

# Time of the End

Daniel 11:36 - 12:13

**11:36-12:4 – Time of the end**  
**St. Michael**

**Epilogue (12:5-13) – Final explanation**  
**of the “*time of*  
*the end*”**  
**Daniel’s Rest**

**Our Final Class Outline**  
**From the Book of Daniel**



Most critical scholars, as well as a few evangelicals, interpret the end of Daniel 11 as applying to Antiochus IV Epiphanes. According to this interpretation verses 36–39 depict in general terms Antiochus's religious attitudes, and verses 40–45 are an attempt by a Maccabean-era author to write predictive prophecy concerning the end of his reign.

Since verses 36–45 do not mention Antiochus's eastern campaign in 165 BC; the rededication of the temple in Jerusalem in 164; or his death in 164, critics often hold that this passage's unsuccessful attempt at predictive prophecy serves to date Daniel 10–12 to about 165.

# Introduction



There are a few verbal connections between the description of the king in 11:36 and of Antiochus in chapter 8 and in 11:21–35. The phrase “wonderful things,” is used in 8:24 to describe Antiochus’s attacks against the Jewish religion, probably his profaning of the temple in Jerusalem. In 11:36, is a description of the king’s verbal attacks against God. Another phrase, “indignant anger,” (8:19) refers to God’s wrath against Antiochus, and in 11:30 it refers to Antiochus’s fury against God’s holy covenant with Israel. There are some parallels between the king described in v.36 and other passages that clearly apply to Antiochus.

# Introduction



However, there are a number of important differences in applying the identity of the king in 11:36–45 to Antiochus IV. First, no historical facts suggest that Antiochus exalted and magnified “himself above every god” (v. 36), or showed “no regard for the gods of his fathers” (v. 37), or honored “a god whom his fathers did not know” (v. 38).

Antiochus inscribed his coins: “*King Antiochus, God Manifest,*” yet these coins also bore the likeness of Zeus on the reverse, while other coins depicted Apollo. Also, he was known for his devotion to the Greek gods in general, and in Jerusalem he erected a statue of Olympian Zeus and ordered that sacrifices be made to it.

# Introduction

Second, critics do not agree on the meaning of the phrase “the desire of women” (v. 37), for which this king has no regard. Many critics say this refers to one of the pagan gods whose cult was especially popular with women and they have viewed this as a reference to Tammuz/Adonis (cf. Ezek. 8:14); although some have claimed that the Greek god Dionysius was intended. The problem with this is that there is no evidence that Antiochus ever discouraged the cult of either of these gods, and he promoted Dionysius in Jerusalem itself. Conversely, Antiochus was married with a number of concubines and there is no historical evidence that he abstained from “the desire of women.”

# Introduction

There is also the objection that there is no change of time frame or subject in Daniel 11:36. However, two factors indicate that the king in verse 36 is not the same as Antiochus IV Epiphanes.

First, verse 35 ends with the notice that the persecution of Antiochus will refine God's people for "the time of the end." It is reasonable to think that the prophecy will immediately begin a discussion of the time of the end, in keeping with previous method employed by the Son of Man (Jesus). Since, earlier, His prophecy skipped from a Persian emperor who stirred up Greece (Xerxes I) to a Greek king (Alexander the Great) (vv. 2-3) and from the breakup of the Greek Empire toward the four winds of heaven to kings that represent only two of those four winds, the kings of the north and south (vv. 4-5).

# Introduction



Second, verse 36 introduces the king in a unique way. He is simply referred to as “the king.” No Greek king prior to verse 36 is ever referred to simply as “the king,” even when having been recently mentioned (cf. v. 25).

Alexander is “a warrior king” (v. 3). Various Seleucid kings are always “the king of the north” (vv. 6–8, 11, 13, 15), and various Ptolemaic kings are always “the king of the south” (vv. 5–6, 9, 11, 14, 25 [twice]).

The kings of the north and south together are called “the two kings” (v. 27).

# Introduction

Therefore, both the time frame and the subject change from verse 35 to 36. When “the king” is introduced in verse 36, it is dramatic and unexpected. It is a signal that this king is not a Hellenistic (Greek) king, but a king who will arise at “the time of the end” (vv. 35, 40; 12:4, 9).

Yet there are verbal ties between the king in 11:36 and Antiochus! Antiochus is depicted throughout the visions in Daniel as foreshadowing the Antichrist. For instance, Antiochus is prophesied as attacking the “wonderful things” in God’s temple, and the Antichrist will attack God by his words (8:24; 11:36). Also both Antiochus and the Antichrist will arouse God’s indignation and anger (8:19; 11:30, 36).

# Introduction





Antiochus IV Epiphanes

This is why Daniel 11 has verbal and thematic links between Antiochus (vv. 21–35) and the eschatological king (the Antichrist) (vv. 36–45) and makes an almost seamless move from one to the other. It's easy to miss this shift unless one is paying close attention to the marker that signals the move from one section to another (how the kings are introduced...simply with the word “the”)!



# Introduction

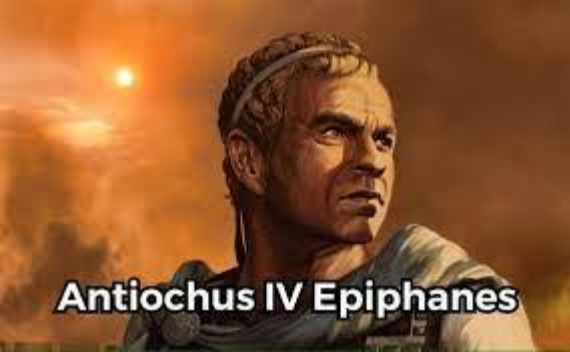
An ominous note is sounded by the opening sentence of 11:36, “The king will do as he pleases.” This arrogance is also said to be characteristic of Persia (the ram in 8:4), Alexander the



Great (11:3), and Antiochus III (v. 16). Yet, unlike the accounts of those kings, this is the first thing said about this king. The Antichrist is chiefly characterized by his willful arrogance. Unlike the other kings, his arrogance is characterized as primarily religious in nature (vv. 36–39). He will be a religious figure and his power will be exercised in ways that challenge what is godly instead of the geopolitical order as did the other kings.

# Daniel 11:36-39





Therefore Antiochus IV Epiphanes was a foreshadowing of the Antichrist, since he was the only Greek king whose actions directly challenged the worship of the God of Israel. However, Antiochus's other acts mentioned in this prophecy were primarily geopolitical in nature.



**Daniel 11:36-39**

The main characteristic of the Antichrist is that he will elevate himself over every other god and will speak “wonderful things” against the One True God, making him the same as the little horn in the vision in Daniel 7:25. The Hebrew word for “wonderful things” occurs forty-six times in the Old Testament. In forty of these instances, it is used as “wonderful acts,” or miraculous acts of God. Clearly, the Antichrist’s words against the true God are designed to replace the wonderful acts of God by which He redeems His people, and which are God’s alone (Pss. 40:5; 72:18; 86:10; 98:1; 136:4).

**Daniel 11:36-39**

Daniel was also told that this king will prosper until God's anger against him is completed, since God has determined that his actions should run their course. St. Paul called this king "the man of lawlessness," which described him in terms similar to Daniel 11:36–37, and noted that Christ will end his power.

For a full description of this king from a NT perspective see 2 Thess. 2:3–4, 8–9. This description is also closely paralleled in Revelation 13:11–18.

# Daniel 11:36–39



This king will not favor “the God of his fathers” (Dan. 11:37). This phrase (with “his” and with other pronouns) occurs forty-five times in the OT and is always a description of Yahweh. Therefore, this king will come from among the people of God. Some interpreters see this as an indication that the Antichrist will be Jewish. However, this phrase is a religious identification, not ethnic! It indicates that the Antichrist will come from those whose ancestral tradition is to worship the true God (The Holy Trinity). In St. Paul’s term, he will be seated “in the temple of God” (2 Thess. 2:4).

**Daniel 11:36-39**

The king will not favor marital relations (“the desire of women”) nor any god, because he will make himself greater than all (Dan. 11:37); rendering him incapable of the loving devotion that is required by both marriage and true piety. The context suggests that the king will not have an intimate loving relationship with any god or with humans since he will honor, “a god of fortresses” (Dan. 11:38). What is this god of fortresses?

Temporal power! This is what he will value above all else, making it his “god.” He will lust for power since it will give him that which fortresses provide—a way to project his power, a means of defense and a place of security. He will reject God and seek to use his power to replace what only God can supply.

# Daniel 11:36-39

Therefore, the Antichrist will deal with other temporal threats (“strong fortresses”) with the help of a “foreign god,” a god whom his fathers did not know (Dan. 11:38). That is, instead of relying on God and His Word as a fortress to protect him, he will rely on temporal power to deal with the powers of this world. He will honor those who acknowledge him and his power, and he will give them power in this world over people and territory (v. 39); his power comes from Satan.

**Daniel 11:36-39**



# *The King's Final Days – The Time of the End*

*“The time of the end”* is an expression that occurs 4 times in the final vision (Daniel 11:35, 40; 12:4, 9). This phrase is used by the Son of Man to indicate that His prophesy is coming to an end. The “end” in this case is Judgment Day; the Second Advent of our Lord and King!

So, verses 40-45 speaks of the end of the Antichrist immediately before the return of our Lord Jesus; with the bodily resurrection to follow. This text is in parallel with Rev. 20:7-10; and Daniel 12:1-3 parallels Rev. 20:11-15.

## **Daniel 11:40-45**

*We must keep in mind that this prophecy of Jesus is not  
LITERAL! IT IS SYMBOLIC!!!!*

Yet, the end is played out in terms of a great military conflict. This final eschatological king is both king of the north and south – the Antichrist! The texts does draw a very tight parallel between Antiochus IV Epiphanes (the type of OT Antichrist) and the final eschatological king (the Antichrist of Rev. 13).

So, let's take a close look at our Lord's symbolic and metaphorical prophecy.

**Daniel 11:40-45**



1. The king will engage in a power struggle with a rival power and overcome; appearing to be on the verge of a sweeping victory (vv.40, 42-43);
2. The power struggle negatively affects God's children (*"the beautiful land"*)(v.41), which is a metaphor for the Church, the New Israel! His Church will be willing to suffer horrible persecution rather than to renounce their King! *"Edom, Moab, and the chief parts of the Ammonites"* (v.41) are metaphors for the theological enemies of Jesus who will also persecute His holy Bride. In Revelation, these are the false church...which is alive and persecuting the true Church today!

# Daniel 11:40-45

3. Something will alarm the Antichrist, and he will turn to persecute many while he also moves to strengthen his position as a devout religious figure among God's people; *"he will pitch his royal tents between the seas" [the Mediterranean and the Dead Sea] "toward the beautiful holy mountain"* (vv.44, 45); and
4. This final act will not save him, in the end, he will have no aid since no one, including Satan, can stand against our Lord's judgment! [v.45; cf. 2 Thess 2:8].

**Daniel 11:40-45**

*The Archangel  
Michael's Defense of  
God's People*

**Daniel 12:1-4**



Jesus, the Divine Man, the Son of Man, now tells Daniel about the Archangel Michael. He is the guardian angel of God's people and he will arise "*at that time*" to defend them (12:1). The time is the period of the eschatological king (the Antichrist) (11:36-45). Michael is placed in charge of the heavenly warfare in defense of the saints (cf. Rev. 12:7-8).



# Daniel 12:1 -4

Daniel is told that the rule of the Antichrist will bring “*a time of distress.*” This phrase occurs five times in the OT and the result of this distress is that God will bring about deliverance from the distress. Jesus refers to this in Matt 24:29, 30; Mark 13:24-27, and Luke 21:25-27.

Despite this distress, Daniel (and you) are assured that God’s people who believe in the One true God and are thereby heirs of His eternal kingdom “*will be delivered.*” This promise is extended to “*everyone who is found written in the book*” [the Book of Life or the Lamb’s Book, Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27].

# Daniel 12:1 -4



*In verse 2, we have the clearest reference to the  
bodily resurrection of believers  
and unbelievers in the entire OT.*

**Our Lord say,** “Many of those sleeping in the dusty earth  
will awake....” **What does he mean by many?** The  
Hebrew word is “*rab*” (רַב). It’s a plural adjective that  
has the meaning of a number that is too large to count.  
So Jesus is telling Daniel that the number resurrected  
will be so large that it will be undeniable that all have  
been raised!

**Daniel 12:1-4**

*There will be one of two outcomes!*

First, the believers will be raised “*to everlasting life,*” while the unbelievers will be raised “*to contempt, to everlasting abhorrence.*” These two states are emphasized by our Lord in Mt. 25:46 and John 5:28, 29).

Those banished from the LORD will never be in His presence, they will never be blessed; but, suffer for eternity under our Lord’s Divine wrath!

**Daniel 12:1 -4**

The best explanation of v.3 is found in the NT where Jesus describes this state in Mt 13:43. St. Paul also discusses in Phil 2:15 and Gal 3:26-29.

Then, in verse 4, Daniel is told to “*close up the words and seal the scroll until the time of the end.*” This is our Lord describing the cessation of any further divine revelation to Daniel!

**Daniel 12:1 -4**



This also means that the scroll will not be understood until the coming of the Lord; it was being opened during our Lord's First Advent. The victorious Lamb is the only One who has the authority to open or unseal the scroll (Rev 5:1 – 8:1).

Jesus inaugurated the “*time of the end*” by His suffering, death, resurrection, ascension, and session in power at the right hand of the Father!

**Daniel 12:1 -4**

The last part of verse 4 is our Lord revealing to Daniel that many will investigate the meaning of this vision, and knowledge concerning it will increase. At our Lord's First Advent, much of the prophecies given to Daniel were fulfilled...making it easier to understand!

Yet, the increase in understanding is especially given to those who have the gift of the Holy Spirit!

**Daniel 12:1 -4**

The Messiah now concludes His prophecy to Daniel. As Jesus ends, Daniel sees two other men (probably angels, v.5). One angel asks the Lord about the time of the “*wonderful things?*” The question is about the length of the activity of the Antichrist.

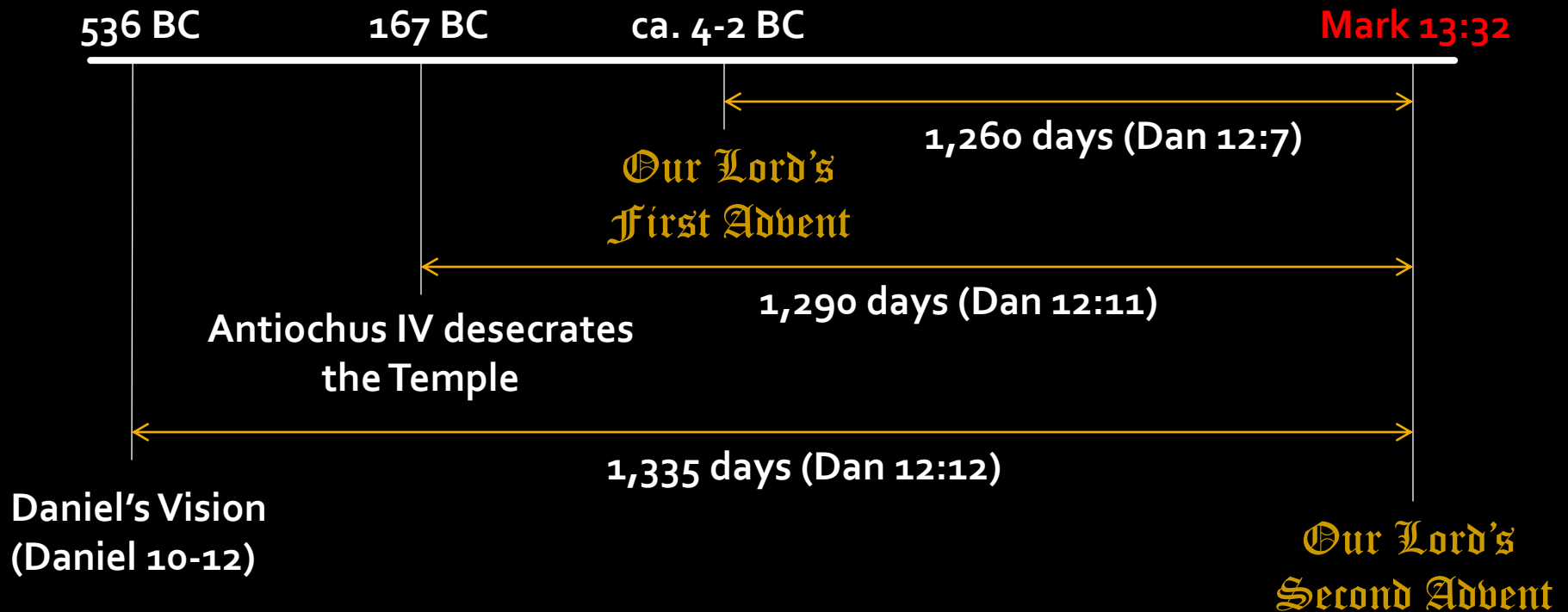
Jesus now raises both hands toward heaven to confirm the oath God swore of old. The second hand is a recommitment to the oath (cf. Dt. 32:40).

Jesus answers the angel’s question symbolically!

**Daniel 12:5-13**



# The Symbolic Time Periods of Daniel 12:7, 11-12<sup>1</sup>



<sup>1</sup> Steinmann, Andrew E. *Daniel*. Concordia Commentary. St. Louis, Concordia, 2008. p. 576.

Daniel is told that he will “*rest.*” This is a synonym for the sleep of death (v.2). Daniel will not see any of our Lord’s prophecy come to fulfillment; even so, he will be given his “*allotted portion.*” This is, his eternal reward by grace!

Lastly, Christ reassures Daniel that he will receive his allotted portion “*at the end of the days.*”

**Daniel 12:5-13**