

## Week 29, Lecture 89.<sup>1</sup> The Resurrection of the Dead, Daniel 12:1-4

### Context

Daniel 1-6 contains folktales about Daniel, imagined to live during the Babylonian Exile.

Daniel 7-12 contains accounts of four visions by Daniel (Lectures 67-91).

The longest of these is Daniel 10-12, the Final Vision.

The Appendix to the notes contains a detailed outline of this final vision, based on the analysis of Hartman & Di Lella.

Chapter 12 is the conclusion of this vision, and the conclusion of the Aramaic-Hebrew portions of Daniel.

The Jewish *Tanakh* ends with Daniel 12, as does Daniel as found in the OT of Protestant Bibles.

Catholic and Orthodox Bibles contain additional materials – see lectures 64, 65, and 66.

**AB Outline:** 1. Ultimate Victory of the Righteous, 12:1-3

2. Final Exhortation to Daniel, 12:4

### Verse 12:1, Translation & Comments

<sup>1</sup> And at that time, shall **stand up** Michael, the great prince who stands over the children of your people, and there will be a time of distress which has not been since a nation came-to-be unto that time; and in that time your people will be delivered, each one found written in the book.

[stand up. Technical details -- omit from lecture]

John & Adele Collins give the "gory details" on Daniel's preference for *ʾamad* (stand) for *qûm* (arise).

The verb, עמד, is repeated in the next line with the preposition על in the sense of "stand over" or "protect." The precise connotation of the first occurrence is disputed. As Charles observes, "this verb is a maid-of-all-work for our author" with the diverse meanings "to withstand" or "oppose," [With על, 8:25; 11:14; with לפני, 8:4, 7; 11:16] "to serve," [With לפני, 1:5, 19] or "to rise" [See 12:13]. In post-exilic Hebrew, עמד is often used as a synonym for קום in the sense of "come on the scene" [Polzin, *Late Biblical Hebrew*, 148 . . .] (cf. notably, CD 20:1: עד עמוד משיח מאהרון ומישראל, "until a messiah arise from Aaron and one from Israel").<sup>2</sup> [end omission]

**Michael.** The ancient author views each nation as having its "guardian angel." Michael is the guardian of Israel.

**will be delivered.** Translations of *yimmālet* vary between the ideas of:

will be exalted [!]	Septuagint, see NETS
will be saved	Theodotion, see NETS; Vulgate, see Douay
will be rescued / will escape	Tanakh, NET, NAB, NABRE, AB
will be delivered	KJV, RSV, NRSV

This last preserves the nuance of "be brought to birth," as when a woman is **delivered** of her baby.

The Hebrew root *mlṭ* (*mem lamed tet*) can have this nuance in certain forms.<sup>3</sup>

If this is the best translation, "resurrection" is being associated with **birth** imagery.

### Each one . . . written in the book

Your people will be delivered seems to imply the salvation of the entire people.

However this phrase seems to qualify that, and restrict it to those written in a book.

### Verse 12:2, Translation & Comments

<sup>2</sup> And many from sleepers of soil of **clay will-awake**; some to everlasting life; and some to disgraces, to everlasting abhorrence.

<sup>1</sup> Lectures are numbered consecutively. Although this is this week's first lecture, its number reflects its place in the **total** sequence.

<sup>2</sup> John Joseph Collins and Adela Yarbro Collins, *Daniel: A Commentary on the Book of Daniel*, ed. Frank Moore Cross, Hermeneia—a Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 1993), 390.

<sup>3</sup> *HALOT* gives references to Isa 66:7 (give birth, *hiphil* - causative); see also Isa 34:15 (brooding over a nest, *piel* - intensive).

**"Many."** Observations by John Collins

Daniel does not envisage a universal resurrection. Only those rise who merit eternal reward or punishment. We are left to assume that the mass of humanity is, as Kipling put it, neither good enough to merit heaven nor bad enough to merit hell.<sup>4</sup>

Hartman and DiLella regard it as **possible** but **unlikely** that the author is thinking of a general resurrection.<sup>5</sup> If we take a historical view of revelation, it is not surprising that this view is not identical with that of NT authors.

**clay.** The reference is probably to Gen 2:7, the "clay" from which the LORD as a **potter** formed "the man" *ha-'ādām*.<sup>6</sup> **will awake.** Here the imagery is waking from sleep.

Previously the author used images of **birth** (or rescue) to describe God's victory. This serves as a caution against taking any single image too literally.

**abhorrence.** The word *dērā'ōn* appears only twice in the entire Bible, here and in Isaiah 66:24.

Isaiah 66 is part of "third Isaiah." Like Daniel, it is post-Exilic.

This is a linguistic clue that Daniel is one of the last books of the Hebrew-Aramaic Bible to be written.

Note that for the author the opposite of "everlasting **life**" is *not* "everlasting **death**."

The implication of the contrast is that "everlasting life" includes some kind of "everlasting **honor**."

**Verse 12:3, Translation & Comments**

<sup>3</sup> And the wise will shine like the splendor of the firmament; and those who teach righteousness to the many [will shine] **like the stars** forever and ever.

**like the stars.** Carl Sagan was fond of noting that "we are star stuff."

When the world was first created there was only hydrogen and helium, and a very little bit of lithium.

Heavier elements did not yet exist.

Every bit of carbon, every bit of iron that makes our blood red, was formed inside a star billions of years ago.

These stars exploded, scattering their richness back into the cosmos.

Our sun is a "second generation star" surrounded by planets that contain the heavy elements necessary for life.

We have to **forget modern science** if we want to understand what Daniel was trying to convey.

The ancients viewed the heavens above as made of fundamentally different matter than the earth below.

For Aristotle, everything "below" was a combination of the 4 elements: earth, air, fire, and water.

The heavens were made of a "**fifth** essence."

We still sometimes use the word "**quint**essential" to refer to something that is "out of this world."

Many of the ancients considered the stars to be living beings – "gods" for pagans, "angels" for monotheists.

This belief is found in the NT mention of "principalities and powers," personal heavenly beings.

To me . . . this grace was given, . . . to make all mankind see what is the plan of the mystery hidden for ages in God . . .<sup>10</sup> that through the church the manifold wisdom of God might now be made known to the **principalities and powers in the heavenly places** (Eph 3:8-10, RSV-PJM)<sup>7</sup>

The reference then is to **Transformed Existence**.

More on this in the next lecture.

**Verse 12:4, Translation & Comments**

<sup>4</sup> And you, Daniel, keep the **words secret** and **seal the book** until **time of end**. Many **will wander about** and **knowledge** will increase.

**Keep the words secret . . . seal the book.** Question from Joe & Mary Israelite in 165 B.C.

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<sup>4</sup> John Collins, *Daniel, 1-2 Maccabees*, Old Testament Message, vol. 15 (Michael Glazier, 1981) page 108.

<sup>5</sup> Hartman and Di Lella, *Daniel*, 307.

<sup>6</sup> Hartman and Di Lella, *Daniel*, 273.

<sup>7</sup> See also Rom 8:38; Eph 6:12; Col 1:16; 2:15.

"If Daniel lived 500 years ago, and wrote all these things, why haven't we heard of them before now?"

**Answer:** God commanded Daniel to seal up the book, and to keep the words secret.

words secret . . . seal the book . . . **until Time of End.**

God's decree is that these words are secret until "time of end." The book is sealed until "Time of End."

But now we are reading / hearing these words. Now the book has been unsealed. **Conclusion: It must be Time of End!**

**will wander about.** The word *yěšoṭēṭû* gives translators trouble.

many <b>are taught</b>	Theodotion, cf. NETS
the many <b>will recover from madness</b>	LXX, cf. NETS
many <b>will pass over</b>	Vulgate, cf. Douay
many <b>shall run to and fro</b>	KJV, RSV, NRSV ( <b>back &amp; forth</b> ); NIV ( <b>here &amp; there</b> )
many <b>will range far and wide</b>	<i>Tanakh</i>
many <b>will dash about</b>	NET
many <b>shall wander aimlessly</b>	NABRE
many <b>shall fall away</b>	NAB

The old NAB (not the new NABRE!) follows the suggestion of the **Anchor Bible & BHS5**

There are two letters in Hebrew that sound "sort of" like the English "s," *sin* and *samech*

They don't look alike (ס ש) but they sound alike. Confusing them might happen when a scribe was "taking dictation."

AB argues that the text has been corrupted; a *sin* has been written where a *samech* belongs.

If you make this change it says: many **shall fall away**.

**A second corruption?** *BHS* and the AB further suggest that there has been *daleth-resch* (ד ר) confusion.

*dā'at* means **knowledge**, but *rā'ot* means "**evils**"

If both of these corrections are made, the text then reads:

<sup>4</sup> And you, Daniel, keep the **words secret** and **seal the book** until **time of end**. Many ~~will wander about~~ **will fall way** and **knowledge evils** will increase.

Several others translations make this change and read "evil:" LXX [cf. NETS], NRSV, NAB, NABRE.

The following keep "knowledge:" Theodotion [cf. NETS], Vulgate [cf. Douay], KJV, RSV, NET, *Tanakh*.

The emended translation fits apocalyptic thought: "The world is going to hell in a hand basket!"

**Seal the Book!** Daniel has been commanded to "seal the book." Unless he disobeyed, there will be nothing else in it!

Hartman & Di Lella argue that 12:4 was the original conclusion of Daniel.<sup>8</sup>

There are, however, three additions to the work.

## Week 29, Lecture 90. Reflections on Resurrection

### Collin's Summary of OT Belief<sup>9</sup>

Throughout most of the OT the belief was that a person's "shade" survived in Sheol.

This was a shadowy existence that could not really be called life.

There are images of resurrection in Ezekiel 37, his vision of the dry bones -- this would be "Exilic" writing.

In Isaiah 26:19 there is a reference to resurrection. This is from the so-called "Apocalypse of Isaiah."

Scholars hotly debate the dating of this passage --and interpretation depends on the date!

In any case, most scholars regard these passages as metaphors for the return of the Israelite people from Exile.

<sup>8</sup> Hartman and Di Lella, *Daniel*, 311.

<sup>9</sup> John Collins, *Daniel, 1-2 Maccabees*, 110-111.

Thus, Daniel 12:1-3 is the **only undisputed reference to personal resurrection in the Hebrew OT**.

### **Time Frame of Daniel 12:1-3. Insights from Hartman and Di Lella**

It is probably best to understand 12:1-3 as **continuing the prediction of 11:40-45**. Hence, the time frame intended by the author is the period after Antiochus' death.

The original author probably viewed the resurrection of the dead as occurring **soon after the death** of Antiochus. Later, Jews – and even later, Christians – would refer this to the ultimate victory of the believing community

**That is, these later believers had different time-frame from the original author of Daniel!**

Still later these words would be applied all humanity, believers and unbelievers.

The **primary audience** addressed is, therefore, the loyal group of Jews who suffered cruel persecution under Antiochus IV. These stalwart men, women, and children will be vindicated by God and will be rewarded for their fidelity not here on earth but beyond the grave. It is significant that the locus of retribution is placed in the afterlife where neither proof nor disproof is possible by empirical means. Faith alone in the goodness and justice of God who has revealed himself to the Chosen People enables the believer to accept without scientific validation or confirmation the consoling truth of resurrection.<sup>10</sup>

The doctrine of resurrection was **A Late Doctrine** in the OT, a recent addition to Jewish thought in NT times.

It was one of the areas where Jesus & his followers agreed with the Pharisees.

By contrast, the Sadducees followed the "old time religion."

**Acts 23:8.** For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees acknowledge them all. (RSV)

In the latest books of the OT, there are basically **Two Images of Resurrection**.

The image found in 2 Maccabees is **crassly physical**. My favorite example of Razis in 2 Maccabees 14.

He is mortally wounded in battle, surrounded by his enemies.

Still alive and aflame with anger, he rose, and though his blood gushed forth and his wounds were severe he ran through the crowd; and standing upon a steep rock, <sup>46</sup> with his blood now completely drained from him, he tore out his entrails, took them with both hands and hurled them at the crowd, **calling upon the Lord of life and spirit to give them back to him again.** (2Macc 14:45-46, RSV)

**Imagery of Daniel**, is less crassly physical, more ethereal. Ancient conception of "heavenly" matter."

The confrontation in Mark 12:18-25 seems to indicate Jesus viewed **Resurrection as Transformation**

And Sadducees came to him, **who say that there is no resurrection**; and they asked him a question, saying, <sup>19</sup> "Teacher, Moses wrote for us that if a man's brother dies and leaves a wife, but leaves no child, the man must take the wife, and raise up children for his brother. <sup>20</sup> There were seven brothers; the first took a wife, and when he died left no children; <sup>21</sup> and the second took her, and died, leaving no children; and the third likewise; <sup>22</sup> and the seven left no children. Last of all the woman also died. <sup>23</sup> In the resurrection whose wife will she be? For the seven had her as wife." <sup>24</sup> Jesus said to them, "Is not this why you are wrong, that you know neither the scriptures nor the power of God? <sup>25</sup> For **when they rise from the dead, they** neither marry nor are given in marriage, **but are like angels in heaven** (Mark 12:18-25 RSV).

This would be closer to Daniel than to 2 Maccabees.

### **Collins on the Significance of Resurrection.<sup>11</sup>**

The belief expressed in Daniel laid the groundwork for the NT proclamation of the victory of Jesus over death.

The earliest Christians perceived the resurrection of Jesus as part of the **general resurrection** of the dead.

Consequently, they thought the world was going to end shortly.

The author of Daniel also thought the world would end in his day. Like him, the NT authors were in error.

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<sup>10</sup> Hartman and Di Lella, *Daniel*, 305-306.

<sup>11</sup> John Collins, *Daniel, 1-2 Maccabees*, 111-112.

The errors of Apocalyptic writers raise **Serious Questions** that we cannot avoid.

Despite the historical impact of the apocalyptic belief in resurrection, the question must inevitably arise whether it is a mere illusion. [Daniel 12 is part of chapters 10-12 the "final vision" attributed to Daniel] and that much of the preceding "prediction" must be acknowledged to have been written after the fact.

He goes on to ask if this undermines the credibility of resurrection.

He stresses that this is **not** a question that can be answered by "**empirical proof**."

The certainty provided by the angel in antiquity is not available to the modern student who reads the book critically. The symbolic character of the belief should be obvious from the variety of ways in which life after death is conceived, and from the discrepancy between Daniel's **eclectic** resurrection and later views of **universal** afterlife.

**We are not here dealing with hard facts.** The resurrection is a **hope**, which can never be disproved, but which can only be envisaged through the resources of human **imagination**.

### **How much is "World-View?"**

All belief systems -- and even the non-belief systems of atheists -- are expressed in terms of a world view.

The NT often views the cosmos as a 3-story world. Above the earth are "the heavens." Below it, the world of the dead.

The heavens could be "opened" so that the spirit of God could descend on Jesus at his baptism.

Luke could portray the risen-glorified body of Jesus as ascending to heaven while the disciples watched.

Does one have to believe in a three-story universe to be a Christian?

Less we laugh too hard, this is ultimately what got Galileo in trouble .

### **More on World-View**

In NT times, diseases such as epilepsy were commonly regarded as being the result of demonic possession.

At times demons were thought to cause storms -- which is why Jesus "rebukes" the wind, i.e., the demon stirring it up.

We still name hurricanes!

Do we have to insist that people accept first century medical science in order to be faithful Christians?

**Resurrection Questions.** Similar questions arise with resurrection,

whether it is perceived in a crassly physical way (Razis in 2 Maccabees; Ezekiel's vision of dry bones)

or in a more ethereal manner (Daniel)

How much of this is simply "apocalyptic world-view," and how much is essential to faith?

## **Week 29, Lecture 91. The End: Epilogue(s), Daniel 12:5-13**

**AB Outline:** 1. Duration of the Persecution, 12:5-12                      2. Final Words to Daniel, 12:13

Some scholars think 5-13 are additions by the original author.

Hartman and Di Lella agree with Ginsberg that these verse are glosses by three different hands.

Gloss 1) verses 5-10, 13              Gloss 2) verse 11              Gloss 3) verse 12<sup>12</sup>

### **Verses 12:5-6, Translation & Comments. How long will the persecution last?**

And I saw, I Daniel, and behold two others standing, one here on the bank of the **stream**, and one there on the bank of the stream. <sup>6</sup> And he said to the man clothed in linens who was **from above to the waters of the stream**: "How long until the end of **the wonders**?"

**How many?** It is not clear if Daniel is seeing 2 or 3 figures.

Is the one "clothed in linens" (i.e., like a priest) in v. 6 one of the "two" mentioned in v. 5? Or somebody else?

**The "Stream."** Usually this word means "the Nile." Rarely it can mean just "stream," which fits this context.

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<sup>12</sup> Hartman and Di Lella, *Daniel*, 261, 311.

**He said.** This is probably correct, but there is **confusion** in the translations **about who is speaking.**

**He / one of them** said: MT, Theodotion [cf. NETS], LXX (ambiguous form) KJV, NET, NAB, NABRE, AB, *Tanakh*

**I** said: LXX (ambiguous form), Vulgate [cf. Douay], RSV<sup>13</sup>

**They** said: LXX (cf. NETS, ambiguous form),

#### **from above to the waters of the stream [Say what???]**

This reproduces the ambiguous Hebrew. – is this **a miracle or not**? Depends on the translation!

who was <b>over the water</b> of the river	Brenton's translation of Theodotion
who was <b>above the water</b> of the stream	NETS translation of Theodotion, RSV, NET, <i>Tanakh</i>
who was <b>upon the waters</b> of the river	Vulgate (cf. Douay), KJV
who was <b>upstream</b>	NRSV, NAB, NABRE, AB
who was <b>beside the stream</b>	Montgomery (ICC)

"Over" or "above" **could** be understood as on a high levee or bank beside the stream.

"**Upon**" the water would be a miracle for a "man." Perhaps not for an angel!

"**Upstream**" or "**beside**" the stream would not be a miracle for anyone!

#### **The "Wonders." These are the "wonderfully terrible" persecutions.**

these wonders	KJV, RSV, NRSV, Douay (following Vulgate), Theodotion (NETS)
these appalling things	NAB, NABRE
these wondrous events	NET
these purifications [!]	LXX (see NETS)
these awful things	<i>Tanakh</i>

#### **Verse 7, Translation & Comments: The Answer.**

And I heard the man dressed in linens who was from above to the waters of the stream, and he raised his right hand and his left hand toward the heavens, and he swore by the one-who-lives forever; "Indeed for a **time, two times, and a half**, and at the conclusion of smashing of the power of the people of holiness, all these things will come to an end."

**Two Times.** The Hebrew consonants are pointed by the Massorettes as a plural, *mô'ădîm*, literally "times."

This is how they are understood by the following translations: LXX, KJV, NET, *Tanakh*.

However, the consonants can also be voweled to say: *mô'ădayim*, "a **pair** of times" (**two** times) -- a "dual" form.

This is how they are understood by: RSV, NRSV, NAB, NABRE.

**Addition.** A **time + two times + half a time = 3 1/2 times**, i.e., 3 1/2 years.

The expression is identical with what was written in Aramaic in 7:25

In chapter 9 the revelation was about "weeks" of years so the "half a week" in 9:27 also = 3 1/2 years.

In 8:14 the duration is 2,300 mornings & evenings, i.e. 1,150 days, "close to" 3 1/2 years.<sup>14</sup>

#### **Verses 8-10, Translation & Comments: Another Question; [Original] "Final" Answer**

And I-myself, I heard, but I remained without understanding, and I said, "My lord, what [will be] the **outcome of these things?**"<sup>9</sup> And he said: "Go, Daniel! For **secret and sealed** [are] the words until Time of End."<sup>10</sup> Many will be purified, and will be cleansed, and will be refined; and the wicked will cause wickedness, and none of the wicked will understand; but the wise will understand.

**Post-lecture note:** I made a reference to our reference to a prayer. Before most classes I say the following prayer:

*You graciously grant to Adam knowledge, and you teach to Enosh understanding.*

<sup>13</sup> *BHS* points out that if you change the consonants from *wy'mr* to *w'mr* it says "And I said." All that changes is that a **yod**, the smallest Hebrew letter, drops out of the text. The ambiguous Greek form of the LXX is *eipa*. This is a "first aorist" ending. In standard Greek it would be either *eipon* or *eipen*. The dialectical form *eipa* could mean either "**I** said," "**he** said," or "**they** said."

<sup>14</sup> Hartman and Di Lella, *Daniel*, 312. They say that 1150 days is "close to" 3 1/2 years. Actually it is 3 months short. Since a lunar month, on the average, is about 29.5 days, 1150 days is only 39 lunar months, or 3 1/4 lunar years.

*Graciously grant us from yourself knowledge, understanding, and wisdom.  
Blessed are you, O LORD, who graciously grants knowledge, through Christ our Lord.*<sup>15</sup>

**outcome of "these things."** (What are "these things?")

The question appears to be what is going to be the outcome of the times of persecution mentioned in verse 7. It is **not** a question about the outcome of the resurrection mentioned in verses 2-3.

Hartman & Di Lella follow Ginsberg. They think the text has been corrupted by mistranslation.

They suggest the original author wrote: "What [is] the **explanation** of these things?"<sup>16</sup>

**secret and sealed**

These words are used in verse 4, where they have a literal meaning. The scroll is literally "sealed."

Here the words are metaphorical. They mean "obscure, hard to understand."

Hartman and Di Lella regard this change of meaning as part of the evidence that a different author is at work.

**the wise.** These are the ones devoted to the study of the Torah of Moses, and to teaching it to their countrymen.

**Verses 11-12, Two more answers added to "final" answer, inserted between verse 10 and verse 13.**

*And from the time of the removal of the daily sacrifice and to give [= set up?] a desolating abomination, a thousand two hundred and ninety (1,290) days. <sup>12</sup> Blessed is the one who waits and arrives at a thousand three hundred thirty-five (1,335) days.*

**Days and years**

1,290 days = 43.7 lunar months      **3.6 lunar years**      **3.5 solar years**<sup>17</sup>

1,335 days = 45.2 lunar months      **3.8 lunar years**      **3.7 solar years**

For what it's worth, the 1290 days is very close to the 3 1/2 years of Dan 7:25 and 9:27, especially if they are solar years

**Common Explanation -- Is there a Problem with this common explanation?**

Most exegetes regard these as additions when the 1,150 day period predicted in 8:14 was not long enough.

Hartman and Di Lella argue, however that the actual period of the temple's defilement was **1,103** days.

In view of these circumstances, it seems best to admit that what the glossators had in mind as happening at the end of the 1,290 days in 12:11 and 1,335 days in 12:12 simply cannot be ascertained with any confidence. Only guesses are possible.<sup>18</sup>

**Verse 13, Final Words to Daniel**

*And you, go to the **end!** And you will **rest** and you will **stand-up** (arise) for your **lot** at the end of days.*

In the view of Hartman & Di Lella, this verse originally followed verse 10, and was the "second conclusion" to Daniel.

The "**end**" refers to Daniel's death, which will be followed by "**rest**" until he "**stands up**," i.e., rises from the dead.

At this time he will receive his "**lot**," the reward for his fidelity to God.

**The End. The End?** Clearly this author regards his work as finished.

He would have been surprised to find that one day his book was 2 chapters longer!

In Catholic Bibles Daniel has two additional chapters, written in Greek, chapters 13 and 14.

Greek Orthodox Bibles also have these stories. Paradoxically, these additional stories are about Daniel as a young man!

This is another clue that they were not originally part of the book of Daniel.

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<sup>15</sup> This is my own translation of a Jewish prayer, with a Catholic ending attached. The prayer is the 4th "benediction" of the daily prayer known as the *Shemonah Esreh* (the Eighteen) or the *Amidah* (= "standing," because Jews stand for this prayer. I like this prayer because it explicitly acknowledges that **learning is a holy enterprise**.

<sup>16</sup> Hartmann and Di Lella, *Daniel*, 274.

<sup>17</sup> more precisely 3.53 solar years.

<sup>18</sup> Hartman and Di Lella, *Daniel*, 313-314. They calculate the 1,103 days from the dates given in 1 Macc 1:54 and 4:52.

**APPENDIX: Detailed Outline of Daniel's Final Vision (10:1 – 12:13)<sup>19</sup>**

- I. The Prologue (10:1-11:1)** Most commentaries & Bibles think that 11:1 belongs with chapter 10.
  - A. Introduction (10:1)
  - B. Daniel's Fast & Penance (10:2-3)
  - C. Daniel's Vision (10:4-8)
  - D. The Angel's Opening Address: An Angel's Mission (10:9-14)
  - E. Daniel's Reaction & the Angel's Response: An Angel's Message (10:15-11:1)
  
- II. The Revelation of the Future (11:2-12:4)**
  - A. Persian age (11:2).
  - B. Alexander the Great (336–323 B.C.) and the breakup of his empire (11:3–4).
  - C. The battles and fortunes of the earlier Seleucids and Ptolemies (11:5–20).
    - 1. Ptolemy I Soter (323–285) and Seleucus I Nicator (312/11–280) (11:5).
    - 2. Intrigues of Ptolemy II Philadelphus (285–246) and Antiochus II Theos (261–246) (11:6).
    - 3. Revenge of Ptolemy III Euergetes (246–221) for the death of his sister Berenice; his overrunning the kingdom of Seleucus II Callinicus (246–226) (11:7–9).
    - 4. Long and eventful reign of Antiochus III the Great (223–187) (11:10–19).
    - 5. Seleucus IV Philopator (187–175) (11:20).
  - D. Infamous reign of Antiochus IV Epiphanes (175–164) and his bitter persecution of the Jews (11:21–45).
    - 1. Antiochus IV's Usurpation of Throne & Early Reign (11:21:24c)
    - 2. Antiochus' 1<sup>st</sup> War with Egypt & Its Aftermath (11:24d-28)
    - 3. Antiochus' 2<sup>nd</sup> War with Egypt & Its Aftermath (11:29-35)
    - 4. Antiochus' Blasphemous Behavior (11:36-39)
    - 5. Imaginative Prediction of Antiochus' Death (11:40-45)
  - E. Final victory of God's chosen ones (12:1–4).
    - 1. Ultimate Victory of the Righteous (12:1-3)
    - 2. Final Exhortation to Daniel (12:4)
  
- III. The Epilogue (12:5-13)**
  - 1. Duration of the Persecution (12:5-12)
  - 2. Final Words to Daniel (12:13)

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<sup>19</sup> This outline is compiled from the material in pages 254-315 of the AB commentary by Hartmann & Di Lella.