

The Book of Daniel / Chapter Eleven (Part Ten)

Lesson 50-Daniel's Apokalypsis

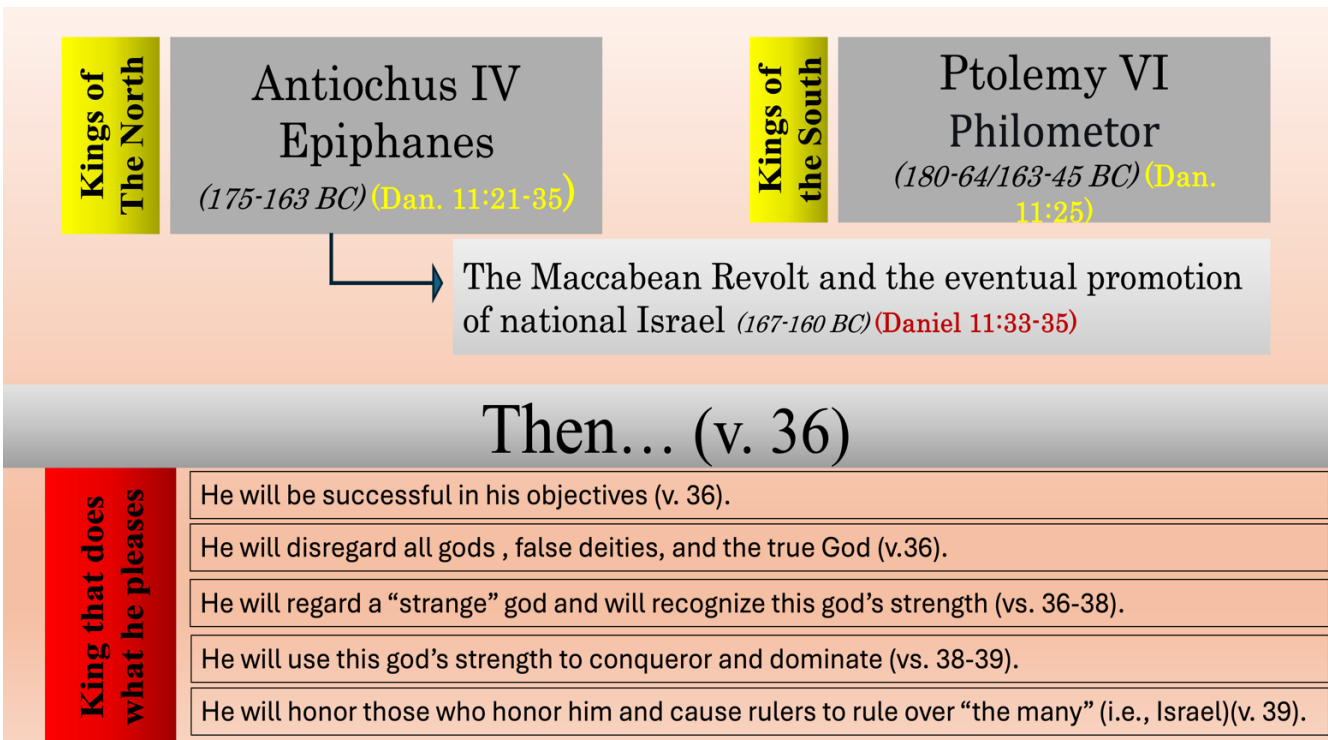
I. REVIEW FROM LAST WEEK

The "one" man gave Daniel the qualities and characteristics of this certain king and how his attitude and character influence his actions within his rule.

II. HISTORICAL AND PROPHETIC CONTEXT

The prophecy in Daniel 11 unfolds against a detailed historical backdrop, transitioning from Daniel's own time in the 6th century BC through the rise of the Persian and Greek empires. The core of the chapter details the "back-and-forth" conflict between two successor dynasties of Alexander the Great's empire: the Kings of the North (the Seleucid Empire) and the Kings of the South (the Ptolemaic Kingdom). This period, known as the Intertestamental period, directly impacts the destiny and affliction of Israel.

The figure of the "king who does as he pleases" emerges in verse 36, following the accounts of rulers like Antiochus IV Epiphanes (Daniel 11:21-35) and the Maccabean Revolt (Daniel 11:33-35).



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III. THE UNIQUE PROFILE OF THE FUTURE KING (DANIEL 11:36-39)

Characteristic of "The King" (Daniel 11:36-39)	Comparison with King of the North (vv. 1-35)	Comparison with King of the South (vv. 1-35)
"...who does what he pleases..." (v. 36)		
"...magnify and exalt himself..." (v. 36)		
"...against every (all) gods..." (v. 36)		
"...Speak 'wonderful' [monstrous] things against the God of gods..." (v. 36)		
"Will prosper..." (v. 36)		
"...until the indignation is finished" (v. 36)		
"...No regard for the god of his fathers..." (v. 37)		
"...desire of women" (v. 37)		
"...honor a god of 'strength...costly stones and treasures...'" (v. 38)		
"...will destroy strong places with a 'strange' god's help..." (v. 39)		

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Key Analytical Points:

- **Indignation:** The Hebrew word for "indignation" is almost exclusively used to describe God dispensing His own anger and wrath. Its use in v. 36 suggests the king's prosperity is permitted within the timeframe of God's decreed judgment.
- **Rejection of Tradition:** The king's disregard for "the gods of his fathers" is a radical departure from the standard practice of ancient rulers, who derived and displayed their authority through the worship of traditional deities.
- **Active Supernatural Assistance:** The text presents a unique relationship where this king is actively aided by a "foreign god" or "god of fortresses" to achieve victory, a more direct partnership than the general belief in divine favor held by other kings.

IV. ANALYSIS OF THE "ABOMINATION OF DESOLATION"

The Hebrew phrase is composed of two key words:

- **Abomination (שִׁקּוּץ, *šiqqûṣ*):** Meaning "detestable" or "filthy." It appears 28 times in the Hebrew Scriptures (3 times in Daniel) and is often associated with idols and idolatrous worship.
- **Desolation (שָׁמֵם, *šāmēm*):** Meaning "desolate" or "astonishment." It appears 92 times in the Hebrew Scriptures (7 times in Daniel). Its grammatical form (the *poel* stem) suggests an intensive or intentional action.

Occurrences and Characteristics

Analysis of the phrase's usage reveals several consistent patterns:

1. **Concerns Israel:** It appears to relate specifically to events affecting the Israelite nation, not Gentile nations in general.
2. **Associated with the Temple:** Its context is consistently tied to activity at the Jerusalem temple.
3. **Perpetrated by Gentiles:** The act is directly associated with Gentile powers. This is exemplified by the actions of Gentile-influenced Israelite kings like King Ahaz, who copied a pagan altar from Damascus, and King Manasseh, who built altars to foreign gods in the temple courts.
4. **A Future Occurrence:** The phrase appears again in Daniel 12, indicating a future event.

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Distinguishing the Two Abominations

- **The First Abomination (Historical):** This was committed by Antiochus IV Epiphanes (c. 167 BC) as described in Daniel 11:31. It involved the desecration of the sanctuary and the cessation of the regular sacrifice.
- **The Second Abomination (Future):** This is the event referenced by Jesus Christ in Matthew 24:15. The analysis concludes that Jesus is pointing specifically to the prophecy in **Daniel 12:9-12**, not the historical account of Antiochus IV.

Cross-Reference: Matthew 24:15-16

The destruction of the Temple in 70 AD by the Roman general Titus is not considered a fulfillment, as his actions did not parallel those of Antiochus IV in the manner described by the prophecy. The specificity of the details in Daniel 11:36-39 for the "king who does as he pleases" indicates that Antiochus IV's actions were a preview, but not the final fulfillment.

Understanding Prophetic Perspective: The prophecies in Daniel were written from a viewpoint within the Persian Empire (c. 539 BC). From that perspective, Daniel was looking forward over 300 years to the time of Antiochus IV and thousands of years further to the time of the final king. The Israelites of that era were to anticipate two major temple desecrations. For the modern reader, the first desecration is a historical event, while the second remains a future prophetic fulfillment.

Perspective	View of First Abomination (Antiochus IV, 167 BC)	View of Second Abomination ("The King,") (? AD)
Israel during Daniel's Time	Future Event	Distant Future Event
The Modern Reader	Past Event (Looking Backward)	Future Event (Looking Forward)

VI. CONCLUSION

In conclusion, the language of Daniel 11 presents the "king who does what he pleases" as a uniquely arrogant and powerful figure whose actions are without historical precedent in the chapter. He is identified as the agent of the final "Abomination of Desolation," a future event prophesied by Daniel and affirmed by Jesus, which will serve as a critical sign for the nation of Israel.

To Be Continued...