenant" that the nation of Israel had made with the LORD their God.

However, not all conform to the pressures from the evil world around. The Maccabees refused to sacrifice to an idol, and many of them die as they stand against the river of men's imposed sin (as Daniel's friends had in chapter 3). However, over the next few years, they are able to battle against Antiochus' forces and eventually cleansed the temple in 164 BC. This is celebrated still today as Hanukkah.



11:33-35 "And 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. Now when they fall they will be granted a little help, and many will join with them in hypocrisy. And some of those who have insight will fall, to refine, purge and cleanse them until the end time; because it is still to come at the appointed time."

In verses 32 to 35 emphasis is placed on the two types of people who associate with God in the midst of the turmoil of men's strivings, and yet who respond very differently to the pressures.

One group acts "wickedly to the covenant". These are "wicked" in that they are unfaithful to the LORD who has called them into a relationship with Himself. Yet in the surrounding pressures from the actions of willful men, they cave and conform rather than persisting in standing with the Lord and His communicated will.

The other group holds fast to the Lord and His Word despite the pressures from willful, deceptive men. These faithful people of God see above earth and the men of earth. They know the conflict is part of a greater conflict in the heavenlies (chp 10), and they see the living God above it all. They "know their God." They have a genuine, personal relationship with God as their God. Do you?

The "wicked" had gone about life as if they belonged to the Lord, aligning with religion associated with the Lord. But when wild times came, it is exposed that the wicked did not "know their God." In contrast, "those who have insight among the people" know their God and give understanding to the many. They know the Lord personally and perceive things from a different perspective than those who only live a earthly life. They see above the river, and thus have God-centered, God-given perception to share with others. Do you?

And thus the struggle goes on, and will go on for many days. The prophecy makes it plain that it will be tumultuous even among those who identify with the Lord. They will face the persecution from the outside (sword, flame, captivity, plunder), but also the confusing turmoil within those who take the LORD's name, for "many will join with them in hypocrisy" and "some of those who have insight will fall."

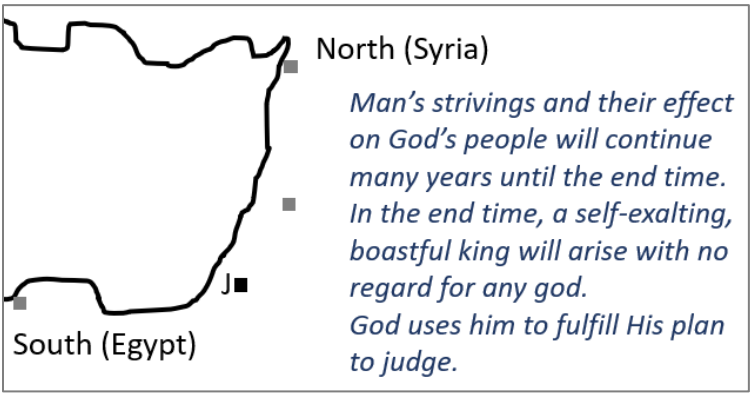
Yet all the turmoil will be used of God to sanctify. Such is His sovereign ability. Praise the Lord!

We may find it strange to see that the wise who know their God will be "granted a little help." Why Lord only a "little" help? Why not much help?

The turmoil that God is allowing has purpose. It is "to refine, purge and cleanse." May we trust our God in this regard even today. He may allow turmoil and only give a "little help" because He has sanctifying plans for His people whom He loves. He has high goals. His plans are eternal, not merely for the present situation.

This struggle between the faithful and unfaithful of the nation of Israel will persist "until the end time". The turmoil will go on "for many days." The end time is "still to come at the appointed time." And so the specific details of the prophecy tail off, with the record having an ellipsis to the end time.

In the end time, the turmoil caused by self-willed rulers will grow to the fullest extent possible, and the living God will use it for the same purpose of purifying Israel but to the fullest extent possible. Verse 36 tells how this "king" will arise and align with Israel initially even against the king of the north and the king of the south "at the end time" (v 40).



7. SOME PROPHECY IS YET FUTURE (11:35b thru chp 12)

The turmoil is seen as continuing for many days into the future, and the prophecy looks far out into the future to the "end time" (11:35). The prophecy focuses attention on the "end time" of "the king" (11:36) who will rise to power and eventually cause a time of unparalleled distress for Israel (12:1).

It is evident that this king is not referring to Antiochus 4 or any Seleucid king, for "the king" is eventually seen battling with "the king of the South" and "the king of the North" (11:40). Thus, he is distinct from a Syrian king or Egyptian king as was prophesied in the earlier verses.

As with the prophecies of the nearer future during the six Syrian wars, so this prophecy first speaks of the strivings of men, and then gives attention to those strivings impacting Israel and Jerusalem. Verses 36-39 speak of the rise of this self-willed man in the end time, and then in verse 40 attention is turned to his presence and impact in Israel (the "beautiful land").

The end time is similar to the time of Antiochus 3 and 4.

The violent river is flowing (11:36-40)
then impacts God's people (11:41-12:1).

Many of God's people sign a covenant with him,
and initially it seems to work…

but **in 3 ½ years it leads to the worst persecution and distress Israel has ever seen**

Yet in it all, God fulfills His purposes!

11:36-39 "And the king will do as he pleases, and he will exalt himself and boast against every god and will speak dreadful things against the God of gods; and he will be successful until the indignation is finished, because that which is determined will be done. And he [the king] 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 boast against them all. But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, precious stones, and treasure. And 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 make them rulers over the many, and will parcel out land for a price."

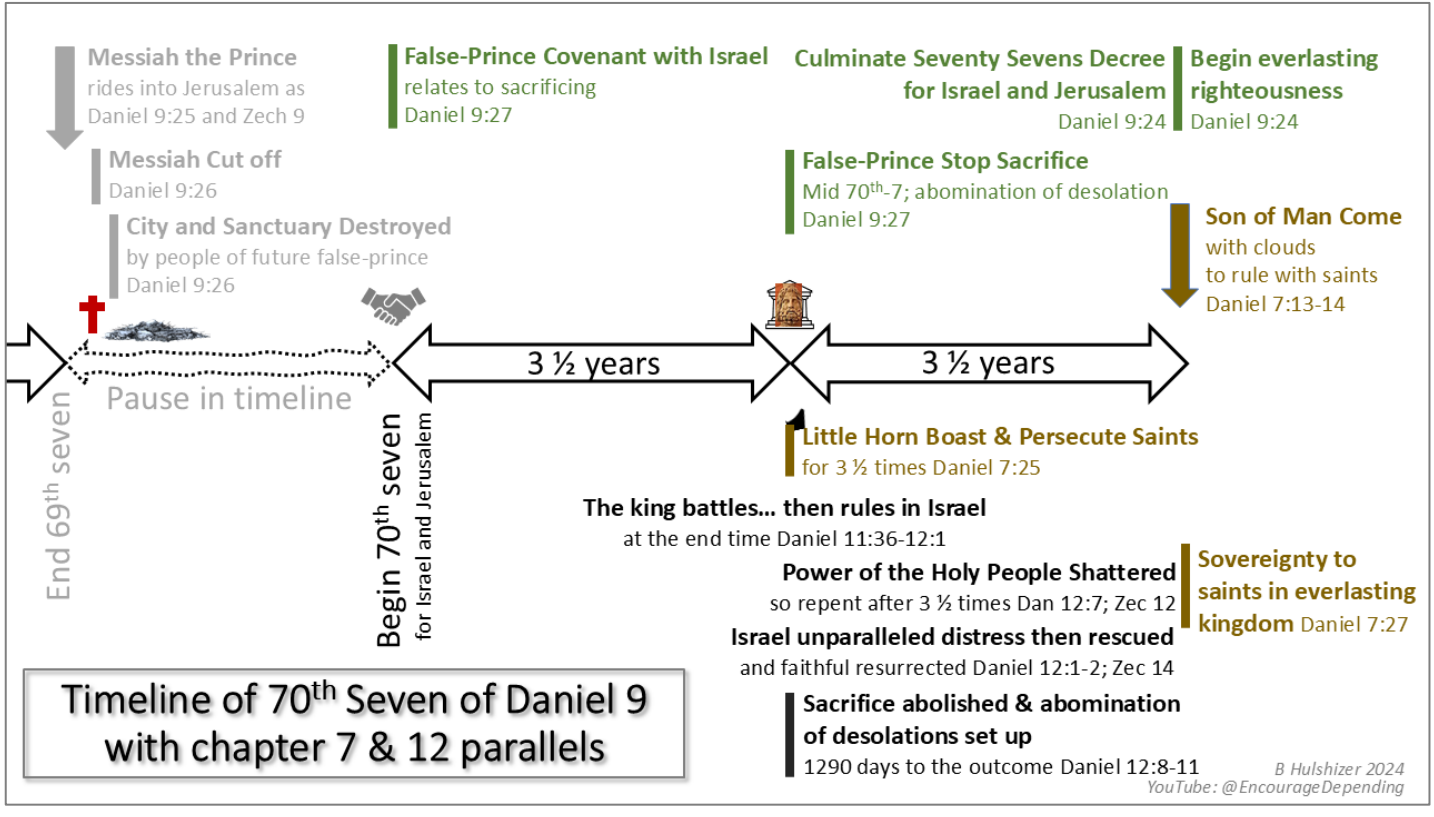
We would not expect to see a fulfillment of these events in history because it refers to the end time (11:35, 40). Scoffers press that the prophecies of Daniel were actually history written as prophecy, being written in the 160s BC after Antiochus IV desecrated the temple, but that then the prophecy goes off track after that. These scoffers have no historical basis for their allegations, and their allegations conflict with everything historical including the Dead Sea Scroll findings. Further, they conflict with Jesus Christ who identified Daniel as a prophet, not a deceiver who wrote a forgery that falsely claimed to be written in the 500s BC. Finally their premise that one can not tell the future is demonstrated to be false. The prophecy of Daniel in chapter 9 goes beyond the 160s BC, extending to the

coming of the Messiah and the destruction of Jerusalem some two hundred years later.

Rather, these Scriptures are clear that they refer to the end time and will occur after many days of trouble for the Jewish people. This extending into the far future is similarly seen in the 70 weeks prophecy in chapter 9 verse 26: “even to the end there will be war; desolations are determined.” This trouble for the Jewish people has indeed happened over the past two thousand years, and is still ongoing in the present. But it not the end of the story. Rather, there will come a time when the 70th seven-year period begins with a covenant between the coming prince and many of the Jewish nation (9:27). At that end time, God’s dealings with His people Israel will be brought to a conclusion, finally leading to everlasting righteousness being brought in, the many prophecies for Israel being fulfilled, and the Most Holy Place being anointed (9:24).

Revelation regarding the end time had also been given in the prophecy in chapter 7 when the “little horn” of the final empire rises to dominance. This self-willed ruler who rises to power militarily (7:19-20), will be arrogant (7:8, 11, 20), will attack the people of God (7:21, 25) and in God’s sovereignty will prevail in this persecution of the saints for 3 ½ years (“time, times, and a half a time” 7:25, which is paralleled with 12:7). But in the end, he and his dominion will be destroyed (7:26) as the Son of Man comes on the clouds of heaven and establishes God’s kingdom on the earth, ruling with the saints (7:13-14, 27) and “all the empires will serve and obey Him.” (7:27).

In this final vision given to Daniel (chp 10-12), more detail is given regarding the end time when a willful king will rise to power, boasting against every god, and attacking the true God, as had been seen in the little horn of chapter 7. The chart below summarizes some of the details from chapter 9’s 70th seven-year period and connects them with revelation given in chapter 7 and 12.


Messiah the Prince
rides into Jerusalem as
Daniel 9:25 and Zech 9
Messiah Cut off
Daniel 9:26
City and Sanctuary Destroyed
by people of future false-prince
Daniel 9:26
False-Prince Covenant with Israel
relates to sacrificing
Daniel 9:27
Culminate Seventy Sevens Decree
for Israel and Jerusalem
Daniel 9:24
Begin everlasting
righteousness
Daniel 9:24
False-Prince Stop Sacrifice
Mid 70th-7; abomination of desolation
Daniel 9:27
Son of Man Come
with clouds
to rule with saints
Daniel 7:13-14
Pause in timeline
3 ½ years
3 ½ years
End 69th seven
Begin 70th seven
for Israel and Jerusalem
Little Horn Boast & Persecute Saints
for 3 ½ times Daniel 7:25
The king battles... then rules in Israel
at the end time Daniel 11:36-12:1
Power of the Holy People Shattered
so repent after 3 ½ times Dan 12:7; Zec 12
Israel unparalleled distress then rescued
and faithful resurrected Daniel 12:1-2; Zec 14
Sovereignty to
saints in everlasting
kingdom Daniel 7:27
Sacrifice abolished & abomination
of desolations set up
1290 days to the outcome Daniel 12:8-11
Timeline of 70th Seven of Daniel 9
with chapter 7 & 12 parallels
B Hulshizer 2024
YouTube: @EncourageDepending

Yet the Scripture emphasizes once again that even this final time of overwhelming turmoil is under God's sovereignty. It is being used as the fulfillment of the judgment God desired: "until the indignation is finished" (11:36). The Lord is indeed Lord "because that which is determined will be done." Praise the Lord! Yes, let's trust Him in every situation!

The prophecy emphasizes how entirely self-focused this king will be. He will not get involved in activities common to past rulers. He will be fully committed to himself. And he will have much success, conquering unexpected places that seemed unconquerable, even the strongest of fortresses. He will be helped by a "foreign god" likely referring to Satan or his evil angels who are engaged in earthly affairs (as seen at the beginning of this vision in chapter 10). It is indeed troubling to read "he will be successful." But men's devious ways are under God's sway!

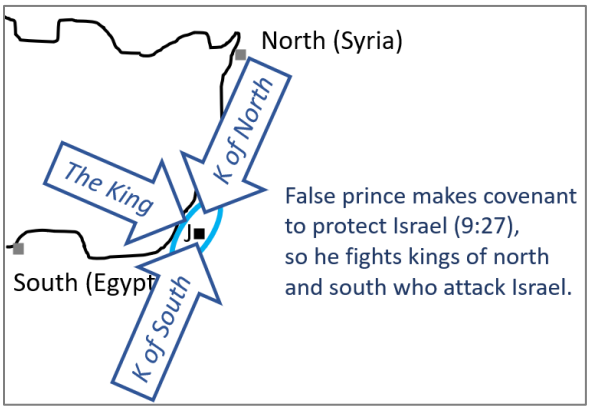
11:40-43 "And at the end time the king of the South will wage war with him, and the king of the North will storm against him with chariots, horsemen, and with many ships; and he will enter countries, overflow them, and pass through. He will also enter the Beautiful Land [Israel], and many countries will fall; but these will be rescued out of his hand: Edom, Moab, and the foremost of the sons of Ammon [geographical lands east of Israel]. Then he will reach out with his hand against other countries, and the land of Egypt will not escape. 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 [in defeat]."

We have seen the river of strivings developing through this king's willful ways (11:36-39), but God is starting to conclude His purposes for Israel. The conflict will begin to directly affect the nation of Israel. This self-willed king will make a covenant with Israel at the beginning of the last 7 year period in Daniel 9, and halfway through it, he will cause temple worship to stop. Later in this vision (in 12:11) we are told that the sacrifice will be stopped at the same time that this king sets up the abomination of desolations. The Lord Jesus in Matthew 24 says that this was yet future, the setting up of the abomination of desolations will be in the temple, and it will be followed by unparalleled tribulation for Israel. Thus, in the middle of the 7 year period, the king (who is the same as the coming prince of Daniel 9) will set up an

abomination in the temple that causes horror to the true God and those who love the LORD. He will turn on Israel and cause great persecution for them (7:25) for the last 3 ½ years of the 70th seven of Daniel 9.

A temple will need to exist in Jerusalem for these matters to be fulfilled. As of the writing of these notes, Israel is again in the land, though in a state of unbelief in God's Messiah. Zechariah 12 to 14 anticipate this state. Daniel's prophecy does also, for the LORD uses great tribulation in Israel to smash their power (12:7) so that they come to repentance and faith in the One whom they pierced. However, there is no temple at present, though there is a temple mount and Jews in Israel who deeply desire a temple. It seems that the covenant made by this dominant king will allow the building of a new temple in the end times. Initially this will seem to go well for Israel, but then in the middle of the 7 year period, it will turn out terribly. This same king sets himself up as god in the temple of God (2 Thessalonians 2) and demands worship (Revelation 13). And thus begins a time of great persecution for Israel (Daniel 12:1; Mt 24:21).

This process apparently starts with threats against Israel coming from the king of the South and from the king of the North. In the flow of the chapter, these refer to the area of Egypt (south) and Syria (north). They apparently mount an attack against Israel, but "the king" comes into the land of Israel and defends them, perhaps due to the covenant he had made with them (9:27). The king is successful in this military effort evidently defeating the king of the North, then heading south, bypassing nations to the east (Edom, Moab, Ammon), and attacking into Egypt and neighboring countries (Libya and Ethiopia).

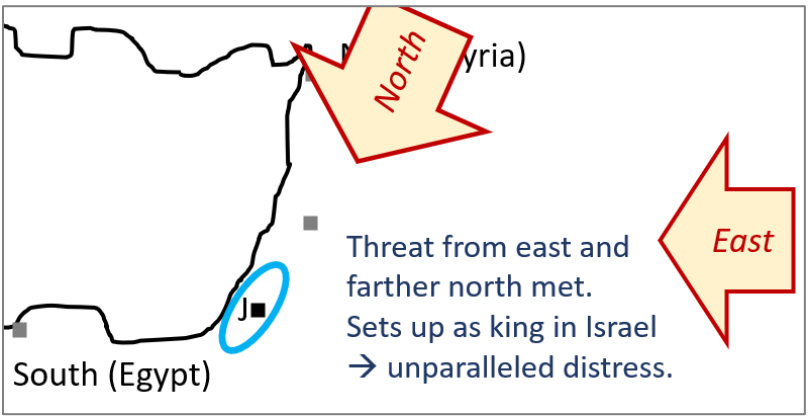


See Above the River (Daniel 10-12); Page 39

11:44 "But rumors from the East and from the North will terrify him, and he will go out with great wrath to eliminate and annihilate many."

As "the king" is experiencing military success, a larger threat becomes apparent. He hears news of armies attacking from the east and from the north. East of Israel is Jordan, Iraq, Iran, Pakistan, Afghanistan, India, and China. The rumors from the north are farther north than Syria whom he has already defeated. North of Syria is Turkey, the various Stans and Russia.

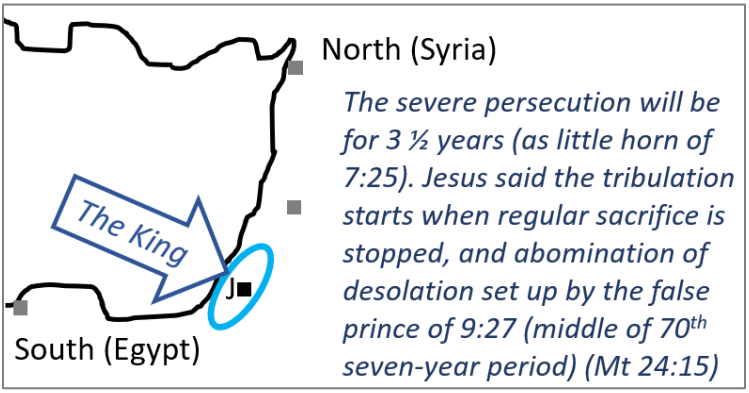
He responds to these attacks with great anger and has great success in annihilating the forces. The text only gives a little detail regarding this battle. It may parallel other Scriptures such as Ezekiel 38-39 that prophecy the LORD divinely intervening to destroy these forces. However, the king will claim the victory for himself. If there was supernatural activity, he will use this to bolster his call for worship of himself.



11:45-12:1 "And he will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain [Jerusalem]; yet he will come to his end, and no one will help him. Now at that time Michael, the great prince who stands guard over the sons of your people [Israel], 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 [Israel], everyone who is found written in the book, will be rescued."

With these victories accomplished, the king will stay in the land of Israel, setting up the seat of his kingdom there. As a result of his presence there,

the nation of Israel will face unparalleled tribulation that will almost lead to their annihilation. Thus there is the necessity for Michael their prince to stand up on their behalf as he had previously done (see 10:21-11:1).

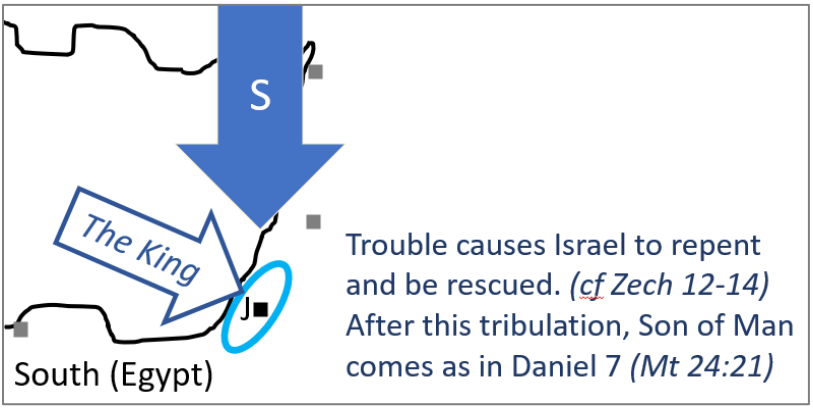


Yet, this successful king will come to his end. The Most High God will see to that. But before that occurs, God's goal of bringing Israel to repentance will be accomplished through the actions of this devious man. Those who come to repentance will mourn grievously as they realize their rebellion against the LORD and His Messiah (Zechariah 12). They "will look on Me whom they have pierced," realizing and acknowledging that Jesus is indeed the Christ, the only One who can save them.

Then "on that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for defilement." (Zechariah 13:1) Note how these prophecies are clearly regarding Jewish people who compose the earthly nation of Israel who are inhabiting the city of Jerusalem. All the geographical references given in Daniel are consistent with understanding this prophecy to refer to the physical, earthly fulfillment of God's promised and prophesied plans for the earthly nation of Israel.

Ultimately as this time of trouble comes to a head, all nations will be gathered against Jerusalem. (Zechariah 14) "Then the LORD will go forth and fight against those nations, as when He fights on a day of battle. On that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east…" (Zechariah 14:3-4) And through the LORD Himself

appearing physically on the Mount of Olives in Jerusalem, Daniel's people Israel will be "rescued" (Daniel 12:1). Praise the LORD!



This rescuing of Israel culminates the prophecy for Daniel's people and city. Daniel's eyes now shift back to the man in linen he had seen earlier.

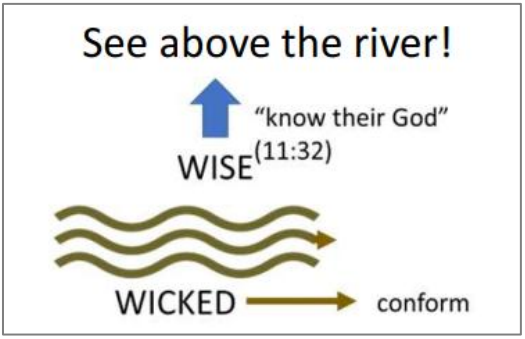
12:5-11 "Then I, Daniel, looked, and behold, two others were standing, one on this bank of the stream and the other on that bank of the stream. And someone said to the man dressed in linen [whom Daniel had seen at the beginning of this vision], who was above the waters of the stream, "How long will it be until the end of these wonders?" And I heard the man dressed in linen, who was above the waters of the stream, 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 [3 ½ years as in 7:25 and 9:27]; and as soon as they finish smashing the power of the holy people, all these events will be completed. But as for me, I heard but did not understand; so I said, "My lord, what will be the outcome of these events?" And he said, "Go your way, Daniel, for these words will be kept secret and sealed up until the end time. Many will be purged, cleansed, and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. And from the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days [30 days more than the 3 ½ year period]."

Such turmoil has been foretold! One might wonder if anyone will survive that time if it goes on for a long time. And so the burning question is "how long" will the time of distress for Israel last? In answering the question of

"how long", the sovereignty of the Lord is emphasized. The distress caused by this self-willed king will only last for a certain length of time and that time is in fact already defined by the Lord. Yes, the Most High God rules! (chp 4) It will be for the determined length of 3 ½ years (cf. 7:25).

The sovereignty of the Lord is also emphasized as Daniel notices the position of the man in linen. The vision had started with Daniel being shown this glorious, awesome man in linen. Now it ends with Daniel's attention being drawn to this man in linen, but particularly noting the man's location. He is "above the waters of the stream." Ah that fearful, turbulent, mighty river that had flowed with such force and caused so much turmoil through the years of men's strivings and ultimately under this willful king! Yet, look! See above the river! The man in linen is working sovereignly through the river's impact on people, and as he does so, he is not subject to the river himself. He is ABOVE the turbulent waves of the river! Praise the Lord! What a great visual to have!

- ⇨ Keep looking up! There is One who is above the river!



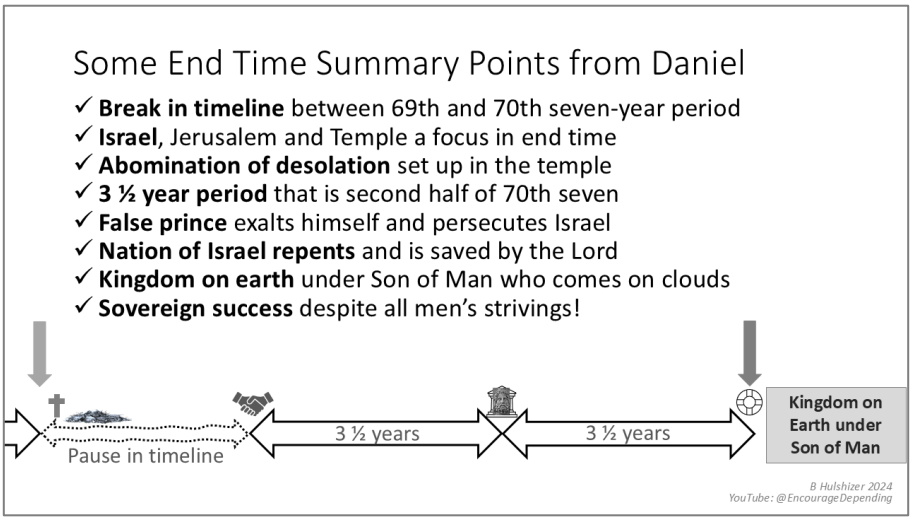
This reality of sovereignty is again emphasized as this Man points up with both hands and swears by the God who "lives forever". This God is above time. He is eternal. And His plans are eternal. How good to be reminded that there is a God in heaven (chp 2) and that heaven rules (chp 4)!

Finally we see the LORD's wonderful sovereignty working through the river of man's devious ways, for He uses it to accomplish His goal of "smashing the power of the holy people" because this is how they will be brought to repentance and thus deliverance! Praise the Lord! Many will indeed be refined, purified and cleansed through it all! His will is going to be done!

During those wild times, no doubt the wise will struggle as they see all the evil that is occurring. The evil will even touch God Himself, for they will see the sacrifice taken away from God like it had been during the time of Antiochus IV (as foretold in Daniel 8). And they will see the abomination that makes desolate set up in the temple which was to be holy to the true God, Yahweh! How horrible a sight to see such dishonor to the LORD, as also had been done by this king's prototype Antiochus IV.

Antiochus IV had set up an idol to Zeus in the temple, but it was only for a time as allowed by God (8:12-14; 11:31). So also this willful king will defile the temple with a false god, and in the end time the dishonor will be at a pinnacle of desolation. The king will set *himself* up as god in the temple of God and demand everyone worship him! (2 Thessalonians 2; Revelation 13) Yet it will only be for a time as allowed by God. It will be limited to that 3 ½ year period. Yes, the Lord is sovereign over it all!

In those days it will be similar to the days of Antiochus IV (11:35). There will be the wise and the wicked among the Jewish nation (12:10). The wicked will go along with the demands of this king and will bow to the lie as he sets himself up as a false god to worship. But the wise will by faith look up and see above the river, remembering that the LORD is God, great and awesome, who keeps covenant and lovingkindness. And so they will choose to stand with the true God at the peril of their own lives, for they know resurrection is a reality in God's sovereignty (12:3, 13).



8. REVIEW OF KEY IDEAS

Several ideas stand out as we look back over the prophecy.

1. The vision begins and ends with the man in linen. The wise see Him

The vision is not only of the future prophecies, but also of the man in linen above the river, glorious and resplendent, sovereign and unchanged by man's strivings. The vision begins and ends with this man. Daniel may not have realized it at the time, but Revelation 1 uses essentially the same description for the Lord Jesus, the risen one who is sovereign over the churches and who is the one Man whom God will entrust with taking the scroll and opening its seals, such that the kingdoms of this world become the kingdoms of our God and of His Christ; and He shall reign forever and ever!

- ⇨ See above the river!

2. God will bring Israel as a nation to repentance thru unparalleled trouble

God will allow self-seeking men to persist for many days including the pressure they bring upon those who profess to be the Lord's. This has a refining and purifying effect on them. Ultimately the Lord will allow a dramatically self-willed man to rise to power. This king will initially seem to stand with the nation of Israel and the unbelieving nation will align with him, but ultimately he will set himself up as God in the rebuilt temple in Jerusalem and thereafter vehemently persecute the Jewish nation for a 3 ½ year period (as also prophesied of the little horn of Daniel 7 and paralleling the second half of the 70th seven of Daniel 9). But God will sovereignly use this complete smashing of the power of the holy people as His way to bring them to repentance and thus deliverance when He comes to rescue them (as further detailed a few years later through the prophet Zechariah in chapters 12 to 14).

- ⇨ Those who know their God know He is sovereignly able to succeed!

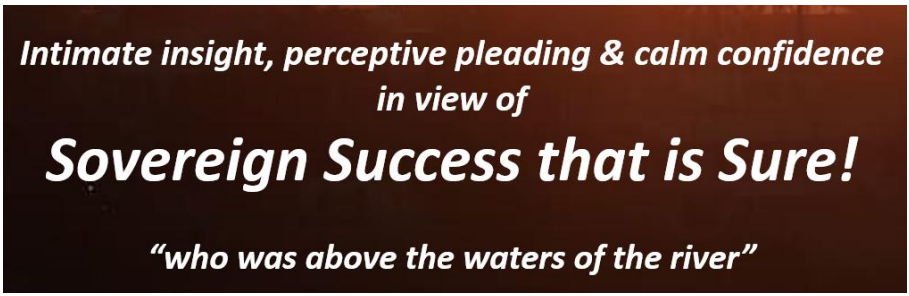
Practical Exhortation for Us Today

As we consider these wonderful Scriptures, may be hear the charges that should reach to our hearts:

1. **Be strong in the Lord not self or man's resources**, recognizing His infinitely higher glory and might
2. **Avoid joining in earthly men's strivings** for position and dominion out of self-will and by earthly methods (force, schemes, popular support)
3. **Seek divine understanding of God's will** thus seeing beyond present strivings and earthly forces
4. **Do not conform to pressures of passing men**, holding fast to the God you personally know
5. **Cooperate with God's sovereign sanctifying** as He uses evil people to bring His people to refinement and repentance
6. **Keep the long view**. God will right all wrong when His Man rules, even resurrecting the faithful who died during man's kingdoms.
7. **See above the river**! **Keep looking up above the waters**, thus being steady and faithful by seeing our Sovereign God and His chosen man

May we be those who are wise in our days which may likewise be wild (2 Timothy 3:1). Let's keep looking up to see above the river, having confidence in the Most High God, and thus walking faithful to Him and His desires!

Let's live in close fellowship with God like Daniel did – deeply longing for God's interests to be fulfilled! As we plead with God to act for His name's sake, may we share the same calm confidence of others who have known their God personally. God will most certainly succeed in the end!



Let All Be Peace Inside (Daniel)

The Most High God – sovereign, good and wise.
To Him we kneel; many bow to lies!
His hand can save - we let Him decide.
Such confidence - God is by our side!
As empires pass, may others observe a life that is steady.
Here His message proclaim, His interests pursue, perceptively pleading.
Through wild times continue just the same.
God the LORD is living! Decide to trust!
Let all be peace inside.

The awesome God – lean upon His will!
Be strong to act, serving Him until
The court declares "God the Son is King!"
He'll come with clouds; all the earth will sing!
Men's devious ways are under God's sway; His plans are eternal!
Know He's judging men's sin, refining His saints, and helping the trusting.
Though willful men still fight yet heaven rules!
There's a God in heaven! Do not conform!
Let all be peace inside.

The kings have fought - all as prophesied:
Messiah came and for us has died;
The temple burned; Calling out a bride;
One seven's left - man is deified.
But then Christ will come and righteousness rule and saints will rule with Him!
Look! Repentant at last all Israel is saved! The Son of Man reigning!
Through all the strife the promised plan succeeds!
See above the river! Keep looking up!
Let all be peace inside!

~ Bruce Hulshizer, 2023, For Encourage Depending on YouTube, Words and Music assigned to Public Domain

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