

## SESSION FOURTEEN

### DANIEL 10:1—11:20

#### *The Final Vision of Daniel*

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#### INTRODUCTION

Chapters 10 through 12 of Daniel are a unit, with chapter 10 serving as a prologue to chapters 11 & 12. The length and nature of this prologue indicate that the revelation to follow (ch 11—12) is very important.

#### I. THE PREPARATION OF DANIEL FOR THE VISION (10:1—11:1)

##### A. Occasion of the Vision (10:1-3)

1. Time setting: "*third year of Cyrus*" (10:1)
  - a. Date: about 536 BC (cf. 10:4)
  - b. Significance
    - (1) 538 BC - Cyrus permitted the return of the Jews to Israel
    - (2) 537 BC - Some of the returnees had built the altar to the LORD during the 7th month, i.e., Tishri (see Ezra 3:1-2)
    - (3) 536 BC - The foundation of the Temple was laid in Jerusalem (see Ezra 3:8-10).<sup>1</sup>

Note: According to Ezra 4:24, the work on the Temple did not get very far. It was halted in 536 BC and was not resumed again until 520 BC.

- (4) The year 536 was a significant time.

Although Daniel was probably too old to make the return trip, many others had gone back to Judah and Jerusalem. The prayer of Daniel in ch 9 was seeing fulfillment: as the restoration work was underway at last, Daniel was no doubt concerned for the future of his people back in their homeland.

2. Daniel's Concern (vv 2-3)

These verses do not tell us what his great concern was, but 10:12 provides a further clue: he was seeking "understanding." The purpose of the angel in 10:14 provides another clue ("*an understanding of what will happen to your people in the latter days*"). Apparently, he had been humbling himself and seeking to know more about God's plan for Israel's

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<sup>1</sup>According to Ezra 3:8-10, this took place in the 2nd year of their time back in Jerusalem. Edwin Yamauchi concludes, "As the Jews probably returned to Palestine in the spring of 537, the second year would be the spring of 536" ("*Ezra*," *Expositor's Bible Commentary*, 4:624).

future. The phrase in 10:12 "*I have come in response to your words*" suggests Daniel was praying.

### B. Vision of the "Man" in Linen (10:4-9)

Some scholars think the figure is a great angel such as Gabriel (so Pentecost), but others feel that the vision is of the preincarnate Christ in light of the similar description in Rev 1:13-16 and the reaction of Daniel and his friends. The latter seems to be correct, as the description is too majestic and exalted to be that of an ordinary angel. If this is Christ, however, the figure in 10:10ff. is someone different [notice in v 13 that he has to receive angelic help].

### C. The Visitation of the Angel (10:10--11:1)

#### 1. Angelic Warfare

Michael and the one speaking to Daniel (probably Gabriel; cf. 8:16) are holy angels of God, and thus the "prince of Persia" and the "prince of Greece" (10:13,20) must be demonic spirits.

Gabriel & Michael - They have been assigned authority over angels who administer God's affairs for the nation Israel. Regarding Michael, cf. Dan 10:21; 12:1; Jude 9; and Rev 12:7.

#### 2. Hierarchy of the Demonic Realm

a. Satan is called the "prince of this world" (Jn 12:31; 14:30; 16:11)

b. Various levels of power & authority (Eph 6:12; 1:21)

c. Example: Apollyon (Rev 9:1-2,11)

"In imitation Satan has also apparently assigned high-ranking demons to positions of authority over each kingdom. The prince of the Persian kingdom was a satanic representative assigned to Persia."<sup>2</sup>

#### 3. Spiritual Warfare

a. The Nature of the Warfare in Daniel 10

The battle between the angel and the "prince of Persia" was the result of the angel trying to bring a message to Daniel in response to his prayer, fasting, and humbling. The "prince of Persia" sought to prevent or delay God's angel in doing so. Michael finally arrived to help, and he fought the "prince of Persia" while the first angel completed his mission to Daniel.

b. The Nature of the Angel's Message

"It was to be a revelation of the warfare (10:1) between Israel and her neighbors until Israel is given peace by the coming Prince of peace" (Pentecost, 1366).

c. Implications for Believers Today

(1) Apparently, the demonic host are organized with various levels of authority. Some of them appear to have responsibility over certain geopolitical areas to carry out Satan's schemes and thwart the work of God.

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<sup>2</sup>J. Dwight Pentecost, "Daniel," *Bible Knowledge Commentary, OT*, 1366.

- (2) Demons do have certain limited powers of obstruction and rebellion. They also have the capacity to bring about hindrances and delays to the delivery of answered prayer.
- (3) Though they are powerful, God imposes limitations on their activity and assault on believers (Job 1:2; 2:6; 1 Cor 10:13).

#### 4. A Word of Caution about Spiritual Warfare

Unfortunately, a misguided emphasis has come about in recent years in relation to the issue of spiritual warfare. One example of this would be the idea of providing "prayer protection" for angels in their struggles against demonic forces. There is no biblical support for this concept, it tends to elevate the power of Satan and demons too much, and it lends itself to an *overly-mystical* approach to Christianity. Caution also needs to be exercised in regard to the matter of binding "territorial spirits," especially as a *necessary prelude* to evangelism.<sup>3</sup> The New Testament does not instruct or provide patterns for this. Our primary responsibility is to *resist Satan*. Hence, let us not be overly preoccupied concerning what goes on at the angelic level.

A Lesson for our Life

#### *Implications for our Prayer Life*

1. Notice the power of prayer in this chapter. Daniel's prayer set off a great deal of angelic warfare. Archer comments, "we may not realize the mighty forces that are unleashed when we really devote ourselves to intercession before the throne of grace."<sup>4</sup> Cf. James 5:16!
2. Observation: answered prayer is not always straight from God to believers. The process includes the angelic realm.
3. We must practice the principle of "undiscourageable persistence"! See Luke 18:1 - "*Now He was telling them a parable to show that at all times they ought to pray and not to lose heart.*" There may be hindering factors of which a praying Christian knows nothing, but keep in mind that the prayer itself is heard immediately.

#### ***Prayer delayed is not prayer denied!***

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<sup>3</sup>The topic of "binding" does not receive very much attention in the New Testament. The "binding of the strong man" in Mt 12:29 was a statement of Christ made in anticipation of his victory over Satan at the cross, not a principle for believers to engage in a ministry of binding demons. Satan and his demons will be bound in the millennium (Rev 20). The binding in Mt 16:19 and 18:18 ("*whatever you bind on earth*") deals with corrective discipline within the church. For further evaluation, see Thomas Ice and Robert Dean, *A Holy Rebellion; Strategy for Spiritual Warfare* (Eugene, OR: Harvest House Pub., 1990).

<sup>4</sup>Gleason Archer, "Daniel," *Expositor's Bible Commentary*, 7:124.

4. Even a feeble old man on his knees in prayer is a threat to the demonic realm!
5. We never become too old for serving God. Daniel (*in his eighties!*) was enjoying some of the best years of his life.
6. Notice that twice the angel calls him “O man of high esteem.” It was not because the angel was impressed with his résumé. The real reason is found in Dan 10:1-3: he was a man given to prayer!

**II. HISTORICAL PREDICTIONS: FROM PERSIA TO ANTIOCHUS (11:2-20)**

Introduction to Ch 11

1. Theme of this chapter

To trace the rivalry between the kings of the south (Egypt) against the kings of the north (Syria) which gave rise to Antiochus IV Epiphanes, who in turn foreshadows the Antichrist of the end times.

Observation: Throughout many years of conflict between these two powers, Israel is continually caught in the middle.

2. Relationship of Chapters 8, 9, and 11: *The Antichrist Theme*

Chapter 7	Chapter 8	Chapter 9	Chapter 11
"Little horn" out of the 4th Beast	Focus on the "small horn" = Antiochus	69 Weeks: "Times of the Gentiles"	vv 2-35 Background and rise of Antiochus
Direct Prediction of the Antichrist	Type of the Antichrist	70th Week: Antichrist in power "the prince who is to come"	vv 36-45 Warfare of the Antichrist

Observation: Since the initial revelation about the "little horn" (Antichrist) in Dan 7, this topic has been gathering momentum. In the latter part of ch 11 (vv 36-45), it will come into full bloom. Once again, though, Antiochus will be portrayed as the one foreshadowing him.

3. Observe the mood of Chapter 11

There is an emphasis on treachery, strife, warfare, greed, hatred, destructiveness, assassinations, vengeance, and vindictiveness! This is the climate out of which Antiochus emerges, and which has so often characterized man's time on earth.

Application: This all springs from man's self-centeredness . . . sin which dwells within. While we cannot put an end to war, we can by sharing Christ introduce lost men and women to the Savior and the Holy Spirit who can bring peace to the war within the soul. We can also practice loving one another (1 Jn 4):

- (a) Not living self-centeredly or living for selfish gain
- (b) Being a servant to others
- (c) Laying down our lives for the brethren (1 Jn 3:16)

"And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him. By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world." 1 Jn 4:16-17

**Point:** This chapter is not *just* to trace history from the Persian Empire until the time of Antiochus, but to show how Israel was caught up in the strife between these two Empires of Egypt and Syria, just as it will be in the end times of the Tribulation Period.

#### A. Origins of the Conflict (11:2-4)

1. Most of this chapter will deal with the strife between the Ptolemies of Egypt and the Seleucid kings of Syria. Verses 2-4, however, provide an introduction to this by depicting the overthrow of the Persian Empire by Greece which in turn established these political entities.
2. There were certainly more than four Persian kings prior to the Empire of Greece, but the point of verse two is simply to call attention to the 4th Persian king, Xerxes I (486-465 BC), as the one most responsible for sowing seeds of bitterness and hatred between Persia and Greece (cf. Dan 8:7).<sup>5</sup>
3. Xerxes's assault on Greece (ca. 480 BC) led to the burning of Athens, but the outcome was disastrous for the Persians. The Persian fleet was defeated at the Battle of Salamis, and in the following year (479), the Persian army was defeated at Plataea.<sup>6</sup>
4. Note: a time gap of approximately 150 years between v 2 and v 3.
5. "A *mighty king*" = Alexander the Great (crushes Persia in 331 BC)

#### B. The Strife of the Seleucids and Ptolemies Prior to Antiochus III (11:5-9)

Alexander the Great (336-323)	
<i>The Ptolemies</i>	<i>The Seleucids</i>
Ptolemy I Soter, son of Lagi (323-282)	Seleucus I Nicator (312/11-280)
Ptolemy II Philadelphus (282-246)*	Antiochus I (280-261)
Ptolemy III Euergetes (246-221)	Antiochus II (261-246)
Ptolemy IV Philopator (221-203)	Seleucus II (246-226)
Ptolemy V Epiphanes (203-181)	Seleucus III (226-222)
Ptolemy VI Philometor (181-146)	Antiochus III the Great (222-187)
	Seleucus IV (187-175)
	Antiochus IV Epiphanes (175-164)

\* During the years 285-282 BC, Ptolemy I Soter ruled jointly with his son, Ptolemy II Philadelphus.

<sup>5</sup>Xerxes was not the first Persian king to invade Greece, as his father (the great Darius I) had made two previous attempts. The first expedition to Greece was turned back by storm (492), but the second in 490 BC resulted in a humiliating defeat of the Persians by the Athenians at the battle of Marathon [D. J. A. Clines, "Darius," *ISBE*, 1:868].

<sup>6</sup>R. E. Hayden, "Xerxes," *International Standard Bible Encyclopedia*, 4:1161.

1. Period One: 323-246 BC (5-6)
  - a. Two kingly lines
    - (1) King of the North: Syria [1st king = Seleucus I Nicator]
    - (2) King of the South: Egypt [1st king = Ptolemy I Soter]
  - b. Note: Both men had been generals in Alexander's army
  - c. An attempt at diplomatic marriage (6)
 

A treaty of peace was attempted in 252 BC when the king of the south (Ptolemy II Philadelphus) gave his daughter Bernice in marriage to the king of the north (Antiochus II Theos). The attempt is a failure, and Bernice is eventually murdered.
2. Period Two: 246-240 BC (7-9)
 

Ptolemy III Euergetes (brother of murdered Bernice)

  - a. Vs 7 - Sought revenge and attacked Syria, pillaging the Seleucid capital of Antioch (the Third Syrian War raged 246-241 BC).
  - b. Vs 8 - Booty taken!
  - c. Vs 9 - A counter-attack by Seleucus II of Syria was unsuccessful.

### C. Syria's Eventual Domination under Antiochus III, 223-187 BC (11:10-20)

1. Battle of Raphia (11-12) - Egyptians defeat Antiochus (ca. 217 BC)
 

Ptolemy IV Philopater dealt a setback to Antiochus III on the southern Palestinian border. As a result, Antiochus was compelled to cede all Phoenicia and Palestine back to Ptolemy IV.
2. Antiochus's Defeat of the Egyptians (13-16)
 

Following the death of Ptolemy IV in 203 BC, Antiochus III saw an opportunity to strike back at Egypt. Due to his alliance with Philip V of Macedonia (and some Jewish revolutionaries), he prevails this time over Egypt.

  - a. Note v 14: "*the violent ones among your people*" - refers to pro-Seleucid Jews who joined the revolutionary cause against Egypt.
  - b. V 15 - Captures a "*well fortified city*"
 

Following the Battle of Panium (ca. 200 BC), the Egyptians had retreated to the coastal city of Sidon. Antiochus, however, laid siege to it and the Egyptians were unable to withstand. This gave Antiochus control of all the lands (including Israel "*the Beautiful land*") down to Egypt. This represents the final and definite replacement of Ptolemaic rule by the Seleucids in Palestine.
3. Another Diplomatic Marriage (17)
 

Antiochus gave his daughter Cleopatra to be the wife of Ptolemy V in 194/3 BC.<sup>7</sup>

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<sup>7</sup>This is not the same Cleopatra, however, who fell in love with Julius Caesar and Mark Antony of the Roman Empire.

4. A Dismal End to Antiochus's Reign (18-20)
  - a. Defeat by a Roman commander (18)

Part of the terms of surrender involved the taking of 20 hostages to Rome, one of whom was the king's 2nd son, Antiochus IV Epiphanes.
  - b. V 19 - Antiochus III and his soldiers were killed while attempting to plunder the Temple of Bel at Susa in 187 BC.
  - c. V 20 - Antiochus's successor (Seleucus IV) was left with a great debt to Rome. This resulted in him sending out tax collectors, one of whom (Heliodorus) plundered the Temple in Jerusalem.