

~Daniel 11 & 12~ Donald Hochner

The book of Daniel is one of the most interesting books of the OT because of the many prophecies in it. God revealed to Daniel what was going to happen with world history and Daniel's people until the time of the end-NOT the end of time!. Before entering upon this interesting part of this study, I want to show you why Daniel 11 & 12 is consistent with the Preterist view. I can see vividly that the book of Daniel chapter 11 and 12 spans the time from the first year of Darius the Mede (11:1), c. 522 BC to the scattering of the people by Titus and the end of the age (Mosaic Age - 12:13) in 70 AD. I am going to show you how history wound down as the details of this prophecy have already been fulfilled.

Most futurists agree that Daniel **11:1-35** have been fulfilled but 11:36 to 12:13 are still in the future. They believe in a sharp break or long gap in the flow of history. The problem is, I do not see any good evidence why it should be a gap of 2,100 years or more into the remote future. Before I became a Preterist, I was having a hard time finding out why there is a gap in this context. Many Bible commentators apply this to the future Antichrist, the Great Tribulation, the physical return of Jesus Christ and the bodily resurrection.

It seems to me that the futurists do not want to claim that Daniel 11:36 - 12:13 are fulfilled because it would contradict their traditional eschatological views. They made an assumption about the NATURE of eschatological events (physical, literal), and ignore the implicit TIME statements, especially in the NT. I think this is one of many reasons why there is so much confusion on the interpretation of Scripture. I hope this will give you some insights into understanding the Bible better.

I do not need to go into details from Daniel 11:1 to 35 because there are books and commentaries that can explain more details in history. I can give you a summary in verse 21-35 with which they mostly agree.

Nearly all futurists agreed that **Daniel 11:21-32** describes the career of a vile person, **Antiochus Epiphanes** (175 BC to 164 BC). He came to the throne by conspiracy (v. 21), made several crusades into Egypt (vv. 24-27), then turned his hatred toward the Jews (v. 28). After that, he was disheartened by the Romans and then came back to attack the Jews with his army (vv. 29-30). He was the one who caused the regular sacrifices to cease, polluted the altar by offering up a swine on it, and erected, in the holy place, a statue of Zeus, which is the abomination of desolation (v. 31). He also forced the Jews to give up their worship of God and to stop circumcising their children. Those who refused were killed, strangled or crucified, with their children hung from their necks (**Josephus' Ant. XII**).

In **Daniel 11:31-35** seems to cover the period from Antiochus Epiphanes' pollution of the temple (168 BC) and the Maccabean revolt (165 BC) down to Herod the Great's day (37-4 BC). Verse 32 of the prophecy speaks of two groups of Jews, (1) "those who act wickedly toward the covenant"; and (2) "the people who know their God." You may find more details in the writings of Josephus and in I & II Maccabees. The first group is recorded in I Mac.1:11 and II Mac. 4:7-14. The second group is easily identified in Mattathias, the godly and patriotic priest, and his five sons, who led a successful revolt against Antiochus. This group was called the Maccabees. It is important to know the background of the inter-testament (between the OT & the NT).

Verses 33-35 of the prophecy speaks of the period of Maccabees-Hasmoneans rule in 164 BC to 37 BC.

You can check Josephus' Complete Works or an encyclopedia of the Bible that may be helpful for historical information. This prophecy deals with the Maccabean revolt and the Chasidic (puritan separatist) movement that eventually led to the formation of the Pharisees (with the Sadducees and Essenes reaction to it). Both John the Baptist and Jesus, of course, denounced their "hypocrisy." Many faithful Jews fell by the sword, were burned by flame, held in captivity, and were plundered. They were refined, purged, and became pure until the end time by 70 AD. Daniel's people went through these events "until the end time" without any break of historical narrative. That is the key of this chapter.

Daniel 11:36-39 seems to talk about "THE king" who would reign "then" at that appointed time of the end (v. 35). Notice the phrase "until the end time." This was not a specific year, but a general period of time in which these events were all to happen. Verse 36, according to the futurists' view, is a complete break of the prophecy and all the rest is assigned to the far distant future. The problem is, there is no mention of an interval of many years or break that occurs at this point. This text has the form of a continuous historical narrative. I believe this chapter of Daniel is an outline, in continuous historical form, of the main events of the "latter days" (Dan. 10:14) of JEWISH NATIONAL EXISTENCE.

Now we are going to find out who "THE king" was. Who was "THE king" that caused the Hasmoneans to end their dynasty? The proof that I have discovered is to identify "THE king" of Daniel 11:36-39, 44-45 with Herod the Great (the king of Judea ruled in 37 BC to 4 BC). This seems to be a direct reference to Herod the Great exclusively, but could also include his line of descendants who reigned over the Jews during this time of the end. Josephus recorded that the Hasmoneans ended their ruler ship for 126 years (c. 164 BC to 37 BC) by Herod's bribe to Antony to get rid of Antigonus. Antigonus was beheaded, thus ending the rule of the Hasmoneon line.

Josephus' records: *"Out of Herod's fear of this it was, that he, by giving Antony a great deal of money, endeavored to persuade him to have Antigonus slain, which if it were once done, he should be free from that fear. And thus did the government of the Asmoneans cease, a hundred twenty and six years after it was first set up. ...and it came to Herod the son of Antipater, who was of no more than a vulgar family, and of no eminent extraction, but one that was subject to other kings: and this is what history tells us was the end of the Asmoneans family" (Ant. XIV.16.4).* Interestingly, Herod married one of the Hasmoneon's daughters, Mariamne to get the right to rule Palestine. He would always "do as he pleases."

The Romans and Herod considered himself to be "the King of the Jews". **Read Josephus' records of Herod:** *"Hereupon Antony was moved to compassion at the change that had been made in Herod's affairs,...so he [Antony] then resolved to get him [Herod] made king of the Jews, whom he had himself formerly made tetrarch" (Wars of the Jews I.14.4).* Notice "THE king" is in marked contrast with the term of verse 40, which speaks of "A king of the north," and "A king of the south." The Jewish nation did not have their "king" for more than 500 years after the captivity of Babylon.

Moreover, it is said of this king that he "SHALL PROSPER UNTIL THE INDIGNATION IS FINISHED, FOR THAT WHICH IS DECREED WILL BE DONE" (v. 36). The dynasty of Herod was retained through all the political insurrections of the times because of its favor with Rome, and flourished in authority in Palestine until the destruction of Jerusalem. Notice the phrase "until the indignation is finished, for that which is decreed will be done". It means God's wrath was poured out upon the Jewish people as "the end" of Jewish nationality. God had already determined that it will occur in 70 AD and we will see more on why everything must end in that time.

Verses 36-37, I believe this could be referring to Herod's dynasty when it says "he will prosper." It simply means that his seed line will benefit. It is interesting that the NT talks about either Herod or one of his

descendants who "magnified" himself above every "god" and was struck by an angel of God and died. It was Herod and his dynasty who did the very things mentioned in these verses. Herod's rule will prosper in the continuance of that rule through his sons and relatives. We know what Herod the Great and his successors did to Jesus Christ, John the Baptist, James, Peter, Paul and many other people. Phillip Mauro writes, *"For it was 'Herod the king' who sought to compass the death of Christ soon after His birth, and whose successors of his own family put to death John the Baptist (this was done by Herod Antipas) and James the brother of John (by Herod Agrippa I, who also imprisoned Peter, intending to deliver him to the Jews) and finally sent Paul in chains to Rome (which was done by Herod Agrippa II, the last of the dynasty, the man who is best known to the world as 'almost persuaded')."*

Herod the Great, an Idumaeen, converted to Judaism for political purposes. He did "show no regard" for Judaism or pagan religions except for self-glorification. He considered himself as a Jew but by introducing the worship of Caesar, Herod clearly failed to "regard the God of his fathers."

One more thing about "the desire of women" which I think is very significant. There are several interpretations but the "women" must be understood to be women of Israel. The passionate "desire" (Heb: chemdah - delight, desire, goodly, pleasant, precious) of every one of them was that she might be the mother of Messiah. We have a striking fulfillment of these words in Herod's attempt to murder the infant Messiah in Matt. 2:1-16.

Verse 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" clearly refers to Herod the Great. This honor paid by him with costly presents for many important people in his lifetime: **Julius Caesar, Antony, Cleopatra**, and most of all, **Augustus**. He built many buildings and cities in honor of these people. Read in **Josephus' Ant. XVI.5 and Wars I.21.2**.

Verse 39, "And he will take action against the strongest of fortresses with the help of a foreign god". Herod fought many countries with the help of Rome by Antony (**Josephus' Ant. XIV & XV**) and then Augustus. Herod caused them to have him "to rule over the many, and parcel out the land with a price" (**Ant. XV.8.5**).

Verses 40-43, "and at the time of the end", that is to say they were coincident with the last era or period of Jewish history, the era of the Herodians. "The king of the south will collide with him [Herod]" seems to refer to Cleopatra, the last Ptolemaic dynasty to occupy the throne of Egypt, aided by Mark Antony. They made a push with Herod, who was in league with them against Syria, a Roman Province. Cleopatra was hoping to gain the land of Palestine and to get rid of Herod. You need to know the real motive behind Cleopatra. See in **Josephus' Ant. XV.4.1**, *"Now at this time the affairs of Syria were in confusion by Cleopatra's constant persuasions to Antony to make an attempt upon everybody's dominions; for she persuaded him to take those dominions away from their several princes, and bestow them upon her and she had a mighty influence upon him, by reason of his being enslaved to her by his affection...She also petitioned Antony to give her Judea and Arabia, and in order thereto desired him to take these countries away from their present governors."*

Josephus also records, *"For the battle of Actium was now expected...where Caesar and Antony were to fight for a supreme power of the world... Herod... designed them as auxiliaries for Antony; but Antony said, he had no want of his assistance; but he commanded him to punish the king of Arabia, ...for this was what Cleopatra desired, who thought it for her own advantage, that these two kings should do one another as great mischief as possible"* (**Ant. XV.5.1-2**). This was the beginning of the great Actian War (31-30 BC).

You may wonder what about the "king" instead of the "queen." Cleopatra took the role as a king. We need to check the Hebrew word for "king." In Strong's concordance #4428, "melek" and refer to #4427, "malak." It says, "to ascend the throne; to induct into royalty... be (make, set a, set up) king, be (make) queen, (begin to, make to) reign(-ing), rule, ...surely." It can be either king or queen. If I were a translator I would put the "queen of the south" to fit this historical context and make more sense.

"The king of the north" in verses 40 thru 43 spoke of the spreading power of the Roman Empire. The Senate declared war with Cleopatra alone, ignoring Antony, so that it was strictly between a king of the north, and a king of the south. **Octavius (later called Caesar Augustus)** invaded many countries with chariots, with horsemen, and with many ships (not tanks, airplanes or aircraft carriers). He took control over the land of Egypt with all kinds of precious things and treasures. Libyans and Ethiopians submitted to him. Cleopatra, with Antony, was defeated. After Octavius triumphed over them, he entered "the Beautiful Land" which refers to the land of Palestine. Josephus recorded that Herod was a good friend to Antony but found out he was defeated. Herod then made friends with Octavius. Herod, with great prudence and foresight, submitted to Octavius. Herod used some skillful diplomacy on Octavius that was accepted and gave him much assistance. Octavius returned Herod's kindness by bestowing on him that part of his kingdom which had been taken away from it by Cleopatra (**Josephus' Ant. XV.6.1-7; Wars, I.20.1-4**).

Phillip Mauro wrote, *"These records of history correspond so exactly to the predictions of this prophecy that there is no questions at all as to its fulfillment."*

Augustus sent Gallus, in which he was joined by five hundred of Herod's guards (**Josephus, Ant. XV.9.3**) to take over the southeast of Israel (Edom, Moab and Ammon) but he failed through the providence of God (24-23 BC). Check the map of the Roman Empire, especially before 14 AD.

Verses 44-45 seems to focus on Herod the Great again. "But rumors from the East" may refer to the Magi, or wise men, from the East (Matt. 2:1). Also Herod was "troubled" (Matt 2:3). "And from the North" seems to talk about **Antipater**, his oldest son, who was at Rome, conspired against Herod and his family. Both occurred during the last year of Herod's life (4 B.C.).

At the end of Herod's life, "he went forth with great wrath to destroy and killing many." He murdered many members of his own family, children in Bethlehem, and his enemies. Josephus' Complete Works have much information about Herod the Great. Study the life of Herod the Great and his family. It would be very helpful.

Herod rebuilt the Second Temple for himself to win over the Jewish people. **Josephus recorded**, "And now Herod, in the eighteenth year of his reign...undertook a very great work, that is, to build himself the temple of God...esteeming it to be the most glorious of all his actions, as it really was, to bring it to perfection, and this would be sufficient for an everlasting memorial of him; but as he knew the multitude was not ready nor willing to assist him in so vast a design, he thought to prepare them, and then set about the work itself" (**Ant. XV.11.1**). At the end of Herod's life, no one cared about him as he suffered with terrible sickness and died in 4 BC.

DANIEL 12:1, 'And at that time...' is following the terrible events of Daniel 11 (vv. 35, 40) which is the closing period of JEWISH NATIONAL EXISTENCE (Old Covenant, Mosaic Age, the tribes of Israel, Temple, Levi priesthood, etc.). I see this chapter being fulfilled in the events surrounding the great tribulation in the first century with the outpouring of the wrath/judgment of God. It came to end in 70 AD

with the destruction of Jerusalem by the Roman armies. The Old (temporary and earthly) Covenant had been consummated and replaced by the New (everlasting and heavenly) Covenant. There was a transition period in 30-70 AD. Read Gal. 4:21-31. The bondwoman was the Old Covenant and the free woman is the New Covenant or the Church. Study Jesus' parable in Matt. 21:33-46.

"Michael, the great prince who stands guard over the sons of your people will arise." He is, perhaps, the most powerful of all the angels. In this passage, there is a connection to Rev. 12. It gives us a glimpse of how that battle took place: from the birth of Christ during the reign of Herod the Great and ascension into heaven (vv. 1-5). And then Rev. 12:6-17 seems to refer to the church fleeing into the wilderness (Luke 21:20-21) and the Jewish War (Luke 21:22-32) in 66 AD to the destruction of Jerusalem in 70 AD (Daniel 12:7 - 3 1/2 years).

Notice "there will be a time of distress such as never occurred since there was A NATION (Israel) until that time." Jesus foretold the events of His disciples' generation (30 AD to 70 AD = 40 years) in Matt. 24 especially in verses 21, 34. In the writings of **Josephus**, he even mentioned those words about the terrible events in the Jewish War: *"It is, therefore, impossible to go distinctly over every instance of these men's iniquity. I shall, therefore, speak my mind here at once briefly, that neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world" (Wars V.10.5) Also he wrote, "Nor did it on any other account so much deserve these sore misfortunes, as by producing such a generation of men as were the occasion of this, its overthrow" (Wars VI.8.5).*

"At that time your people, everyone who is found written in the book (the elect before the foundation of the world), will be rescued" which means the people of God have been delivered since the destruction of Jerusalem (Rom. 11:25-29). The ingathering promised in the OT and the NT was fulfilled in the "gathering" of all nations into Christ's spiritual kingdom. Physical things were superseded by the "better" spiritual things. Both Jew and Gentile became one in Christ. Christians are the "chosen people of God" now (1 Peter 2:9-10). See in Heb. 8:5-13.

In **VERSE 2** of this prophecy, Daniel speaks of the resurrection that would occur at "the end of the age" (12:13). This verse may not agree with the popular Futurists' views but we will look at this from the Preterist' view. Keep in mind that Daniel's vision is an outline, in continual historical form of the main events of the "latter days" of Jewish national existence from his time to the destruction of Jerusalem in 70 AD.

I'm going to do a summary on the resurrection. Up to Christ's day, the OT saints/wicked died and went to Sheol/Hades. In the Bible, there were two parts of that conscious state of waiting, Abraham's Bosom (or Paradise) and Tartarus (torment). See in Luke 16:19-31; Eph 4:8-10; 1 Peter 3:18-19. There was/is no purgatory, as the Roman Catholic church teaches. From Adam's Fall into sin onwards, the OT saints who died went there to wait for a redeemer to redeem their souls (not their physical bodies) from there. This is why Jesus told Nicodemus that no one has ascended into heaven (John 3:13). Jesus said that those who were living in His time and who believed in Him would NEVER die (John 11:25-26). They died physically, but they did not die spiritually. There was a beginning of the resurrection (first fruits) when Christ and the "many" rose (Matt. 27:52; Dan. 12:2). This was the first resurrection. After that, the saints did not go into Hades to be separated from God like all the other OT saints before them. They went up into the heavenly places where Christ was (Rev. 20:4-6). They went up with Christ (the cloud of witnesses) and stayed outside of the heavenly temple while He as High Priest went inside the veil to make final atonement for His elect's sin (Rev. 6:9-11; 15:5-8). Once that was completed, He came back out and appeared a second time (Heb. 9:8-12, 15, 23-28) to announce that atonement had been completed (at 70

AD). Then Christ returned with His saints to avenge their enemies. The saints could not only have eternal life, but that life in the very presence of God again, like Adam, had in the Garden with Him, before the Fall. Clearly, this was prefigured by the annual procession in the Temple at the Day of Atonement when the High Priest and the people ascended the steps of the temple mount to observe the Day of Atonement. The book of Revelation has a lot of Temple typology in it. The rest of the dead were delivered out of Hades at 66 AD and then Death and Hades were finally defeated in 70 AD after the destruction of Jerusalem.

Satan was released and hell broke loose during 3 1/2 years in 66-70 AD (Rev. 12:7-17; 16:13-19) Or maybe last five months in 70 AD (Rev. 9:1-12) It was only a short time (Rev. 20:7-10) when Satan gathered the sons of disobedience for the last time (or Satan's last stand). We have seen Satan was in much activity during the Jewish revolt (2 Thes. 2:6-12, especially verse 9) and then cast into the Lake of Fire after the destruction of Jerusalem.

VERSE 3 refers to all the believers in Christ who are glorified. We have our righteousness by faith thru Him. Whoever believes in Him has eternal life. The scheme of redemption is completed.

VERSE 4 - See in VERSES 8-9.

VERSES 5-6 talks about three angels which Daniel saw and one of them asked "how long will it be until the end of these wonders?" may refer to 12:1 "And there will be a time of distress." Then read in VERSE 7-13.

VERSE 7 which the Lord had sworn would be for 3 1/2 years and as soon as they finished shattering the power of the holy people (**Israel**), ALL THESE EVENTS will be completed. This is easy to identify: the period during the Jewish War from 66 AD to the destruction of Jerusalem by the armies of Rome in 70 AD. The holy people were shattered. ALL the Scriptures that are written have been fulfilled! See in Luke 21:20-24, 31-32. You can also check the records of Josephus.

VERSES 4, 8-9 are very very important for us to pay attention to, lest we drift away. God says, "Go your way, Daniel, for **THESE WORDS ARE CONCEALED AND SEALED UP UNTIL THE END TIME.**" Remember that Daniel wrote about 500 years before Christ. When Daniel wrote this book of prophecy, it was still a distant future or "latter day" of those events.

Now we go into Revelation. I believe John wrote before 70 AD, not in c. 96 AD, as some futurists claim. Please read in Rev. 22:6-7, 10, 12, 20. Let us read Rev. 22:10 and notice "**DO NOT SEAL UP THE WORDS OF THE PROPHECY OF THIS BOOK, FOR THE TIME IS NEAR.**" Do you see the difference between the book of Daniel and the book of Revelation? For Daniel, it was still a distant future and SEALED UP the prophecy, but for John, the time was NEAR and he was told: "DO NOT SEAL it UP". I have not seen any futurists get around this problem. I do not think they will ever find the solution. It is a real dilemma for the them. So Daniel's 70 weeks have been fulfilled (Dan. 9:24-27).

VERSE 10 is the same as in Revelation 22:11, 15.

VERSES 11-12 is the period from 66 AD to 70 AD.

VERSE 13 is when the saints finally inherit the Kingdom of God and enter the rest. The mission has been accomplished through the promises of God. Salvation. Redemption. All the saints have possession of the kingdom made without hands (spiritually - Dan. 2:44-45 c.f. Col 2:11) that God may be all in all.

Old heavens and earth have passed away (Mosaic Age). Old material Jerusalem is no longer a lasting city, but is the new, spiritual Jerusalem in heaven (Heb 13:14) - Please check the Greek which is not in the English Bible. This book of Hebrews was written before 70 AD and it should say "we are seeking the city which is (ABOUT or SOON) to come." Behold all things are made new and God dwells among us (Rev. 21:1-7). "He has made us to be a kingdom, priests to His God and Father, to Him be the glory and the dominion forever and ever. Amen" (Rev 1:6).

70 AD was a time of REFORMATION (Heb. 9:10). Read Heb. 9:8-12.

We must be aware that eschatology (the last things) is nothing more than the final events of soteriology (the doctrine of salvation). We ought to thank God that He came in human form to pay the price for our sins so we could be back in His fellowship and presence again. Salvation. Redemption. Fellowship. Communion. Life everlasting and Immortality. If eschatology is separated from these things and attached to materialistic and hedonistic paradise ideas, it makes nonsense of the whole redemptive plan.

Christianity is, then, no better than Judaism or any other religion.

In conclusion, we have seen Daniel's people in "the latter days" in the flow of history from Darius the Mede, the Persian era, *Alexander the Great*, divided into four Greek dominions, *Antiochus the Great*, the *Maccabees* revolt, the *Hasmoneans* ruler ship, the *Herodians* ruler ship, the Jewish revolt, the scattering of the holy people and the end of the age when the saints possessed the Kingdom of God. I can see very clearly what God was going to do with His people, in every detail, in past history. There is no indication that there will be a sharp break or "gap theory" into some far distant period in the future in chapter 11 and 12 of Daniel.

Recommended Books:

Prideaux, Humphrey - "The Old and New Testament connected in the History of the Jews and Neighboring Nations, Declension of the Kingdoms of Israel and Judah to the time of Christ." 2 volumes. 1779. Very, very excellent.

Josephus' Complete Works, translated by William Winston. Very useful information.

Mauro, Phillip - "Seventy Weeks and the Great Tribulation Good resource.

Soli Deo Gloria!
Donald Hochner