

Part 4

Final 3 studies in the Book of Daniel

Please Note the following:

1. It is not necessary to look up all the Bible cross references listed in a particular question; your Growth Group Leader will summarize these Bible cross references for you.
2. Just a reminder that sometimes in our Growth Groups, people feel comfortable sharing very personal and sensitive things about their lives. This information **MUST BE CONFIDENTIAL** and **NEVER LEAVE THE GROUP**

Study 1 – The Reality of Spiritual Forces

Daniel 10:1-11:1

(Sermon on 06-October 2024)

Before we begin: How aware are you of the Spiritual realm? Angels? Demonic influence? The spiritual war going on in the background? Not All? Very much? A little?

I am personally very aware of the Spiritual realm and particularly since being in ministry; there have been many spiritual attacks. I can see how Satan has attacked myself and Heather personally and also attacked ministries within our church. Satan attacks marriages and relationships and often uses our weaknesses or attacks us when we are tired, stressed, or vulnerable. Satan even uses fellow Christians to unwittingly achieve his wicked purposes.

We are definitely in a spiritual battle; even though personally I haven't seen any angels or demons; they are there!

Since we began the 2030 Vision, earlier this year, to distribute Bibles to homes in our local community; the attacks have intensified.

Much prayer for God's strength and protection is needed!

Read Daniel 10:1-3

1. Who's the King at the time?

The King is King Cyrus of Persia. The third year of his reign was probably 536BC (Cyrus died in 530BC). It seems that by this time the first wave of exiles had returned to Jerusalem according to Ezra 1-2

Historical Names.	Began to reign about	Scripture Names.
1. Cyaxares, king of Media	B. C. 633	Ahasuerus : Dan. ix. 1.
2. Astyages, his son, last king of Media	593	Probably Darius the Mede.
3. Cyrus, king of Persia	558	Cyrus : 2 Ch. xxxvi. 20-23.
Babylon taken	538	
Cyrus reigns at Babylon	536	Cyrus : Ezra i. 1.
4. Cambyses, his son	529	Ahasuerus : Ezra iv. 6.
5. Gomates, a Mede, who personified Smerdis	522	Artaxerxes : Ezra iv. 7.
6. Darius Hystaspes	521	Darius : Ezra v. 5 ; Hag. i. 1 ; &c.
7. Xerxes, his son	485	Ahasuerus of Esther.
8. Artabanus (seven months)	475	
9. Artaxerxes, Longimanus	474	Artaxerxes : Ezra vii. 1 ; Neh. ii. 1.
10. Xerxes II. (two months)	425	
11. Sogdianus	425	
12. Darius II., Ochus or Nothus	424	Darius : Neh. xii. 22.
13. Artaxerxes II., Mueon	405	
14. Ochus, or Artaxerxes III.	359	
15. Arses	338	
16. Darius III. (Codomanus)	336	
Defeated by Alexander	331	end of the Persian empire.

2. What does Daniel receive and how does he describe it in verse 1?

A revelation was given to Daniel; it's message was true [and burdensome according to the footnote] and it concerned a great war. The understanding of the message was given to Daniel in a vision.

3. What was Daniel doing in verses 2 and 3? Why might he be doing that?

At the time Daniel was mourning for three weeks [these weeks are literal here, unlike chapter 9 because the Hebrew has 'three weeks of days (Yom used for days)']. Daniel was undergoing a self-inflicted subsistent-level diet: no choice food, no meat or wine; and he used no lotions at all for 3 weeks. His outward appearance and behaviour had to reflect his inner turmoil and distress. Some of the reasons for doing this:

Either Daniel was in mourning because so few Jews had returned with Ezra from exile.

Or It was because Ezra and the people of Judah faced such severe opposition in rebuilding the temple and that drove Daniel into his prayer closet.

Or Daniel was still coming to terms with the vision from chapter 9:24-27

Or As Spurgeon suggests the vision was described as true and burdensome and concerned a great war!

Or most likely, Daniel was seeking further understanding of the future events that affected his people. Apparently, such concern for understanding motivated him, because in verse 12 the heavenly messenger speaks of the first day that Daniel set his mind to gain understanding and to humble himself before God.

Read Daniel 10:4-6

4. Who does Daniel see and how is he described?

On 24th day of first month [Nisan], as Daniel was standing on the bank of the great river, Tigris; he saw a man dressed in linen, with a belt of fine gold from Uphaz around his waist. The man's body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like burnished bronze and his voice like the sound of a multitude.

The date – [24th of first month] is during the feast of Passover and Feast of Unleavened Bread and it's the anniversary of the Exodus from Egypt and there is a new exodus [back to Jerusalem] which began in the first year of Cyrus (Ezra 1)

5. What possibilities are there for the identity of the man dressed in linen? Give reasons for each possibility? And if you think it's Jesus, would he need 'help' as stated in verse 13?

Commentators are divided over the identity of the man dressed in linen. Some think Gabriel, who was the angelic interpreter in 8:16 and 9:21; but if so, it would be easy to include his name here, rather than remain anonymous.

Some say this is Jesus [a theophany or Christophany], noting that the description is remarkably like what John saw in Revelation 1:12-16.

Some others think that the certain man is an unnamed angel of high rank, noting that Jesus would not need the assistance of Michael, mentioned in Daniel 10:13.

We also know that Ezekiel saw angelic figures clothed in linen (Ezekiel 9:2).

On balance it's most likely that this man dressed in linen is an unnamed angelic figure.

The vision emphasized God's grace (priestly garments) and God's holy power and glory (the overwhelming brightness).

Read Daniel 10:7-11

6. How come Daniel was the only one to see the vision? (cf. Acts 9:7)

The vision was supernatural and intended for Daniel's eyes/ears only. God is able to bring about miraculous signs such that not everyone sees and hears it; only those whom God wants to show.

This is similar to Saul on the road to Damascus when Saul's companions heard the sound but did not see anyone!

These sorts of incidents remind us that we can be close to the presence and power of God, yet either not be privy to the event or miss the message due to a lack of spiritual awareness.

7. How does Daniel react to the vision he sees in verses 8 and 9? Why might that be?

His strength was sapped; his face turned deathly pale; and he felt helpless. Then as he heard the messenger speak, he listened and then fell into a deep sleep, face-down!

This was because the vision was overwhelming. I'm sure if we saw a man [angelic-like] described like this, we would be overwhelmed too!

8. How does the man introduce himself to Daniel in verses 10 and 11?

The man touches Daniel which set Daniel trembling on his hands and knees. The man said that Daniel was “highly esteemed” (better translation is ‘highly loved’). The man told Daniel to stand up so Daniel could carefully consider the words he would give to Daniel. The man explained he has been sent [by God] to Daniel. Daniel stood up trembling. When it was time for Daniel to hear and understand, he needed to stand at attention.

“It did not do Daniel any harm to know that he was greatly beloved of God; or else he would not have received that information from heaven. Some people are always afraid that, if Christian people obtain full assurance, and receive a sweet sense of divine love, they will grow proud and be carried away with conceit. Do not you have any such fear for other people, and especially do not be afraid of it for yourselves. I know of no greater blessing that can happen to any man and woman here, than to be assured by the Spirit of God that they are greatly beloved of the Lord.” (Charles Spurgeon)

Read Daniel 10:12-14

9. What does the man tell Daniel in verse 12 and what reason does he give for coming to Daniel? What does that say about the importance of prayer?

The man tells Daniel not to be afraid; and that since the first day that Daniel set his mind to gain understanding and to humble himself before God, Daniel’s words have been heard [by God] and the man has come in response to Daniel’s words.

God responded to Daniel’s prayer the very moment he made his request known. Daniel had been in great and serious prayer for three full weeks including his peculiar fast. (Daniel 10:2).

*We shouldn’t pass over this over. An angel was dispatched because of Daniel’s prayer. **This is another of many reminders in the Book of Daniel that prayer matters. It isn’t merely a therapeutic exercise for the one who prays.***

10. What opposition does the man face and what help does he have?

The opposition that the man faced was the ‘Prince’ of Persia who withstood the man for 21 days which is the full 3 weeks (v2) of Daniel’s prayer and denial.

The 'Prince' of Persia must be an angelic power like Daniel's 'man' messenger and Michael, and yet it is an evil angelic power since it opposes them. This 'Prince' seems to be the demonic power that has Persia as his niche of responsibility and potential control, a powerful evil spirit assigned to work through the nation of Persia to bring harm to God's people.

Daniel's 'man' messenger has the help of the Archangel Michael (Jude 1:9).

The New Testament gives the idea that angelic ranks are organized and have a hierarchy (Ephesians 1:21, Ephesians 6:12, Colossians 1:16, Colossians 2:15). These angelic ranks seem to include both faithful angels and fallen angels.

Also, remember on three occasions, Jesus referred to Satan as the prince of this world (John 12:31, 14:30, and 16:11).

In other passages Michael is associated with the battle between good angels and evil angels (Revelation 12, Jude 9).

*The correlation between Daniel's time of self-denial and prayer and the duration of the battle between the angels and the **prince of the kingdom of Persia** establishes a link between Daniel's prayer and the angelic victory. Since the angelic victory came on the 21st day, we can surmise that if Daniel had stopped praying on the 20th day, the answer may not have come.*

"There may be hindering factors of which a praying Christian knows nothing as he wonders why the answers to his requests are delayed. Nevertheless, he/she is to keep on praying. It may be that he/she will not receive an answer because he/she has given up on the twentieth day when he/she should have persisted to the twenty-first day." (Archer)

The attacks on Israelites from the Gentile powers – like Hitler and more recently Muslim nations have all failed because of the archangel Michael's protection for he is the 'great prince who protects your [Daniel's] people' (Daniel 12:1) [Guzik]

In v13, the man's continued explanation implies that Daniel's prayer sustained a behind-the-scenes triumph over the malicious designs of the invisible powers in charge of Persia. Veldkamp [Reformed Theologian] sums it up: Daniel's prayers succeeded in drawing angels from Heaven to Earth. These angels formed an invincible heavenly guard around the people of the Lord, with the result that the plans of the enemy failed. In the mighty battle then being fought between the

Kingdom of God and the Kingdom of the world, Daniel succeeded in mobilizing the angels as a spiritual air force against the satanic powers in the air.

The teaching here seems to be that unseen evil powers influence and control the kingdoms and governments of this world in order to inflict harm and havoc on the people of God. There is what we see on the surface, but then there is this whole unseen arena, an invisible war is going on behind the 'seens' [always 'scenes'].

11. Why has the man come according to verse 14?

The man has come to explain to Daniel what will happen to the Israelites in the future because the vision concerns a time yet to come!

The vision of Daniel 11 and 12 was focused on the latter days, though it also relates to the closer time of Antiochus IV Epiphanes.

This alerts the reader (and us) to the fact that what follows in the next chapter in particular, is concerned with matters that go far beyond Maccabean times. Just as Babylon could be a type of kingdoms set over and against the Kingdom of God; so, Antiochus IV Epiphanes is a type of the 'beast' in Revelation 13.

Read Daniel 10:15-11:1

12. What state is Daniel in, in verses 15 to 17?

Daniel bowed his face towards the ground and was speechless.

Daniel started on the ground (Daniel 10:9), then stood up (Daniel 10:11), and now was back on his face again.

Daniel told the one who looked like a man [an angel] and touched Daniel's lips, that he was overcome with anguish because of the vision and that he felt very weak. Daniel also said that he was unable to talk because his strength was gone and he could hardly breathe.

The ancient Hebrew word translated "anguish" here has the idea of twisting or writhing in pain. It is used in several places in the Old Testament for labor pains in childbirth. Daniel was so severely affected by this vision that he could barely breathe, much less could he deal with prophetic complexities.

13. How is Daniel comforted in verses 18 and 19? Does this help?

The one who looked like a man [an angel] touched Daniel and gave him strength. The man told Daniel not to be afraid and again that he was highly esteemed [much loved] and said 'Peace, be strong now; be strong!'

This did help Daniel, as the end of v19 says, Daniel was strengthened and Daniel asked the man to speak, since he had given Daniel strength!

14. What is Daniel told is going to happen next in verses 20, 21 and verse 1 of chapter 11?

The man explains he will have to return to fight against the 'Prince' of Persia and the 'Prince' of Greece.

The heavenly warfare is to be directed against first Persia and then Greece, because each of these in turn will have power over God's people.

God watched out for Israel, working behind the scenes in the spiritual realm. But first the man says he will tell Daniel what is written in the Book of Truth

It is thus asserted that in the heavenly sphere there is some kind of participation in the conflicts and troubles of Earth; and in the earthly sphere, especially through the intercession of the people of God, there can be some kind of participation in working out of destiny on a much more cosmic scale than is often understood.

15. **Ponder:** What role does Michael seem to play in all of this?

Michael seemed to be an angelic guardian angel of Israel, battling against the demonic representative of Persia and Greece and any other who opposed God's people. On earth, Israel seemed lowly and weak; but in the heavens, Israel had the mightiest representative of all.

16. **Ponder:** What does this introduction to the vision in chapters 11 and 12 [and Daniel's reaction] suggest about the seriousness of the vision to come?

This introduction suggests that the vision is extremely serious, it threatens God's people, and it will also involve suffering on the part of God's people.

Read the following passages and explain how they relate to **Daniel 10:1-11:1...**

Psalm 124

This is a Psalm written by David which praises God for His protection of Israel when threatened by their enemies all around them. David says that without God being on their side, they would have been ‘swallowed up alive’, they would have been ‘engulfed’; ‘the torrent would have swept over us’; ‘the raging waters would have swept us away’ etc.

Daniel 10 and Psalm 124 emphasize God’s role in delivering His people from peril. Psalm 124 highlights physical threats, while Daniel 10 addresses spiritual conflict.

Revelation 12:7-9

Revelation 12:7-9 describes a war in Heaven between Michael and his angels versus the Dragon and his angels. Michael was strong enough and the dragon and his angels lost their place in Heaven. The great dragon (aka the serpent from the Garden of Eden; aka the Devil; aka Satan) who leads the whole world astray was hurled to the Earth with his angels.

*Both Revelation 12:7-9 and Daniel 10 mention Michael the archangel. In Revelation, he leads the heavenly army against Satan, while in Daniel, he is depicted as a protector and advocate for Israel. **This underscores Michael's significant role in spiritual warfare.***

*Both Revelation 12:7-9 and Daniel 10 **reveal the existence of spiritual warfare** which involves both the earthly and spiritual realms and **demonstrate the ongoing struggle between divine and demonic forces.***

*Revelation 12:7-9 shows the defeat of Satan, while Daniel 10’s narrative suggests that despite obstacles, God's will prevails through the intervention of His angels. **Both point to the assurance that God is in control and that evil will ultimately be overcome.***

*Both passages **encourage believers to trust in God's protection and show the active role of angels in spiritual matters**, reassuring believers that they are not alone in their struggles.*

Matthew 26:47-56 (especially verse 53)

Matthew 26:47-56 describes the arrest of Jesus. The people arresting Jesus came with a large crowd armed with swords and clubs, sent from chief priests and the elders of the people.

One of Jesus’ companions [Peter – John 18:10] reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear.

Jesus' reply in v53 is gold: **Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?**

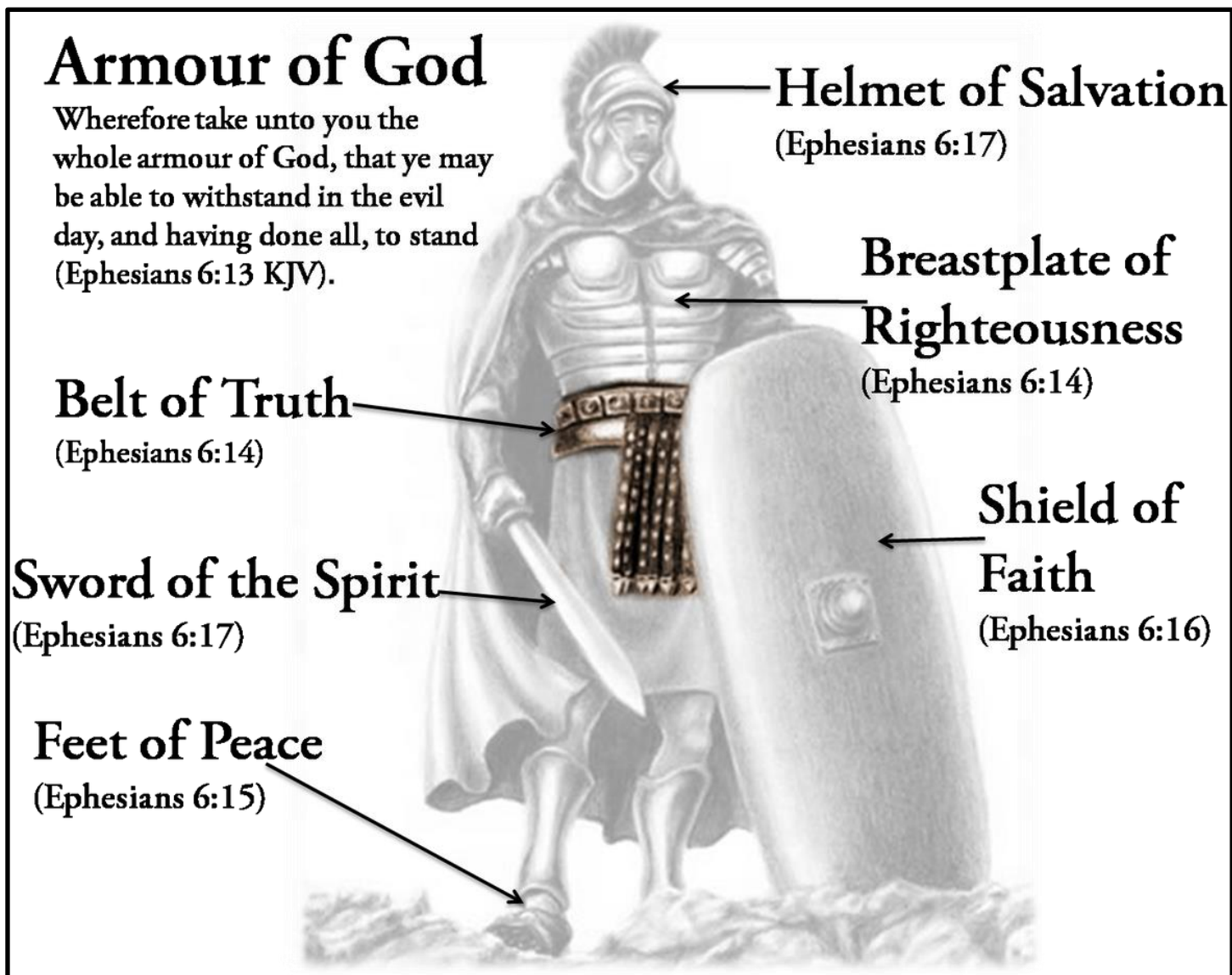
Just like Daniel 10, Jesus is pointing out there is a spiritual realm where there are legions of angels to fight against demonic forces and God is

Ephesians 6:10-20

The Apostle Paul reminds us in verse 12 that our struggle is not against flesh and blood (physical) like we might think it is; but against rulers, against authorities, against the powers of this dark world and against spiritual forces of evil in the heavenly realms.

Just like the man in Daniel 10 refers to a spiritual war going on between the 'Princes' (evil angels) of Persia/Greece versus God's people. We live in a world where behind secular forces is a spiritual realm, where there is spiritual war between good and evil.

So, the Apostle Paul, gives us a remedy to being able to cope with this spiritual war going on; and that is to put on God's full armour.



What's the **BIG IDEA** of **Daniel 10:1-11:1**?

The main lesson is that there is a spiritual conflict going on and we 'wrestle not against flesh and blood but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places' (Ephesians 6:12). But God's people are protected – through prayer; through angels and through His armour!

Conflicts and wars on Earth are linked to spiritual conflict in the unseen world.

Satan would love to destroy Israel whom God had chosen to be a 'special people unto himself above all people that are upon the face of the Earth' (Deuteronomy 7:6-8). No nation on Earth has been hated like Israel!

For us, Satan, would love to destroy us as God's people too!



If the Old Testament points to Jesus and ***Scripture is all about Him*** (Luke 24:27), in what ways **Daniel 10:1-11:1?** point to Jesus?

1. **The Angelic Messenger:** *The man described in Daniel 10:5-6 has features that some believe reflect Christ's glory, such as his appearance and the description of his voice. This has led to interpretations linking this figure to a pre-incarnate appearance of Christ, though traditional Christian theology generally identifies this figure as an angel. However, the man is a Christ-like figure – priestly and full of God's glory.*
2. **Intercessory Role:** *The context of the chapter involves spiritual warfare and the role of heavenly beings in the affairs of nations, which points Christ's intercessory role in the New Testament.*
3. **Prophetic Fulfillment:** *Daniel's prophecies about the coming of a messianic forever kingdom can be seen as ultimately fulfilled in Jesus.*

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

¹² Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them."

Finish in prayer: Thanking God that He makes us aware of the spiritual realm and gives us protection from the forces of evil!

Study 2 – Yet he will come to his end

Daniel 11:2-45

(Sermon on 13-October 2024)

Before we begin: Remind yourself who was talking to Daniel in chapter 10 and for what was Daniel being prepared? What's going on in the background?

Daniel was speaking to a 'man clothed in linen with a belt of fine gold from Uphaz around his waist. His body was like topaz, his face like lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and his voice like the sound of a multitude' (10:5-6) who appeared to him in a vision.

Some say this man could be a pre-incarnate vision of Jesus (a Christophany or Theophany) but the fact that this man gets help from the archangel Michael in v13, tends to suggest this man is an unnamed angelic figure.

Daniel is being prepared to see a vision of a future great war (10:1).

In the background the angelic man and archangel Michael have been fighting a spiritual war with the 'Prince' of Persia, who is an evil angelic power controlling the affairs of Persia (10:13,20) and will also fight against the 'Prince' of Greece; another evil angelic power controlling the affairs of Greece (10:20).

Ponder: "This chapter is so specific, that many critics who deny supernatural revelation, have insisted that it is *history*, written after the fact, fraudulently claiming to be prophecy". What are your thoughts on this comment?

There are several reasons why we can be confident that the Book of Daniel was written during the time of Daniel, rather than in a later period during the time of the Maccabees.

New Testament [NT] Support: *Jesus regarded Daniel as a prophet (Matthew 24:15) as did the NT writers who saw the book as both historical and genuinely prophetic (Hebrews 11:33-34).*

Theological and psychological function of the book: *was to encourage people to trust in the power, knowledge and wisdom of God for what lies ahead. If the book wasn't written in Daniel's time but in 2nd century BC then it was not helping the people of God in Daniel's time or even in the time of Antiochus IV Epiphanes, as intended!*

Historical Context: *The book contains detailed accounts of events and figures from the Babylonian and Persian empires, suggesting firsthand knowledge of that period.*

Prophecies: *Many passages in Daniel describe events that align closely with the historical context of the Babylonian and Persian empires, which some argue indicates a contemporary author.*

Language and Style: *The use of Hebrew and Aramaic in the text reflects the linguistic situation of the time, supporting the idea of an early authorship.*

Personal Experience: *The narrative includes personal experiences and perspectives of Daniel himself, lending an authenticity that implies he wrote it.*

Tradition: *Jewish tradition and early Christian writings often attribute the authorship directly to Daniel, reinforcing the belief in its contemporaneous origin.*

Theological Themes: *The themes of faithfulness under persecution and the sovereignty of God are consistent with the experiences of the Jewish people during the Babylonian exile.*

The information in Daniel 11 is so accurate that secular scholars insist that it must prophecy “after the fact,” which is not really prophecy at all. Indeed, apart from God’s omniscience and His ability to reveal the future to His prophets, this would be the only rational conclusion.

Read Daniel 11:2-4

1. What do we learn about the Kings of Persia?

There will be four more Kings of Persia.

History records these kings as: Cambyses (529-522); Pseudo-Smerdis (522-521BC); Darius I Hystaspes and Ahasuerus Xerxes, the Persian dictator in the book of Esther. He was known for accumulating great wealth and building a great army to conquer Greece, only to be embarrassingly defeated at the Battle of Salmis (480BC). Although there were other Persian Kings after Xerxes, Daniel’s prophecy stops at this point because the fourth king was the one known to ‘stir up everyone against the kingdom of Greece’ in verse 2!

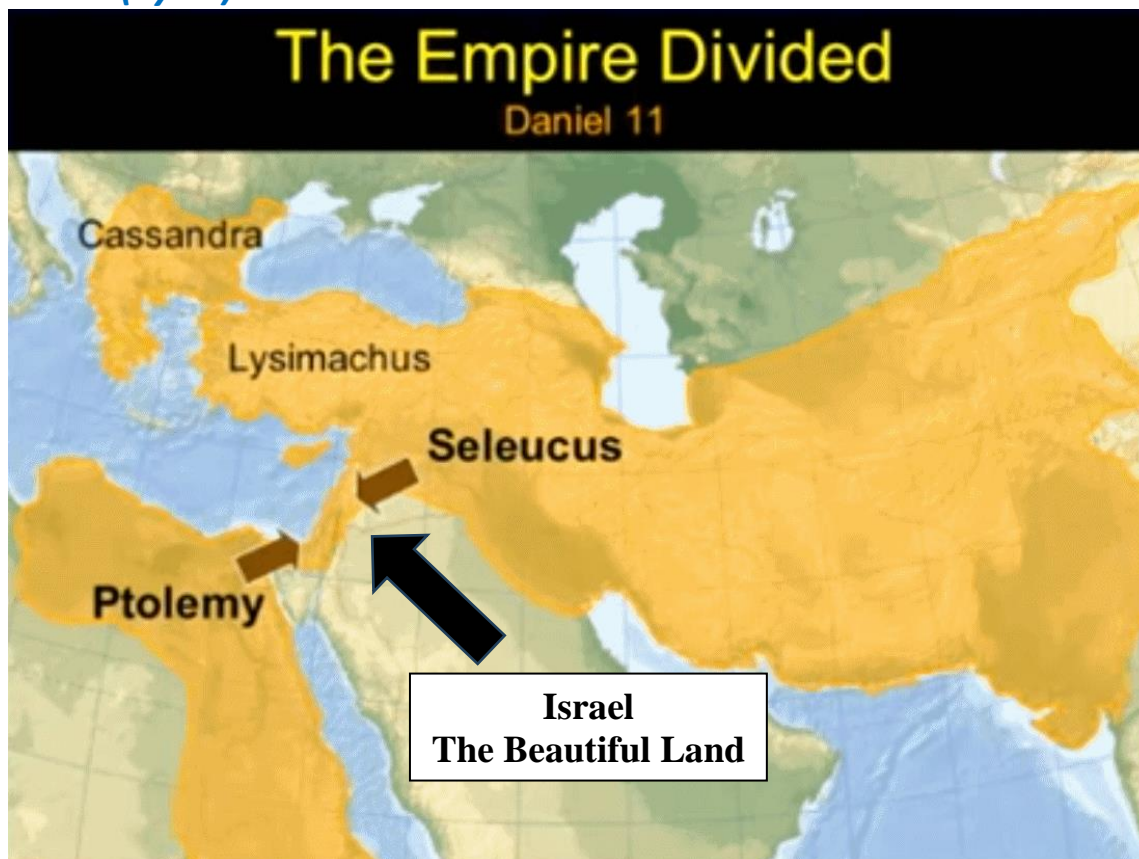
2. What do we learn about the Kingdom of Greece? Who might be the mighty king in verse 3? And who might be the recipient 'kings' of the Greek empire when it is broken up?

A mighty king will arise, who will rule with great power and do what he pleases. This king is Alexander the Great of Greece. Alexander was known as a military and administrative genius by conquering and commanding a great geographical area from Greece to India.

Alexander died at age 33; and his kingdom was 'broken up and parcelled out' (v4) and history shows that after Alexander's death the Greek Empire was divided into 4 and ruled by 4 generals of Alexander's army:

- 1) *The Seleucid Dynasty – Syria, Babylon, Mede, Armenia*
- 2) *The Ptolemaic Dynasty – Egypt, Judea, Cyprus and North Africa*
- 3) *Lysenachus' rule – Thrace, Asia Minor and part of Cappadocia*
- 4) *Cassander's rule – Macedonia and part of Greece*

Although Alexander's Kingdom was split into four; the only two powers that this prophetic vision deals with are the King of the South (Egypt) and the King of the North (Syria).



Read Daniel 11:5-20

3. Summarise the conflicts of the Kings of the North and South.

Verses 5-6: The King of the South (Ptolemy) and the King of the North (Seleucus) are introduced. Initially, the two kingdoms have an alliance through marriage, but it is fragile.

Verses 7-9: A descendant of the King of the South rises and launches a campaign against the North, ultimately leading to a clash and some victories.

Verses 10-12: The King of the North retaliates, mobilizing forces and achieving initial success, but this leads to overconfidence and eventual defeat.

Verses 13-16: The North regroup and launch a more significant attack, establishing dominance over the South, which struggles to maintain its position.

Verses 17-20: The focus shifts to a particular ruler from the North who attempts to consolidate power through force and strategic marriages. However, his reign is marked by conflict and instability, ultimately leading to his downfall.

Overall, these verses depict a turbulent period of political maneuvering and warfare between the two kingdoms, reflecting the broader historical context of the Hellenistic era.

4. **Ponder:** which country lies in the middle of the conflict? See “beautiful land” of verse 16.

Egypt was south of Israel and ruled by the Ptolemaic Dynasty and Syria was north of Israel and ruled by the Seleucid Dynasty. In the many conflicts between the North and South, Israel, the ‘beautiful land’ is the middle ground and so suffered greatly as they were caught in the middle of all these conflicts.

5. Which kings of history fulfil the prophecy/vision of verses 5 to 20?

Kings of the North

Seleucus Nicator
 Antiochus Soter
 Antiochus Theus
 Seleucus Callinus
 Antiochus the Great
 Seleucus Philopater
 Antiochus Epiphanes

Kings of the South

Ptolemy Soter
 Ptolemy Philadelphus
 Ptolemy Euergetes
 Ptolemy Philopater
 Ptolemy Epiphanes
 Ptolemy Philometer
 Physcon

Read Daniel 11:21-35

6. Summarise the reign of the king in view in these verses?

Verses 21-22: A contemptible person rises to power, using deceit and intrigue. He gains control through manipulation and quickly overcomes opposition.

Verses 23-24: This king initiates a campaign against the wealthy and powerful, achieving success through calculated strategies and unexpected attacks.

Verses 25-27: He faces conflict with the King of the South, leading to battles that result in temporary peace but ultimately treachery.

Verses 28-29: This king returns to his homeland with great wealth but becomes angry and turns against the holy covenant [people of Israel], leading to persecution.

Verses 30-31: Ships from the western coastland [Romans] oppose him and he vents his fury against God's people. He desecrates the sanctuary [the temple in Jerusalem] and halts regular sacrifices, establishing an abomination that causes desolation.

Verses 32-35: The text describes the persecution of those who remain faithful to the covenant [with God], highlighting the testing and refinement of the righteous. Many will fall, but some will be strengthened and make others understand.

7. Which king of history is being described and where have we come across this king before? (cf. Daniel 8:23-25)

The King described is Antiochus IV Epiphanes. We came across him in Daniel 8:23-25 in the vision of the Ram (Persia/Mede) and the Goat (Greece) with four horns (four kingdoms after Alexander) and the horn that grew out of one of the four (Antiochus IV Epiphanes)

History tells us that after a humiliating failure in his final quest for Egypt, Antiochus IV Epiphanes returned to Syria because of his fear of the growing Roman powers. He stopped in Israel (Palestine) en route to Syria and took out his frustrations on the Jewish people.

Conspiring with apostate Jews, he stopped daily sacrifices at the Temple, desecrated the sanctuary by erecting, in place of the brazen altar, a statue of the Greek god Zeus. This was the abomination that made the Temple desolate, for no faithful Jew would of approaching such an idol to worship YHWH (v31).

Antiochus IV Epiphanes ordered the Temple sacrifices stopped. The practice of circumcision was halted and those observing the Sabbath were put to death. Old Testament scrolls were destroyed by decree and pigs were sacrificed on the Temple altars. This was the ‘abomination of desolation’ that Antiochus IV Epiphanes, the madman, displayed as he foreshadowed an anti-Christ still to come.

8. What happened to this king? How did Israel [with God’s help] deal with Him?

Antiochus IV Epiphanes reigned from 175 to 164 BCE and is notorious for his aggressive policies against the Jewish people, including the desecration of the Temple in Jerusalem. He basically tried to eliminate the Jewish culture and religion altogether. His actions led to the Maccabean Revolt, which is commemorated in the annual Jewish festival of Hanukkah. Verses 21-35 reflect the struggles between Hellenistic [Greek] influences and Jewish identity during this tumultuous period.

Read Daniel 11:36-45

9. Describe things the king who “will do what he pleases” (v36) will do in these verses.

This passage describes the King’s religious pretensions (vv36-37), military dominance (vv40-44) and final end (v45). None of these fits with what we know of Antiochus IV Epiphanes and v35 seems to draw a line and close off the section on Antiochus IV Epiphanes.

Antiochus IV Epiphanes – did not ‘exalt and magnify himself above every god and say unheard-of things against the God of gods’ (v36) or ‘show no regard for the gods of his ancestors’ (v37). He worshipped the Greek pantheon of gods, even building an altar and offering sacrifices to Zeus in the Temple in Jerusalem).

Nor did Antiochus IV Epiphanes ever have mastery of, for example over Egypt and surrounding nations (v40, 42-43).

So, if verses 36-45 don’t fit Antiochus IV Epiphanes, then they must be describing someone else.

It’s like the description of Antiochus IV Epiphanes in vv21-35 mirror and foreshadow or are a ‘scale model’ of the final opponent of God’s people described in vv36-45. This final scourge for God’s people will be like what Antiochus IV Epiphanes did; only more and worse! Instead of Dr Jekyll and Mr. Hyde, it’s Mr. “hyde’ and Mr. “Hyde” (Dale Ralph Davis – pg. 156).

10. Is this king who “will do what he pleases”, Antiochus IV or someone else?
Give reasons for your answer.

Verses 36-39a describe this king’s religion and self-deification. His claim to deity assumes that he will insist people acknowledge him as such; whereas as we said, Antiochus IV Epiphanes worshipped Greek gods.

This king will honour the god of fortresses (v38); in other words, his only god is war! And he will worship this god above all as a means of gaining world-power! As v38 goes on to say, he offers sacrifices to this god of fortresses (war) by offering gold, silver and precious stones and gifts! This devotion to the ‘god of fortresses’ does not counter his self-deification but is an expression of it.

This description of this king sounds a lot like 2 Thessalonians 2:4 when Paul describes a ‘man of lawlessness’ in the end times as: He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.

Then in v39, if people acknowledge him, they will be rewarded; that’s how he sucks people in!

Then his world dominance and international conquests are described in vv40-44 and his “end” in verse 45 is welcomed by those crushed under his regime.

11. What comfort is there in verse 45b?

He will come to his end and no one will help him.

Fascinating treatment for a deity-clone who conquers nations and oppresses God’s people: he is wiped off the stage of history in a mere six Hebrew words!

Read the following new Testament passages and explain how they relate to **Daniel 11:2-45...**

Matthew 24:1-21

Key Connections:

1. Persecution of the Faithful:

- **Daniel 11:** Discusses the suffering and testing of the faithful during the reign of oppressive rulers, particularly highlighting the persecution under Antiochus IV and a future king (Antichrist).
- **Matthew 24:** Jesus warns His disciples about coming tribulations, indicating that believers will face significant persecution and hardship in the last days.

2. Abomination of Desolation:

- **Daniel 11:31:** Mentions the "abomination that causes desolation," which is the desecration of the Temple.
- **Matthew 24:15:** Jesus references this same abomination, urging those in Judea to flee when they see it, indicating a fulfillment of Daniel’s prophecy.

3. End Times and Signs:

- **Daniel 11:** While primarily historical, it has an “end time” outlook, especially in vv36-45, suggesting a future ruler [Antichrist] and tribulation.
- **Matthew 24:** Focuses explicitly on signs of the end times, such as wars, famines, and tribulations, culminating in a great distress unlike any before.

4. Call for Endurance:

- **Daniel 11:32-35:** Encourages the faithful to stand firm in their beliefs despite persecution, promising that some will be refined and made wise.
- **Matthew 24:13:** Jesus emphasizes the importance of endurance, stating that those who endure to the end will be saved.

Summary:

Both passages reflect a context of struggle against oppressive forces, call for perseverance among believers, and highlight significant prophetic events related to the end times. Matthew 24 draws on the prophetic themes found in Daniel, interpreting them in light of the coming destruction of the Temple and the ultimate culmination of God's plan in the end times.

2 Thessalonians 2:1-4

Key Connections:

The Man of Lawlessness:

2 Thessalonians 2:3-4: Paul describes the "man of lawlessness" who opposes and exalts himself above every so-called god, taking his seat in the temple of God and proclaiming himself to be God.

Daniel 11: While not explicitly named, the figure in Daniel 11 (often linked to Antiochus IV or a future eschatological ruler, the Antichrist) similarly exalts himself, disregarding true worship and committing acts of desecration.

Abomination of Desolation:

2 Thessalonians 2:4: The act of setting himself up in the temple connects to the concept of desolation found in Daniel, particularly with the "abomination that causes desolation."

Daniel 11:31: Mentions the desecration of the sanctuary, which foreshadows the ultimate desecration described in 2 Thessalonians.

Rebellion and Deception:

2 Thessalonians 2:3: Paul warns of a rebellion and deception preceding the coming of this man of lawlessness.

Daniel 11:32: Highlights the deception employed by the ruler who leads many away from their faith.

End Times Context:

Both passages are situated within an “end times” framework, discussing events that will occur before the final culmination of God’s plan. They address the trials and tribulations that believers will face in the last days.

Summary:

Overall, 2 Thessalonians 2:1-4 and Daniel 11 complement each other by portraying a powerful, lawless figure who opposes God and leads to widespread apostasy and persecution. Both texts emphasize the need for vigilance and faithfulness among believers in the face of such challenges.

John 16:33

In John 16:33 Jesus has just told His disciples there is a time coming when they will be scattered and leave him alone (v32). Jesus then says to His disciples: **“I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”**

Key Connections:

1. Assurance in Trials:

- **John 16:33:** Jesus tells His disciples, "In this world you will have trouble. But take heart! I have overcome the world." This emphasizes that while challenges and tribulations are inevitable, believers can find peace in Christ’s victory.
- **Daniel 11:** The chapter discusses the severe trials and persecutions faced by God’s people, particularly under oppressive rulers. Despite the hardships, there is an underlying message of hope that God remains sovereign.

2. Persecution of the Faithful:

- **Daniel 11:** Highlights the suffering and testing of the faithful during times of great tribulation, particularly against tyrannical rulers who oppose God’s people.
- **John 16:33:** Jesus acknowledges the reality of persecution and challenges, assuring His followers that they are not alone in their struggles.

3. God's Sovereignty:

- Both passages affirm that God’s plan will ultimately prevail. In Daniel, despite the chaos and suffering, God’s purpose remains intact. In John,

Jesus' assurance of His victory implies that His followers will also share in that victory.

4. Encouragement to Remain Faithful:

- **Daniel 11:32-35:** Encourages believers to remain steadfast in their faith amidst persecution and trials.
- **John 16:33:** Encourages believers to take heart and remain confident in their faith despite the challenges they face.

Summary:

*In summary, John 16:33 and Daniel 11 both address the reality of tribulation and persecution but emphasize the assurance of hope and victory through faith in God. **They encourage believers to remain steadfast and find peace in the knowledge that God is ultimately in control.***

What's the **BIG IDEA** of **Daniel 11:2-45**?

God is sovereign in all things: He knows the future; He works with people's choices (good and bad) and He wins in the end!



If the Old Testament points to Jesus and **Scripture is all about Him** (Luke 24:27), in what ways **Daniel 11:2-45** point to Jesus?

- *Jesus can be seen in the opposition the people of God have to endure which foreshadows the opposition Jesus Himself endures*
- *God's sovereign plan to defeat evil and win the battle against evil finds its final completion in Jesus – as Saviour and Judge when He returns*

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

V32b - but the people who know their God will firmly resist him.

Finish in prayer: Thanking God that He alone is in sovereign control of all history and He has indeed decreed an end to all evil.

Study 3 – Enduring to the End

Daniel 12:1-13

(Sermon on 20-October 2024)

Before we begin: Remind yourself what we learnt from Daniel chapter 11 in the last study.

Chapter 11 described in detail the vision of the future, given by the angelic man dressed in linen who appeared to Daniel in chapter 10.

The vision of the future to come after Daniel's time was so detailed and fulfilled so accurately that some people try to suggest that it was written after the fact, after the events had actually occurred. However, given that Jesus Himself, some 500 years after Daniel, refers to Daniel as a prophet and refers to Daniel's prophecies, we have no need to doubt that the book of Daniel and the visions and prophecies mentioned in the book, were written in Daniel's time not later on after the events had happened.

The vision gives details of what will after Daniel's time, to the Persian Kings and the Greek Kings.

The vision says that there will be four Persian kings and the fourth one will be richer. We know from history books that this fourth king was King Xerxes, the King of Persia, who ruled at the time of Esther, in the book of Esther.

We first Greek king mentioned in the vision, from history again, we know to be Alexander the Great, who established a vast empire, spanning from Greece to India. The vision also says that after this first king, the Greek Empire will be split into four kingdoms. This was fulfilled after Alexander's death, when the Greek Empire was split into four and ruled by four generals.

The vision then focuses on two of these four sub-kingdoms; the North (Seleucid dynasty) and the South (Ptolemaic dynasty).

The vision describes the battles had between the North and South dynasties. Sandwiched in between these two dynasties fighting was Israel, described in v16 as the "Beautiful Land".

The vision is telling Daniel that his people, the Israelites, will have trouble ahead. From vv31-35, the focus moves to one of the King's of the North, who is described as contemptible and does despicable things to Israel, Jerusalem and God's people. History shows this King to be Antiochus IV Epiphanes, who desecrated the temple in Jerusalem, put a statue of the Greek God Zeus, and stopped daily sacrifices, Sabbath worship and circumcision. But God raised up Judas Maccabeus who led the Maccabean revolt (161BC to 167BC) and eventually overthrew Antiochus IV

and rededicated the temple to the Lord. This event is still celebrated by Jews and is called Hannukah.

Vv36-45 then seem to describe Antiochus IV Epiphanes again; but when we look closely, we see that some of the details don't fit; and actually what is being described is a future king (future even to us); and this King will do similar things to Antiochus; desecrating the temple again but will go further in setting himself as a his own God. His extent of power is worldwide rather than localized.

It's like the description of Antiochus IV Epiphanes in vv21-35 mirror and foreshadow or are a 'scale model' of the final opponent of God's people described in vv36-45. This final scourge for God's people will be like what Antiochus IV Epiphanes did; only more and worse! Instead of Dr Jekyll and Mr. Hyde, it's Mr. "hyde" and Mr. "Hyde" (Dale Ralph Davis – pg. 156).

We are meant to see this King (in vv36-45) as God's final enemy, the Antichrist, described in 2 Thessalonians 2 as a man of lawlessness. And to also see, this description as a pattern of evil that repeats throughout history; as John describes in 1 John 2:18 – not only is there an Antichrist, but many antichrists (like Nero, Hitler, Stalin, Pol Pot, Putin and so on).

The description of this king sounds a lot like 2 Thessalonians 2:4 when Paul describes a 'man of lawlessness' in the end times as: He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God.

Then in v39, if people acknowledge him, they will be rewarded; that's how he sucks people in! His world dominance and international conquests are described in vv40-44 and his "end" in verse 45 is welcomed by those crushed under his regime.

Read Daniel 12:1-4

1. Who is doing the protecting here?

Michael the archangel. He is mentioned in chapter 10 as being involved in spiritual battles (10:13; 10:21). He also mentioned in Jude 1:9 as fighting with the devil over Moses' body and in Revelation 12:7 in a spiritual war with the dragon (the Devil). Michael has a special job in protecting Israel.

2. What will come in verse 1?

There is a time of great distress coming; sometimes referred to as the Great Tribulation.

Jewish people have known many a time of trouble through their history. From the horrors at the fall of Samaria and Jerusalem to the terrors wrought by Antiochus Epiphanes, to the destruction of Jerusalem by the Romans, to the persecutions from the church during the Dark Ages, to the pogroms of Europe, to the 20th Century Holocaust, it often seems that all Israel's history has been a time of trouble. Yet this time of trouble will be different. This will be a worse time of trouble than Israel has ever seen before.

Jesus quoted this passage in Matthew 24:21: For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. With great sadness, we must say that the Bible teaches that the worst has yet to come for Israel and the Jewish people.

Revelation 12:13-17 tells us what makes this time so terrible. It describes the fury of the devil directed against the Jewish people during this time. The trumpets, seals, and bowls of Revelation all described the horrific conditions of the world in general during this time. The Jewish people will be targets of the full fury of the devil and his antichrist during this period and will live in a world that is in incredible upheaval because of the judgment of God.

3. What comfort do we get in verse 1b?

Despite the terrors of that time, the people of Israel will be delivered.

This promise of deliverance is not for every last person of Jewish heritage, but for those who are found written in the book. Not every person of Jewish heritage will be saved, yet Israel as a whole will be known as a people who trust in Jesus as their Messiah, and truly turn to the Lord (Romans 11:25-27).

4. What is happening in verse 2? (cf. John 5:29; 11:24-25; Matthew 25:46; Revelation 20:4-6, 10; Revelation 11-15)

Simply what is happening in verse 2 is the resurrection of the dead. The Bible clearly teaches two resurrections, one for the saved and one for the damned (John 5:29, Revelation 20:4-6, and Revelation 11-15).

*John 5:29 – Jesus said: Those who have done what is **good will rise to live**, and those who have done what is **evil will rise to be condemned***

*John 11:24-25 - Martha answered, "I know he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. **The one who believes in me will live, even though they die**"*

*Matthew 25:46 – Jesus said: "Then they will go away to **eternal punishment**, but the righteous to **eternal life**."*

*Revelation 20:4-6 - I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. **They came to life and reigned with Christ a thousand years.** (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.*

*Revelation 20:10 -And the devil, who deceived them, was **thrown into the lake of burning sulfur**, where the beast and the false prophet had been thrown. They will be **tormented day and night for ever and ever.***

5. What promise is given in verse 3?

Despite the time of distress of verse 1; God promises that those who live in His wisdom and lead many to righteousness (to be right with God and approved by God) will shine like the stars in the heavens forever! The shine endures forever, when so many other things that we put our effort into, even if they succeed, give only a temporary "shine." So, it is worth it to invest our lives in the things that last forever and ever. Remember Jesus said in Matthew 6:19-20: ¹⁹ "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal..."

*All God's people are like **stars** in the sense that they radiate light and help others to see and find their way. But certainly, those **who turn many to righteousness** shine even more brightly, helping even more people to see the light and find their way.*

6. What is Daniel told to do in verse 4? Why?

Daniel is told to roll up the scroll and seal it until the time of the end.

The words of this vision are to be kept safely until the time they are needed.

Seal means that the message of the vision is both authenticated and preserved.

God does not want anyone to know the time of the end.

Hence the rest of verse 4 describes a tendency many have even today – ‘many will go here and there to increase their knowledge’ – many today invest hours and days trying to work out the time of the end and when Jesus will return.

But remember Jesus said: “But of that day and hour no one knows, not even the angels of heaven, but My Father only (Matt 24:36)”.

Read Daniel 12:5-7

7. Who does Daniel see in verse 5 and what question does one of them ask in verse 6?

Daniel is back at the riverbank first mentioned in Daniel 10:4. The visions of Daniel 10-12 all took place as Daniel stood at this riverbank. Here he sees two others on opposite sides of the banks of the river.

One of these ‘others’ asked the man dressed in linen (the angelic man from chapter 10): “how long will it be until these astonishing things are fulfilled?”

Most likely, these other men on the riverbank were angels. One angel asked the other, not for the benefit of the angel, but for Daniel’s benefit and our benefit.

8. What answer is given in verse 7? Where have we heard that phrase before? (cf. Daniel 7:25 and Revelation 11:2). What does that phrase mean, do you think?

The man clothed in linen lifted his right hand and made a solemn promise and swore by Him who lives forever [God], and said “It will be for a time, times and half a time”. [footnote: a year, two years and half a year = 3 ½ year]

We heard this before in Daniel 7:25.

As we said when we studied Daniel 7:

The term ‘a time, times and half a time’ often defined as 3 ½ years.

*Again, in apocalyptic literature we have to be careful of taking numbers literally. If God’s number is 7 and 7 is a complete time, then 3 ½ is saying that **God will cut short the suffering and persecution and it won’t go on indefinitely**; which is also what Mark 13:20 says.*

Mark 13:19-20 – ¹⁹ because those will be days of distress unequalled from the beginning, when God created the world, until now—and never to be equalled again. ²⁰ “If the Lord had not cut short those days, no one would survive. But for the sake of the elect, whom he has chosen, he has shortened them

So, the simple answer to the angels question of ‘how long?’ is it will be a limited time that is cut short.

9. According to the end of verse 7, what is the breakthrough moment for the end of suffering?

The breakthrough moment is ‘when the power of the holy people has finally been broken, all these things will be completed’.

The people of Israel will seem completely crushed as these things end, but at that time, the Messiah — upon whom they will trust before He returns — will return to rescue them.

Read Daniel 12:8-13

10. Can you sympathize with Daniel’s question in verse 8? Is there comfort in knowing that Daniel didn’t understand even though he heard it firsthand? Why might Daniel have asked this question?

Daniel asked the question “My Lord, what will the outcome of all this be?”.

We can sympathize with Daniel’s question; we often occupy ourselves with questions about how things will turn out; especially at the end of time!

But we can draw comfort from knowing that even though Daniel heard all this firsthand; he doesn’t understand anymore than we do; we are not on our own! And we don’t need to speculate on these things; but trust God!

Daniel asked this question because he has just heard the most distressing vision of a great time of distress and he is clearly anxious about when this will happen.

11. What is Daniel told to do in verse 9? Why?

Daniel is told to leave because the vision has been rolled up and sealed until the time of the end. Then more will be revealed at that time.

12. What comfort is there in verse 10?

Many will be purified, made spotless and refined. This purification is only possible by Jesus!

And the wicked will continue to be wicked and will not understand but the wise will understand.

The comfort for us is there is a time of judgment to come!

At the end, wickedness will be increasing (as the Antichrist and his government rule for a while), but at the same time an innumerable multitude will also be saved (as is seen in [Revelation 7:9-10](#)).

13. What answer to the “how long” question is given in verse 11? (cf. Daniel 9:27; Matthew 24:15; Mark 13:14)

The answer to the “how long” question in verse 11 is that the clock starts ticking from the time that the daily sacrifice is abolished and the abomination that causes desolation, there will be 1290 days.

*Daniel 9:27 – And he will confirm a covenant with the many for one week, but in the middle of the week **he will put a stop to sacrifice** and grain offering; and on the **wing of abominations will come the one who makes desolate**, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate.*

*Matthew 24:15 – Jesus says: **Therefore, when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place—let the reader understand***

*Mark 13:14 - **Now when you see the abomination of desolation standing where it should not be—let the reader understand—then those who are in Judea must flee to the mountains***

In chapter 11, we have already seen that Antiochus IV Epiphanes (11:31) and yet another Antiochus type will out do Antiochus and that is the final Antichrist.

14. What is the wait time in verse 12? Have we heard this figure before? (cf. Daniel 8:14)

The waiting time for those who endure and are blessed is 1335 days.

We heard a similar thing in Daniel 8:14 – 2300 evening and mornings – but not the exact number as verse 12.

What are we to make of these figures – 1290 and 1335 days?

According to verse 11, 1290 days are a time in which true worship is stopped and believers would be under pressure to engage in perverted worship (as they were in the time of Antiochus IV). It will be a time of intense suffering when being faithful to the Lord God will come at great cost. The most notable thing about 1335 days is that it is more than 1290 days. Therefore, if a person waits until 1335 days, it means that they have outlasted the 1290 days. Such a person has endured. They have outlasted the pressure, the persecution, the pain and got through the trouble. The numbers might baffle us but they are used here simply to imply that the Lord God has a people who will make it in spite of everything thrown at them.

15. What is Daniel told to do in verse 13? How might that apply to us?

Daniel is to get on with life. And he is promised that at the end of his days, he will receive his allotted inheritance.

Adam Clarke draws the following points from Daniel 12:13:

- *Every man has his way to go.*
- *Every man has an end.*
- *There is a rest provided for the people of God.*
- *There is an inheritance for the people of God.*

At the end of the gospel of John, Jesus told Peter about his destiny to die as a martyr for Jesus. Peter wanted to know about John's destiny, so he asked Jesus, "What about John?" Essentially, Jesus replied, "It's none of your business. You follow Me" (John 21:22). In the same way, Daniel was not to spend all of his time and energy speculating and worrying about things he couldn't know. Instead, he should simply obey the word to go his way till the end — something we must all do.

Whatever we suffer on this Earth; we have a Heavenly inheritance to look forward to!

As Jesus promises in John 6:39 - And this is the will of him who sent me, that I shall lose none of all those he has given me but raise them up at the last day.

Read the following new Testament passages and explain how they relate to **Daniel 12:1-13...**

Mark 13:13-14

Daniel 12 and Mark 13:13-14 are both prophetic texts that deal with themes of end times and the suffering of God's people.

In Daniel 12, the chapter discusses the resurrection of the dead, the final judgment, and the deliverance of God's people during a time of great distress. It emphasizes the importance of faithfulness and knowledge in the face of trials, concluding with a promise of hope and reward for those who persevere.

In Mark 13:13-14, part of Jesus' Olivet Discourse, He warns His followers about future tribulations, including persecution and the "abomination of desolation." This phrase echoes Daniel's imagery, suggesting a time of great suffering for believers when they must stand firm in their faith.

Both passages emphasize the endurance required in the face of suffering, with Daniel providing a foundation of hope for those who endure, and Jesus warning His followers about the impending challenges they would face. Together, they highlight the continuity of God's message about perseverance and ultimate redemption throughout biblical prophecy.

John 14:1-6

Together, both passages underscore the hope of resurrection and eternal life.

Daniel speaks to the future promise of restoration for God's people, while Jesus makes it personal and immediate, revealing Himself as the path to that promise. Both serve to reassure believers of God's ultimate plan for salvation and eternal fellowship.

Hebrews 10:36-39

Both passages emphasize the importance of perseverance in faith, assuring believers that their endurance is not in vain. While Daniel focuses on future resurrection and hope, Hebrews reinforces the call to maintain faith in the present, emphasizing the same ultimate hope and promise of salvation. Together, they encourage believers to remain steadfast, trusting in God's faithfulness and the fulfillment of His promises.

Revelation 21:1

Both passages point to a transformative future where God's justice and restoration are fully realized. Daniel hints at the hope of resurrection and deliverance, while Revelation depicts the ultimate culmination of that hope in the form of a new creation, free from pain and sorrow. Together, they reflect the overarching biblical narrative of God's promise to redeem and restore His creation.

James 1:12

In James 1:12, the verse states that those who endure trials are blessed, for they will receive the "crown of life" promised by God to those who love Him. This highlights the idea that enduring difficulties leads to spiritual rewards and fulfillment of God's promises.

In Daniel 12, the chapter speaks of the resurrection of the dead and the vindication of the faithful, promising that those who are wise and turn many to righteousness will shine like stars forever. This reinforces the notion that enduring suffering and remaining faithful during trials will lead to ultimate reward and restoration.

Both passages promise eternal rewards/blessings for perseverance.

Matthew 10:22

Jesus warns His followers will be hated and face persecution which is what the vision Daniel is given warns of. Both Matthew 10:22 and Daniel 12 promise salvation and deliverance for those who endure to the end!

1 Peter 1:3-5

*Both passages emphasize the hope that comes from God's promises. Daniel focuses on the end-time resurrection and reward for the faithful, while Peter underscores the current reality of living in that hope and the assurance of salvation through faith. Together, they encourage believers to remain steadfast in their faith, **reminding them of the ultimate victory and inheritance that awaits them.***

What's the **BIG IDEA** of Daniel 12:1-13?

There is a promised inheritance for those who endure to the end!



If the Old Testament points to Jesus and ***Scripture is all about Him*** (Luke 24:27), in what ways **Daniel 12:1-13** point to Jesus?

- Resurrection of the dead in v2 – Jesus spoke about this in John 5:28-29 and John 11 – where He said “I am the resurrection and the life...”
- Deliverance/Salvation of v1 – which is only possible because of Jesus
- Michael the protector is a ‘type’ of Jesus
- True wisdom and righteousness only come from Jesus
- The references to the End – point to Jesus’ return
- The mention of those whose names are written in the book (Daniel 12:1) reflects the New Testament concept of the "Book of Life," which is associated with salvation through Christ (e.g., Philippians 4:3, Revelation 20:12).

What **questions** do you have about the passages in this study?

Share the verse that had a special meaning to you in this study?

V3 - Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.

V12 - “As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.”

Finish in prayer: Thanking God that He has appointed an end – when all who believe in Jesus will rise to receive their allotted inheritance.

Studies prepared by Paul O'Rourke
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Resources:

The MacArthur Study Bible

New Bible Commentary (Carson, France, Moyter & Wenham)

The Message of Daniel (Dale Ralph Davis)

Daniel Study Commentary (Allan M. Harman)

The Big Picture of Daniel (M.A. Butler)

The Message of Daniel (Ronald S. Wallace)