

Between verses 35 and 36 of Daniel is a dizzying time jump of at least 2000 years. In verse 35 we are looking at the historical king Antiochus Epiphanes. In verse 36 we see the Antichrist who will not appear until the time of the end.

This is an example of “dual fulfillment” of prophecy where the prophecy is first fulfilled in part at one period of time, then in full sometime later. A few examples are:

- Antiochus Epiphanes is the precursor to the Antichrist.
- The gathering in of the Jews before the millennium was partly accomplished by the return of the exiles from captivity under Cyrus.
- The great tribulation, God’s judicial testing of the Jews, can be partly seen in Antiochus’s persecutions and the Roman destruction of Jerusalem in 70 AD.
- The final battles of the nations against Israel are seen in the military actions of the historical Seleucid and Ptolemaic kings.
- In the greatest example of all, the prophecies of the Lord Jesus, the seed of David, were fulfilled in part by His birth and life but await His second coming for complete fulfillment.

The first fulfillment seems to have two purposes: For curses and judgments, it serves as a warning. For blessings, it is like earnest money: a down payment that guarantees full payment later.

In all these cases the time between partial and complete fulfillment is the church period. It is an interval of indefinite length during which God patiently waits for all who will believe in the His Son to be saved. *“The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance”* (2 Peter 3:9).

That the prophetic clock is stopped during the church period – our period – means that we

are *now* at the time of the end in many ways.

After the birth, death, and resurrection of Jesus Christ, there are no further details of God’s plan of salvation to be revealed. With the sealing of Scripture at the end of Revelation, the full mind of God is known as far as inspired writing is concerned. And there are no more prophecies that must be fulfilled before the trumpet sounds and the Rapture takes place. *“Now these things happened to them as an example, but they were written down for **our** instruction, on whom the end of the ages has come.*

Notes on Daniel 11:36 – 12:13

11:36 With this verse the perspective shifts from the time of the Maccabees to the future end time. Antiochus Epiphanes was a type of the Antichrist but here the Antichrist himself appears. He will exalt himself above all gods and will hold power until the “indignation is accomplished,” or until the time of judgment for Israel has passed and the Jews are brought into blessing.

11:37 “The one desired by women” is thought to be the Messiah, held in low regard by the Antichrist.

11:38-39 Assuming the Antichrist is the false prophet of Revelation 13, the god of forces he worships may be the first beast. He is the head of the powerful revived Roman empire.

11:40-45 A new king of the north makes his entrance here. He is thought to be a middle Eastern ruler, the same person as the little horn of Daniel 8. He will overrun the land of Israel and most of its neighbors but will meet his end at the second coming of Christ.

12:1 The time of trouble refers to the time of particular distress for the descendants of Jacob (Jer. 30:7). The severe trial that Israel must undergo before she receives promised blessings is also foretold in many passages of Isaiah. That Michael, the angelic prince of Israel, figures

prominently in these prophecies underscores that they are for Israel and not the church.

12:2 This awakening is probably not bodily resurrection but a national revival of Israel as pictured by the dry bones taking on flesh and breath in Ezekiel 37, or Isaiah 26:19: *“Your dead shall live; their bodies shall arise.”* Those who awake to eternal life and whose names are written in the book of life would be Jewish saints from the Old Testament or tribulation.

12:3 The wise may refer to the witnesses and martyrs mentioned in the book of Revelation.

12:4 Daniel is told to seal the book until the time of the end. Before that time comes the entire long age of the church period, a fact not disclosed to Daniel or any other Old Testament prophet. In contrast, John is told in Revelation 22:10 to *not* seal the book. By his time the entire mind and purposes of God had been made known in Christ. *“Whoever has seen me has seen the Father”* (John 14:9).

12:6-7 Although Daniel apparently asks when the time of trouble will begin, the being above the river answers how long it will last: time, times, and half a time, or three and a half years of the great tribulation.

12:8-9 Daniel was as righteous as any Old Testament saint and was favored by God with many startling glimpses of his people’s future. Yet even he could not foresee the union of the Jews and Gentiles under Christ in the church, the *“mystery of Christ, which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit”* (Eph. 3:4-5).

12:10 *“Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy”* (Rev. 22:11). For those who continue to reject the Son Of God, there will be a point when choice becomes destiny.

12:11-12 Three and half years in the prophetic time reckoning is 1260 days. What happens during the additional 30 and 75 days is unclear. It is presumed to be some type of “mopping up” or cleansing after the Lord’s final victory.

12:13 Daniel along with others saved under the Old Testament will be caught up to heaven in the rapture.