

Daniel Chapter Eleven/Twelve

Chapter Eleven Review...

In the eleventh chapter, we saw the beginning of the final vision recorded by Daniel...

I. THE PERSIAN-GREEK CONFLICT

A. FOUR PERSIAN KINGS WILL ARISE...

1. Cambyses 2. Smerdis 3. Darius Hystaspis (Darius the Great) 4. Xerxes (called Ahasuerus in the book of Esther – Esther 1:1)

B. A MIGHTY GREEK KING SHALL RISE AND FALL...

Daniel 11:3 “Then a mighty king shall arise, who shall rule with great dominion and do as he wills.” (ESV)

He shall rule with great dominion and he shall do according to his will -- This was Alexander the Great.

His kingdom shall be broken and divided into four pieces – Daniel 11:4;

As confirmed by history, Alexander's empire was eventually divided between his four generals after he died in 323 B.C.

1) Seleucus I - who began the Seleucid (Syrian) empire, from Turkey to India 2) Cassander - who took over Macedonia (Greece) 3) Lysimachus - who took Thracia (between Greece and Turkey) 4) Ptolemy I - who ruled over Egypt.

[At this point, the "glorious man" begins to describe an extended conflict between "the kings of the North" and "the kings of the South" which will have a big impact upon the people of Daniel (Israel)...]

II. THE EGYPTIAN-SYRIAN CONFLICT

This conflict goes on for numerous years and the "victor" moves back and forth between the "NORTH" and the "SOUTH" as the conflict rages.

Antiochus (The Great) Syrian, then turned his attention to the coastlands (Mediterranean)

Making war with the Romans but was defeated by Scipio Asiaticus, a Roman military leader.

d. Defeated by the Romans, Antiochus the Great returned home and died soon after.

[At this point our attention is focused on one leader of the Seleucid (Syrian) empire, who would have a powerful impact upon the people of Daniel, Antiochus Epiphanes (175-164 B.C.)...]

III. THE RISE OF ANTIOCHUS EPIPHANES

**HE WILL BRING BLASPHEMIES
AGAINST ISRAEL...**

By showing regard for those who forsake the holy covenant. By defiling the sanctuary fortress (i.e., the temple). By taking away the daily sacrifices. By placing there “the abomination of desolation”. By flattering those who do wickedly against the covenant.

**THOSE WHO KNOW GOD WILL RESIST
VALIANTLY...even unto death.**

**From Daniel 11:36 on, there is quite a
diversity of opinions...a. Some believe
Antiochus Epiphanes is still the
subject b. Others suggest that a
Roman emperor is being described c.
Still others believe it refers to
someone yet to come.**

[As with any difficult portion of Scripture, especially one involving prophecy, dogmatism should be avoided.] positiveness in assertion of opinion especially when unwarranted or arrogant.

[In this study, our next to last one, in this series of lessons on the Book of Daniel, I shall offer what I believe is a plausible explanation of the text...]

Introduction:

Beginning with Daniel 11:36, there is a large diversity of opinion...

a. Regarding the identity of the king described in Daniel 11:36-45;

b. The time in which events described in Daniel 11:36 - Daniel 12:13 would/ will be fulfilled.

I. THE IDENTITY OF THE KING AND HIS TIMES

A. THREE DIFFERENT VIEWS...

1. The king is Antiochus Epiphanes of Syria

The vile and blasphemous ruler described in Daniel 11:21-35; and the time of his persecution would therefore be 169-167 B.C. ending with the time of the Maccabean revolt -- This view is espoused by **Albert Barnes in his commentary.**

2. The king represents the Roman emperors

Who persecuted Christians in the early years of the church, thus the time of this persecution would therefore be 60-313 A.D. -- This view is proposed by Robert Harkrider.

3. The king represents the Anti-Christ

A future ruler still to come and the time of this persecution would be shortly before the return of Christ -- This view is held by premillennialists, but also by some amillennialists (Edward Young).

B. ANTIOCHUS EPIPHANES SEEMS A LIKELY CHOICE...

1. The allusion in previous verses is undoubtedly to Antiochus Epiphanes.

2. There is no indication in the prophetic narrative of any change; notice...

a. "Then the king shall do..." – Daniel 11:36;

b. "At the time of the end the king of South shall attack him..." – Daniel 11:40;

c. "At that time Michael..." – Daniel 12:1;

d. "And at that time your people shall be delivered..." – Daniel 12:1;

3. A sudden transition, with no given indication, is not in accordance with what is usually found in prophetic writings (**Barnes**).

4. The word "king" is never applied to Antichrist (if there in fact be "the Antichrist", as the Bible speaks of many antichrists -

1 John 2:18; “Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour.”

1 John 2:22; “Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.”

1 John 4:3; “and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.”

2 John 1:7 “For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist.” (ESV)

5. The description that follows can easily be applied to the person and times of Antiochus Epiphanes.

[This is not imply there is no difficulty with applying this passage to Antiochus Epiphanes and his times, but I believe it possesses fewer difficulties than alternative views. Now let's consider **what is described to come...]**

II. THE EVENTS AT "THE TIME OF THE END"

A. THE BLASPHEMY OF THIS KING...

Daniel 11:36-37 “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. 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.” **(ESV)**

1. He shall magnify himself above every god -

Speaking blasphemies against the God of gods, prospering till the wrath that has been determined is done (suggesting that this was allowed by God as part of divine judgment against Israel) - as with the case of Assyria and Israel, Isaiah 10:5-6;

Isaiah 10:5-6 “Ah, Assyria, the rod of my anger; the staff in their hands is my fury! Against a godless nation I send him, and against the people of my wrath I command him, to take spoil and seize plunder, and to tread them down like the mire of the streets.”

Daniel 11:37 “Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.”

...and he shall not regard the god of his fathers, nor the desire of women, nor any god.

MAURER refers it to Antiochus' attack on the temple of *the Syrian Venus, worshipped by women* (1 Maccabees 6:1, &c.; 2 Maccabees 1:13). NEWTON refers it to Rome's "forbidding to marry." ELLIOTT rightly makes the antitypical reference be to *Messiah*. Jewish women desired to be mothers with a view to Him, the promised seed of the woman (Genesis 30:23; Luke 1:25,28;) nor regard any god -- (cf. 2 Thessalonians 2:4). (**JFB commentary**)

2 Thessalonians 2:4 “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.” (ESV)

The words used there as to **Antiochus Epiphanes**, Paul implies, shall even be more applicable to the man of sin, who is the New Testament “actual” Antichrist, as Antiochus was the Old Testament “typical” Antichrist. (JFB)

2. He shall honor a god of fortresses -

Daniel 11:38-39 “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. 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 god which his fathers did not know (some suggest the Roman god Mars, or Jupiter). He shall act against the strongest fortresses with this foreign god, rule over many and divide the land for gain -- Albert Barnes explains how this could apply to Antiochus.

B. THE CONQUESTS AND END OF THIS KING...

1. The king of the South (Egypt) shall attack him -

Daniel 11:40-43 “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. He shall come into the glorious land. 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. He shall stretch out his hand against the countries, and the land of Egypt shall not escape. 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 (**Ethiopia**) shall follow in his train.” (**ESV**)

2. The king of the North (Antiochus Epiphanes) will respond and overwhelm the countries -

Entering the "Glorious Land" (Israel), overthrowing many, while Edom, Moab and Ammon will escape but Egypt will not escape, even Libyans and Ethiopians will submit.

3. He shall come to his end -

Daniel 11:44-45 "But news from the east and the north shall alarm him, and he shall go out with great fury to destroy and devote many to

destruction. And he shall pitch his palatial tents between the sea and the glorious holy mountain. Yet he shall come to his end, with none to help him.” (ESV)

News from the east and north will trouble him (from Persia) and he shall proceed to destroy and annihilate many, planting his tents between the seas and the glorious holy mountain (Mt. Zion, Jerusalem?) Yet he shall come to his end, no one helping him (Antiochus died in 163 B.C. of a terrible disease) -- Again, Barnes relates in detail how these events could refer to Antiochus.

C. THE ULTIMATE VICTORY OF DANIEL'S PEOPLE...

1. To occur "at that time" - *typically*, towards the close of Antiochus' reign; *antitypically*, the time when Antichrist is to be destroyed at Christ's coming.

Daniel 12:1 "At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book."

To be assisted by "Michael...the great prince who stands watch over the sons of your people" - cf. Daniel 10:13,21; In a time of a trouble not seen before with deliverance of Daniel's people "at that time", the time just previously described meaning, I believe the time of the conflict involving Antiochus Epiphanes.

2. Many who sleep in the dust of the earth shall awake -

Daniel 12:2-3 “At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 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.”

Thus understood, the language might, of itself, apply either to a general arousing of the Hebrew people in the time of the Maccabees, or to a general resurrection of the dead in the last day.

If Daniel 11, therefore, refers to the historical events connected with the reign of Antiochus, and the troubles under him, it would seem to be plain that this does also, and that the angel meant to designate the time when these troubles would close, and the indications by which it might be known that they were about to come to an end.

At the same time that this is true, it must also be admitted that the language which is used is such as is applicable to other events, and that it supposed that there was a belief in the doctrines to which that language would be naturally applied. It is not such language as would have been originally employed to describe the historical transactions respecting the persecutions under Antiochus, nor unless the doctrines which are obviously conveyed by that language were understood and believed.

I refer here to the statements respecting the resurrection of the dead and of the future state. This language is found particularly in Daniel 12:2-3;

(a) that of the resurrection of the dead - or a being raised up out of the dust of the earth;

(b) that of retribution after the resurrection: a part being raised to everlasting life, and a part to everlasting shame;

(c) that of the eternity of future retribution, or the eternity of rewards and punishments: awaking to everlasting life, and to everlasting shame;

(d) that of the high honors and rewards of those who would be engaged in doing good, or of that portion of mankind who would be instrumental in turning the wicked from the paths of sin: "they that turn many to righteousness, as the stars forever and ever."

It is impossible to conceive that this language would have been used unless these doctrines were known and believed, and unless it be supposed that they were so familiar that it would be readily understood.

Whatever may have been the particular thing to which it was applied by the angel, it is such language as could have been intelligible only where there was a belief of these doctrines, and it may, therefore, be set down as an indication of a prevalent belief in the time of Daniel on these subjects.

Such would be understood now if the same language were used by us, to whatever we might apply it, for it would not be employed unless there was a belief of the truth of the doctrines which it is naturally adapted to convey. **BARNES COMMENTARY**

a. Some to everlasting life...

b. Some to shame and everlasting contempt --
Note that this is not likely the physical resurrection of the dead, for then "all" (not "many") shall be raised -

John 5:28-29 “Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.” **(ESV)**

3. Those who will shine at this time -

Daniel 12:3 “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.” (ESV)

The wise will shine like the brightness of the firmament, those who turn many to righteousness will shine like the stars forever and ever -- Using the figure of the resurrection, this may depict the Maccabean revolt when the Jews came out of caves and mountain hideouts to resist Antiochus.

A literal sense, of the resurrection of the dead at the last day, which, with respect to the righteous, will take place upon the personal appearance of Christ at first, 1 Thessalonians 4:16, for, as death is oftentimes compared to "sleep", in which the senses are bound up, and the body is in a state of inactivity; see John 11:11, (LAZARUS) so the resurrection from the dead is expressed by awaking out of sleep, when the body shall rise fresh and vigorous, in full health and strength, as a man out of a comfortable sleep;

The word "many" is used, either because, as all will not sleep, so all will not be awaked; there will be some that will be alive and awake at Christ's coming, 1 Corinthians 15:51; or, as it signifies, a multitude, and so here the innumerable multitude of the dead, who are afterwards distributively considered; and indeed the word is sometimes used for "all"; see Romans 5:15, 19; **John Gill**

D. FINAL INSTRUCTIONS AND ANSWERS GIVEN TO DANIEL...

1. Shut up the words, and seal the book until the time of the end -

Daniel 12:4 “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.” (ESV)

Perhaps what is meant is to stop writing, and secure what he has written; Compare this with Daniel 8:17,19,26;

Both visions (Daniel 8:10-12) were to be sealed up; Both pertained to many days in the future; Yet both visions were fulfilled initially within 200-400 years.

Contrast this with Revelation 22:10...1) The vision of the Revelation was not to be sealed, for the time was at hand 2) How then the explanation of some that the events of

Revelation have yet to begin, nearly 2000 years later?

Revelation 22:10 “And he said to me, “Do not seal up the words of the prophecy of this book, for the time is near.” (ESV)

QUESTIONS And/or
OBSERVATIONS

Prayer Time

