

Daniel's Vision - Daniel Eleven
Wednesday Evening Bible Study – April 22, 2026
Antichrist's Anarchy

Warren W. Wiersbe, *Be Resolute*, "Be" Commentary Series (Colorado Springs, CO: Victor, 2000), 139–142.
Daniel 11:36–45

At Daniel 11:36, the prophecy shifts from Antiochus Epiphanes to the man he foreshadowed, the Antichrist, the last world dictator. We have moved to "the time of the end" (v. 35; see 12:4), when the following events are predicted to occur:

- The rise of Antichrist—11:36–39
- The Tribulation—12:1
- War and invasions—11:40–43
- The battle of Armageddon—11:44–45a
- The return of Christ to defeat Antichrist—11:45b
- The resurrection of the dead—12:2
- The glorious kingdom—12:3

The Time of Tribulation (Dan. 11:36–12:1)

Both the Old Testament and the New Testament teach that a time of great tribulation will one day come to the world, and our interpretation of Daniel's seventy weeks (9:24–27) locates this period in the last "week" of his prophecy. The event that triggers the beginning of those last seven years is the signing of the covenant with Israel by the powerful leader in the ten-nation confederacy in Europe (see 7:7–28). The reason for the covenant seems to be the guarantee of his protection for Israel while the Jews rebuild their temple in Jerusalem. The Tribulation period will end with the return of Christ and the confinement of Antichrist and Satan in the lake of fire (Rev. 19:11–21).

The rise of Antichrist (Dan. 11:36–39). This evil ruler doesn't suddenly appear in his true character and assume leadership over the world. He begins his rise to power as a part of the ten-nation European coalition; he is the "little horn" that emerges from the ten horns (7:24ff). He begins as a man of peace who "solves" the Arab/Israeli problem and proves himself to be a master politician. Gradually his evil designs are revealed, and at the middle of the seven-year period, he will break that covenant, claim world control, and set himself up as god (9:27; 2 Thes. 2; Rev. 13).

Gabriel describes this evil ruler (king) as a selfish and willful person, a spellbinding orator who will arrogantly exalt himself. He is a man with no religious faith. He shall have a successful career until the Tribulation ends with the return of Jesus Christ to set up His kingdom. "He [Antichrist] shall come to his end, and none shall help him" (Dan. 11:45). Since verse 37 uses the phrase "the God of his fathers," does this mean that this world ruler must be Jewish? Some hold that the answer is yes, arguing that the nation of Israel would not sign a pact with a Gentile, but no Scripture supports such a view. Over the centuries, the Jews have often negotiated with political leaders who were not Jewish. The phrase "God of our fathers" (or "Lord God of our fathers") does indeed refer to the God of Israel (Deut. 26:7; 1 Chron. 12:17; 2 Chron. 20:6; Ezra 7:27; Acts 3:13, 5:30, 22:14), but that may not be the meaning in Daniel 11:37. The phrase can be translated "the gods of his fathers" as is done by both the niv and the nasb.⁵ The Antichrist will be an atheist and reject all religions except the one he establishes when he declares himself "god." Some have suggested that his rejection of "the desire of women" indicates that he has a homosexual orientation. But the phrase "desire of women" probably relates to Haggai 2:7, a title of the Messiah, for it was the desire of Jewish women to give birth to the promised Messiah. Not only will Antichrist reject all religion in general but he will oppose the Jewish religion in particular, especially the hope their Messiah will return and deliver them from their enemies. His god is the god of might and of military power. When the people of the world worship the man of sin, they are actually worshiping Satan, the one who empowers the Antichrist. Like Antiochus centuries before him, Antichrist will reward those who worship him and his manufactured god.

⁵ The Hebrew word is *elohim*, which can mean God or gods. The context determines which you use.

The Tribulation (Dan. 12:1). “At that time” means “during the time of the end,” the time period the angel is describing in this part of the prophecy. We have now reached the middle of the Tribulation when Antichrist breaks his covenant with Israel, seizes the temple, and sets himself up as world dictator and god. This is the “abomination of desolation” that Daniel wrote about in 9:27; 11:31; and 12:11, and that Jesus referred to in His Olivet Discourse (Matt. 24:15; Mark 13:14). The last three and a half years of Daniel’s seventieth week will usher in a time of terrible suffering. “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be,” said Jesus (Matt. 24:21). See Revelation 13–19.

One of the features of this terrible time will be Antichrist’s (Satan’s) war against the Jewish people (Rev. 12), but Michael, the angel assigned to care for the Jewish people (Dan. 10:13, 21; Rev. 12:7), will come to their aid. God’s elect people will be preserved (Matt. 24:22). This will include the 144,000 who are sealed by the Lord (Rev. 7:1–8). God will keep His covenant with Abraham and see to it that the Jewish remnant will enter into their promised kingdom.

Military invasion (Dan. 11:40–43). When Antichrist moves into the land of Israel and sets up his image in the Jewish temple and declares himself the ruler and god of the whole world, not everybody will bow down to his will. The kings of the north and the south will oppose him and bring their armies to Palestine. In previous prophecies in Daniel, the king of the south has been Egypt and the king of the north has been Syria, but those designations may not apply to the nations in the end times. Some students equate this invasion with the battle described in Ezekiel 38–39, and they see in it a northern confederacy headed by Russia and a southern confederacy headed by Egypt and its allies.⁶ The Antichrist will overcome his enemies and acquire great wealth as a result.

Armageddon (Dan. 11:44–45). Throughout the last three and a half years of the Tribulation period, nations will submit to the rule of Antichrist, but there will be growing dissent and opposition, even though his work is energized by Satan. The news report in verse 44 refers to the growing army from the east that will meet the forces of Antichrist on the Plain of Esdraelon to fight what is called “the battle of Armageddon” (Rev. 9:13–21; 16:12–16; Joel 3:1–2, 12–14; Zech. 14:1–3). The word “Armageddon” means “mountain of Megiddo,” and this battle (“campaign”) occurs at the end of the Tribulation period. The return of Christ. As the huge army from the east gets positioned to attack the forces of Antichrist in Israel, the sign of the returning Son of Man will appear in the heavens (Matt. 24:29–30), and the opposing armies will unite to fight Jesus Christ. But the Lord will descend from heaven with His armies, defeat both armies, and take captive Satan, Antichrist, and the false prophet and cast them into the lake of fire (Rev. 19:11–21; see also Zech. 12:1–9; 14:1–3). “He [Antichrist] shall come to his end, and no one shall help him” (Dan. 11:45).

Daniel doesn’t reveal this truth, but the Prophet Zechariah promises that the nation of Israel will see their Messiah as He comes from heaven, recognize Him, repent of their sins, and trust Him, and the nation will be cleansed (Zech. 12:10–13:1). Jesus will stand on the Mount of Olives (14:4; Acts 1:11–12), “and the Lord shall be king over all the earth” (Zech. 14:9) and will establish His glorious kingdom for a thousand years (Rev. 20:1–7).¹

⁶ Daniel’s use of words like chariots, horsemen, and ships doesn’t suggest that in the last days nations will revert to ancient methods of warfare. He used words that were meaningful to readers in his day, but we who read this text today will interpret them in modern terms. The same principle applies to the geographical names in the text, such as Moab, Edom, and Ammon. He is identifying the territories once occupied by those ancient peoples. One argument for making this the battle described in Ezekiel 38–39 is that it occurs at a time when Israel is at peace because of the protection of the man of sin (Ezek. 38:11). Note also that both invasions are like a storm or a whirlwind (Ezek. 38:9; Dan. 11:40).

¹ Warren W. Wiersbe, *Be Resolute*, “Be” Commentary Series (Colorado Springs, CO: Victor, 2000), 139–142.