

examination of verse 30. Similarly the statement in verse 45 that he will establish a temporary headquarters "between the seas at the beautiful holy mountain" does not correspond to anything known about the life of Antiochus, nor do the statements about Edom, Moab and Ammon in verse 41 or those about the Libyans and the Nubians in verse 43.

There is really only one statement in this whole section that could properly be applied to Antiochus. That is its last phrase: "he will come to his end, and no one will help him." While this might correctly describe the end of Antiochus, it is rather general in nature and could equally well be said of many other historical figures.

In recent years the most common view of those who hold the Maccabean viewpoint has been that verses 40-45 represent the imaginings of a writer as to what he hoped would happen in the future. This interpretation is naturally quite impossible to those who accept Daniel as part of God's inerrant Word. To one who regards Daniel as a true prophet of God speaking by divine revelation, the only conclusion possible is that this section describes "the lawless one" who, Paul declares, "the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming" (2 Thess. 2:8).

Like the third passage in the account of Antiochus Epiphanes, the third passage in this group deals with the fate of God's people (12:1-3).

The Fate of God's People

(12:1) At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people -- everyone whose name is found written in the book -- will be delivered. (2) Multitudes who sleep in the dust of the earth will awake; some to everlasting life, others to shame and everlasting contempt. (3) Those who are wise will shine like the brightness of the heavens, and