



Good evening Arising Church,

Tonight we will dive into an incredible chapter, with only one chapter remaining in our study of Daniel.

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Introduction: A Zoomed-In View of the Transition

This chapter reiterates the same four-empire framework already given in Daniel 2, 7, and 8 — but zooms in considerably closer than any of them. The first twenty verses are not, strictly speaking, about the third Gentile beastly empire itself. Every verse in that opening section focuses on the ongoing struggle between the Ptolemies (the "king of the South") and the Seleucids (the "king of the North") — the transitional period between the third and fourth empires. These verses exist to forecast the environment and the region out of which the small or little horn will rise to lead the fourth Gentile beastly Empire, the one that opposes *Adonai* and His people in an unparalleled way. As we will get into later in this teaching, we believe everything after verse 20, stops being transitional history altogether and becomes the *resumé* of that very little horn and pertains to still future events.

As background: the third Empire, Alexander's Greece, is pictured in Daniel 2 as the belly and thighs of bronze, in Daniel 7 as the four-headed, four-winged leopard, and in Daniel 8 as the single-horned goat with the four heads or wings representing the four generals under Alexander's command while he lived. At his death, that unified empire did not continue; his empire was, in the Bible's own language, "broken up and parceled out" and "uprooted," giving rise to four separate regional kingdoms that did not rule collectively, did not hold the same territory as a whole, and should not be mistaken for a continuation of "Greece" as a singular empire.

Those four horns did not rule Babylon collectively — only the Seleucids did. They fought against one another. They allied with outside nations against one another. They should not be read as a singular empire; the Bible itself calls them four separate kingdoms. Daniel 11 confirms this in even more explicit language than Daniel 8. From one of these four kingdoms, a small or "little horn" will arise and ultimately lead the fourth and final empire. As we have discussed in previous chapters, we believe this ruler will emerge

from the territory of the Seleucid kingdom, which governed much of the Middle East from Syria.

This is also one of the reasons Jesus, in the Olivet Discourse, tells His disciples there will be "wars and rumors of wars" leading up to the end.

- **Matthew 24:5–6 NIV 1984**

5 For many will come in my name, claiming, 'I am the Christ,' and will deceive many. **6** You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come.

(DO NOT READ SLIDE)

SIGNS OF THE END

ACCORDING TO MATTHEW 24:

BEGINNING OF BIRTH PAINS
(not the end)

- ✦ Many false Christs
- ✦ Many led astray
- ✦ Wars
- ✦ Rumors of war
- ✦ Nation rising against nation
- ✦ Famines
- ✦ Earthquakes in various places
- ✦ Being delivered over to death
- ✦ Hated by all for Christ's name
- ✦ Many fall away
- ✦ False prophets will arise and lead many astray
- ✦ Lawlessness will increase
- ✦ Love of many will grow cold
- ✦ The gospel will be proclaimed to all nations

MARKERS OF THE END:

- ✦ The abomination of Desolations set up in the temple as spoken of by Daniel

✦ 3.5 YEARS = 42 MONTHS = 1260 DAYS = TIME, TIMES AND HALF A TIME ✦

Wars and rumors of wars are not themselves a sign of the end, but the purpose of mentioning them is to describe the *climate* leading up to the end. The actual sign, that will mark the end is given two verses later in Matthew 24:15, is the abomination that causes desolation. The material in tonight's chapter, specifically in Daniel 11:2–20 is exactly that climate -- the

tumultuous transition period out of which the small horn will eventually emerge.

Almost all commentators agree that this stretch of Daniel 11 depicts six Ptolemaic rulers (the kings of the South, ruling from Egypt) locked in a long conflict with eight Seleucid rulers (the kings of the North, ruling from Syria). We're not in a position to independently confirm or dispute that identification — without years spent studying Ptolemaic and Seleucid history in depth, we are, like most readers, somewhat at the mercy of the commentators and historians on the details. What we are far less concerned with than the historical particulars is what has *not yet* been fulfilled — particularly everything surrounding the final, singular abomination that causes desolation.

For now, two things are worth acknowledging. First, even secular critics regard verses 5–21 as containing descriptions of historical events so precise that they've concluded Daniel must have been written after the fact. Since Daniel is preserved **in the Septuagint** and demonstrably on record well before many of these events occurred, that critical assumption doesn't hold — and we take their observation of the text's precision as, if anything, a validation of Scripture rather than a problem for it. Second, this section is worth using to push back on the popular notion that there were ever truly "silent years" between the Older and Newer Testaments — a point taken up at the close of the historical section below.

The Ptolemies and the Seleucids in Daniel 11:5–21

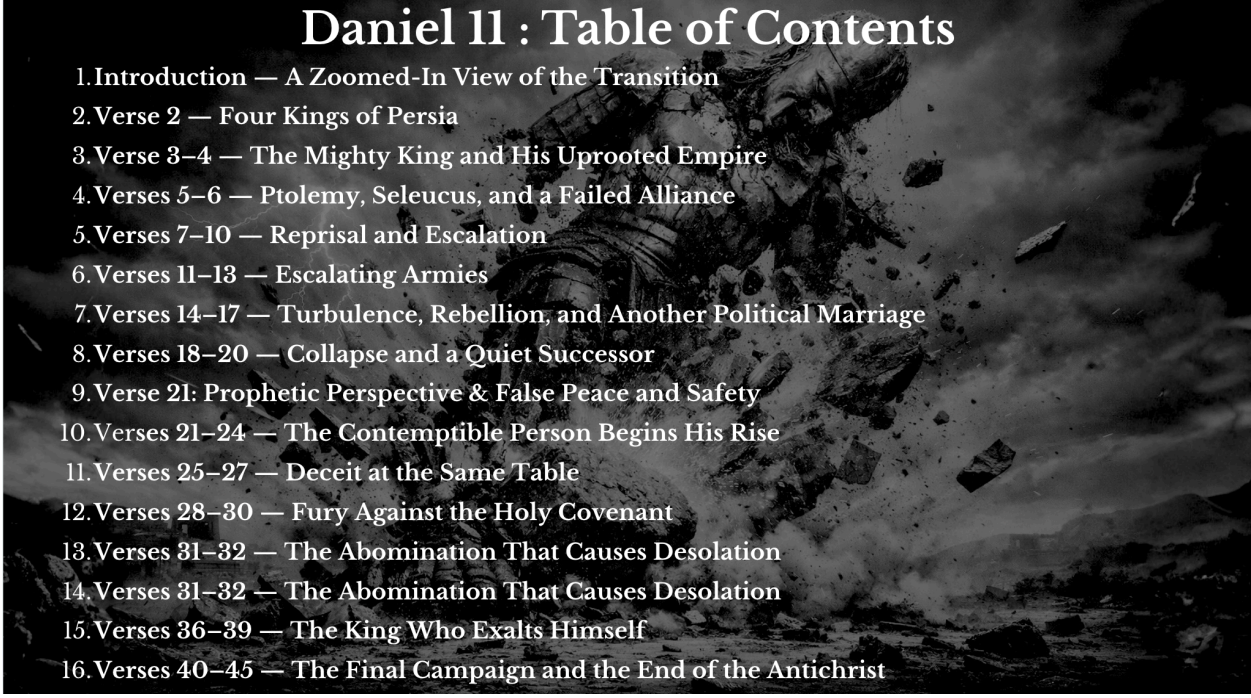
<i>Ptolemies:</i> Kings "of the South," Egypt	
● 11:5	Ptolemy I Soter (323–285 B.C.)
● 11:6	Ptolemy II Philadelphus (285–246)
● 11:7–8	Ptolemy III Euergetes (246–221)
● 11:11–12,14–15	Ptolemy IV Philopator (221–204)
● 11:17	Ptolemy V Epiphanes (204–181)
● 11:25 (?)	Ptolemy VI Philometer (181–145)

<i>Seleucids:</i> Kings "of the North," Syria	
● 11:5	Seleucus I Nicator (312–281 B.C.)
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Notice, this chart that summarizes the six Ptolemaic and eight Seleucid rulers, that the interactions of Antiochus Epiphanes and Ptolemy VI Philometer are worth flagging in particular. That is because our chapter tonight draws into question the extent to which we are speaking about the Seleucid king Antiochus Epiphanes or the coming Antichrist. Remember, this teaching holds that the Seleucids serve as the transition kingdom between the third and fourth empires — which means we should expect the coming fourth empire, and its little or small horn, to rise out of that same region and, quite possibly, that same ethnic group.

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Verse 2 — Four Kings of Persia

2 “Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the kingdom of Greece.

KINGS OF PERSIA			
 PERSIAN KING	 DATES (BC)	 BIBLICAL CONNECTIONS	
 Cyrus II (<i>The Great</i>)	559–530	Permitted return of the Jews from exile; facilitated rebuilding of the temple at Jerusalem (Ezr 1:1–4; 6:3–5); "his anointed" (Is 45:1)	
 Cambyses II	530–522	Not mentioned in the Bible	
 Darius I Hystaspes	522–486	Haggai and Zechariah preached during the second year of Darius I (~520 BC); temple rebuilt and dedicated (~515 BC; cp. Ezr 6:1–15)	
 Xerxes I	486–465	Possibly Ahasuerus of the book of Esther	
 Artaxerxes I Longimanus	485–425	Nehemiah, cupbearer to Artaxerxes; came to Judah (~444 BC; cp. Neh 2:1); traditional date of Ezra's mission in the seventh year of his reign (~458 BC; cp. Ezr 7:7)	
 Xerxes II	~423	Not mentioned in the Bible	
 Darius II Nothus	423–404	Not mentioned in the Bible; Jews in Egypt appealed to Samaria and Jerusalem for help in rebuilding their temple (~about 407 BC.	
 Artaxerxes II Mnemon	404–359/8	Some scholars place Ezra's mission in the seventh year of Artaxerxes II, ~about 398 BC.	
 Artaxerxes III Ochus	359/8–338/7	Not mentioned in the Bible	
 Arses	338/7–336	Not mentioned in the Bible	
 Darius III Codomannus	336–330	Alexander subdues the Levant; Tyre and Gaza besieged, ~332 BC; conquest of Egypt by Alexander, ~332 BC.	

Carl R. Anderson, "Ezra," in CSB Study Bible: Notes, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 699.

Four Persian kings are in view here. Cambyses, Cyrus's son, came to the throne in 530 BC. He was followed by the so-called "pseudo-Smerdis," who reigned only briefly, in 522 BC. He is not included on the above timeline since his reign was so short. He was succeeded by Darius I (Hystaspes), who ruled from 521 to 486 BC, and Darius in turn was succeeded by Xerxes — known in the book of Esther as Ahasuerus — who ruled from 486 to 465 BC. Xerxes was the most powerful, influential, and wealthy of the four, and during his reign he waged war against Greece. During his war against Greece he marched a multi-ethnic coalition against Greece that was so extensive it was said to have millions upon millions of troops. The historical record's precision here is itself remarkable: four kings, in order — Cambyses, pseudo-Smerdis, Darius I, and Xerxes (Esther's Ahasuerus).

Just as with every other prophecy in Daniel, the text now moves from the second empire (Medo-Persia) to the third empire (Greece), described beginning in verse 3.

Verse 3–4 — The Mighty King and His Uprooted Empire

3 Then a mighty king will appear, who will rule with great power and do as he pleases. 4 After he has appeared, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others.

The "mighty king" is Alexander the Great. Daniel 11 is, again, reiterating Daniel 2, 7, and 8, but zooming in closer on the same third empire. Notice that Alexander's empire is explicitly said to be "broken up and parceled out" — the kingdom pictured as the leopard in Daniel 7, or the "super-goat" in Daniel 8, is fundamentally and permanently changed at his death. After Alexander, Greece never again rules the Middle East as a unified superpower; what remains is not the Greek leopard or super-goat, but — in the text's own word — an "uprooted" empire.

(DO NOT READ SLIDE)

**Four Prominent Horns Represent Four Kingdoms and
ARE NOT His Empire!**

Dan 8:22

22 "The four horns that replaced the one that was broken off **represent four kingdoms** that will emerge from his nation but **will not have the same power.**" *(as his nation)*

Daniel 11:4

"...his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because **his empire will be uprooted and given to others.**

This is worth comparing directly against Daniel 8:22: "The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power as his nation." Set

beside Daniel 11:4, the correspondence is exact — a facet of the text that, as far as we're aware, is missed by most interpreters, and one that our brothers at LCM found in their own study. Here's why it matters: most conservative commentators disassociate the "little horn" of Daniel 7 from the "small horn" of Daniel 8, on the assumption that the two chapters describe different Empires — the little horn belonging to the fourth empire, the small horn belonging to the third. That assumption, in our judgment, is incorrect. After Alexander's death, his empire was "uprooted," and four smaller regional kingdoms took over that geography — kingdoms that are not Greece. Once that's clear, Daniel 7, 8, 9, and 11 can all be read as describing the very same story, with the very same figure rising to lead the fourth empire.

(DO NOT READ SLIDE)

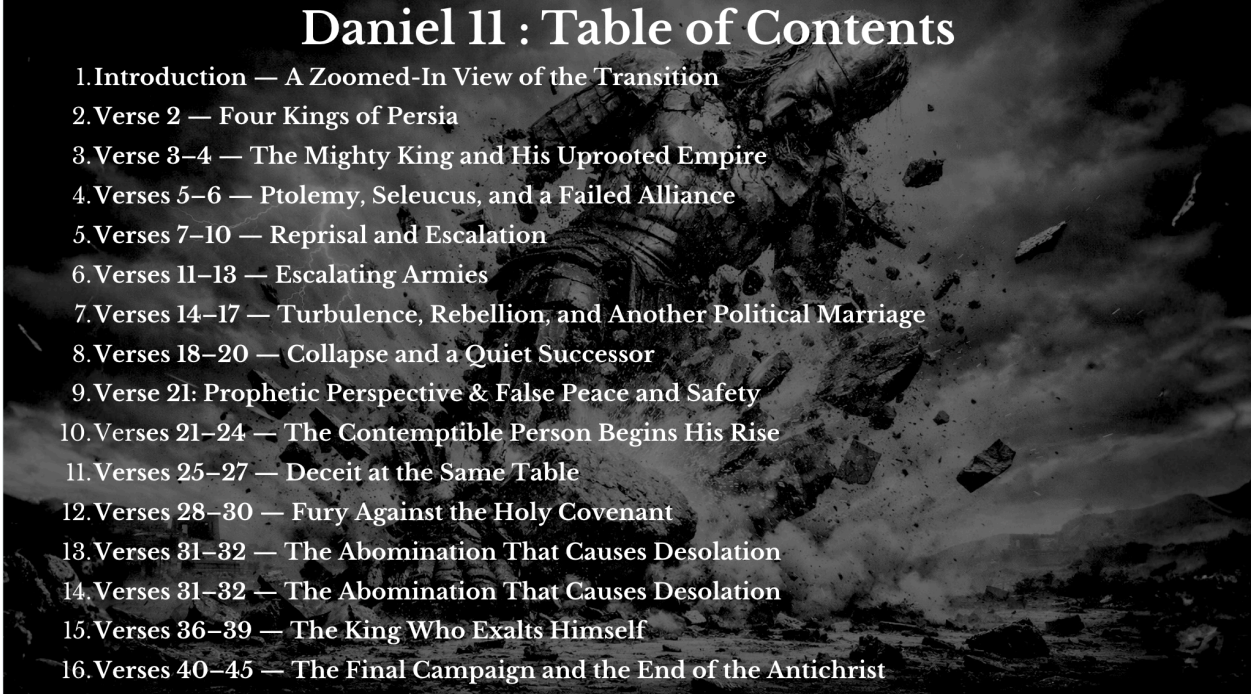
Attributes of the "Little Horn" in Daniel 7	Attributes of the "Small Horn" in Daniel 8
• "Came up from among them" Dan 7:8 • "Because of the boastful words the horn was speaking" Dan 7:11 • "Crushed and devoured its victims and trampled underfoot whatever was left" Dan 7:19 • "The horn that looked more imposing than the others" Daniel 7:20 • "This horn was waging war against the saints and defeating them" Dan 7:21 • "Until the Ancient of Days came and pronounced judgment" Dan 7:22 • "He will speak against the Most High" Dan 7:25	• "Out of one of them came another horn" Dan 8:9 • "Set itself up to be as great as the Prince of the host" Dan 8:11 • "Surrender of the sanctuary and of the host that will be trampled underfoot?" Dan 8:13 • "When rebels become completely wicked, a stern-faced king..." Daniel 8:23 • "The host of the saints and the daily sacrifice will be given over to it; He will destroy the mighty men and the holy people" Dan 8:12,24 • "Yet he will be destroyed, but not by human power." Dan 8:25 • "Take stand against Prince of princes" Dan 8:25

The linguistic evidence supports this reading directly. "Little horn" in Daniel 7:8 (Aramaic) and "small horn" in Daniel 8:9 (Hebrew) are pronounced (almost) identically and carry the same definition in their respective languages — a strong signal that these are not two figures in two separate empires, but one figure belonging to the fourth empire, named the same

way in two languages. Their described activities line up point for point as well: both "came up from among" existing horns (Daniel 7:8; 8:9); both speak boastfully and set themselves up as great — even against "the Prince of the host" (Daniel 7:11; 8:11); both crush and trample their victims underfoot, with the sanctuary and the host trampled in the same terms (Daniel 7:19; 8:13); both are described as more imposing than what came before — a "stern-faced king" in Daniel 8:23 (Daniel 7:20; 8:23); both wage war against the saints and defeat them, with the daily sacrifice and the host of saints given over to destruction (Daniel 7:21; 8:12, 24); both are judged and destroyed, not by human power, only when the Ancient of Days pronounces judgment (Daniel 7:22; 8:25); and both speak against, or take their stand against, the Most High — "the Prince of princes" (Daniel 7:25; 8:25).

So, once more: the little horn of Daniel 7, belonging to the fourth empire, is the same figure as the small horn of Daniel 8, likewise belonging to the fourth empire. All of these prophecies tell the same story, arranged deliberately so that a careful reader would make the connection — and Daniel 11 is simply a more zoomed-in view of exactly what Daniel 8:9 already described: "Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land." After Alexander's Greece was uprooted, four separate kingdoms formed, and out of only one of those smaller kingdoms comes the small or little horn that rises to lead the fourth empire. The verses that follow describe the tumultuous transition period itself, foreshadowing the spiritual climate out of which that horn will eventually rise.

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Verses 5–6 — Ptolemy, Seleucus, and a Failed Alliance

5 “The king of the South will become strong, but one of his commanders will become even stronger than he and will rule his own kingdom with great power.**6** After some years, they will become allies. The daughter of the king of the South will go to the king of the North to make an alliance, but she will not retain her power, and he and his power will not last. In those days she will be handed over, together with her royal escort and her father and the one who supported her.

THE PTOLEMIES AND THE SELEUCIDS

IN DANIEL 11:5–21



PTOLEMIES:

Kings “of the South,” Egypt

- 1 11:5 Ptolemy I Soter (323–285 B.C.)
- 2 11:6 Ptolemy II Philadelphus (285–246)
- 3 11:7–8 Ptolemy III Euergetes (246–221)
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SELEUCIDS:

Kings “of the North,” Syria

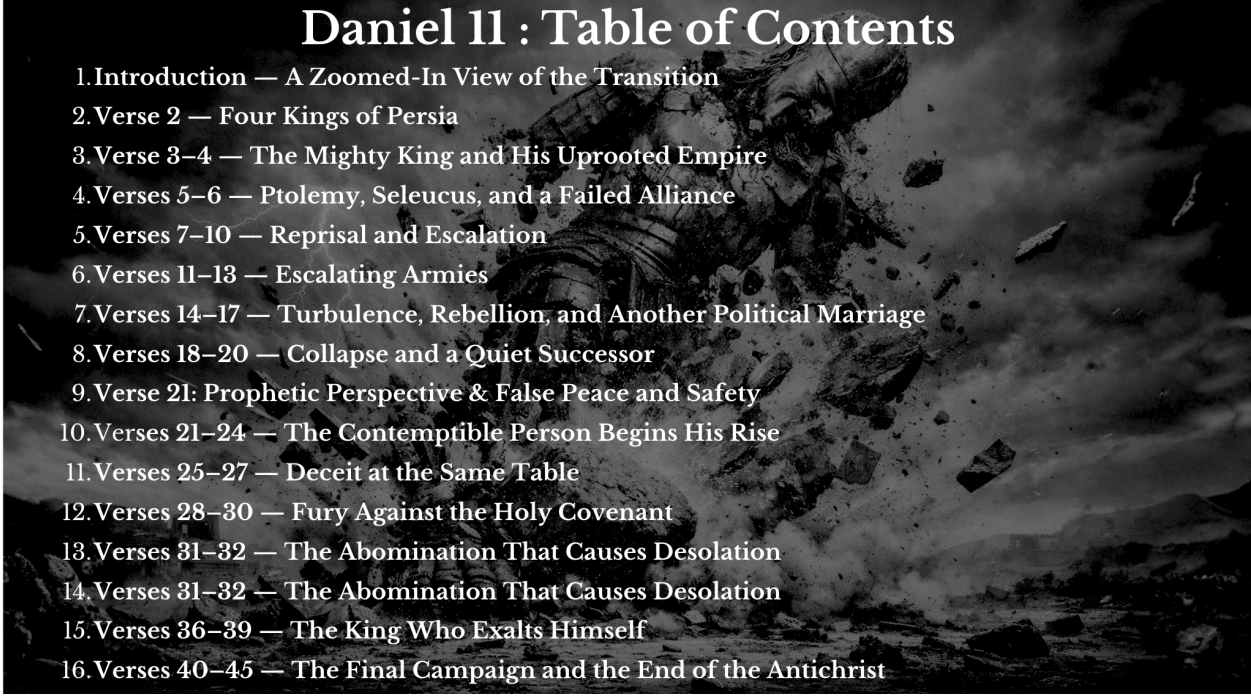
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The king of the South is Ptolemy I Soter; his commander, who becomes stronger and rules his own kingdom, is Seleucus I Nicator — a description historians find accurate to their actual relationship. Verse 6 involves Ptolemy II Philadelphus and Antiochus II Theos, who arranged a political marriage between Ptolemy's daughter Berenice and Antiochus — an alliance interrupted by murder. A good commentary will fill in the historical background in detail; the intent here isn't to re-narrate what's already well documented elsewhere, but to keep pointing to the larger pattern: real, verifiable historical events, showing the ongoing climate of the biblical world prior to the small horn's arrival, and the continual struggle between the king of the North (Seleucid) and the king of the South (Ptolemaic).

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Verses 7–10 — Reprisal and Escalation

7 “One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious. **8** He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone. **9** Then the king of the North will invade the realm of the king of the South but will retreat to his own country. **10** His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress.

THE PTOLEMIES AND THE SELEUCIDS

IN DANIEL 11:5–21



PTOLEMIES:

Kings “of the South,” Egypt

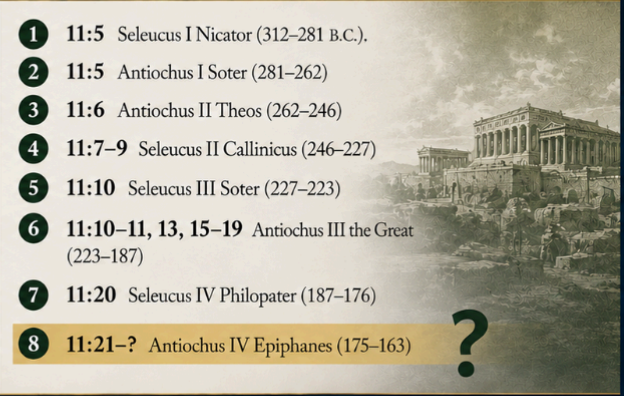


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SELEUCIDS:

Kings “of the North,” Syria



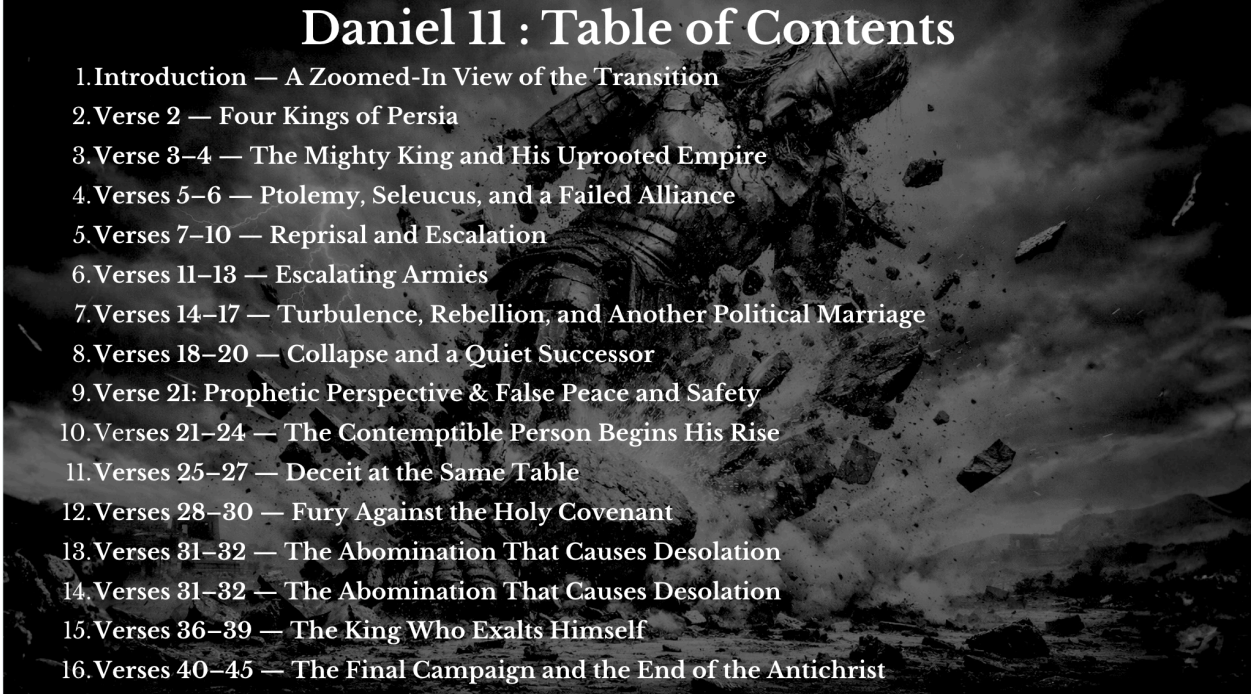
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The brother of the previous bride was Ptolemaic and set out for vengeance against the Seleucids. Back and forth the conflict runs: the Seleucids attacked by the Ptolemies, the Ptolemies attacked by the Seleucids, with the balance of power shifting frequently between them — though in the end the Seleucids prove to be the stronger of the two.

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Verses 11–13 — Escalating Armies

11 “Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated. **12** When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant. **13** For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped.

THE PTOLEMIES AND THE SELEUCIDS

IN DANIEL 11:5-21



PTOLEMIES: *Kings "of the South," Egypt*

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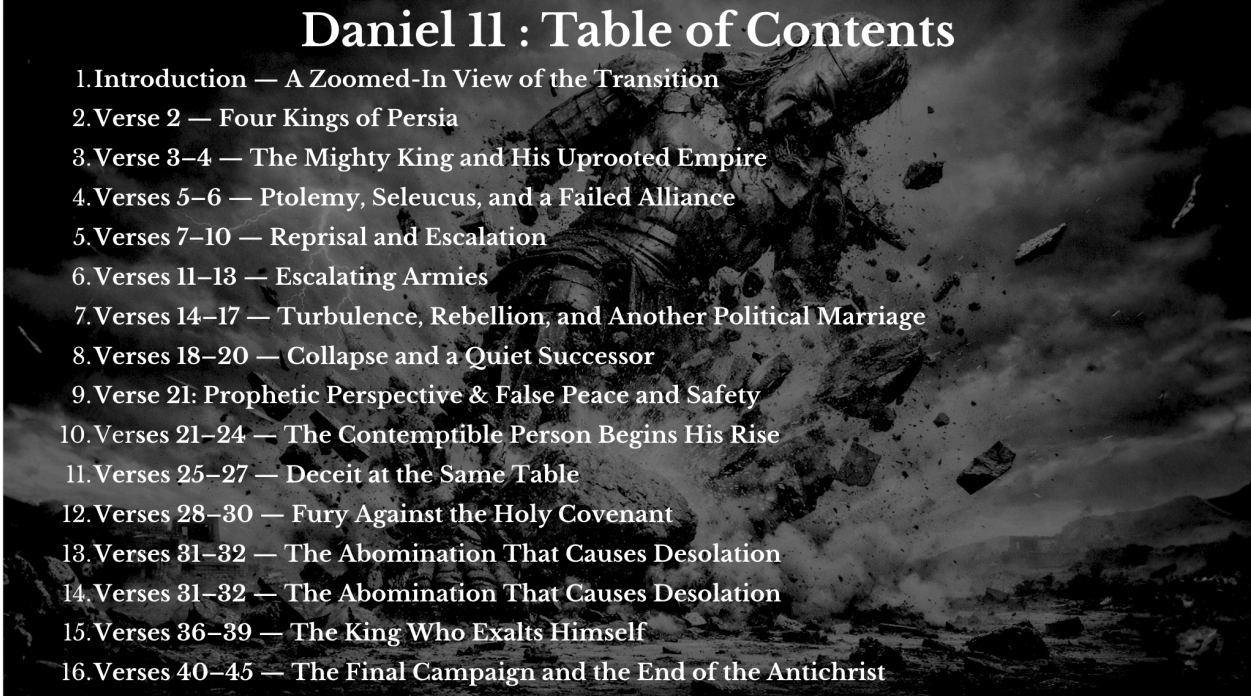
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These verses describe one of the largest confrontations of the Hellenistic age. In 217 BC, Ptolemy IV of Egypt met Antiochus III of Syria at Raphia with tens of thousands of soldiers, cavalry and war elephants. Ptolemy won decisively, inflicting enormous losses on the Seleucid army. But Daniel highlights the irony of the victory: Ptolemy's heart was lifted up, yet he did not remain triumphant.

Rather than pressing his advantage, Ptolemy returned to a life of indulgence while Antiochus spent the following years rebuilding his strength and extending his power in the East. When Antiochus returned, he came with an army larger and better equipped than before. The balance of power had shifted because one king mistook a momentary victory for permanent security.

The main point here is this reveals constant rivalry between two kingdoms rather than the single empire of Greece.

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 16. Verses 40–45 — The Final Campaign and the End of the Antichrist

Verses 14–17 — Turbulence, Rebellion, and Another Political Marriage

14 “In those times many will rise against the king of the South. The violent men among your own people will rebel in fulfillment of the vision, but without success. **15** Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces of the South will be powerless to resist; even their best troops will not have the strength to stand. **16** The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the Beautiful Land and will have the power to destroy it. **17** He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him.

THE PTOLEMIES AND THE SELEUCIDS

IN DANIEL 11:5–21



PTOLEMIES: *Kings "of the South," Egypt*

- 1 11:5 Ptolemy I Soter (323–285 B.C.)
- 2 11:6 Ptolemy II Philadelphus (285–246)
- 3 11:7–8 Ptolemy III Euergetes (246–221)
- 4 11:11–12, 14–15 Ptolemy IV Philopator (221–204)
- 5 11:17 Ptolemy V Epiphanes (204–181)
- 6 11:25 ? Ptolemy VI Philometer (181–145)



SELEUCIDS: *Kings "of the North," Syria*

- 1 11:5 Seleucus I Nicator (312–281 B.C.)
- 2 11:5 Antiochus I Soter (281–262)
- 3 11:6 Antiochus II Theos (262–246)
- 4 11:7–9 Seleucus II Callinicus (246–227)
- 5 11:10 Seleucus III Soter (227–223)
- 6 11:10–11, 13, 15–19 Antiochus III the Great (223–187)
- 7 11:20 Seleucus IV Philopater (187–176)
- 8 11:21–? Antiochus IV Epiphanes (175–163) ?



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At this point, the Beautiful Land moves from the background of the conflict to the center of it. Israel had not moved, but kingdoms were warring around it.

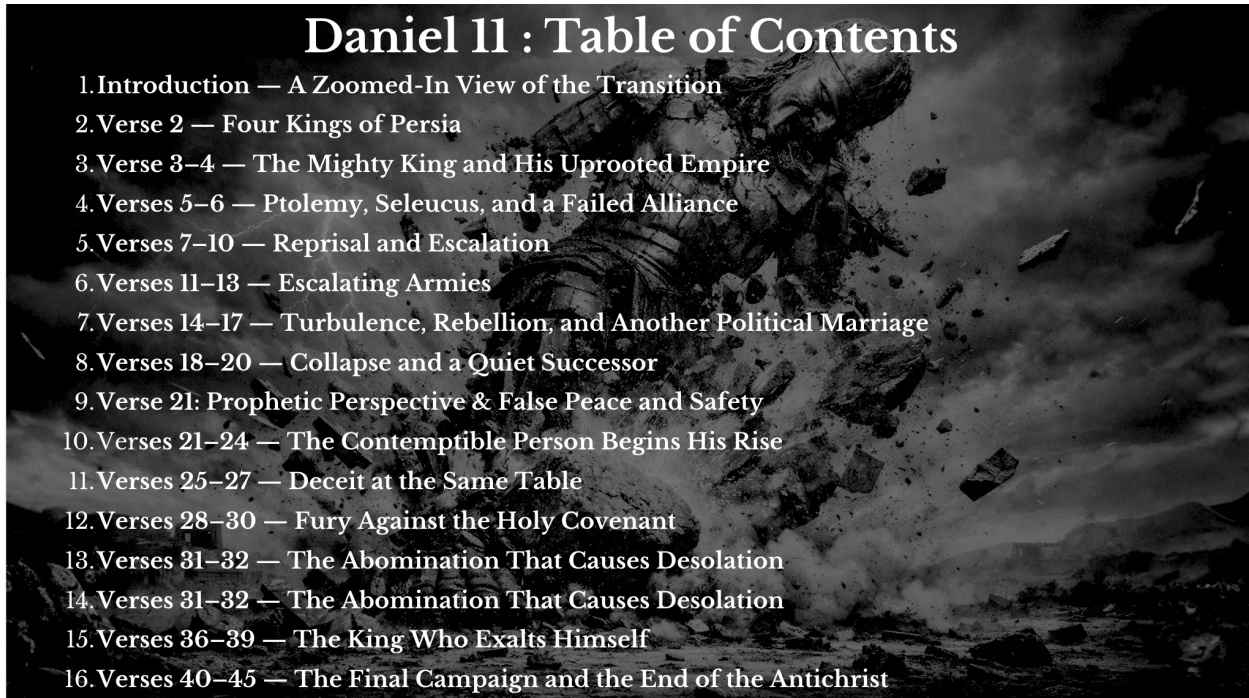
With Egypt weakened by internal rebellion and outside enemies, Antiochus III returned against the South. Some among Daniel's own people apparently joined the struggle, believing they could help bring about a favorable political future, but their efforts failed.

The decisive moment came near the foot of Mount Hermon, where Antiochus crushed the Egyptian forces. Their commander, Scopas, retreated to the fortified city of Sidon, but even Egypt's best troops could not rescue him. His surrender effectively ended Ptolemaic control of the region. For the first time, the land of Israel passed permanently under Seleucid authority.

That transition is the real importance of these verses. The road toward the coming desecration of the Temple was being constructed through battles, treaties and changes in political control long before the desecrator himself appeared.

Antiochus next attempted to conquer Egypt through marriage rather than warfare. He gave his daughter Cleopatra, not the later, famous Cleopatra, to Ptolemy V, expecting her to advance Seleucid interests from inside the Egyptian court. Instead, she supported her husband and Egypt. The marriage succeeded personally and politically for Egypt, but failed completely as Antiochus's instrument of control. Armies had failed to give him everything he wanted, and now diplomacy failed as well.

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Verses 18–20 — Collapse and a Quiet Successor

18 Then he will turn his attention to the coastlands and will take many of them, but a commander will put an end to his insolence and will turn his insolence back upon him. **19** After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more. **20** “His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle.

THE PTOLEMIES AND THE SELEUCIDS

IN DANIEL 11:5-21



PTOLEMIES: *Kings "of the South," Egypt*

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After taking control of the Beautiful Land, Antiochus turned toward the Greek world. But there he met Rome, which stopped his expansion. Rome defeated him at Magnesia and forced him to give up territory, limit his army and pay a huge amount of money. Antiochus returned home weakened and deeply in debt. He was later killed while trying to rob a temple for money.

His son, Seleucus IV, inherited the debt. He sent his chancellor to take money from the Temple treasury in Jerusalem, but Seleucus soon died. Verse 20 prepares us for the next ruler. The Seleucid kingdom was weakened by Rome, burdened by debt and troubled by internal conflict. It would be easy to think that the following verse that speaks of the contemptible ruler as yet another man who rises up within these conflicts, but the language and imagery transcends what happened in the sequence of events of the Seleucid kingdom.

The Years That Were Never Silent



Consider the scope of what was "predicted" in these verses alone: the supposed "silent years" between the Old and New Testaments are usually counted from Malachi (roughly 455 BC) to the Gospel of Matthew. But Daniel forecasted the rise of Alexander, who died in 323 BC, and the Ptolemaic–Seleucid wars that followed, spanning roughly 323 to 163 BC — a hundred-and-sixty-year period described with a precision that still astounds critics, and Daniel forecasted it some two hundred and thirteen years before it even began. Six Ptolemaic rulers, eight Seleucid rulers, their conflicts and outcomes — none of that is remotely "silent." Scripture had already outlined the shape of this entire period of history well before the coming of Christ.

From the era of Ezra and Nehemiah around 455 BC until the birth of Jesus, there were centuries that many have called the "silent years." They were silent in the sense that no new canonical prophetic voice was speaking to Israel, but they were not silent years in the providence of God. Kingdoms were rising and falling, cultures were blending, roads were being built, Jewish communities were spreading, religious movements were developing and the world was being prepared for the arrival of the Messiah.

Alexander's empire did not remain politically united, as the history of Daniel 11 makes abundantly clear. Nevertheless, it left behind something enormously important: a shared language. Koine Greek became the common language of much of the eastern Mediterranean and Near East. The empire fractured, but the language remained. During this period, the Hebrew Scriptures also began to be translated into Greek in what became known as the Septuagint. This made Israel's Scriptures accessible not only to Greek-speaking Jews throughout the Diaspora, but eventually to Gentiles as well. When the apostles began proclaiming Jesus, they possessed a language in which the gospel could cross ethnic, political and geographical boundaries.

The Jewish Diaspora itself became part of this preparation. What had begun through conquest, exile and displacement eventually placed Jewish communities throughout the cities of the ancient world. Wherever these communities formed, synagogues became centers for prayer, Scripture reading and teaching. These synagogues later gave Paul and the other apostles an established place to begin preaching in city after city. They could enter a synagogue, open the Scriptures and demonstrate that Jesus was the promised Messiah. What had begun as the consequence of judgment was transformed by God into a network for mission.

The exile also permanently changed Israel's relationship with the Torah. Israel understood that idolatry, covenant unfaithfulness and disregard for God's commands had brought national judgment. Under Ezra and the scribes, the public reading and explanation of Scripture again became central to Jewish life. Over succeeding generations, teachers developed interpretations and protective traditions intended to keep Israel from coming near another violation of God's Law. The original concern was understandable: Israel never wanted to experience Babylon again.

By the Greek and Maccabean periods, movements such as the Pharisees, Sadducees, Chief Priests and teachers of the law became the centralized ruling power of Jerusalem and Israel and would play the largest part in

Jesus ministry regarding confrontation and correction as well as being the motivating force behind his crucifixion.

That is why Jesus arrived in a world prepared not only to hear and spread His message, but also to have their hearts exposed.

The political turmoil of these centuries also intensified Israel's expectation of deliverance. Persians, Greeks, Ptolemies, Seleucids and eventually Romans exercised authority over the Jewish people. The persecution of Antiochus IV, the Maccabean revolt and the later loss of Jewish independence to Rome created an intense longing for a king who would free Israel. They expected a Messiah who would first overthrow Rome; Jesus came first to overthrow the dominion of sin and Satan.

Finally, Rome brought political unity and physical infrastructure to the world that Greek culture had connected linguistically. Roman roads, shipping routes, major cities, legal structures and a period of relative stability made long-distance travel and communication easier than they had been before.

By the time Jesus was born, the Scriptures were available in a widely understood language, Jewish communities and synagogues existed across the empire, messianic expectation was intense, religious traditionalism was ripe to be confronted and Roman roads connected the major cities of the known world. None of these developments produced the gospel, but all of them became instruments through which God revealed and spread it.

The silent years were not empty years. God was preparing the language, the roads, the cities, the synagogues, the expectations and even the conflicts into which his Son would come.

As Paul later wrote,

- **Galatians 4:4, (NIV 1984)**

"But when the time had fully come, God sent his Son"

Jesus did not arrive at an accidental moment in history. He came at the appointed time, into a world that God had been providentially preparing for centuries.

So we would not call these "Silent Years". The Bible does not attempt to record the rise and fall of every significant nation, empire or political regime. It is not an encyclopedia of world history, but a deliberately selective account of God's redemptive purposes. An empire's importance within Scripture is therefore not determined merely by the amount of territory it controlled or the influence it exercised over the world. Its place in the biblical narrative is determined primarily by its relationship to Israel, God's covenant purposes and the coming of the Messiah.

The British Empire, for example, became the largest empire in recorded history by land area and exercised authority over the land of Israel during the British Mandate. The Balfour Declaration of 1917 expressed British support for the establishment of a national home for the Jewish people and helped establish part of the international political framework that eventually contributed to Israel's reestablishment in 1948. Nevertheless, the British Empire is never explicitly identified in biblical prophecy.

The same is true of Nazi Germany. The Nazi regime committed one of the most horrifying acts of evil in human history, systematically murdering six million Jewish people and profoundly affecting the circumstances surrounding the establishment of the modern State of Israel. Yet Nazi Germany is not explicitly named in Scripture. Neither are the Mongol, Spanish, Russian and numerous other empires that ruled enormous territories and transformed the course of world history.

Their absence is not an oversight. It demonstrates the selectivity of the biblical story.

- **Ezekiel 5:5** records God saying,
"This is Jerusalem, which I have set in the center of the nations,
with countries all around her."

The verse specifically identifies Jerusalem, and its immediate context concerns both the privilege God had given the city and the judgment that came because of its rebellion. Jerusalem's central position was therefore not merely geographical; it was covenantal. God had placed His name, His Temple and His people there, making Jerusalem a focal point in His dealings with the nations.

The biblical story begins with all humanity, but after the scattering of the nations it follows the covenant line through Abraham and his descendants. It traces Israel's formation as a nation, its possession of the land, the establishment and collapse of its kingdom, its exile and return and, ultimately, the coming of the Messiah through Israel. The surrounding nations enter the story principally as they interact with that covenant purpose—whether by blessing Israel, opposing Israel, ruling over Israel or becoming instruments in God's judgment and deliverance.

This is why comparatively small kingdoms such as Edom, Moab, Ammon and Phoenicia can receive considerable prophetic attention, while some of the largest empires in history receive no explicit mention at all. An empire could dominate much of the world and remain outside the biblical account, while a small regional power could receive entire chapters because it stood directly in the path of covenant history. Biblical prominence and political size are not the same thing.

The same principle applies to the centuries following the ministry of Jesus and the apostles. The destruction of Jerusalem and the Temple in AD 70, followed by the further loss of Jewish political independence after the Bar Kokhba revolt, marked an enormous transition in Israel's national history. Many kingdoms, regimes and empires rose and fell between those events and Israel's reestablishment in 1948, but Scripture does not provide a continuous prophetic chronicle of everything that occurred during that interval.

Those events were historically important, but recording all of them was not the purpose of the biblical revelation. The Bible tells us everything necessary for understanding God's redemptive purpose, but it was never intended to tell us everything that would happen in world history.

A shift takes place between verse 20 and verse 21, and the remainder of this document is devoted to explaining, in detail, why that shift is decisive — why the man introduced in verse 21 is not simply another entry on the Ptolemaic-Seleucid timeline, but the small or little horn himself, the Antichrist of the last days.

Verse 21: Prophetic Perspective & False Peace and Safety

Verse 21 (NIV)

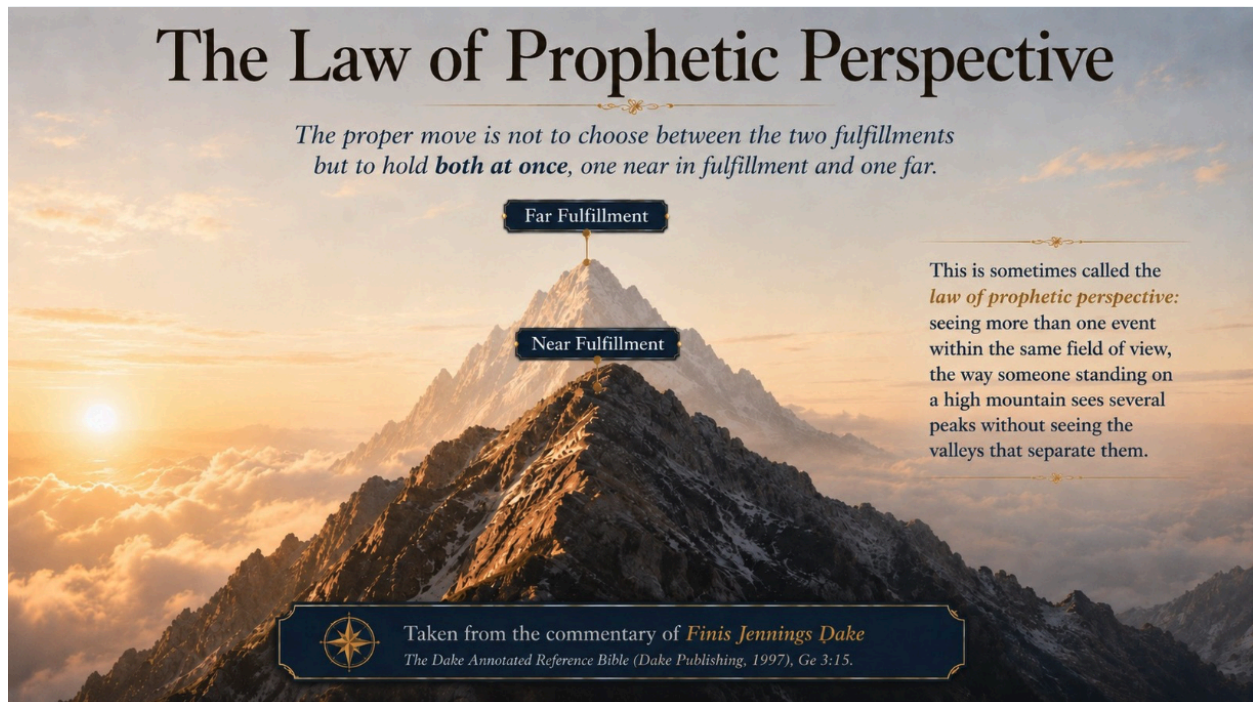
21 “He will be succeeded by a contemptible person who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue.

It is worth noting for future generations and studies that many Biblical scholars apply verse 21 onward specifically to Antiochus Epiphanes. For more on this position you can look at these resources in our notes. (DO NOT READ LIST)

1. Wesley Crouser, [“Seleucid Empire.”](#) in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016). [See [here](#), [here](#), [here](#), [here](#), [here](#).]
2. John J. Collins, [The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature](#) (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2016), [137](#).
3. J. Paul Tanner, [Daniel](#), Evangelical Exegetical Commentary (Bellingham, WA: Lexham Press, 2020), [647](#).
4. Charles Dyer et al., [Nelson's Old Testament Survey: Discover the Background, Theology and Meaning of Every Book in the Old Testament](#) (Nashville, TN: Word, 2001), [719](#).

5. Arnold G. Fruchtenbaum, [*The Messianic Bible Study Collection*](#), vol. 122 (Tustin, CA: Ariel Ministries, 1983), 10.

We have taught on our position concerning Antiochus in great detail in previous chapters. Instead of belaboring that point any further we would simply like to remind you of a proper facet of interpreting prophetic writings in the Bible.



We have referred to this as Near/Far fulfillment or the law of prophetic perspective: seeing more than one event within the same field of view, the way someone standing on a high mountain sees several distant peaks without seeing the valleys that separate them.

Antiochus is certainly a *near* fulfillment of many things in the book of Daniel, including details in chapter 11:21-35. Yet, he cannot be the *far* and complete fulfillment that is more so in view. For more on this please see our teaching on Daniel 8.

For now, we wanted to draw careful attention to the specific wording in verse 21: *"He will invade the kingdom when its people feel secure, and he will seize it through intrigue."*

That phrase brings many things to mind immediately.



Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

1 THESSALONIANS 5:1–3 (NIV)

- **1 Thessalonians 5:1–3 (NIV):**

Now, brothers and sisters, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

Paul—hundreds of years later, after Antiochus and after the resurrection of Christ is still teaching on the book of Daniel. He writes that the environment leading right up until the last days will be filled with deceptive shouts of *peace and safety*. This is the climate in which the Anti-Christ will strike.

This theme begins in the Torah—consider Deuteronomy 29.



19 When such a person hears the words of this oath and they invoke a blessing on themselves, thinking, “I will be safe, even though I persist in going my own way,” they will bring disaster on the watered land as well as the dry.

DEUTERONOMY 29:19 (NIV)

- **Deuteronomy 29:19 (NIV)**

¹⁹ When such a person hears the words of this oath and they invoke a blessing on themselves, thinking, “I will be safe, even though I persist in going my own way,” they will bring disaster on the watered land as well as the dry.

Disaster is certain for the one who secures himself with the promise of safety—when in reality, judgment is near. Isaiah prophesies about the people thinking they have a covenant that will protect them.

- **Isaiah 28:13–18 (ESV)**

¹³ And the word of the Lord will be to them
precept upon precept, precept upon precept,
line upon line, line upon line,
here a little, there a little,
that they may go, and fall backward,
and be broken, and snared, and taken.

14 Therefore hear the word of the Lord, you scoffers,
who rule this people in Jerusalem!

15 Because you have said, “We have made a covenant with
death,
and with Sheol we have an agreement,
when the overwhelming whip passes through
it will not come to us,
for we have made lies our refuge,
and in falsehood we have taken shelter”;

16 therefore thus says the Lord God,
“Behold, I am the one who has laid as a foundation in Zion,
a stone, a tested stone,
a precious cornerstone, of a sure foundation:
‘Whoever believes will not be in haste.’

17 And I will make justice the line,
and righteousness the plumb line;
and hail will sweep away the refuge of lies,
and waters will overwhelm the shelter.”

18 Then your covenant with death will be annulled,
and your agreement with Sheol will not stand;
when the overwhelming scourge passes through,
you will be beaten down by it.

- **Isaiah 28:29 (ESV)**

29 This also comes from the Lord of hosts;
he is wonderful in counsel
and excellent in wisdom.

Isaiah describes the people of Jerusalem boasting, *"We have entered into a covenant with death... when an overwhelming scourge sweeps by, it cannot touch us, for we have made a lie our refuge and falsehood our*

hiding place" — and yet verse 29 adds, "All this also comes from the LORD Almighty, whose plan is wonderful, whose wisdom is magnificent." Nearing the time of the end, there will be many who shout peace, and security, but the truth is, it is all a lie and disaster is close.

In light of this, consider the days leading up to Jesus' death.



*35 And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. 36 And as he rode along, they spread their cloaks on the road. 37 As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, 38 saying, “Blessed is the King who comes in the name of the Lord! **Peace in heaven and glory in the highest!**” 39 And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.” 40 He answered, “I tell you, if these were silent, the very stones would cry out.”*

LUKE 19:35–40 (ESV)

- **Luke 19:35–40 (ESV)**

³⁵ And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. ³⁶ And as he rode along, they spread their cloaks on the road. ³⁷ As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, ³⁸ saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!” ³⁹ And some of the Pharisees in the crowd

said to him, “Teacher, rebuke your disciples.”⁴⁰ He answered, “**I tell you, if these were silent, the very stones would cry out.**”

This seems to be the culminating moment in Jesus' ministry! He is riding on a colt into the city and the multitudes are praising Him, calling him King and literally singing "*peace in heaven!*". But notice the verse next verse and the difference in Jesus' disposition.



41 And when he drew near and saw the city, he wept over it, 42 saying, “Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. 43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side 44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

LUKE 19:41–44 (ESV)

- **Luke 19:41–44 (ESV)**

⁴¹ And when he drew near and saw the city, he wept over it, ⁴² saying, “**Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.** ⁴³ **For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side** ⁴⁴ **and tear you down to the ground, you and your**

children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation.”

Jesus is not fooled by this apparent *peace*. He responds with the words "Would that you, even you, had known on this day the things that make for peace!" He is the only one who truly knows how peace will actually be established—and it has to be through suffering. He begins to prophecy about a time when enemies will surround Jerusalem and tear it to the ground. This sounds an awful lot like the later verses in our chapter tonight.

- **Daniel 11:31–32 (NIV)**

³¹ “His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation. ³² With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.

Jesus knows what is to come, for himself in the next several days, and also His people at the end of the age. What appears to be peace, quickly turns into desolation as we just read. This same pattern— celebration and apparent peace giving way to sudden betrayal and judgment — doesn't only appear thematically in Jesus' final days. It appears to trace the same rhythm chronologically, at the very center of His last week.

You should remember from our studies in Exodus how we traced the days of Jesus death and resurrection to the follow: a Wednesday, 14th of Nisan crucifixion, rather than a Friday. In the same way—the Triumphal Entry itself can be tied to a specific day.

In Exodus 12:3, Israel is instructed to select the Passover lamb on the 10th of Nisan and keep it until the 14th, when it is slain (Exodus 12:6). Many who hold to this chronology connect the Triumphal Entry — Jesus

presenting Himself publicly as the Lamb — to that same 10th of Nisan (see John 12:1, 12:12-13, "six days before the Passover... the next day"). Counting backward from a Wednesday 14th of Nisan, the 10th of Nisan falls on a Saturday.

- **Exodus 12:2–3,6 (NIV)**

² "This month is to be for you the first month, the first month of your year. ³ Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household... Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight.

From that Saturday entry, the Passover meal and Jesus' arrest take place at the very start of the 14th of Nisan (Luke 22:15), which by Hebrew reckoning begins at sundown — what we would call Tuesday evening. Judas's betrayal in Gethsemane follows some hours later, after the meal, the hymn, and Jesus' extended prayer (Matthew 26:30-50), placing the arrest in the late night hours as the 14th of Nisan begins.

”

47 While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, 48 but Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?”

LUKE 22:47–48 (NIV)

- **Luke 22:47–48 (NIV)**

⁴⁷ While he was still speaking a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, ⁴⁸ but Jesus asked him, “Judas, are you betraying the Son of Man with a kiss?”

Measured from the Triumphal Entry to that moment of betrayal, the interval comes out to approximately three and a half days — half of seven. It is the same number that marks the middle of Daniel's final "seven" in Daniel 9:27, the point at which the covenant of false peace is broken.

”

*27 He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And **at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.**”*

DANIEL 9:27 (NIV)

- **Daniel 9:27 (NIV)**

²⁷ He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.”

A CHRONOLOGY FOR DANIEL 9 • THE PASSION WEEK

Half of Seven



The parallel is striking. Jesus approaches Jerusalem at the beginning of this seven-day sequence with the people shouting, “Hosanna!” and “Peace in heaven!” Yet He is not deceived by this appearance of peace. He weeps because the people do not understand the things that actually make for peace or recognize the time of God’s visitation. Approximately three and a half days later, at the midpoint of the sequence, their celebration gives way to betrayal. Satan enters Judas, and Jesus is handed over to be condemned and killed. Yet at the end of those seven days, Jesus rises from the dead and presents Himself as the resurrected King who has defeated death. Daniel’s final seven follows the same pattern on a larger prophetic scale. The Antichrist initially establishes a covenant through which peace appears to have been secured, but three and a half years later—at the midpoint of the seven—this ruler, empowered by Satan, betrays the covenant, abolishes sacrifice and unleashes desolation. Then, at the end of Daniel’s seven years, Jesus appears again as the resurrected King, destroys the lawless one, defeats His enemies and takes His rightful throne. What unfolded over seven days surrounding Christ’s first coming anticipates what will unfold over seven years immediately preceding His

second coming: apparent peace, satanically empowered betrayal at the midpoint and, finally, the victorious arrival of the resurrected King.

When the Antichrist comes into power, it will be because the people of Israel are in a false state of peace that has allowed them to trust in an alliance with men rather than with *Adonai*.

The setting of this time period is described frequently in Scripture as one that produces laxity in those who do not love the truth. Jesus describes this same laxity in the context of the coming abomination of desolation in Matthew 24:37–39 and Luke 21:34–35, and again in

- **Luke 17:26–33 (NIV):**

Just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all. It was the same in the days of Lot. People were eating and drinking, buying and selling, planting and building. But the day Lot left Sodom, fire and sulfur rained down from heaven and destroyed them all. It will be just like this on the day the Son of Man is revealed. On that day no one who is on the housetop, with possessions inside, should go down to get them. Likewise, no one in the field should go back for anything. Remember Lot's wife! Whoever tries to keep their life will lose it, and whoever loses their life will preserve it.

This puts the responsibility on us. As our time races closer to the coming of the Son of Man—there will be a temptation to shout *peace*, when desolation is near, and moreover, a lullaby of ignorance claiming no one can know the day or hour so might as well not try. Both of these positions are unbiblical. Let's read the passage from 1 Thessalonians we began with, but with the next few verses.



5 Now, brothers and sisters, about times and dates we do not need to write to you, 2 for you know very well that the day of the Lord will come like a thief in the night. 3 While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. 4 But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief. 5 You are all children of the light and children of the day. We do not belong to the night or to the darkness. 6 So then, let us not be like others, who are asleep, but let us be awake and sober. 7 For those who sleep, sleep at night, and those who get drunk, get drunk at night. 8 But since we belong to the day, let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet.

1 THESSALONIANS 5:1-8 (NIV)

- **1 Thessalonians 5:1-8 (NIV)**

5 Now, brothers and sisters, about times and dates we do not need to write to you, ² for you know very well that the day of the Lord will come like a thief in the night. ³ While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. ⁴ But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief. ⁵ You are all children of the light and children of the day. We do not belong to the night or to the darkness. ⁶ So then, let us not be like others, who are asleep, but let us be awake and sober. ⁷ For those who sleep, sleep at night, and those who get drunk, get drunk at night. ⁸ But since we belong to the day, let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet.

Our charge from the Scripture is to be aware, sober, and faithful—we should model the mentality of the men of Issachar.



32 from Issachar, men who understood the times and knew what Israel should do—200 chiefs, with all their relatives under their command;

1 CHRONICLES 12:32 (NIV)

- **1 Chronicles 12:32 (NIV)**

³² from Issachar, men who understood the times and knew what Israel should do—200 chiefs, with all their relatives under their command;

As we mentioned earlier—our views on 11:21 and onward being about the Antichrist primarily is not popular among most commentators.

Fortunately, two sources surfaced that confirmed this reading was not simply mistaken: the modern interpreter Joel Richardson, and the oldest commentary on Daniel we have access to, written by St. Jerome.

An Ancient Witness: Jerome on Daniel 11

Jerome has been described as a Hebrew scholar and humanist who "brought the Bible closer to the Latin-speaking world" — the Old Latin translation then in circulation was, by comparison, an unliterary rendering out of the Septuagint, while Jerome's Vulgate was translated from the Hebrew directly, what Jerome himself lovingly called the *Hebraica Veritas*, "the Hebrew truth." In AD 386, Jerome left for the East and took up residence in Bethlehem, where he lived until his death in AD 420, and it was there that most of his writing — including his commentary on the book of Daniel — was done.

Here is what Jerome wrote regarding this section of Daniel 11:



ST. JEROME
c. 347–420

JEROME ON DANIEL

“ Up to this point the historical order has been followed, and there has been no point of controversy between Porphyry and those of our side (*Jerome here gives his opponents argument: we omitted it*)... **But those of our persuasion believe all these things are spoken prophetically of the Antichrist who is to arise in the end time...** Those of our school insist also that since many of the details which we are subsequently to read and explain are appropriate to the person of Antiochus, he is to be regarded as a type of the Antichrist, and those things which happened to him in a preliminary way are to be completely fulfilled in the case of the Antichrist. ”

 Jerome. (1958). *Jerome's Commentary on Daniel* (G. L. Archer Jr., Trans.; p. 129). Baker Book House.

Up to this point, the historical order has been followed, and there has been no point of controversy between Porphyry and those of our side. But those of our persuasion believe all these things are spoken prophetically of the Antichrist who is to arise in the end time. Those of our school insist also that since many of the details which we are subsequently to read and explain are appropriate to the person of Antiochus, he is to be regarded as a type of the Antichrist, and those

things which happened to him in a preliminary way are to be completely fulfilled in the case of the Antichrist.

What this tells us is that early Christians, who were much closer both to the events of Antiochus Epiphanes and to the words of Jesus, saw at least in part what this teaching is describing. They saw verse 21 as beginning the description of the Anti-Christ. This teaching did not invent the reading; it rediscovered something the earliest Christian commentary on Daniel had already said.

The Most Compelling Evidence: The Angelic Interpretation in Chapter 12

Jerome's commentary is a welcome confirmation, but it is not the most compelling reason for this conclusion. That distinction belongs to the angelic interpretation given in Daniel 12. Chapter 12 is clearly an explanation of chapter 11, and tracing exactly how the angel interprets chapter 11 is what settles the question of where, precisely, the text stops describing a near fulfillment and begins to describe a far one.

- **Daniel 12:1 (NIV)**

12 “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.

Compare that immediately with Jeremiah.

- **Jeremiah 30:7 (NIV)**

"How awful that day will be! No other will be like it. It will be a time of trouble for Jacob, but he will be saved out of it."

The two passages share three identical features: there is a time of unparalleled trouble or distress; the people in view are Daniel's people,

called Jacob in Jeremiah; and they will be delivered, or saved, out of it. This period is referred to as Jacob's Trouble — the last heptad, the final seven-year period in God's redemptive plan. So when the angel begins explaining the events of Daniel 11, the very first thing he does is relate them to Jeremiah 30:7 and the time of Jacob's Trouble.

The angel keeps going. Isaiah 26 records Israel's own complaint:

- **Isaiah 26:18 (NIV)**

¹⁸ We were with child, we writhed in labor,
but we gave birth to wind.
We have not brought salvation to the earth,
and the people of the world have not come to life.

This is Israel's lament that her labor has come to nothing — that she has been unable to bring the promised salvation and resurrection to the world at large, the promise reaching all the way back to Abraham. Now set that beside Daniel 12.

- **Daniel 12:2 (NIV)**

² Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

And then **Isaiah 26:19 (NIV)**, just one verse later than Israel's complaint:

- **Isaiah 26:19 (NIV)**

¹⁹ But your dead will live, Lord;
their bodies will rise—
let those who dwell in the dust
wake up and shout for joy—
your dew is like the dew of the morning;
the earth will give birth to her dead.

Again, three shared features: a time of suffering, death, and pain; the people in view are Israel; and they are delivered, with resurrection explicitly prophesied.

So immediately after relating Daniel 11 to the time of Jacob's Trouble, the very next thing the angel does is answer Isaiah's ancient complaint — the salvation of the Jewish people and the resurrection of the dead. Since Isaiah 26:18 was never only about Israel but about bringing salvation to the world at large, it becomes clear that Daniel 11 and 12 are not only about Israel's salvation but about the resurrection of the dead for all believers.

The angelic interpretation of Daniel 11 given in Daniel 12 could be summarized this way: *the time of unparalleled distress will, for the Jewish people, result in the resurrection of the dead and the redemption of the world.* It is not only this teaching, and not only Jerome, who says Daniel 11 is about the future and the final seven years — the angel himself is saying it. The dating evidence tightens further. **Daniel 12:4** asks when all of this will happen, and answers itself:

- **Daniel 12:4 (NIV)**

⁴ But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go here and there to increase knowledge.”

Is it reasonable to think this refers to events in 164 BC? Is it reasonable to think it refers to something in AD 70? Daniel 12 makes the timing unmistakable:

- **Daniel 12:6–7 (NIV)**

⁶ One of them said to the man clothed in linen, who was above the waters of the river, “How long will it be before these astonishing things are fulfilled?”

⁷ The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."

"A time, times, and half a time" is three and a half years — and Revelation confirms this is not a reference to the past but a future measure: Revelation 11:2–3 gives forty-two months and 1,260 days; Revelation 12:6 gives the same 1,260 days; Revelation 13:5 gives the same forty-two months.

THREE AND A HALF YEARS

FROM ABOMINATION UNTIL THE DEATH OF
THE ANTI-CHRIST BY THE HAND OF JESUS

- ◆ Daniel 7:25 – Time Times and Half a Time
- ◆ Daniel 9:27 – Half of the Seven
- ◆ Daniel 12:7 – Time Times and a Half Time
- ◆ Revelation 11:2 – 42 months
- ◆ Revelation 11:3 – 1260 days
- ◆ Revelation 12:6 – 1260 days
- ◆ Revelation 12:14 – Times Time and Half a Time
- ◆ Revelation 13:5 – 42 Months



*"Then the beast was captured,
and with him the false prophet who
performed signs on his behalf...
These two were thrown alive into
the lake of fire that burns with sulfur."*

Revelation 19:20

• 3.5 YEARS = 42 MONTHS = 1260 DAYS = TIME, TIMES AND HALF A TIME •

Set this beside the seventy weeks of Daniel 9: 490 years total, in three periods — Heptad A and Heptad B running to the triumphal entry, 483 years from the decree, and then a break in time until a final seven-year covenant inaugurates Heptad C, the last seven years of human history.

It is during that final heptad that the Antichrist confirms a covenant, breaks it at the midpoint (forty-two months, 1,260 days, three and a half years,

however the text phrases it), puts an end to sacrifice and offering, and sets up the abomination that causes desolation before the decreed end is poured out on him.

The three-and-a-half-year period the angel names in Daniel 12:7 is demonstrably that same final half-heptad. Daniel 11, in other words, is telling the very same story as Daniel 2 and Daniel 7. It is telling the very same story Daniel 8 and Daniel 9 told — only with far more detail.

Let's continue this thought but reading more of chapter 12 and see another connection to our text tonight.

- **Daniel 12:11 (NIV)**

¹¹ “From the time that the daily sacrifice is abolished and the abomination that causes desolation is set up, there will be 1,290 days.

Compare that with **Daniel 11:31**, just two verses earlier in the source text:

- **Daniel 11:31 (NIV)**

³¹ “His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation.

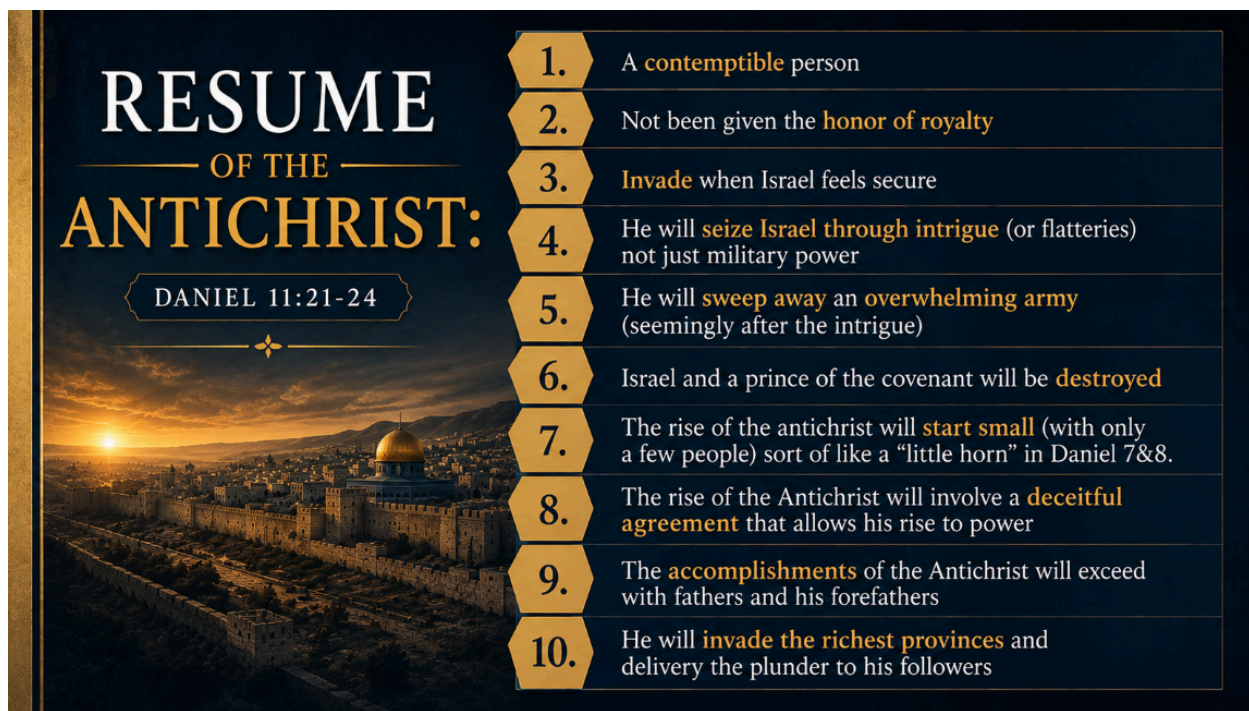
Between Daniel 12:11 and Daniel 11:31, the placement of these events is identical: the daily sacrifice stops in both passages, and the abomination that causes desolation is set up in both passages. Both have already been established, through the pairing above, as precursors to the resurrection of the dead. The verse immediately before Daniel 12:11, verse 9, says "time of the end"; two verses after it, verse 13, says "at the end of days." There is no way to read Daniel 11:31 as a historical event once the angel's own interpretation is taken seriously.

The next question follows naturally: who is the subject of Daniel 11:31? Where does his description, as a single continuous figure, actually begin in the text? The answer is verse 21 — there is no seam, no change of subject, no transition of any kind between verse 21 and verse 31. The whole section reads as one continuous description of one man.

Verses 21–24 — The Contemptible Person Begins His Rise

21 “He will be succeeded by a contemptible person who has not been given the honor of royalty. He will invade the kingdom when its people feel secure, and he will seize it through intrigue.22 Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed.23 After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power. 24 When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses—but only for a time.

It would be possible to go through all the ways commentators believe Antiochus IV Epiphanes fulfilled the details of this description — that is, after all, what nearly every study note already says. But as shown above, this teaching, and apparently many early Christians, believe these verses point primarily to the Antichrist. Because of this, we will leave researching the partial fulfillments to your own time, and reserve this evening for building a sort of resume of the Antichrist.



RESUME OF THE ANTICHRIST:

DANIEL 11:21-24

1. A **contemptible** person
2. Not been given the **honor of royalty**
3. **Invalidate** when Israel feels secure
4. He will **seize Israel through intrigue** (or flatteries) not just military power
5. He will **sweep away an overwhelming army** (seemingly after the intrigue)
6. Israel and a prince of the covenant will be **destroyed**
7. The rise of the antichrist will **start small** (with only a few people) sort of like a "little horn" in Daniel 7&8.
8. The rise of the Antichrist will involve a **deceitful agreement** that allows his rise to power
9. The **accomplishments** of the Antichrist will exceed with fathers and his forefathers
10. He will **invade the richest provinces** and delivery the plunder to his followers

From this opening section we see: the Antichrist will be a contemptible person, not considered royal by birth. He will invade Israel when its people feel secure. He will seize Israel through *intrigue* — the Hebrew word, means flattery, slipperiness, or hypocrisy — more than simple overwhelming military force. When battle does come, he will sweep away an overwhelming army, and in that same battle a "prince of the covenant" will be destroyed. His rise will begin relatively small, with only a few people — much like the description of the little horn in Daniel 7 or the small horn in Daniel 8 — and it will involve a deceitful agreement that enables his rise to power. His accomplishments will exceed those of his fathers and forefathers, and they will specifically target the richest provinces — a detail that, in this teaching's judgment, fits a Middle Eastern, Muslim-world profile for this figure rather better than it fits Rome or Europe.

Verses 25–27 — Deceit at the Same Table

25 “With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him.**26** Those who eat from the king’s

provisions will try to destroy him; his army will be swept away, and many will fall in battle. 27 The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time.

RESUME
— OF THE —
ANTICHRIST:
DANIEL 11:25-27

11. The Antichrist will obtain a large army and be focused on **defeating the King of the South** (Egypt or the surrounding regions)
12. The King of the South will not be able to stand against the Antichrist because of the **plots devised against him** from those who share his food
13. The Antichrist and the King of the South **are both liars** bend on evil
14. None of their interactions will prevent **God's determined outcomes.**

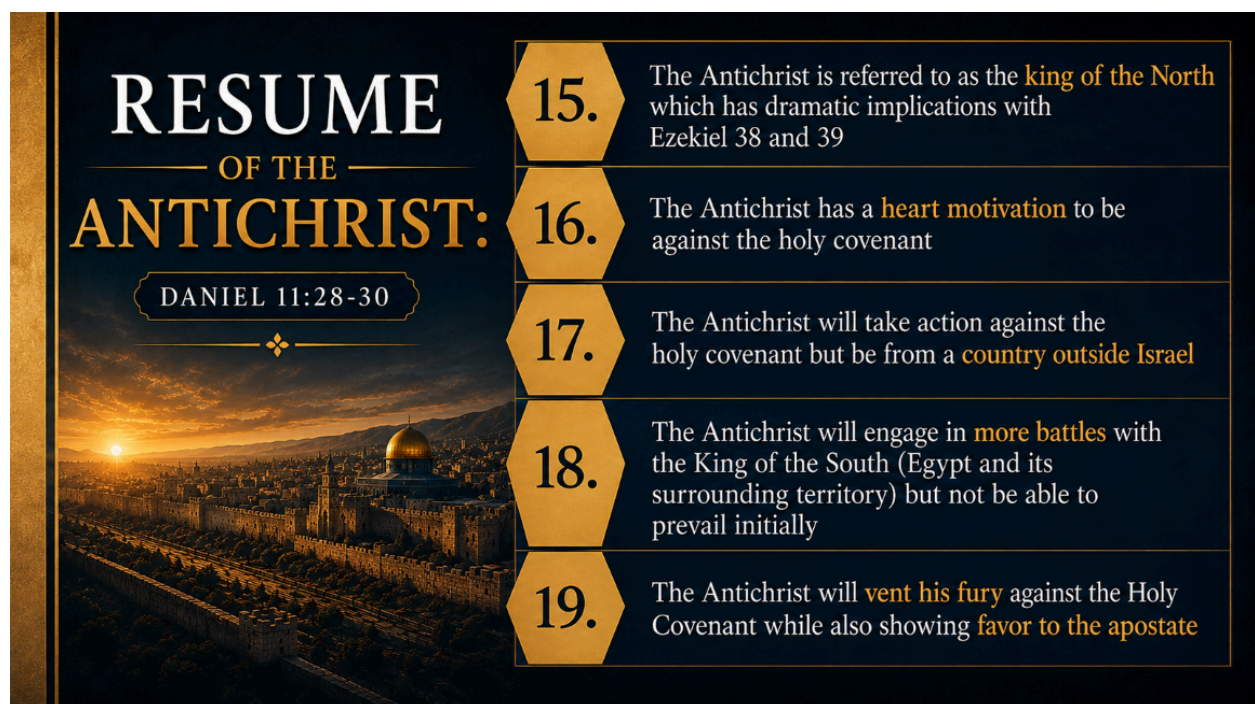
Continuing the résumé we began last verse range: the Antichrist will raise a large army focused on defeating the king of the South, Egypt. Egypt will be unable to stand against him because of plots devised by those who share his own table. Both the Antichrist and the king of the South are liars with hearts bent on evil — and yet none of their scheming against one another will prevent God's determined outcome from arriving at the appointed time.

Verses 28–30 — Fury Against the Holy Covenant

28 The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action against it and then return to his own country. 29 “At the appointed time he will invade the South again, but this time the outcome will be different from what it was before. 30 Ships of the western coastlands will oppose him, and he will lose heart. Then he

will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

Most study Bibles carry a note here asserting that "the ships of the western coastlands" refers to Rome. This teaching will not spend time contesting that in detail — the ships may or may not represent Rome — but the underlying Hebrew word is *Kittim* (H3794), and it most likely refers to the descendants of Javan, a great-grandson of Noah, listed in the Table of Nations in Genesis 10 — that is, western Turkey, not Rome.



RESUME
— OF THE —
ANTICHRIST:
DANIEL 11:28-30

15. The Antichrist is referred to as the **king of the North** which has dramatic implications with Ezekiel 38 and 39

16. The Antichrist has a **heart motivation** to be against the holy covenant

17. The Antichrist will take action against the holy covenant but be from a **country outside Israel**

18. The Antichrist will engage in **more battles** with the King of the South (Egypt and its surrounding territory) but not be able to prevail initially

19. The Antichrist will **vent his fury** against the Holy Covenant while also showing **favor to the apostate**

Continuing on with our Resume for the Antichrist: the Antichrist is here called "the king of the North," a title with significant implications for Ezekiel 38–39 that this teaching does not have time to develop fully in this setting, however we have shown insightful maps in former chapters:



If we had time to discuss in detail these two chapter, you would see that the leader of the Antichrist army comes from the region of Turkey which is directly north of Israel. Let's continue with the Resume of the Antichrist.

RESUME — OF THE — ANTICHRIST:

DANIEL 11:28-30

15.	The Antichrist is referred to as the king of the North which has dramatic implications with Ezekiel 38 and 39
16.	The Antichrist has a heart motivation to be against the holy covenant
17.	The Antichrist will take action against the holy covenant but be from a country outside Israel
18.	The Antichrist will engage in more battles with the King of the South (Egypt and its surrounding territory) but not be able to prevail initially
19.	The Antichrist will vent his fury against the Holy Covenant while also showing favor to the apostate

His heart's motivation is set against the holy covenant. He takes action against that covenant while operating from a country outside Israel — which the text makes plain. He continues fighting repetitive, initially inconclusive battles against the king of the South, who occupies the region of Egypt. And he vents his fury against the holy covenant while showing favor to anyone interested in apostasy.

Reading this résumé makes it clear why a verse like **1 John 2:18–19** (NIV) associates the spirit of the Antichrist with apostasy across the ages:

- **1 John 2:18–19 (ESV)**

18 Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.

When making this tie between the Antichrist and apostasy, John may simply have been reading the résumé of the Antichrist laid out in Daniel — and drawing his own conclusion from it.

Verses 31–32 — The Abomination That Causes Desolation

31 “His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation. 32 With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.

These verses fall squarely within what the angel, in Daniel 12:11, already placed at the end of days — and the argument above has already shown, verse for verse, why there is no conceivable way to read Daniel 11:31 as a past historical event. Since these verses are not interpreted by the angel as

having anything to do with Antiochus Epiphanes, they belong on the Antichrist's résumé:

The infographic features a background image of a city with a prominent golden dome, likely Jerusalem, under a sunset sky. The title 'RESUME OF THE ANTICHRIST: DANIEL 11:31-32' is prominently displayed on the left. To the right, five numbered points are listed, each in a yellow hexagon. The points describe the Antichrist's actions according to Daniel 11:31-32.

Point	Description
20.	The Antichrist's armies will desecrate the Temple complex
21.	The Antichrist will abolish the daily sacrifice that will obviously be ongoing during his initial rise to power
22.	The Antichrist and his forces will set up The Abomination that causes desolation.
23.	The Antichrist will use flattery to corrupt those already in violation to the Covenant
24.	The Antichrist will be resisted by "those who know their God"

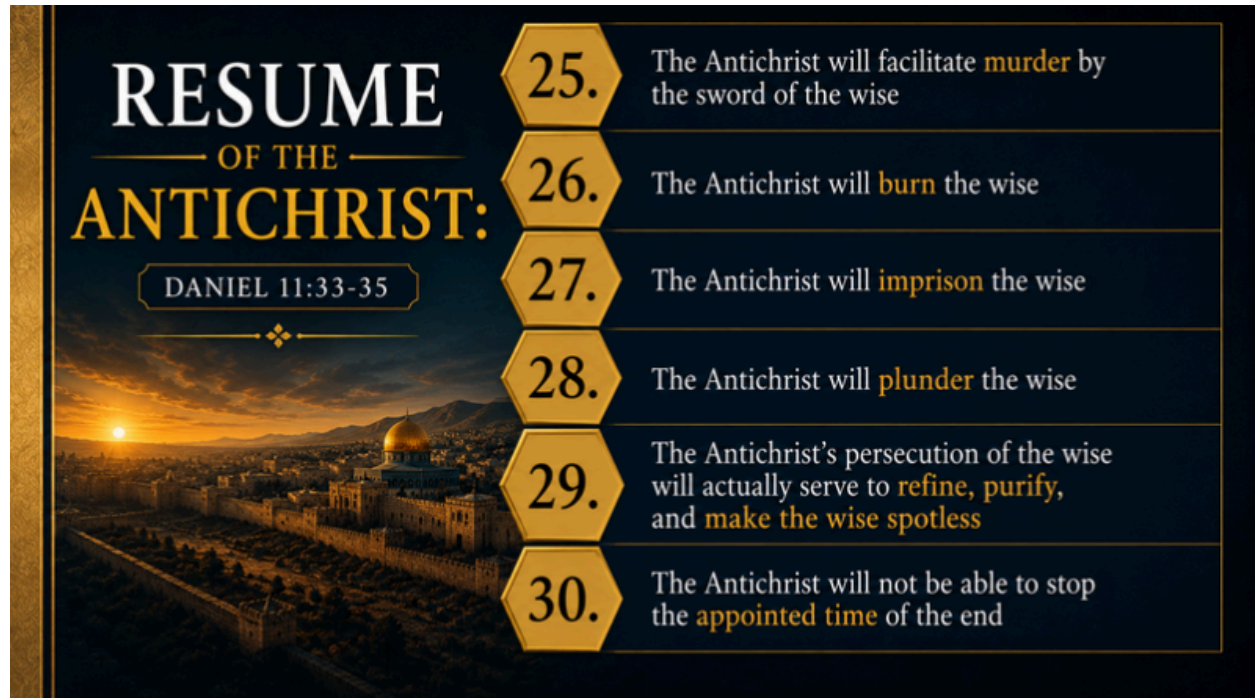
His armies will desecrate the Temple complex; he will abolish the daily sacrifice — which requires, necessarily, that a functioning Temple exist again by that point; he and his forces will set up the abomination that causes desolation; he will use flattery to corrupt those already in violation of the covenant; and he will be resisted by those who know their God.

Verses 33–35 — The Refining of the Wise

33 “Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered. **34** When they fall, they will receive a little help, and many who are not sincere will join them. **35** Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

It is worth pausing over the detail that even the wise will have many join them who are not sincere — the spirit of the Antichrist is a spirit of

apostasy. As established at length above, this passage is the same event described from the other direction in Daniel 12:10, and both are set explicitly in the context of the end and the resurrection of the dead.



Continuing the résumé: the Antichrist will facilitate the murder of the wise by the sword. He will burn the wise. He will imprison the wise. And he will plunder the wise — where "plunder" carries the specific sense of valuables taken by violence, whether people or goods, especially in war. This teaching will simply note, without elaborating further, how closely this pattern matches the practice of a movement like ISIS within contemporary Islam — burning captives, enslaving and trading them, seizing their property by force. Whatever persecution the Antichrist brings, its actual effect is to refine, purify, and make the wise spotless; he will not be able to stop the appointed time of the end from arriving when God has determined it.

Verses 36–39 — The King Who Exalts Himself

36 “The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of

gods. He will be successful until the time of wrath is completed, for what has been determined must take place. 37 He will show no regard for the gods of his fathers or for the one desired by women, nor will he regard any god, but will exalt himself above them all. 38 Instead of them, he will honor a god of fortresses; a god unknown to his fathers he will honor with gold and silver, with precious stones and costly gifts. 39 He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.

RESUME

— OF THE —

ANTICHRIST:

DANIEL 11:36-39

31.	The Antichrist will operate entirely out of his own satanic self-will
32.	The Antichrist will exalt himself above all "known" gods
33.	The Antichrist will be blasphemous
34.	The Antichrist will be successful until the time of wrath is completed
35.	The Antichrist will no regard the gods of his fathers
36.	the Antichrist will not regard the one desired by women
37.	The Antichrist will be exalted above all in his own estimation
38.	The Antichrist will honor a god of fortresses "possibly an interesting description of Islam"
39.	The Antichrist will honor a god unknown to his fathers (ancestors)
40.	The Antichrist will be aided by a foreign god and honor those who acknowledge him
41.	The Antichrist will reward his followers with people and land at a price.



Continuing the résumé: the Antichrist will operate entirely out of his own satanic self-will. He will exalt himself above every god. This may mean all gods ever, or all god's known at the time this was written. He will be blasphemous. He will be successful until the time of wrath is completed. He will show no regard for the gods of his own fathers, nor for "the one desired by women".

Let's take a moment to describe these two characteristics: First he shows not regard for the gods of his own fathers. Joes Richardson puts it this way:

Many students of Biblical prophecy have misread this phrase to infer that the Antichrist will be one who simply rejects the religion of his youth... the religion of his father or grandfather. This phrase [the God of his father] is used frequently throughout the Scriptures. Every time it is used, it is a reference to the LORD (YHWH).

So it is possible that this phrase is simply referring to the Antichrist rejecting YHWH or a deeply historical ancestral god.

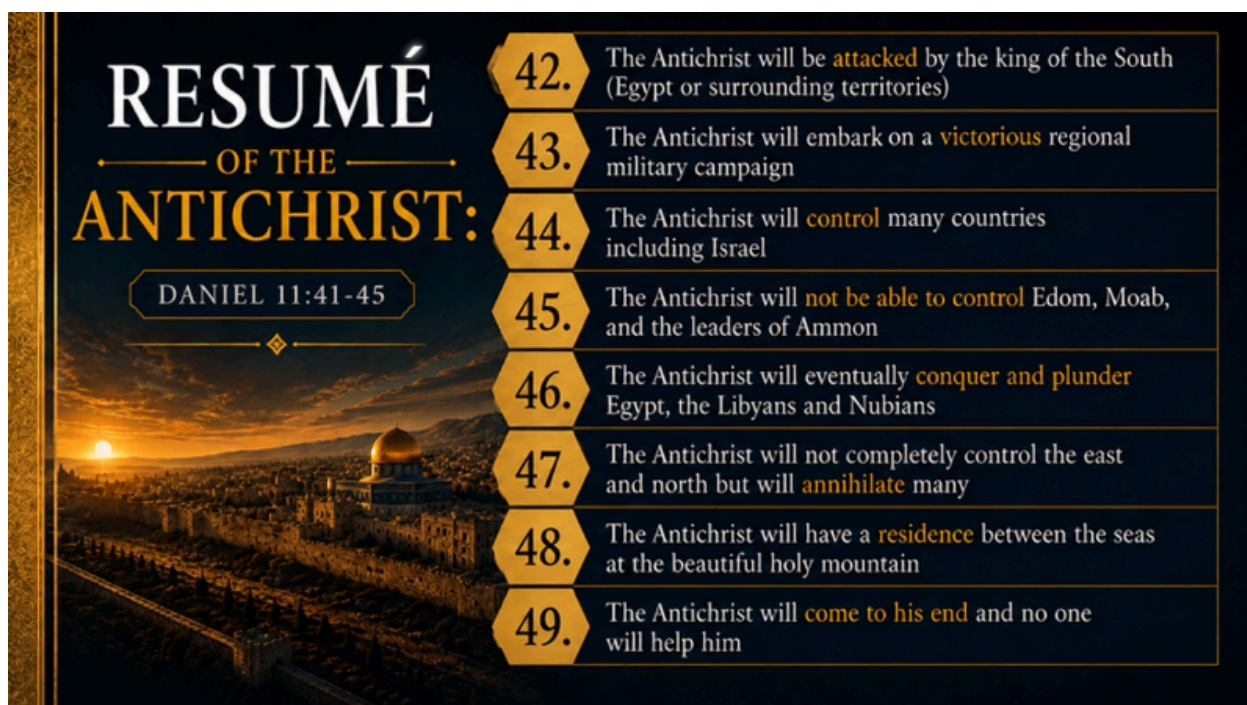
Also the phrase, "The one desired by women" has been used to describe many things by many people throughout the ages. One possibility is that it refers to the Messiah. This is because the natural desire for all Jewish women since Genesis 3 was to be the mother of the Messiah who would crush the head of the serpent. This interpretation would imply that the Antichrist would show no regard for the Messiah. Difficult Phrases like these are invitations for further study.

Continuing in the Resume: He will exalt himself above every god. He will honor instead "a god of fortresses" — a description this teaching suggests may point suggestively toward Islam, though that identification is offered as an interpretive possibility rather than a settled conclusion — a god unknown to his fathers, honored with gold, silver, precious stones, and costly gifts. He will attack the mightiest fortresses with the aid of this foreign god, and will greatly honor those who acknowledge him, making them rulers over many people and distributing land to them at a price.

Verses 40–45 — The Final Campaign and the End of the Antichrist

40 "At the time of the end the king of the South will engage him in battle, and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood. 41 He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the

leaders of Ammon will be delivered from his hand. 42 He will extend his power over many countries; Egypt will not escape. 43 He will gain control of the treasures of gold and silver and all the riches of Egypt, with the Libyans and Nubians in submission. 44 But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many. 45 He will pitch his royal tents between the seas at the beautiful holy mountain. Yet he will come to his end, and no one will help him.



RESUMÉ
OF THE
ANTICHRIST:
DANIEL 11:41-45

- 42. The Antichrist will be **attacked** by the king of the South (Egypt or surrounding territories)
- 43. The Antichrist will embark on a **victorious** regional military campaign
- 44. The Antichrist will **control** many countries including Israel
- 45. The Antichrist will **not be able to control** Edom, Moab, and the leaders of Ammon
- 46. The Antichrist will eventually **conquer and plunder** Egypt, the Libyans and Nubians
- 47. The Antichrist will not completely control the east and north but will **annihilate** many
- 48. The Antichrist will have a **residence** between the seas at the beautiful holy mountain
- 49. The Antichrist will **come to his end** and no one will help him

The résumé concludes: the Antichrist will be attacked by the king of the South, Egypt, and will himself be called the king of the North in this exchange. He will embark on a victorious regional military campaign, invading many countries like a flood, including the Beautiful Land — Israel — and gaining control of many nations. Notably, he will not be able to control Edom, Moab, and the leaders of Ammon — regions roughly corresponding to modern Jordan — even while he conquers and plunders Egypt, Libya, and Cush (Nubia). He will not gain full control of the east and the north, and news from those directions will alarm and enrage him, driving him to annihilate many. He will establish his residence "between the

seas at the beautiful holy mountain" — and, finally, he will come to his end, with no one to help him.

Designations of The Antichrist



A great deal can be learned about the Antichrist simply by remaining within the text of Scripture. The Bible tells us the names by which he is known, the region from which he arises, the kingdoms connected with his rise, the people with whom he aligns himself, the manner in which he obtains power, the way he treats the saints and the character he displays once his authority has been established. Scripture may not satisfy every curiosity we have about him, but it reveals everything God has determined we need for faithful discernment.

This slide contains seven of those designations. Within the prophetic framework we are tracing,

- **The Assyrian** and **the king of the North** point toward his geographical and political setting.

- **The little or small horn** describes his emergence from among other kingdoms and his growth into an arrogant persecuting power.
- **The Beast** reveals the satanic authority and brutal political system through which he rules.
- **Gog of Magog** connects him with the great coalition that comes against Israel.
- **The Antichrist** identifies him by his opposition to—and attempted replacement of—the true Messiah.
- Finally, **the man of lawlessness** exposes his essential character: he rejects God’s authority, exalts himself and ultimately attempts to occupy the place belonging to God alone.

These are not merely different names for the sake of variety. Each designation contributes something to the biblical portrait. Taken together, they tell us where he comes from, how he rises, what he desires, how he behaves, whom he opposes and what God has determined for his end.

However, the purpose of studying these things is not to produce speculation or fascination with evil. Revelation surrounds its description of the Beast with two direct appeals to believers.

Revelation 13:10 says, “This calls for patient endurance and faithfulness on the part of the saints,” and

Revelation 13:18 says, “This calls for wisdom on behalf of the saints.”

The appearance of the Beast will require more than information. It will require endurance, faithfulness, wisdom and spiritual discernment.

Discernment is not an instinct that suddenly appears during a crisis.

Hebrews 5:14 says that the mature are those “who by constant use have trained themselves to distinguish good from evil.”

Discernment is developed through continual exposure to God's Word, continual obedience to what He has said and continual practice in distinguishing truth from error. We will not suddenly become discerning when the world becomes confusing. We must train ourselves in discernment now.

Jesus describes the same reality through the relationship between a shepherd and his sheep.

In **John 10:4–5**, His sheep follow Him “because they know his voice,” but they “will never follow a stranger.” Jesus repeats in verse **27**, “My sheep listen to my voice; I know them, and they follow me.”

The sheep are protected not because they have studied every possible stranger, but because they have become familiar with the voice of their Shepherd.

Many who encountered Jesus possessed the Scriptures, yet they interpreted Him through expectations, traditions and assumptions that prevented them from recognizing the Messiah standing before them. They thought they knew what God's deliverance had to look like, so when God worked differently from what they expected, they struggled to recognize His work. The danger in the last days will be similar. Deception succeeds when people become more committed to their expectations than to what God has actually spoken.

That is why **Isaiah 33:6** is so important: “He will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the LORD is the key to this treasure.”

Our stability will not come from understanding every political development or correctly identifying every emerging leader. Our stability will come from knowing Adonai—His heart, His Word, His character and His voice.

Becoming an expert on the Antichrist will not, by itself, carry anyone faithfully through the Tribulation. A person could recognize many details about the Beast and still be vulnerable to his deception. What will preserve

the saints is a deep familiarity with the true Messiah and an unwavering devotion to the Word of God, that will help you identify what is false. We study the Antichrist not so that our attention becomes fixed upon him, but so that Scripture's description of the counterfeit drives us into a deeper knowledge of the true King. The safest people in the most confusing times will be those who know the Shepherd's voice so well that the voice of the stranger cannot lead them away.

Closing

We want to draw your attention to one point of this chapter tonight that caught our attention. The defining characteristics of the faithful is that they are refined through the difficulties as they endure to the appointed time, not looking for a easy way out; although easier paths are offered.

We can see how the Anti-Christ gives honor to those who acknowledge him and gives them rulership over many people, while also turning to godlessness those that act wickedly towards the covenant.

- **Daniel 11:32 (LSB)**

32 "And by smooth *words* he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.

- **Daniel 11:39 (LSB)**

39 "And he will take action against the strongest of fortresses with *the help of* a foreign god; he will give great honor to those who recognize *him* and will cause them to rule over the many and will apportion land for a price.

This is the inverted version of the promise in Revelation 2:26-27

- **Revelation 2:26–27 (LSB)**

26 ‘And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations;

27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received *authority* from My Father;

The promise we have for our faithfulness to Christ is that we will be given authority over the nations. The Anti-Christ attempts to counterfeit this for those who would acknowledge him. Giving an easier path that avoids difficulty now. There will always be those, the susceptible — who will be deceived by the easier path (11:32, 39), instead of enduring the refinement of God until the end. (11:35)

The enemy uses several methods to seduce the susceptible into doing his will.

Under Antiochus, this was a time of Hellenization (Greekification). The people were abandoning their identity, their language, their customs. They were **drawn into the culture of the Greeks**. This left them susceptible to break covenant faithfulness.

- **1 Maccabees 1:11, 14-15 (LES2)**

¹¹ In those days, **the lawless son went out of Israel**, and they persuaded many, saying, “We should go and make a treaty with the nations around us, because from that time we separated from them, much evil has found us.” ... ¹⁴ And they built a gymnasium in Jerusalem according to the customs of the nations. ¹⁵ **And they made a foreskin for themselves and discarded the holy covenant and joined with the Gentiles and were sold to act wickedly.**

Being drawn into the culture resulted in joining the enemy.

When you consider WW2, and the Nazi's work to exterminate the Jews; how often do you consider that the violence against God's chosen people was not only from the Nazi's.

In eastern europe, the Nazi's were not trying to make more Nazi's, they used propaganda to convince the local population to act wickedly towards the covenant God made with Israel **based on harbored offenses** against the Jews.

LOCAL COLLABORATION & THE HOLOCAUST

Nazi Policies Heighten Ethnic Conflicts, Self-Interests and Fear

German forces became thinly spread across vast occupied areas. As a result, they needed tens of thousands of non-German local citizens to help implement occupation policies, including harsh racial measures that targeted Jews and others. Locals who cooperated with the Germans were motivated by a variety of factors...

ONE IN PARTICULAR

... A desire to avenge suffering attributed to Jews during the Soviet occupation. Collaborators operated in a climate of licensed violence against Jews and pervasive Nazi propaganda that fueled long-standing anti-Jewish hatred.

Source: [United States Holocaust Memorial Museum — ushmm.org/teach/poster-sets/some-were-neighbors/poster-translations](https://ushmm.org/teach/poster-sets/some-were-neighbors/poster-translations)

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Harboring offense resulted in joining the enemy. Under the Anti-Christ, this is a time when those who are **straying from the word**, acting wickedly towards the Covenant — completely susceptible to flattery, these are the ones who the Anti-Christ will seduce to acknowledge him as king and do his will.

- **Daniel 11:32 (LSB)**

32 “And by smooth *words* he will turn to godlessness those who act wickedly toward the covenant, but the people who know their God will display strength and take action.

Straying from the Word of God resulted in joining the enemy.

Consider how this has played out in the book of Daniel so far:

- Being Drawn into the Culture
 - We saw how Daniel, Hananiah, Mishael and Azariah **remained distinct** in chapter 1.
They knew their God, displayed strength, and took action, in exile.
- Harboring offense:
 - We saw how even after Nebuchadnezzar destroyed Jerusalem and the temple, Daniel served him and had a brotherly love for the king who took him into exile in Chapter 4, while acknowledging that God's judgement through Babylon was just in Chapter 9.
- Or straying away from the truth of the word:

- Daniel in Chapter 6, despite the law that was given, Daniel understood the truth of the word of his God, displayed strength, and took action, in exile.

Instead of trying to shortcut the process of refinement, these faithful Jewish men were refined, purged, made pure.

- **Daniel 11:35 (NIV)**

³⁵ Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

The wise will stumble, or stagger — but this is meant for refinement, purification and for them to be made spotless at the end. What about you, church?

Maybe you have stumbled — Maybe you have already been drawn into the culture around you. You already have offenses harbored in your heart. You have already been straying from the conviction of what the Word says. Recognize that in this process the Lord is trying to refine, purify, and make you spotless — but you must embrace the difficulties, there is no shortcutting the process to be made pure.

Church we will rise up — refusing to shortcut the process of God's refinement in our lives.

We will embrace the process until God's appointed time. We will not be those who look for the easy way out of difficulty, but rely on the sovereignty and power of God to see us through — refined, purified, and spotless until the time of the end.