

Rough Draft

Daniel 11:36-12:13
A Proposed Method Of Interpretation Based On Internal Evidence
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The Big Picture Of Daniel

- God rules over earthly kingdoms (4:17, 5:21)
- God's will be people tempted to compromise (and many will!)
- God will establish an eternal kingdom
- God's faithful will be rescued:
 - Everlasting life for those who remain faithful
 - Everlasting shame and contempt for the wicked
 - God will be our judge (Daniel = "God is my judge")

Text of Daniel 11:36-45

36 "Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done. 37 He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all. 38 But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures. 39 He will take action against the strongest of fortresses with the help of a foreign god; he will give great honor to those who acknowledge him and will cause them to rule over the many, and will parcel out land for a price. 40 "At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow them and pass through. 41 He will also enter the Beautiful Land, and many countries will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. 42 Then he will stretch out his hand against other countries, and the land of Egypt will not escape. 43 But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians will follow at his heels. 44 But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many. 45 He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

5 Views Of Daniel 11:36-45

- Antiochus IV Epiphanes
- Historical account of Antiochus (vv. 36-39) & future prophecy of his reign (vv40-45)
- Double fulfillment (Antiochus AND a future king)
- A future king or kingdom

Several Identities Have Been Proposed For This King

- Antiochus IV Epiphanes. (Porphyry)

- Herod The Great (Mauro).
- Roman Empire (Calvin).
- A Future king (Jerome, Young)
 - (“The Antichrist”, Constantine, a Roman pope, a muslim caliph, Russia, etc.)

Proposed Method For Interpretation

Many scholars and commentators cannot seem to agree on the interpretation of this text. If we follow their methods, we are left relying on conflicting accounts of history and cherry picking sources that support our own conclusions (see Appendix and Bibliography for more information). Rather, I believe we should be looking internally and searching the Scriptures themselves for the key which will help us properly interpret Daniel 11-12. First, let’s consider the context of the book by reviewing the previous visions in Daniel 2, 7, 8, and 9.







Daniel's Five-Kingdom Schema

	Identification	Dan 2	Dan 7	Dan 8	Dan 9	Dan 10-12
1	Babylon	gold	lion			
2	Medo-Persia	silver	bear	ram		11:2
3	Greece	bronze	leopard	goat		11:3-35
?	(Greece or Rome?)					11:36-39
4	Rome (historical or extended?)	iron/clay	beast		70th week	11:40-45
5	Messianic kingdom of God	stone	Son of Man		70th week	12:1-3

Context Of Daniel

Daniel 2 - Babylon, Persia, Greece, Rome, Eternal Kingdom (stone of judgement)

Daniel 7 - Babylon, Persia, Greece, Rome, Throne of judgement (Son of Man receives kingdom)

Daniel 9 - Messiah cut off, city and sanctuary destroyed, abomination, makes desolate (Rome)

Daniel 11:36-12 - Michael, time of great trouble, resurrection (compare with Ezekiel 37)

The visions of Daniel repeat themselves with each repetition bringing more details (otherwise known as recapitulation). Like the other visions, the vision of Daniel 11-12 is pointing to events that will culminate in the time of the 4th Kingdom (Rome). At this time, the eternal Kingdom of God will begin. It will begin small and will continue to grow and fill the entire earth (Daniel 2). The Son of Man will be given authority to rule over ever nation forever (Daniel 7). At this time, the Messiah will be cut off and the sanctuary will be destroyed (Daniel 9). A great tribulation will occur against God's people pressuring them to compromise their faith.

Through this tribulation, God's people will be refined. A resurrection of God's people will occur. Those who have understanding and know God will endure and receive their blessing. (Daniel 12)

Text of Daniel 12:1-4

"Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."

How Should We Understand This Resurrection?

Several Views Of This Resurrection Have Been Suggested.

- A National Resurrection Of Israel
- Spiritual Regeneration
- Bodily Resurrection

OT View Of Resurrection

In order to better understand the nature of this resurrection, we need to first explore the concept of revelation in all of Scripture. Several old testament texts allude to a resurrection from the dead. Some are more clear than others. The Resurrection was made more clear by the writers of the new testament and help us properly interpret these old testament passages.

- Abraham believed Isaac would be raised (Gen. 22; Hebrews 11:19)
- Job expected to see God in his resurrection body (Job 19:25-27)
- Writers of Psalms (16:10;17:15; 49:15; 71:20)
- The prophets (Isaiah 25:7-8, 26:19-21; Ezekiel 37, Hosea 13:14;6:1)
- Daniel 12:2 appears to be alluding to the language of Isaiah 26:19

"Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the [b]dawn,
And the earth will give birth to the departed spirits." - Isaiah 26:19

"Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt." - Daniel 12:2

NT View Of Resurrection

- Jesus taught the fact of his own resurrection
- Paul said Jesus brought "life and immortality to light" (2 Timothy 1:10)
- He taught what the resurrection meant to His followers (John 5:19-30, John 11:17-44)
- Paul taught of the resurrection (1 Corinthians 15)

When Does The Resurrection Happen?

"This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."
- John 6:39-40 (NASB)

"But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.
- 1 Corinthians 15:20-26

In John 6:39-40, Jesus says the resurrection will occur on the last day. However, Paul reminds us that the resurrection has already begun with Jesus himself. I believe it is helpful to read the new testament with the idea that the "end times" were inaugurated in the life, death and resurrection of Jesus. There are both

“already” and “not yet” aspects to the Kingdom of God. This view is called “inaugurated eschatology.” This means that the Kingdom of God is not only a gift belonging to the age to come, but also a gift to begin experiencing now. Many of us are familiar with this concept in passages like Colossians 1:13.

“For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son”
- Colossians 1:13 (NASB)

Inaugurated Resurrection

This passage says Christians have already been transferred (past tense) into the kingdom. But if the kingdom of Christ is already here, how can there still be so many people in rebellion to his kingship? Is not the reign of Christ all powerful to submit everyone in rebellion? How can we reconcile the two? I suggest the idea of an inaugurated kingdom is helpful. Christ was inaugurated as king of God’s eternal kingdom when he ascended to the father and sat down at the right hand of God (Daniel 7:13-14, Mark 16:19, Acts 7:55-56, Ephesians 1:20). And he must continue to reign until he conquers all enemies including death on behalf of every Christian. Our own victory over death will not be fully realized until our own bodily resurrection in the future (1 Corinthians 15:25-26).

I believe this “already” and “not yet” framework is helpful in understanding the resurrection. Jesus spoke of the resurrection as something that was occurring in his time.

“For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.””
- John 5:21-24 (NASB)

“Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.”
- John 5:25-29 (NASB)

First, note that John 5 is full of quotes and allusions to the book of Daniel. Interestingly, the apostle Paul spoke of the resurrection in terms of “already” and “not yet”. Also, consider the following passages:

“Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God.”
-Colossians 3:1

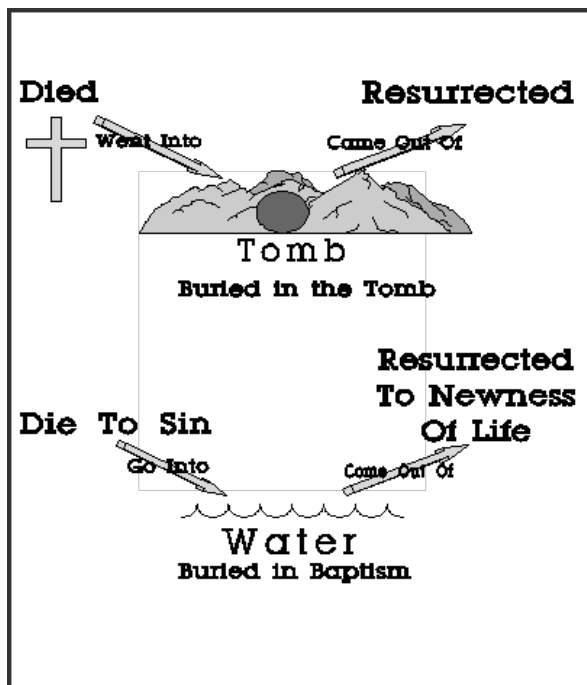
“What shall we say then? Are we to continue in sin so that grace may increase? 2 May it never be! How shall we who died to sin still live in it? 3 Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5 For if we have become united with Him in the likeness of His death, certainly we shall also be in the

likeness of His resurrection,⁶ knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; ⁷ for he who has died is freed from sin.

⁸ Now if we have died with Christ, we believe that we shall also live with Him,⁹ knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. ¹⁰ For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. ¹¹ Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

-Romans 6:1-11

The image below depicts how our baptism unites us with the death, burial, and resurrection of Christ. Those who have been baptized have already been raised to walk in newness of life. They should consider themselves “dead” to sin, but “alive” to God. So in one sense, Christians have “already” been raised, yet they have “not yet” attained a complete likeness of Christ’s resurrection.



I want to be clear that I do not believe that the final resurrection and judgement of both the righteous and the wicked as described in Daniel 12:1-3 has already occurred. Using the terms of inaugurated eschatology, I believe it has been “inaugurated”, but not yet “consummated”. However, some do hold the belief that both the final resurrection and judgement both occurred in AD 70. This has been called by various names including the AD70 doctrine, full preterism, or hyper-preterism. Time does not permit to fully explore this view. However, I would like for you to consider the parable of the wheat and the tares in Matthew 13. In this parable, Jesus uses several references to the resurrection and judgment described in Daniel.

³⁶ Then He left the crowds and went into the house. And His disciples came to Him and said, “Explain to us the parable of the ³⁷tares of the field.” ³⁷ And He said, “The one who sows the good seed is the Son of Man, ³⁸ and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; ³⁹ and the enemy who sowed them is the devil, and the harvest is the end of the

age; and the reapers are angels. ⁴⁰ So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. ⁴¹ The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, ⁴² and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. ⁴³ Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.

- Matthew 13:36-43

Here is another passage full of allusions to Daniel. If the resurrection has already occurred, where is the hope of the gospel for Christians today? According to the new testament, the future hope of resurrection is foundational to the gospel of Jesus Christ. And if the final judgment has already occurred, when will all the wicked who have died since AD 70 be punished. I understand this parable describing one final harvest of the righteous and wicked at some point in the future. Now while it can be said that Christ is the "first fruits" of this great harvest (1 Corinthians 15:23), I believe this is referring to a future harvest. Again, the "already" and "not yet" framework of inaugurated eschatology helps us properly understand the resurrection and judgement.

The Text of Daniel 12:3-13

"5 Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river. 6 And one said to the man dressed in linen, who was above the waters of the river, "How long will it be until the end of these wonders?" 7 I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed. 8 As for me, I heard but could not understand; so I said, "My lord, what will be the outcome of these events?" 9 He said, "Go your way, Daniel, for these words are concealed and sealed up until the end time. 10 Many will be purged, purified and refined, but the wicked will act wickedly; and none of the wicked will understand, but those who have insight will understand. 11 From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. 12 How blessed is he who keeps waiting and attains to the 1,335 days! 13 But as for you, go your way to the end; then you will enter into rest and rise again for your allotted portion at the end of the age."

"So When Do These Things Happen?" Fortunately, the same question is asked in Daniel 12:6 can provide some clues to properly interpreting this passage of text.

Time Indicators

- Time of distress / "a time, times, and half a time"
- Shattering the power of the holy people
- Many will be purged, purified (made white), refined
- Those with insight will understand
- "abomination of desolation"
- Blessed are the ones who keep waiting

Daniel's Five-Kingdom Schema

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?	(Greece or Rome?)					11:36-39
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5	Messianic kingdom of God	stone	Son of Man		70th week	12:1-3

From our review of Daniel's previous visions, we saw that Daniel 11-12 point to the time of 1st century Rome. Recently, while doing some research on another topic, I came across this quote from theologian Millard Erickson which I'd like to share with you. He said "any approach to interpretation that rules out later revelation from informing our understanding of earlier revelation is ignoring God as the divine co-author of Scripture". I believe this is true. So how does later Scripture interpret Daniel 11-12?

"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), then those who are in Judea must flee to the mountains." - Matthew 24:15-16

What Was Jesus (And Daniel) Referring To? In the context of Matthew 24, I believe Jesus and his disciples were discussing the destruction of the temple in Jerusalem. From my research, there have been several defilements of the temple that are worth noting:

Defilements Of The Temple

- Antiochus Epiphanes set up image of Jupiter Olympius on the altar and removed the daily sacrifice (168 BC).
- Pompey the Great entered the Temple (63 BC) (Josephus, Antiq., xiv. § 4, 2, 6.)
- Crassus carried off the gold and treasures Pompey left (55 BC). (Antiq., xiv. 7, 1.)
- Sosius took the city and gave the kingdom to Herod The Great (37 BC); Jews who took refuge within the Temple were massacred (Antiq., xiv. 16, 3.)
- Herod Archelaus killed 3000 in the temple on the first passover after his father's death and Roman Sabinus plundered the temple treasury and set it on fire. (4 BC) (Wars, ii. 3, 2.)
- Titus pitched his camp on the Mount of Olives, and the Romans brought their ensigns within the Temple, and offered sacrifices to them. (70 AD) (Wars, vi. 6, 1.)
- Hadrian built a temple to Jupiter Capitolinus on the very site of the sanctuary. (135 AD)

However, most of these occurred before Jesus was born. Of the two remaining, it seems most likely that Jesus is referring to the destruction of the temple by the Romans in 70 AD. Furthermore, we should recognize the authors of the new testament heavily using the language of Daniel 12 as they are writing in the time of 1st century Rome. The chart below illustrates some of the quotes and allusions to Daniel 12. When

the whole book of Daniel is considered, the evidence is even more overwhelming.

Daniel 12 Quotes and Allusions in The New Testament

Daniel 12	NT References
"Now at that time" (12:1)	Matt. 24:21, Mark 13:19
"Michael, the great prince who stands guard over the sons of your people will arise." (12:1)	Rev. 12:7
"a time of distress such as never occurred since there was a nation until that time" (12:1)	Matt. 24:21, Mark 13:19, Rev. 3:5
"everyone who is found written in the book, will be rescued" (12:1)	Rev. 3:5, 13:8, 17:8, 20:12, 20:15, 21:27
"Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt." (12:2)	Matt. 25:46, John 5:29, Acts 24:15, Rev. 20:12
"Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever." (12:3)	Matt. 13:43
"As for you, Daniel, conceal these words and seal up the book until the time of the end" (12:4)	Rev. 10:4, 22:10
"I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed. (12:7)	Rev. 10:1-7, Rev. 12:14

"From the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days." (12:11)

Matt. 24:15,
Mark 13:14

As you can see, most of the quotations and allusions to Daniel 12 can be found in Matthew 24-25, Mark 13, and the Book of Revelation. All of these books were written in the time of the fourth kingdom described in Daniel (Rome). In terms of prophecy and fulfillment, these references showed up right on time if they are referring to events occurring during the 1st century Roman empire. Where else would we expect them to show up to fulfill the prophecies of Daniel?

Conclusion

Based on the internal evidence, I believe that the events of Daniel 11:36-12:13 culminate in the time of 1st century Rome. Furthermore, I believe that the "already" and "not yet" framework of inaugurated eschatology helps us alleviate any cognitive dissonance that we may have with the end time resurrection and judgement described in this passage.

In Closing

- The Lord revealed many mysteries to Daniel
- Daniel didn't know everything before he died.
- It was enough to know he'd been faithful and would one day receive his reward. (Dan. 12:13)
- Christians can find comfort in the same promise. (Rev. 14:13)

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Appendix

NOTE: Below are some very brief arguments for and against the most popular interpretations of Daniel 11:36 and following. For a more exhaustive treatment, I have included sources in the bibliography that do a good job of arguing each position.

Argument For Antiochus IV Epiphanes

- Vision has been dealing with Persia and Greece
- "Then the king" (10:36) - no hint of subject change
- Antiochus IV was called "Epiphanes" (God Manifest)
- Used the title "God" on coins, plundered temples, suppressed other religions.

Argument Against Antiochus IV Epiphanes

- Antiochus was not always able "to do as he pleased" (turned back from Egypt by Roman Gaius Popillius Laenas)
- Some ancient historians record Antiochus IV giving tribute to various gods (11:37).

- Many ancient rulers considered themselves to be god.
- Description of king seems to go beyond that of Antiochus IV
- v35 anticipates “the end time” / v40 happens “at the end time”
- “Now at that time” (12:1) is the great distress and resurrection

Argument For Rome

- Internal evidence presented above
- Jason Parry presents a historical case for Rome fitting the entire passage from 11:36-12:3
- John Calvin also presents a strong argument for this view in his commentary on Daniel

Argument Against Rome

- The biggest argument against Rome is the perceived jump from Antiochus IV to Rome.
- See bibliography

Arguments For A Future Antichrist Figure

- This king is contending with the king of the north and king of the south (11:40)
- Early church writers viewed this king as the antichrist (Jerome, Chrysostom, Hippolytus, Theodotian)
- 2 Thess 2:3-4 mentions one who “opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God” therefore this mention must be referring to a future “antichrist” figure

Argument Against The Antichrist

- The only place in Scripture where this term is used is 1 John 2:18, 22, 4:3, and 2 John 7
- The reference is not to a future but a present (John’s perspective) troublemaker.

How Many Kings In 11:40?

Two-king theory

And at the end time the king of the South will collide with him [the king of the North], and the king of the North will storm against him [the king of the South]... and he [the king of the North] will enter countries, overflow them, and pass through.

Three-king Theory

And at the end time the king of the South will collide with him [the anti christ], and the king of the North will storm against him [the anti christ] . . . and he [the antichrist] will enter countries, overflow them, and pass through.