

Daniel – An Old Testament Major Prophet, 10:1 – 12:13, Part 1

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Dr. Luther on Chapter 10: “The tenth chapter is a prologue to the eleventh. Yet in it Daniel writes something special about the angels, the like of which we find nowhere else in the Scriptures, namely, that the good angels do battle with the evil angels in defense of men. Besides Daniel calls also the evil angels princes, as when he speaks of ‘the prince of Greece’ [10:20]. Hence we may understand why things are so wild and dissolute [immoral] at the courts of kings and princes, and why they hinder the good and bring on war and unhappiness. For there are devils there, hounding and goading, or hindering to such an extent that nothing goes as it should” (AE 35:305–6)(1418).

Daniel’s Terrifying Vision of a Man (10:1-21):

1. Things prior to the vision: ¹ In the third year of Cyrus king of Persia [536 BC] a word was revealed to Daniel... And the word was true, and it was a great conflict [which is described in chapter 11]. And he understood the word and had understanding of the vision. [Beginning here, Daniel is the narrator:] ² In those days [about two years after Cyrus released 45,000 exiles to rebuild Jerusalem and the temple] I, Daniel, was mourning for three weeks [apparently because he had received news that the rebuilding had come to a stop]. ³ I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, for the full three weeks. [When Daniel heard the news, he prayed and fasted; see the People’s Bible Commentary, 186-187] Are you passionate enough about anything that you are willing to enter into a time of prayer and fasting? Y N
2. The beginning of the vision: ⁴ On the twenty-fourth day of the first month [take note that the Bible is precise, not made-up stories, but true accounts], as I was standing on the bank of the great river (the Tigris) ⁵ I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist. ⁶ His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude. // What Daniel saw was similar to these descriptions of the Son of God [PBC, 188]: See the one example of the three highlighted phrases.
 - a. ^{ESV} **Ezekiel 1:26** ...seated above the likeness of a throne was a likeness with a human appearance. ²⁷ And upward from what had the appearance of his waist I saw as it were gleaming metal, like the appearance of fire enclosed all around. And downward from what had the appearance of his waist I saw as it were the appearance of fire, and there was brightness around him. ²⁸ Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD....
 - b. ^{ESV} **Revelation 1:13** ...one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters.

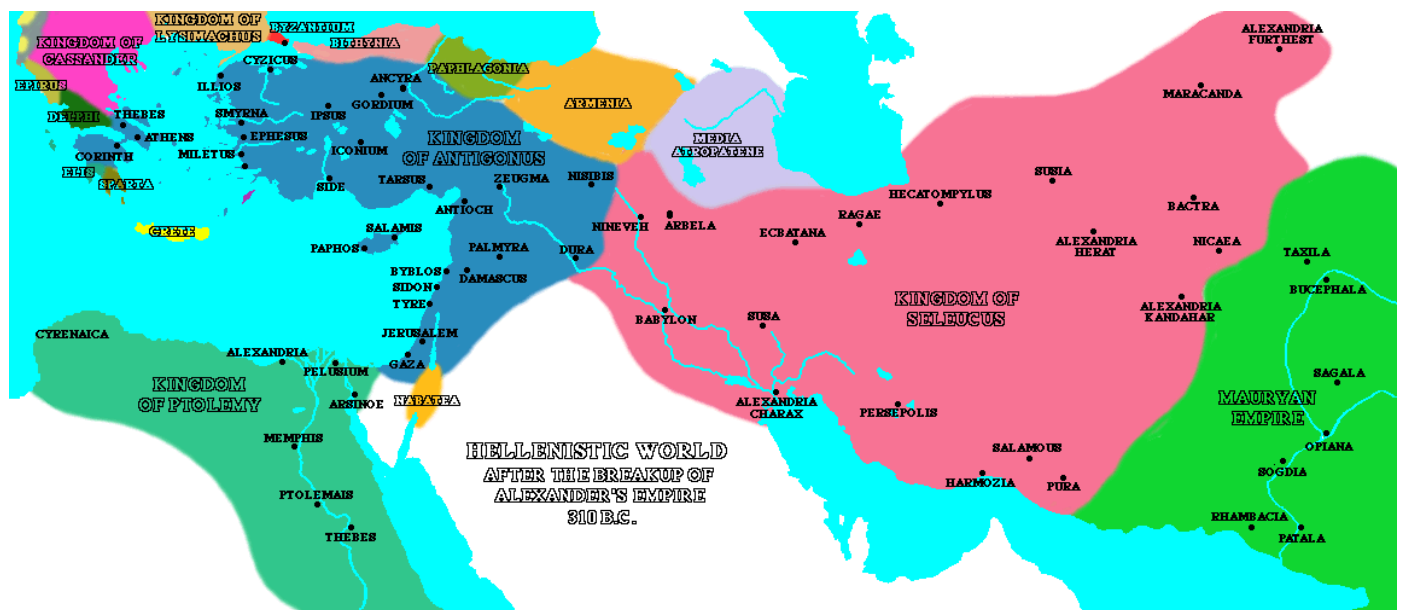
3. The one speaking to Daniel in v. 11 – the “man clothed in linen” (10:5) or Gabriel (8:15-16): ⁷ And I, Daniel, alone saw the vision, for the men who were with me did not see the vision, but a great trembling fell upon them, and they fled to hide themselves. ⁸ So I was left alone and saw this great vision, and no strength was left in me. My radiant appearance was fearfully changed, and I retained no strength. ⁹ Then I heard the sound of his words [apparently the words of the “man clothed in linen”], and as I heard the sound of his words, I fell on my face in deep sleep with my face to the ground. ¹⁰ And behold, a hand touched me and set me trembling on my hands and knees. ¹¹ And he said to me, “O Daniel, man greatly loved, **understand the words that I speak to you**, and stand upright, for now I have been sent to you.” And when he had spoken this word to me, I stood up trembling. // Why does the one sent to Daniel seem to be Gabriel?
- a. Appearance, voice, and call to Gabriel: ^{ESV} **Daniel 8:15** When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. ¹⁶ And I heard a man’s voice between the banks of the Ulai, and it called, “**Gabriel, make this man understand the vision.**”
 - b. “greatly loved” – all three of these verses have the same Hebrew word:
 - i. ^{ESV} **Daniel 9:21** while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first [8:16-17], came to me in swift flight at the time of the evening sacrifice. ²² **He made me understand**, speaking with me and saying, “O Daniel, I have now come out to give you insight and understanding. ²³ At the beginning of your pleas for mercy a word went out, and I have come [as a messenger] to tell it to you, for you are greatly loved....
 - ii. ^{ESV} **Daniel 10:11** And he said to me, “O Daniel, man greatly loved...”
 - iii. ^{ESV} **Daniel 10:19** And he said, “O man greatly loved...”
4. Some insight into spiritual warfare (Ephesians 6:11-12): ¹² Then he [Gabriel] said to me, “Fear not, Daniel, for from the first day that you set your heart to understand [Ezra 7:10] and humbled yourself before your God [Isaiah 66:2], your words have been heard, and I have come because of your words. ¹³ The prince of the kingdom of Persia [a powerful fallen angel] withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, ¹⁴ and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come.” [PBC, 191-192] // **So who is “Michael”?** These are some other key references: 10:21; 12:1; Jude 1:9; and Revelation 12:7. Dr. Giessler will be teaching a whole class on Michael on September 27.
5. Daniel is strengthened by Gabriel: ¹⁵ When he [Gabriel] had spoken to me according to these words, I turned my face toward the ground and was mute. ¹⁶ And behold, one in the likeness of the children of man [which is still referring to Gabriel (9:21)] touched my lips. Then I opened my mouth and spoke. I said to him who stood before me, “O my lord, by reason of the vision pains have come upon me, and I retain no strength. ¹⁷ How can my lord's servant talk with my lord? For now no strength remains in me, and no breath is left in me.” ¹⁸ Again one having the appearance of a man touched me [as he did earlier, 10:10] and strengthened me. ¹⁹ And he said, “O man greatly loved, fear not, peace be with you; be strong and of good courage.” And as he spoke to me, I was strengthened and said, “Let my lord speak, for you have strengthened me.” ²⁰ Then he said, “Do you know why I have

come to you? But now I will return to fight against the prince of Persia [a powerful fallen angel]; and when I go out, behold, the prince of Greece [another powerful fallen angel] will come [thus another spiritual battle].²¹ But I will tell you what is inscribed in the book of truth [PBC, 195]: there is none who contends by my side against these except Michael, your prince.

A Chapter 10 Summary: “Daniel continues to grieve over the fate of his people and Jerusalem. Once again, the Lord sends a divine messenger to strengthen Daniel and prepare him spiritually for the word of truth he will hear. That Daniel is strengthened by an angel reminds us of Jesus’ experience in Gethsemane (Lk 22:43) and His promise that angels watch over us (Mt 18:10). Our knowledge of how angels serve God’s people is very limited. We know they guard our ways (Ps 91:11–12), which may also include strengthening us when we are weak” (1419).

Dr. Luther on Chapter 11: “Daniel prophesies to his people, the Jews [Judeans]—almost exactly as he does in the eighth chapter—concerning Alexander the Great and the two kingdoms, Syria and Egypt, chiefly on account of Antiochus (called the Noble) who is to plague the Jews. But he describes Antiochus in such a way that his words ultimately tend under the figure of Antiochus to portray the very Antichrist. And so Daniel is actually referring here to these last times of ours just before the Last Day. For all teachers are unanimously agreed that these prophecies about Antiochus point to the Antichrist” (AE 35:306) (1419). *See the PBC, 197*

The Kings of the South [Egyptian rulers, a.k.a. Ptolemies, descended from Ptolemy] and the North [Syrian rulers, a.k.a. Seleucids, descended from Seleucus] (1-45):



6. Four Persian kings; then a battle with Greece: ¹ “And as for me [Gabriel], in the first year of Darius the Mede [apparently at an earlier time], I stood up to confirm and strengthen him. ² “And now I will show you the truth. Behold, three more kings shall arise in Persia, and a fourth shall be far richer than all of them. And when he has become strong through his riches, he shall stir up all against the kingdom of Greece.” // Persian kings Cambyses (528–523 BC); Bardiya, or Gaumata or Pseudo-Smerdis (522 BC); Darius I (522–486 BC); and Xerxes I (486–465 BC). *PBC, 198; Battle of Thermopylae.* Xerxes invaded Greece and was defeated at Salamis (480 BC) (1419).

Daniel – An Old Testament Major Prophet, 10:1 – 12:13, Part 2

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This diagram will help you see the relationships between the many rulers listed in chapter 11.

THE PTOLEMIES AND THE SELEUCIDS

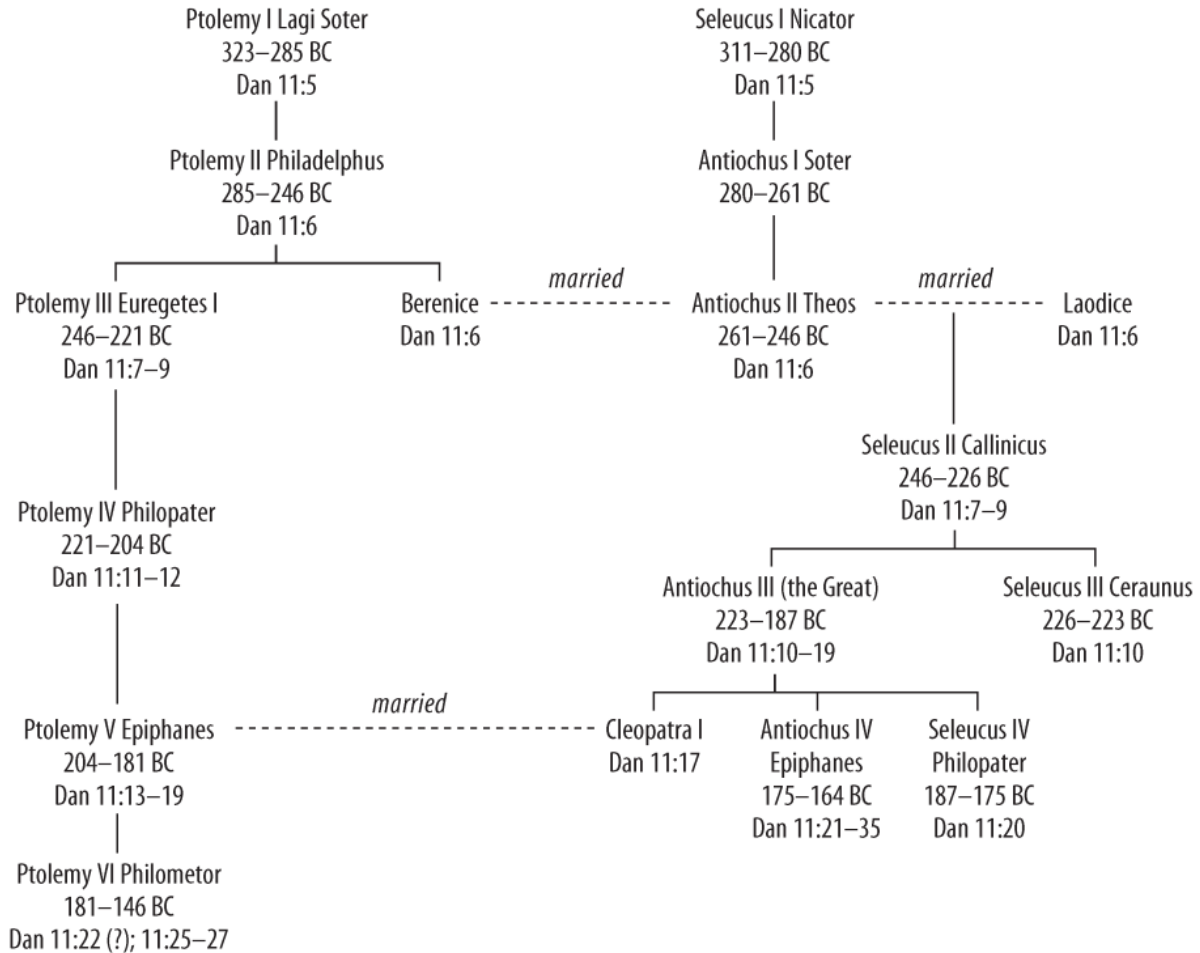
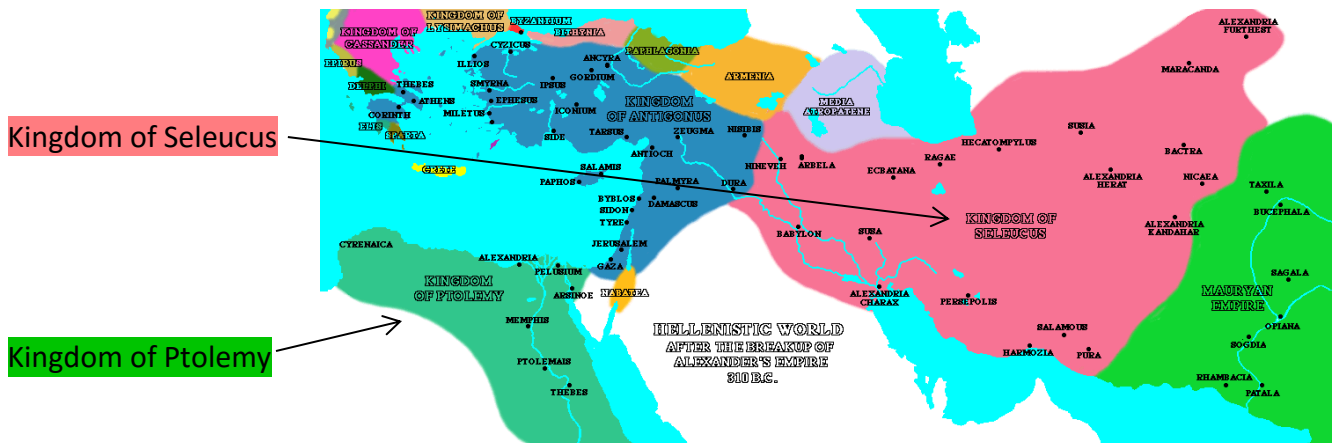


Diagram from Andrew E. Steinmann, *Daniel*, CC (St. Louis: Concordia, 2008), 521 (TLSB, 1421).



7. Alexander and the leaders who came after him: ^{11:3} “Then a mighty king shall arise [Alexander the Great], who shall rule with great dominion and do as he wills [by conquering most of the known world]. ⁴ And as soon as he has arisen [thus completed his conquering], his kingdom shall be broken and divided toward the four winds of heaven, but not to his posterity [his own offspring; PBC, 198], nor according to the authority with which he ruled, for his kingdom shall be plucked up and go to others besides these.” // PBC, 199
8. Egypt tries to unite with Syria: ⁵ “Then the king of the south [Ptolemy I] shall be strong, but one of his princes [Seleucus I] shall be stronger than he and shall rule, and his authority shall be a great authority. ⁶ After some years [when Ptolemy II and Antiochus II are ruling] they shall make an alliance, and the daughter of the king of the south [Ptolemy II’s daughter, Bernice] shall come to the king of the north [Antiochus II] to make an agreement [a marriage agreement]. But she shall not retain the strength of her arm, and he and his arm shall not endure [both of them will be killed], but she shall be given up, and her attendants, he who fathered her, and he who supported her in those times.” // PBC, 200
9. More battles between north and south: ⁷ “And from a branch from her roots [Bernice’s brother] one shall arise in his place [that is the place of his and Bernice’s father, Ptolemy III]. He shall come against the army and enter the fortress of the king of the north [Seleucus II], and he shall deal with them and shall prevail [PBC, 201]. ⁸ He shall also carry off to Egypt their gods with their metal images and their precious vessels of silver and gold, and for some years he shall refrain from attacking the king of the north. ⁹ Then the latter [Seleucus II] shall come into the realm of the king of the south but shall [be defeated and] return to his own land. ¹⁰ His sons [Antiochus III and Seleucus III] shall wage war and assemble a multitude of great forces, which shall keep coming and overflow and pass through, and again shall carry the war as far as his fortress. // PBC, 201
10. More battles between north and south: ¹¹ “Then the king of the south [Ptolemy IV], moved with rage, shall come out and fight against the king of the north. And he [Antiochus III] shall raise a great multitude, but it shall be given into his hand [that of Ptolemy IV]. ¹² And when the multitude is taken away, his heart [that of Ptolemy IV] shall be exalted, and he shall cast down tens of thousands, but he shall not prevail [long-term]. ¹³ For the king of the north [Antiochus III] shall again raise a multitude, greater than the first. And after some years he shall come on with a great army and abundant supplies. ¹⁴ In those times many shall rise against the king of the south [Ptolemy V], and the violent among your own people shall lift themselves up in order to fulfill the vision, but they shall fail.” // PBC, 203
11. More battles between north and south: ¹⁵ “Then the king of the north [Antiochus III] shall come and throw up siegeworks and take a well-fortified city [Sidon, belonging to Egypt]. And the forces of the south shall not stand, or even his best troops, for there shall be no strength to stand. ¹⁶ But he [Antiochus III, a.k.a. Antiochus the Great] who comes against him shall do as he wills, and none shall stand before him. And he shall stand in the glorious land [the land of Palestine], with destruction in his hand [with Palestine under Syrian control]. ¹⁷ He shall set his face to come with the strength of his whole kingdom, and he shall bring terms of an agreement and perform them. He shall give him the daughter of women to destroy the kingdom, but it shall not stand or be to his advantage [PBC, 204]. ¹⁸ Afterward he shall turn his face to the coastlands [near Greece and Turkey] and shall capture many of them, but a commander [the Roman commander, Lucius Scipio] shall put an end to his

insolence [*disrespect*]. Indeed, he shall turn his insolence back upon him.¹⁹ Then he [*Antiochus III*] shall turn his face back toward the fortresses of his own land, but he shall stumble and fall, and shall not be found [*PBC, 204*].²⁰ Then shall arise in his place [*Seleucus IV*] one who shall send an exactor of tribute for the glory of the kingdom. But within a few days he shall be broken, neither in anger nor in battle.” // *PBC, 204*

12. The rise of Antiochus IV, a.k.a. Antiochus Epiphanes (the one spoken of in Daniel 8:9-12):²¹ “In his place shall arise a contemptible person to whom royal majesty has not been given [*instead, he stole his position from the rightful heir*]. He shall come in without warning and obtain the kingdom by flatteries.²² Armies shall be utterly swept away before him and broken, even the prince of the covenant [*possibly the Jewish high priest*].²³ And from the time that an alliance is made with him he shall act deceitfully, and he shall become strong with a small people.²⁴ Without warning he shall come into the richest parts of the province, and he shall do what neither his fathers nor his fathers' fathers have done, scattering among them plunder, spoil, and goods. He shall devise plans against strongholds, but only for a time.” // *PBC, 206*
13. Antiochus Epiphanes attacks Egypt and the Holy Land:²⁵ “And he shall stir up his power and his heart against the king of the south [*Ptolemy VI*] with a great army. And the king of the south shall wage war with an exceedingly great and mighty army, but he shall not stand, for plots shall be devised against him.²⁶ Even those who eat his food shall break him [*his trusted friends should not have been trusted*]. His army shall be swept away, and many shall fall down slain.²⁷ And as for the two kings, their hearts shall be bent on doing evil. They shall speak lies at the same table, but to no avail, for the end is yet to be at the time appointed [*God is always in control; He appoints the time; PBC, 207*].²⁸ And he shall return to his land with great wealth, but his heart shall be set against the holy covenant [*PBC, 207*]. And he shall work his will and return to his own land.”
14. Antiochus Epiphanes again attacks Egypt and the Holy Land:²⁹ “At the time appointed he shall return and come into the south, but it shall not be this time as it was before [*the outcome will be different*].³⁰ For ships of Kittim [*the modern day Island of Cyprus, a port for Roman ships*] shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant.³¹ Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate [*PBC, 208-209*].³² He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action [*PBC, 209*].³³ And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder.³⁴ When they stumble, they shall receive a little help. And many shall join themselves to them with flattery,³⁵ and some of the wise shall stumble, so that they may be refined, purified, and made white, until the time of the end, for it still awaits the appointed time.” // *PBC, 210*

Daniel – An Old Testament Major Prophet, 10:1 – 12:13, Part 3

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The last part of this study (11:21-35) concluded with Antiochus Epiphanes, who was a type or picture of the anti-Christ to come. Now, as we continue in chapter 11, are we continuing with Antiochus Epiphanes OR are we now focusing on *the anti-Christ* to come? As we resume chapter 11, remember that the angel Gabriel is giving Daniel a vision of the future – *from Daniel's perspective*.

15. Who is the focus? ^{11:36} “And the king shall do as he wills. He shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods. He shall prosper till the indignation is accomplished; for what is decreed shall be done.” // **PBC, 211-212**, first paragraph.
16. A description of the anti-Christ: ³⁷ “He shall pay no attention to the gods of his fathers, or to the one beloved by women. He shall not pay attention to any other god, for he shall magnify himself above all. ³⁸ He shall honor the god of fortresses instead of these. A god whom his fathers did not know he shall honor with gold and silver, with precious stones and costly gifts. ³⁹ He shall deal with the strongest fortresses with the help of a foreign god. Those who acknowledge him he shall load with honor. He shall make them rulers over many and shall divide the land for a price.”
 - a. V. 37:
 - i. Partially addressed in PBC, 211-212 above.
 - ii. *one beloved by women*. Lit, “the desire of women.” He will suppress natural affection that leads to marriage (TLSB, 1422). See 1 Timothy 4:1-3; who has done that? _____ *forbid marriage ... abstinence*. False teachers demanded that marriage and certain foods be rejected, but in so doing they were rejecting God, who gives the gifts of marriage and food. “We expect that at some point churches will lack pastors if marriage continues to be forbidden.... It is incredibly cruel that the marriage of priests is forbidden. God has commanded that marriage be honored. Marriage is most highly honored in the laws of all well-ordered commonwealths, even among the heathen” (AC XXIII 17–20—by Philip Melancthon in 1530) (TLSB, 2074).
 - iii. *He shall not pay attention to any other god, for he shall magnify himself above all*. Paul gave a very similar description in this passage, especially in verse 4:
^{ESV} **2 Thessalonians 2:1** Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, ² not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. ³ Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, ⁴ who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

1. *rebellion*. Greek *apostasia*, root of English “apostasy.” Abandonment of the faith. Betrayal, falsehood, hatred, and lawlessness by misled Christians will be marks of this intrachurch rebellion against God and His truth (Mt 24:9–12) (TLSB, 2062).
2. *man of lawlessness*. He comes as the completion of the rebellion. Elsewhere in Scripture, this incarnation of evil is called “the antichrist” and “the beast.” Luther: “[He] not only is a sinner in his own right, but ... through false doctrine [he] causes others to sin with him” (AE 41:288) (TLSB, 2062).
3. *exalts himself*. The man of lawlessness exalts himself over both true religion (Christianity) and false religion (man-made)... Church Fathers believed the Antichrist would be a successor to the Roman Empire. During the medieval period, some Franciscans [*a Roman Catholic religious order founded in 1209 by St. Francis of Assisi*] and other theologians asserted strongly that the pope was the Antichrist (TLSB, 2062).
4. The Council of Trent (held between 1545 and 1563 in northern Italy), Canon XII: “If anyone says that justifying faith is nothing else than trust in divine mercy, which remits sins for Christ sake, or that it is this trust alone by which we are justified, let him be anathema (Examination of the Council of Trent, Part 1, page 460). Yet *it is written* in these passages *and* in many more:
 - a. ^{ESV} **Genesis 15:6** And he [Abram] believed the LORD, and he [the LORD] counted it to him as righteousness.
 - b. ^{ESV} **Isaiah 53:11** Out of the anguish of his [the Savior’s] soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
 - c. ^{NIV} **Romans 3:20-22** Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin. But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe.
 - d. ^{NAS} **Romans 3:28** For we maintain that a man is justified by faith apart from works of the Law.
5. **PBC, 212**, second paragraph.
6. The Treatise on the Power and Primacy of the Pope, the marks of the anti-Christ, especially paragraphs 39-40.

Continuing in Daniel Chapter 11

- b. V. 38:
 - i. *He shall honor the god of fortresses.* **PBC, 213**, first full paragraph.
 - ii. *gold ... costly gifts.* “The true adornment of the churches is godly, useful, and clear doctrine, the devout use of the Sacraments, fervent prayer, and the like. Candles, golden vessels, and similar adornments are fitting, but they are not the specifically unique adornment belonging to the Church. If the adversaries make these things the focus of worship, and not the preaching of the Gospel... they are to be numbered among those whom Daniel describes as worshiping their god with gold and silver” (Ap XXIV 51) (TLSB, 1422).
- c. V. 39: **PBC, 213**, second full paragraph.

17. The victories and eventual defeat of the anti-Christ:

- a. ⁴⁰ “At the time of the end, the king of the south shall attack him, but the king of the north shall rush upon him like a whirlwind, with chariots and horsemen, and with many ships. And he shall come into countries and shall overflow and pass through [**PBC, 214**, first three underlined sections].
- b. ⁴¹ He shall come into the glorious land [*Palestine, or where the followers of Jesus are living*]. And tens of thousands shall fall, but these shall be delivered out of his hand: Edom and Moab and the main part of the Ammonites [**PBC, 215**, third full paragraph].
- c. ⁴² He shall stretch out his hand against the countries, and the land of Egypt shall not escape. ⁴³ He shall become ruler of the treasures of gold and of silver, and all the precious things of Egypt, and the Libyans and the Cushites shall follow in his train [**PBC, 215**, fourth full paragraph].
- d. ⁴⁴ But news from the east and the north shall alarm him [**PBC, 216**, first full paragraph], and he shall go out with great fury to destroy and devote many to destruction.
- e. ⁴⁵ And he shall pitch his palatial [*lavish*] tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him [**PBC, 216**, second para].”

^{ESV} **2 Thessalonians 2:8** And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.

1. *breath.* The Word of Christ, of which the Holy Spirit is the preeminent preacher. Greek *pneuma* means both “breath” and “spirit” (cf Eph 6:17) (TLSB, 2063).
2. *appearance of His coming.* After the son of destruction is revealed, Jesus will kill this lawless one by the Word. This occurs with Christ’s second coming (TLSB, 2063).

A Chapter 11 Summary: The Lord’s messenger reveals to Daniel the coming conflicts between Persia and Greece, Egypt and Syria, culminating in the wicked reign of that “contemptible person,” King Antiochus IV Epiphanes (175–164 BC). War and violence have never been absent from human history. At times, evil rulers have persecuted the people of God, bringing great affliction on them. But such suffering will be only for the time appointed by the Lord. Even in the midst of turmoil and tribulation, believers have the peace that the world cannot give, the peace that is in Jesus Christ, our deliverer (Jn 14:27; 2Th 3:16) (1422-1423).

Daniel – An Old Testament Major Prophet, 10:1 – 12:13, Part 4

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Dr. Luther on Chapter 12: “The twelfth chapter of Daniel ... has to do wholly with the Antichrist and with these last times in which we are living. For this reason we do not have to consult the histories any longer at this point. Rather it is the clear gospel” (AE 35:313) (1423).

The Time of the End (12:1-13): The focus is on Michael, not Gabriel.

18. ¹ “At that time shall arise Michael [our Lord Jesus Christ], the great prince who has charge of your people [PBC, 218, first paragraph]. And there shall be a time of trouble, such as never has been since there was a nation till that time [PBC, 218, third paragraph]. But at that time your people [the people of God] shall be delivered, everyone whose name shall be found written in the book.”
- a. *time of trouble*. The time of Antiochus Epiphanes was very bad (11:21-35), also the time when Jerusalem fell in A.D. 70 (Mt. 24:15-20), but both of those events are pointing ahead to the final time of trouble before Jesus returns.
 - b. *since there was a nation till that time*. So when did nations come into existence (see below)? Then what could we possibly conclude? _____
 - i. Genesis 1 – The six-day creation account.
 - ii. Genesis 2 – Creation details; the first wedding; and life before the fall.
 - iii. Genesis 3 – The fall; promise of the Savior; first blood sacrifice; and clothes.
 - iv. Genesis 4 – Cain murders Abel; a list of Cain’s descendants; and cities.
 - v. Genesis 5 – The descendants of Adam to Noah (how we date the flood).
 - vi. Genesis 6 – Intermarriage between believers and non-believers; the increase of wickedness; the promise of the flood; and the building of the ark.
 - vii. Genesis 7 – The flood itself.
 - viii. Genesis 8 – The water subsides; and Noah offers sacrifices.
 - ix. Genesis 9 – God promises to never flood the whole world again, then He set His bow in the cloud as a sign of His promise; Noah’s three sons.
 - x. Genesis 10 – The descendants of Noah’s sons; and the first four appearances of the word “nations.”
 - c. *the book*. These are Bible references to the “book of life”:
 - i. ESV Philippians 4:3 Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the **book of life**.
 - ii. ESV Revelation 3:5 [*Jesus to the Church in Sardis:*] The one who conquers [1 John 5:4] will be clothed thus in white garments, and I will never blot his name

out of the **book of life**. I will confess his name before my Father and before his angels.

- iii. ESV Revelation 13:8 ...and all who dwell on earth will worship it [*the beast from the sea*], everyone whose name has not been written before the foundation of the world in the **book of life** of the Lamb who was slain.
- iv. ESV Revelation 17:8 The beast that you saw was, and is not, and is about to rise from the bottomless pit and go to destruction. And the dwellers on earth whose names have not been written in the **book of life** from the foundation of the world will marvel to see the beast, because it was and is not and is to come.

We read in chapter 13 that beast 1 received a fatal wound, yet he was healed; then the whole earth was amazed and followed him. Today, people tend to choose what they hope to be the winning team; however, God wants us to know that CHRIST is what matters; finally the beast and those who follow him will be destroyed!

- v. ESV Revelation 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the **book of life**. And the dead were judged by what was written in the books, according to what they had done.

- 1. “books” – There are books which record *all deeds* and another book which records *the names of those whom God has chosen to be His holy children through Jesus* (Ephesians 1:3-8a).
- 2. “the dead were judged...according to their deeds” – ALL will be judged, *thus evaluated!* Those who know Jesus will have the evidence – *the fruit/the deeds/the works* – which comes from repentance (*sorrow for sin and trust in Jesus for forgiveness*)! So to be judged is NOT to be condemned, *but to determine whether or not you will be condemned!* Those who are in the book of life will be judged to be *innocent* through Jesus!

- vi. ESV Revelation 20:15 And if anyone’s name was not found written in the **book of life**, he was thrown into the lake of fire.
- vii. ESV Revelation 21:27 But nothing unclean will ever enter it [*the New Jerusalem*], nor anyone who does what is detestable or false, but only those who are written in the Lamb’s **book of life**.

19. ² “And many of those who sleep in the dust of the earth shall awake [*John 5:28-29*], some to everlasting life, and some to shame and everlasting contempt [*PBC, 219-220*]. ³ And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever [*PBC, 220-221*].”

^{NIV} **Proverbs 11:30** “The fruit of the righteous is a tree of life, and he who wins souls is wise.”

20. ⁴ “But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase [*PBC, 222*].” [*This concludes Daniel’s report of what the messenger said to him (10:20–12:4).*]

- a. Do we live at such a time when knowledge is increasing? Y N
- b. Knowledge Doubling Curve: Buckminster Fuller created the “Knowledge Doubling Curve”; he noticed that until 1900 human knowledge doubled approximately every century. By the end of World War II knowledge was doubling every 25 years. Today things are not as simple as different types of knowledge have different rates of growth. For example, nanotechnology knowledge is doubling every two years and clinical knowledge every 18 months. But on average human knowledge is doubling every 13 months. According to IBM, the build out of the “internet of things” will lead to the doubling of knowledge every 12 hours.¹
- c. Is it possible to have *much knowledge* without *much truth*? Y N
- d. ^{NIV} **2 Thessalonians 2:10b** ...They perish because they refused to love the truth and so be saved. ¹¹ For this reason God sends them a powerful delusion so that they will believe the lie ¹² and so that all will be condemned who have not believed the truth but have delighted in wickedness.
- i. **2:10** *love the truth and so be saved*. Love of true doctrine, love of all that Jesus has commanded to be taught (Mt 28:19–20). Such love is not distinct from faith in Jesus; faith cherishes the truth (cf Jn 8:31–32).
 - ii. **2:11** God gives the perishing (the wicked, those persistent in unbelief; cf Ps 14:1) over to the evil they themselves have chosen. If they persist in error, He gives them finally to evil’s destructive end: condemnation. This is a work of His Law (sometimes called God’s “alien work”), but it is not what God desires for people. Cf Rm 1:21–28; 11:8; 2Co 4:4; Rv 3:16.
 - iii. **2:12** *in order that all may be condemned*. God predestines/elects no one to condemnation; this would be counter to His very character and being as the God of grace and mercy in Christ Jesus (Ezk 33:11; 1Tm 2:3–4; cf Jn 3:17–21; 2Pt 3:9). Luther states that the reason God created us was to redeem us! Condemnation is truly self-chosen by willful rejection of God’s love in Christ.
21. ⁵ Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. ⁶ And someone said to the man clothed in linen [10:5, the very Son of God], who was above the waters of the stream [not one of the ones on either side], “How long shall it be till the end of these wonders [thus, till the end of time]?” ⁷ And I heard the man clothed in linen, who was above the waters of the stream; he raised his right hand and his left hand toward heaven [possibly indicating the significance of His oath] and swore by him who lives forever that it would be for a time, times, and half a time, and that when the shattering of the power of the holy people comes to an end all these things would be finished.
- a. *a time, times, and half a time*
 - i. These passages have that same phrase: Dan. 7:25; Rev. 12:14. It’s not easy to understand, *but it does indicate that the persecution of the saints will end*.
 - ii. See **PBC, 223** for a possible explanation.
 - b. *How long*. See **PBC, 224** top of page.

¹ <http://www.industrytap.com/knowledge-doubling-every-12-months-soon-to-be-every-12-hours/3950>

22. ⁸ I [Daniel] heard, but I did not understand. Then I said, “O my lord, what shall be the outcome of these things?” ⁹ He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end. ¹⁰ Many shall purify themselves and make themselves white and be refined, but the wicked shall act wickedly. And none of the wicked shall understand, but those who are wise shall understand.
- See the **PBC, 224** bottom of page.
 - Daniel is told to go on with his life, even if he does not understand what he has seen and heard. We, too, should take special note of this counsel: God does not want His people caught up in endless speculation about His timing (cf Ac 1:7). He calls us to serve Him and gives clear ways to do so.
 - understand*. Though Daniel did not understand, wise people would understand when the events later took place. Despite the trials they would experience, the Lord would preserve them. The general message is that God’s wisdom and kingdom will prevail.
23. The ending of Daniel is difficult to understand: Much of chapter 11 is a prophecy of what would happen during the 300 or so years following Daniel’s lifetime. Then the end of chapter 11 seems to point to the anti-Christ, rather than to Antiochus Epiphanes. Then chapter 12 goes on even further in history to the very end of the world. Finally, below, we come to the last two verses; the underlined phrase is also mentioned in Daniel 8:11 as a reference to Antiochus Epiphanes, who was a picture of the anti-Christ. So do the days noted below apply to Antiochus Epiphanes or to the end of the world? This may be the best answer we are able to give: **Matters described here could be any of three events, all of which were future to Daniel: (1) the desecration of the temple by Antiochus IV Epiphanes in 167 BC; (2) the destruction of the temple by the Romans in AD 70; or (3) an abomination to be committed by the Antichrist in the last days.**
24. ¹¹ And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days. ¹² Blessed is he who waits and arrives at the 1,335 days. ¹³ But go your way till the end. And you shall rest and shall stand in your allotted place at the end of the days **[PBC, 227-228].**”

A Chapter 12 Summary: [Daniel] is assured that Michael is in charge of Israel; the people will be delivered; and those whose names are written in God’s book will rise to everlasting life in the end. Believers have always been curious about when the end of the world is coming. Some have tried to precisely determine that date based on the various numbers found in Dn and other biblical books. Jesus made clear that no one knows that day and hour (Mk 13:32; trying to guess the year has led to numerous false prophecies [see p 307]). The angel’s advice to Daniel, to “go your way,” is good for us all. Know that you are in God’s hand, and take comfort that He has allotted a place in heaven for you (1424).