

Next Week: Minor Prophets

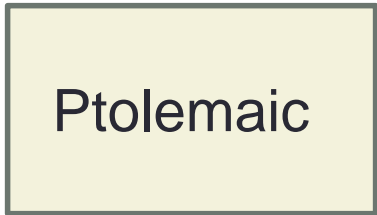
1. Pick up a book in resource room.
2. Do lessons 1 and 2.

Daniel 11:36–12:13

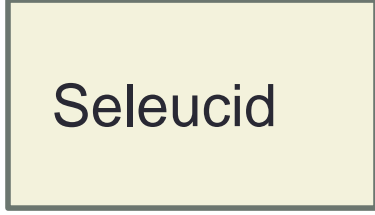
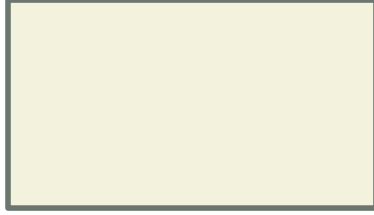
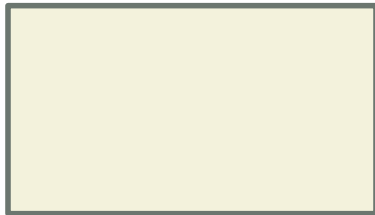
Conclusion to the
Vision of Great Conflict

Greek Empire

Alexander the Great



Ptolemaic



Seleucid

Centered
in Egypt



Judah

Centered
in Syria

Antiochus IV
(Epiphanes)

What We've Seen In Daniel

- We've seen great faith, courage, and conviction from Daniel, Shadrach, Meshach, and Abed-Nego
 - Refusing to defile themselves, refusing to bow before the king's image; ignoring the ban on prayer.
- Infidel kings offering praise to God, even issuing kingdom wide edicts exalting him.
- Prophecies foretelling the rise and fall of great empires.

What We've Seen In Daniel

- Prophecies foretelling the rise of a very different kingdom, one that would never fall.
- Prophecies foretelling the rise of ungodly men who would do much harm to God's people, but who would ultimately be defeated.
- God ruling both in the kingdoms of men and in the lives of individuals.

The Big Question in This Section

- Does v. 36 shift to the discussion of another king (someone other than Antiochus IV)?
 - The two most credible explanations: Roman power; Herod the Great.
 - Others lacking any credibility: Papacy, “the Antichrist.”

Whoever It Is...

- He will show extreme arrogance; he will speak blasphemies against God and exalt himself above all other gods (11:36–37).
- The only “god” he will serve is the god of war and conquest, and those who acknowledge him will be rewarded (11:38–39).
- While some lands across the Jordan will be spared, he will gain control over many lands, including the “Glorious Land” (11:40–43).

Whoever It Is...

- Rumors from the east and north will trouble him; therefore in his great fury he will seek to annihilate many. He will put his palace in the land of God's people; yet he will come to an end, and no one will help him (11:44-45).
- His reign will bring great trouble to God's people, but they will be delivered. God's people will rise from the dust; there will be an awakening of wisdom and righteousness (12:1-4).

Whoever It Is...

- These “troubles” he brings will last for a time, times, and half a time, until the power of the holy people has been completely shattered (12:5–8).
- The good news is that many will be purified, made white, and refined (12:9–10).
- Those who endure through this period of 1290 days, who come to 1335 days, will receive rest and an inheritance (12:11–13).

Back to the Big Question

- I believe he continues to speak of Antiochus IV (the same king under discussion since v. 21).
 - This explanation seems to harmonize with the surrounding context, i.e., with evidence from chapters 10, 11, and 12.
 - This explanation seems to harmonize with the rest of the book.

Back to the Big Question

- Evidence from chapter 10:
 - In 10:20, the messenger said he would do battle against “the prince of Persia” and the “prince of Greece.” Nothing about Rome, or any other power.
 - In 10:14, the messenger said this vision would explain what would happen to Daniel’s people “in the latter days.”
 - Compare with 8:23, where the phrase, “the latter time of their kingdom,” is used in reference to Greece.

Back to the Big Question

- Evidence from chapter 11:
 - Nothing in the text about another “shall arise,” as we’ve seen previously in 8:23; 11:3, 7, 20, 21.
 - Chapter 11 consistently speaks of the Ptolemaic king as “the king of the South,” and the Seleucid king as “king of the North.” (If someone else, it would require an abrupt change).
 - “Wouldn’t the “time of the end” be the same in vv. 35, 40?

Back to the Big Question

- More evidence from chapter 11:
 - The vision begins with broad strokes (11:2–4, covering over 200 years), narrows to Antiochus the Great (11:10–20), and then to Antiochus IV (11:21–35).
Would the vision then jump ahead more than a century to a completely different character?
 - That would mean skipping a century of Jewish independence and religious freedom.

Back to the Big Question

- Evidence from chapter 12:
 - 12:1 indicates an unprecedented time of trouble, which would seem to fit this time of Antiochus and the resistance by the Maccabees.
 - 12:2 speaks of an awakening by those “who sleep in the dust.” Would this be similar to the “resurrection” described in Ezekiel 37:1–14?
 - This awakening further described in 12:3, which is very similar to the language used in 11:33–35.

Back to the Big Question

- More evidence from chapter 12:
 - “Sons of your people” in 12:1. This has been used throughout to refer to Jews (9:15–19, 24; 10:14; 11:14). But if we’re looking ahead to the Roman period, wouldn’t these people be Christians?
 - 12:11–12: Antiochus defiled the temple on Dec. 7, 167 B.C., and died approximately 3 ½ years later in 163 B.C. Within a short time, the Greeks were removed from Palestine and Jewish independence was awakened.

Back to the Big Question

- Evidence from other parts of the book, especially chapter 8:
 - 8:11: “small horn” would exalt himself as God (see 11:36).
 - 8:17: “vision refers to the time of the end” (see 11:35, 40).
 - 8:19: time of Antiochus is “the latter time of the indignation” and “the appointed time of the end” (see 11:27, 35–36, 40).
 - This vision describes in great detail a persecutor of God’s people. Wouldn’t it be strange if it did not include his judgment?