

Biblical Notes — Daniel 11:36-45

36-45 – “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.

לְוַעֲשֶׂה כְּרָצוֹן הַמֶּלֶךְ וַיְתַרְוֶם וַיִּתְגַּדֵּל עַל־כָּל־אֵל וְעַל־אֵל אֱלִים וַיְדַבֵּר נִפְלְאוֹת וַהֲצִיחַ עַד־כֵּלָה וְעַם כִּי־נִסְתַּחֲצָה נַעֲשֶׂתָהּ: לְזִוְעַל־אֱלֹהֵי אֲבֹתָיו לֹא יִבִּין וְעַל־חֲמֻדָּתָם: נָשִׂים וְעַל־כָּל־אֱלֹהִים לֹא יִבִּין כִּי עַל־כָּל יִתְגַּדֵּל: לְחֻלְאַלִּים מַעֲזִים עַל־כֵּן וַיִּכְבֵּד וַיִּלְאַלֵּם אֲשֶׁר לֹא־יִדְעָהוּ אֲבֹתָיו וַיִּכְבֵּד בְּזָהָב וּבְכֶסֶף וּבְנָחֶם וּבְחֲמֻדֹת: לְטֹעֲשֶׂה לְמַכְצָרֵי מַעֲזִים עַם־אֱלֹהִים נָכַר אֲשֶׁר יִפִּיר (כְּתִיב הַפִּיר) יִרְבֶּה כְּבוֹד וַהֲמַשִּׁילֵם בְּרָפִים וְאֲדָמָה יִסְלַק בְּמִחִיר: מוֹבֵעֶת לִץ יִתְנַחַח עַמּוֹ מֶלֶךְ הַנֶּגֶב וַיִּשְׁתַּעַר עָלָיו מֶלֶךְ הַצָּפוֹן בְּרִכְבּ וּבְפָרָשִׁים וּבְאַנְיֹת רַבּוֹת וְכָא בְּאַרְצוֹת וְשֹׁטֵף וְעָבַר: מֵאוֹכָא בְּאַרְצֵי הַצִּי וּרְבּוֹת יִכְשָׁלוּ וְאֱלֹהֵי יִמְלֻטּוּ מִיָּדוֹ אֲדָוָה וּמוֹאָב וְרַאשֵׁי בְנֵי עַמּוֹן: מִבְּוִישְׁלָח יָדוֹ בְּאַרְצוֹת וְאַרְצוֹ מִצְרַיִם לֹא תִהְיֶה לְפִלְטָה: מִגּוֹמֵשֶׁל בְּמַכְמֵי הַנֶּהָב וְהַסֶּסֶף וּבְכָל חֲמֻדוֹת מִצְרַיִם וְלִבְיִם וְכָשִׁים בְּמַצְעָדָיו: מְדוּשְׁמָעוֹת וּבְהִלָּהוּ מִמְּזֻחַ וּמִצָּפוֹן וְנֶצַח בְּחֻמָּא גִּדְלָה לְהַשְׁמִיד וּלְהַתְרִים רַבִּים: מִהַוִּסְטַע אֱהֵלִי אִפְדֹּנוּ בֵּין יָמִים לְהִרְצִיב־לָדָשׁ וְכָא עַד־קִצּוֹ וְאַיִן עוֹזֵר לוֹ:

12:1-3 – “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. [2] 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. [3] 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.

אוֹכְעֶת הָיָא יַעֲמֵד מִיכָאֵל הַשָּׂר הַגָּדוֹל הַעֲמֵד עַל־בְּנֵי עַמּוֹ וְהָיָה עֵת צָרָה אֲשֶׁר לֹא־נִהְיָתָה מִקִּדְמוֹתָא לְזִוְי עַד הָעֵת הַהִיא וּבָעֵת הַהִיא יִמְלִט עַמּוֹ כָּל־הַנִּמְצָא כְּתוּב בְּסֵפֶר: בְּוִרְבֵּים מִיִּשְׁנֵי אֲדָמַת־עָפָר יִקְיֻצּוּ אֱלֹהֵי לַחֲי עוֹלָם וְאֱלֹהֵי לְחַרְפּוֹת לְדָרְאוֹן עוֹלָם: גִּוְסֵמִשְׁכִּילִים יִנָּהֲרוּ כְּזֶהֶר הַקָּרָעִי וּמַצְדִּיקֵי הַרְבִּים כְּכּוֹכְבִים לְעוֹלָם וְעַד:

“The final vision in the book of Daniel in chapters 10-12 also reveals the “already” and the “not yet” of biblical prophecy. Most evangelical futurist commentators categorize the various sections of Daniel 11 as follows: the transition from Medio-Persian rule to Macedonian rule under Alexander the Great (vv. 2-3), the Seleucid and Ptolemaic dynasties, with a special emphasis on Antiochus Epiphanes IV (vv. 4-35), and the future Antichrist (vv. 36-45). Preterist commentators differ widely, with many seeing the proud king described in Daniel 11:36ff as Vespasian, Titus, one of the Herodians, or some other first-century figure. It was demonstrated in other chapters of this book that the future unprecedented tribulation and the resurrection from the dead are thematically and temporally inseparable.”

—— Brock Hollett, *Debunking Preterism: How Over-Realized Eschatology Misses the Not Yet of Bible Prophecy*, Kindle, (Morris Publishing, 2018), Location 2752.

“Daniel 11:36-12:3 does not provide any indication that the subject has changed, but, unlike the preceding verses, the events described in 11:36-12:3 do not correspond to any known events in the life of Antiochus IV—or anyone else, for that matter. Some suggest that these verses were fulfilled in the first century. Others suggest that they have not yet been fulfilled. In either case, their fulfillment did not occur when the prophecies of Daniel 11:21-35 were fulfilled. The two events were telescoped by Daniel into one continuous prophecy, and no one reading it before any of it was fulfilled would have been able to detect a change of subject at verse 36.”

—— Keith Mathison, *When Shall These Things Be?: A Reformed Response to Hyper-preterism* (Phillipsburg, NJ: P & R

Publishing, 2004), 167.

“Therefore, in one sense, the historical actions of Antiochus Epiphanes function as a historical distractor that divinely conceals the true identity of the king--the Antichrist. This identity will become evident when the prophecy is unsealed and the vision fulfilled. As demonstrated in previous chapters, Jesus alluded to Daniel’s abomination of desolation in his Olivet Prophecy (Matt. 24:15-16; Mark 13:14; cf. Dan. 9:27; 11:31, 45; 12:11), and he spoke of it as awaiting a future fulfillment at the end of the age. This means that the abomination did not find exhaustive fulfillment in Antiochus’ desecration of the Jerusalem temple in 168 BC.”

—— Brock Hollett, *Debunking Preterism: How Over-Realized Eschatology Misses the Not Yet of Bible Prophecy*, Kindle, (Morris Publishing, 2018), Location 2801.