*CSB – Ignatius Catholic Study Bible - Daniel*

*NJBC – New Jerome Biblical Commentary*

*SN = Special Notes*

*NAB = New American Bible*

*SK = Chinese Bible*

*CCC = Catholic Catechism*

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| **A** | **Overview**     * During the reign of Antiochus IV, his armies defeated the Egyptian army. Then, he marched on Jerusalem, massacred thousands, and defiled the Temple. When he tried to invade Egypt again, he was finally stopped by Rome and forced to flee home. * He persecuted those who practice Judaism, defiled the Temple and prohibited Temple sacrifices. He oppressed those who were wise; blinded by pride and raised himself above every god. He died a tragic death at the end. * At the time of the end, the faithful will be saved. “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (12:2). In the vision, the two Angels foretell that “it would be for a time, two times, and half a time; and that when the shattering of the power of the holy people comes to an end all these things would be accomplished” (12:7). During this time, “many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly” (12: 10). | Dan 11:20-12:13  11:20-30  11:31-45  12:1-13 |
| **B** | **The Crimes of Antiochus IV**   * Antiochus IV is called a “contemptible person” in the Book of Daniel. After usurping the Seleucid throne in 175 B.C., he ruthlessly imposed Greek culture on Palestine and outlawed the practice of Judaism. In 167 B.C., he marched on Jerusalem, massacred thousands, and defiled the Temple. He even magnified “himself above every god” (11:36). Antiochus’ reign of terror finally ended in 164 B.C. with his death. Refer to Dan 6 Notes for details of Antiochus’ life. * Daniel’s prophecy about Antiochus presupposes a typological view of history in which evil manifests itself in a recurring pattern. Looking backward, the desolation caused by Antiochus recapitulates the “desolate” state of the sanctuary left by conquering Babylonians in the 6th century. Looking forward, his actions anticipate the Roman destruction of Jerusalem in 70 A.D. (Dan 9:26, Mt 24:15). Daniel’s prophecy about Antiochus in the 2nd century B.C. may also be interpreted as a prophecy about the end time. * “Some of those who are wise shall fall, to refine and to cleanse them and to make them white” – suffering and martyrdom are refining and cleansing. See *Suffering is the “Kiss of Jesus”*:   <http://elodocuments.blogspot.ca/2017/05/blog-post.html> | 11:20-45  CSB 11:21-45  CSB 11:31  CSB 11:35  1Pet 1:6, 2;21  Is 28:28 |
| **C** | **The Resurrection and Judgment of the Dead**   * Chp 12 reveals the certainty of resurrection and judgment at the time of the end through the portrayal of Antiochus’ oppression. * Daniel is the earliest writing in Scriptures about resurrection and judgment at the end of time. * “Belief in the resurrection of the dead has been an essential element of the Christian faith from its beginnings.” * “On the threshold of the public life: the baptism; on the threshold of the Passover: the Transfiguration. Jesus' baptism proclaimed "’the mystery of the first regeneration’”. When we celebrate mass, Heaven and earth become one; allowing us a glimpse of what Peter, Jacob and John have experienced during Jesus’ Transfiguration; a glorious vision of God.   “In death, the separation of the soul from the body, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body.” The body will take on a spirit form in resurrection and be united with the soul harmoniously. See “The Spiritualization of the Body” <http://elodocuments.blogspot.ca/2017/03/blog-post_29.html>   * The evil will also resurrect but without the glorious body of the righteous. * “How long shall it be till the end of these wonders?” – the answer: “it would be for a time, two times, and half a time” and “a thousand two hundred and ninety days”, “thousand three hundred and thirty-five days”. The former is close to the time of Antiochus’ reign of terror; the latter is believed to be number of days stretched by the author. It could also represent the destruction of Jerusalem by Rome in 70 A.D.. | 12:1-13  12:1-3, Is 26:19  Ezk 37:12,  2Macabees 7:14,  NJBC 25:34  CCC 991, 1Cor 15:12-14, 6:40, 11:25  CCC 556 SN1  CCC 997, Rm 7:23-24  SN 2  12:5:13, CSB  NJBC 25:34 |

**SPECIAL NOTES**

1. The beauty of the liturgy…is a sublime expression of God’s glory and, in a certain sense, a glimpse of heaven on earth. [It] contains something of that beauty which Peter, James and John beheld when the Master, making his way to Jerusalem, was transfigured before their eyes (cf. Mk 9:2). (BXVI, Sacramentum Caritatis, n.35.)
2. The beatitude of the soul will in some manner flow over to the body. In the same way the suffering of lost souls will flow over to their bodies…Therefore the bodies of the damned will be complete in their kind, although they will not have those qualities that go with the glory of the blessed (St. Thomas Aquinas, *The Compendium of Theology*, #176).