

# GODLY LIVING IN A GODLESS WORLD

## Expositional Study Of Daniel

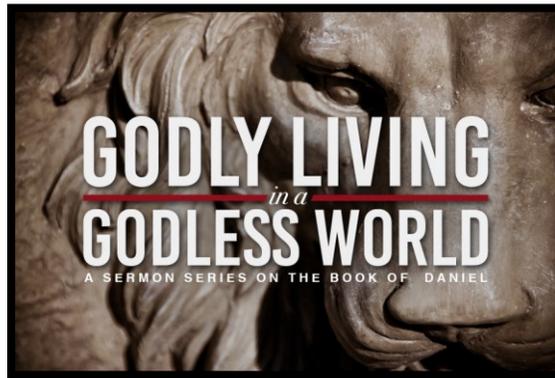
Daniel 11:32-45

Part 4

Written By

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For two years Paul was under house arrest in Caesarea in Herod's house/compound, situated on the beautiful coast of Israel. For two years Paul articulated the reality of the living God and the factual nature of the life and resurrection of Jesus Christ to the governor, Felix. For two years Felix listened to the viable reasons for the faith from a reputable eye witness to the resurrection, but at the end of time he found the conversation unsettling, even disturbing (Acts 24:17-26). Yes, he enjoyed the gospel discussion until it hit close to home when Paul started talking about self-control and holiness, for he, like Herod Antipas (Mark 6:17-18), had committed adultery. Eventually, he left his post and headed back to Rome, having chosen to reject the evidences Paul presented.

Enter Porcius Festus, the political replacement for Felix.

On day thirteen at his new post, he met with the Jewish leaders who wanted Paul dead, and the prisoner in question. Realizing the deck was stacked against him, Paul appealed, as a Roman citizen, to Caesar. Strategically, he thought this hearing would be more fair and balanced, I'm sure (Acts 25:1-12).

A few days later, King Agrippa and his wife Bernice came to Caesarea to see the new political appointee, Festus. Festus, a few days after their arrival, presented Paul's complex, thorny case to the king. Agrippa agreed to hear the case on the next day.

Standing before all of the rich and powerful people of the day, Paul boldly and carefully presented the facts of the resurrection of Jesus in order to validate his preaching activity to the Jews and to also reach out to the hearts of those listening. Festus mocked Paul as he smiled and chuckled, “Much learning is driving you mad!” (Acts 26:24). Paul responded, I am not mad, most noble Festus, but speak the words of truth and reason. For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. King Agrippa, do you believe the prophets? I know that you do believe?” (Acts 26:25-27). The King’s response is most tragic, “You almost persuade me to become a Christian” (Acts 26:28).

Paul didn’t employ rhetoric and emotion in his gospel presentation. No, Paul clearly showed how Jesus, whom King Agrippa was familiar with, had fulfilled the precise prophecies of his arrival as articulated years prior in the Old Testament. At that juncture, the king had two choices: believe the logical, factual historical evidences and turn to the risen Christ in saving faith, or walk away in unbelief. He chose the latter.

What will you do? For the last three studies we’ve looked at some of the most precise prophecies in the Old Testament concerning the rise and fall of ancient nations. Clearly, these prophecies tell you that not only is God in control, He’s guiding time and history to its glorious consummation at the appearance of the Messiah, Jesus. In this last study we shall consider even more evidence of God’s presence in our world, coupled with a look into the future of what is yet to come as history builds to the magnificent coming of the Christ. All of this will leave us with one, profound question, What will you do with the evidence? Will you be like Felix, Festus, and Agrippa walk away unconvinced that faith in Christ is the most reasonable, logical, and important spiritual step you can make? Or will you be a person like Paul who sees, for the first time, that the living God has spoken and desires for you to walk with and worship Him?

For those who have already embraced Jesus by faith based on the evidences of His person and work as detailed in the Holy Scriptures, God calls us to be as clear and courageous as Paul to share those evidences and His gospel with a spiritually lost world. All of this we have just discussed is merely reflective of the major thematic motif of Daniel 11. We now return to it one more time.

## Precise Prophecies Give Saints Focus And Sinners Facts (Daniel 11:1-45)

Thus far, the angel has given us three proofs God is with us and He is not silent. Contextually, the precise prophetic proofs informed Israel that the path to the messianic kingdom (Daniel 2) would be tough and treacherous. Coupling these precise prophecies with those of Jesus, Peter, and Paul in the New Testament (Matthew 24-25; 2 Timothy 3:1-17; 2 Peter 2-3), the same motif faces the Jew and Gentile who now comprise the Church. The historical fulfillment of the prophecies in Daniel, however, challenges God’s people, of any age, to be hopeful and courageous in their faith despite the descent into greater and more profound darkness.

### Proof 3: Prophecies About Egypt & Syria (Daniel 11:5-35)

God's fingerprints, as we have seen, are all over Proof 3. Five prophesied periods, concerning the battles between the Ptolemies and the Seleucids, occurred with pinpoint accuracy: Period #1 (Daniel 11:5-6); Period #2 (Daniel 11:7-9); Period #3 (Daniel 11:10-19); Period #4 (Daniel 11:20). Period #5, foretold the rise and fall of Antiochus IV Epiphanes, the great Old Testament type of the Anti-christ, who is yet to come, some 361 before the fact (536 B.C.-175 B.C.=361). In our current study, we need to finish our analysis of how this prophesied period, within the third prophetic proof, was fulfilled to the letter.

<sup>32</sup> By smooth words he will turn to godlessness those who act wickedly toward the covenant . . .

As Antiochus Epiphanes ravaged Jerusalem in 168-167 B.C., by turning the Temple into a worship center for Jupiter (Zeus) Olympias, he advanced his godless and forced Hellenization of Israel with the help of progressive Jews who turned on their own people.<sup>1</sup> Nations implode with the people are fractured politically and religiously. Such is what happened to Israel as many embraced the Statist/Despotic rule and reign of Antiochus in the place of the rule of the High Priest coupled with a respect for the Word of God as disclosed in the Torah.

God prophesied 369 years before the fact that not all Jews would acquiesce to the wickedness of Antiochus. God always has a remnant who will not bow a knee to Baal. The waw disjunctive clause, viz., but the people (וְעַם) shows the stark contrast:

. . . but the people who know their God will display strength and take action. <sup>33</sup>  
Those who have insight among the people will give understanding to the many;

Those who spiritually understood the times, who understood the prophecies of the Word of God, and who loved God would teach others, and, in turn, they would form a resistance movement against Antiochus. This is exactly what transpired as you study the history of the tumultuous time.

Mattathias, an old Jewish priest from the village of Modein near Lydda, was the head of a family line known as Hasmon, or the Hasmoneans. When a Jew prepared to offer a pagan sacrifice on a local altar, he killed the man along with the royal official who commanded this offensive act to be carried out. This one action ignited the spark which started the guerilla warfare against Antiochus and his cronies. That righteous insurrection was called the Maccabean revolt. Why? Mattathias had five sons, viz., John, Simon, Judas (surnamed Maccabeus, the hammer), Eleazar, and Jonathan.

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<sup>1</sup>On December 16, 167 B.C., Antiochus Epiphanes erected a statue of Jupiter (Zeus) Olympius on the altar of sacrifice and he desecrated said altar with a pig sacrifice. Then on the 25<sup>th</sup> of each month he required the Jews to offer a pig as a sacrifice to commemorate his "glorious" birthday.

The Hasidim, *the pious ones* and the forerunners of the Pharisees, supported the opposition. Judas eventually assumed command of the Jewish forces from 166 to 160 B.C. He led his forces in destroying pagan altars, punishing apostate Jews, recapturing all of Jerusalem (except for the mighty Syrian occupied citadel), and re-establishing worship of God in December of 164, as prophesied. Since this time Jews annually observe this victory in the Feast of Dedication or the Feast of Lights, or Hanukkah (John 10:22-23). Religious freedom had been restored. But it was not without a high cost, just as God had prophesied:

... yet they will fall by sword and by flame, by captivity and by plunder for many days. <sup>34</sup> Now when they fall they will be granted a little help, and many will join with them in hypocrisy. <sup>35</sup> Some of those who have insight will fall, in order to refine, purge and make them pure until the end time; because it is still to come at the appointed time.

1 Maccabees, chapters 2-5, give us the historical record of the battles between the Maccabees and the Seleucids, and they show how, in fact, many Jews paid dearly for their resistance to the evils of Antiochus Epiphanes. For instance, when the Seleucids discovered the Jews would not fight on the holy Sabbath, they attacked their secluded desert position, mercilessly wiping out one thousand men, women, and children (1 Maccabees 2:28-38).

What was the divine purpose of all of this? To refine, purge, and make His people pure. What had polluted them? Years of idol worship, disrespect and defiance of the Torah, opposition to God's prophets, and a penchant for loving spiritual darkness over spiritual light (cf. Isaiah 5 as a case in point). Each of the words the angel employed here are most instructive and they are all introduced with the preposition *lamed* (ל) to denote divine purpose. "To refine" comes from צָרַף, *šārap*, with the preposition . . . לְצָרוֹף, and it means , to smelt something in order to refine it by removing the impurities.<sup>2</sup> "Purge" is derived from the Hebrew verb בָּרַר,

<sup>2</sup>Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 864. צָרַף S<sup>6884</sup> TWOT<sup>1972</sup> GK<sup>7671</sup> vb. smelt, refine, test (NH id.; Ph. מצרף *smelter*: Assyrian *šurrupu*, *refined*, *šarpu*, *silver*, *našraptu*, *crucible*; Arabic صِرْفٌ (*širfun*) is *pure*, *unmixed* (especially of wine);\* very doubtful is Sab. צדף *silver*, *money*, cf. Mordtm pp. 14, 29 CIS iv, 291, l. 1);—Qal Pf. 3 ms. 'צ Je 6:29, sf. צָרַפְתָּהּוּ ψ 105:19; 2 ms. sf. צָרַפְתָּנִי ψ 17:3, etc.; Impf. 1 s. אֶצְרֹף Is 1:25, sf. אֶצְרֹפְנִי Ju 7:4; Inv. ms. צרופה ψ 26:2 Kt, צָרְפָה Qr; Inf. abs. צָרוֹף Je 6:29; cstr. לְצָרוֹף Dn 11:35, etc.; Pt. act. sf. צוֹרְפָם Je 9:6, etc.; pass. צָרוֹף ψ 12:7, etc.;— 1. *smelt*, *refine*: Je 6:29<sup>0</sup> *in vain hath he smelted continually* (inf. abs.; fig. of purifying people); so *smelt away* Is 1:25 (acc. of dross; fig.); of silver Zc 13:9 ψ 66:10, כֶּסֶף צָרוֹף בְּעֵלִיל 12:7 (all sim.); of אִמְרַת ' ψ 18:31 = 2 S 22:31, ψ

bārar, with the preposition . . . לְבָרַר, is used in the Old Testament of polishing arrows to remove impurities (Isaiah 49:2). Pure is from לָבָן, lābān, with the preposition . . . לְלָבָן, which speaks lexically of making something white.<sup>3</sup> What was God's goal, then? To use adversity to drive rebellious sin out of His people to ultimately prepare them for His glorious and holy arrival. God's ways, indeed, are not our ways. God's thoughts are, indeed, not our thoughts. God's view of sin and holiness are, indeed, not our view. Yet, it is His lofty and mysterious ways, thoughts, and view of true spirituality which count in the final analysis. Here he cautions his people that times will be tough and trying for them all the way to the prophesied end of time. By the time He appears, as Zechariah informs us (Zechariah 12-14), their stiff-necked nature against God, coupled with their rejection of the Messiah, will be eradicated and they will, at that time, fall humbly at the feet of the one who loved them even despite their years of spiritual obstinacy. Until that day, however, they needed to prepare for the worst as the Devil would unleash his menacing minions against them (Revelation 13).

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119:140 Pr 30:5 (אֲמַרְתָּ אֱלֹהִים); *refine* (men, by trials) Dn 11:35 (+ לְלָבָן, לְבָרַר). **2.** *test* Ju 7:4 *I will test them* (the warriors) *for thee* (” subj.);—perhaps also v 3 (v. I. צָפַר); more gen., of ”’s *testing, trying* (the hearts of) men (often || בְּתֹנְןָ) Je 9:6; Is 48:10; Zc 13:9 ψ 17:3; 26:2; 66:10. **3.** *test* (& prove true) a man (subj. ”’s saying) ψ 105:19. **4.** *Pt. act.* as **n.** *smelter, refiner*, hence = *goldsmith* Ju 17:4; Je 10:9, 14; 51:17; Is 40:19<sup>0</sup> (but perhaps del. v<sup>b</sup>, cf. Du Che Marti), 41:7; 46:6 Pr 25:4; as a guild Ne 3:8, 32. **Niph. Impf.** 3 mpl. יִצְרְפוּ Dn 12:10 many *shall be refined* (by suffering; + יִתְבַּרְרוּ, יִתְלַבְּנוּ). **Pi. Pt.** מְצַרֵּף as **n.** *a refiner*, מְצַרֵּף מַלְאָכָא Mal 3:2 (sim. of ”’), cf. מְצַרֵּף alone v 3 (+ מְטַהֵר כְּסָף).

<sup>3</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 526. לָבָן S<sup>3835</sup> TWOT<sup>1074b</sup> GK<sup>4235</sup>] **vb.** **be white** (onֹ v. Ba<sup>166</sup>; v. Lag<sup>33, 53, 54</sup> infers לָבָן from לָבַן; NH *id.*, Pi. Hiph., and deriv.; Ph. לָבָן *white*; Arabic لَبَنٌ (*labanun*) *milk*; لبن (*lbn*) also *be white*, dial. of Yemen, Maltzan<sup>xxvii, 1873, 247</sup>; appar. √ of foll. fourteen words, but this dub. especially in case of II. III. לָבָן, לְבָנָא, לְבָנָה, לְבָנָה, II. לְבֹנָה, I. II. לְבָנִי);—**Hiph. Pf.** 3 pl. הִלְבִּינוּ Jo 1:7; **Impf.** 1 s. אֶלְבִּין ψ 51:9; 3 pl. יִלְבִּינוּ Is 1:18; **Inf. cstr.** וְלִלְבִין (= וְלִהְלִיבִין) Dn 11:35;—**1.** *make white* = purify (ethical) Dn 11:35 (no object expr., || עָרַף, פָּרַר). **2.** *shew whiteness, grow white*, of fig-tree, stripped by locusts, Jo 1:7; fig. of moral purity, כִּנְשָׁלֵג לָבִי Is 1:18; מְשָׁלֵג אֶלֶב ψ 51:9. **Hithp. Impf.** יִתְלַבְּנוּ Dn 12:10 *be purified* (ethical, || יִתְבַּרְרוּ).—לָבָן, *make brick*, v. infr.

The literal fulfillment of this powerful prophecy, once more, reveals the hand of God in the affairs of man as He seeks to bring the final destruction to the idol representing man's humanistic, godless power (Daniel 2). It also teaches us that He employs adversity and trouble to shape and hone His people into His people, for nothing gets man's attention better than these twin realities of life. Likewise, Jesus prophesied tough, trying times for His Church prior to His arrival. As He said, "If they persecuted Me, they will also persecute you" (John 15:20). It's a prophetic word He articulated on more than one occasion (Matthew 5:11, 44; 10:23; 23:34; Luke 11:49; 21:12). When, not if, the faithless ignite a flame against you, or this church, realize that even in this God is accomplishing spiritual things to move you onward and upward to greater holiness. How wise are His ways. Will you wisely follow hard after him is the question.

God closes out this jaw-dropping prophecy, by giving His people, the Jews, and the Church, one more prophetic proof.

### Prophetic Proof #4: The Rise of the Anti-christ (Daniel 11:36-45)

Most biblical scholars agree that the prophecy given by the angel to Daniel changes radically between verses 35 and 36, and I would agree. More precisely, they believe we jump from Antiochus, who is the type of the Anti-christ in the Old Testament, to THE Anti-christ in the future. Hence, between these two verses we over 2,100 years have elapsed. Six concepts support this conclusion:

1. What is stated about the ruler in verses before us do not apply to Antiochus, but they do readily apply the Anti-christ as revealed elsewhere in Scripture.
2. With verses thirty-six through thirty-nine we are introduced to the activity of this particular ruler. This approach seems quite odds, contextually, since we have already been introduced to Antiochus.
3. The historical militaristic movements detailed in verses forty through forty-five do not fit the times of Antiochus, but they do coincide with what the Scriptures foretell of the Anti-christ.
4. This political ruler is called "the king" for the first time, which, again, is odd because contextually this was never used to denote Antiochus.
5. In verse 40, this king is clearly distinguished from "king of the North." If this is Antiochus, why is he distanced from his own country? Better to take this as another king of the future.
6. According to the angel's pronouncement in Daniel 12:1, which is still part of this prophetic/historical context, Israel will experience the greatest national horrors in its history during the reign of this wicked ruler. Again, this could not apply to the time of Antiochus. Additionally, Jesus used this prophecy to re-instate that it is applicable to the time of tribulation before His Second Coming (Matthew 24:21).
7. Finally, the Anti-christ has been presented elsewhere as God has disclosed the rise and eventual fall of all worldly empires (Daniel 7:8, 19-27; 8:8-27). As God gives this last peak in Daniel at how Satan seeks to counter God's messianic kingdom program

by bringing the Anti-christ onto the world stage, it is fitting to see his activity illuminated one more time in order to help God's people see that evil leadership will not, in fact, rule the earth. The Messiah shall reign as God has proposed; however, times will grow dark prior to the moment He descends in shining glory with His brilliant angels to deal with the Devil, his lurid leadership, sin and sinners.

Based on this analysis, I think we are on safe footing to see that God is now giving us another description of where history is headed prior to His arrival.

As we look at the world's final and fierce ruler, let us keep in mind this one key premise: *since the rest of this prophecy was literally fulfilled to the letter, we can expect no less from what is stated here.* Additionally, God gives broad prophetic strokes here which are filled in by other prophetic pronouncements in Scripture. Hence, we will attempt to help you connect those dots so you can have a fuller understanding of this prophecy. Further, since we are looking down the halls of prophetic time regarding the activity of the Anti-christ, coupled with the movement of nations which may or may not be assemble and governed as they are now, we realize our analysis can be specific only to a point. From what we know of prophetic fulfillment, God has a way of filling in the details in a surprising, jaw-dropping fashion, but fulfill His prophetic Word He shall. As He emphatically states through the prophetic pen of Isaiah, <sup>41</sup> *So shall My word be which goes forth from My mouth; It shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it" (Isaiah 55).*

With these foundational thoughts in mind, let's consider the two categories which are prophesied concerning man's final world ruler:

*His Attitude (Daniel 11:36-38).*

<sup>36</sup> Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done. <sup>37</sup> He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all. <sup>38</sup> But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor him with gold, silver, costly stones and treasures.

In addition to the character traits God has already presented in order to describe the Anti-christ, we are given seven more here. We will present them and make brief comment on each one:

1. The Anti-christ will be a selfish, self-consumed narcissist who will do what he wants (Daniel 11:36). Antiochus did act like this, but he was but a prototype of this final world ruler. He'd take self-centeredness to a whole new stratospheric level. World rulers are already evidencing this despotic, totalitarian mindset in contradistinction to the needs and will of their people.

2. The Anti-christ will demand worldwide worship from everyone, all while he trashes all the gods of the world (Daniel 11:36). Antiochus did portray himself as a deity; however, he also called his conquered peoples to worship the pantheon of the Greeks, whom he admired deeply. The Anti-christ will take tolerance and turn it on its ear by becoming the epitome of religious intolerance. Humans claiming divinity is nothing new. In classical *Sikhism*, a guru (*gu*, meaning darkness, and *ru*, meaning light) is nothing less than the embodiment of God who teaches with infallibility.<sup>4</sup> In *Baha'i* teaching, *Babs*, or earthly and manly representations of God are occasionally sent to earth by God to give men illumination and insight. So far we have supposedly have nine such divine manifestations: Abraham, Krishna, Moses, Zoroaster, Buddha, Jesus, Muhammad, The Bab, and Baha'ullah, who lived in the late 1800s. I'll stop there. You get the idea.
3. The Anti-christ will be the most blasphemous man to have ever walked the planet (Daniel 11:36). The Hebrew, פִּלְא, p<sup>h</sup>l°, describes something which is simply off-the-charts unusual, extraordinary.<sup>5</sup> For him the verbal activity will not be positive, but

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<sup>4</sup>Winfried Corduan, *Neighboring Faiths: A Christian Introduction to World Religions*, 2nd edition (Downers Grove: IVP Academic, 2012), 375.

<sup>5</sup> Gesenius, Wilhelm, and Samuel Prideaux Tregelles, *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Bible Software, 2003), 674. פִּלְא not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i.q. פִּלְה, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פִּלְי to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. ط to search out. Arab. فَلَا to deprive of milk. Compare the kindred roots, פִּלְה, פִּלְג, פִּלְד, Sanscr. *phal*, to separate.)(2) *to make singular, distinguished*; see Niph. Hiph. No. 2, and pr.n. פִּלְאִיה. NIPHAL—(1) *to be distinguished*; hence *to be great, extraordinary*; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, נִפְלְאוֹת יְדִבֵּר “he will speak great things,” i.e. impious words, most atrocious blasphemy against God (compare גְּדוֹל No. 2).(2) *to be arduous, to be difficult* to be done. Followed by בְּעֵינַי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by קָץ to be *too* hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—(3) *to be wonderful*, Psa. 118:23; 139:14. Pl. f. as a substantive נִפְלְאוֹת *things done wonderfully, miracles* of God, both in creating and sustaining the world, Psa. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, גְּדוֹלוֹת נִפְלְאוֹת Ps. 136:4. Adv. נִפְלְאוֹת *wonderfully*, Job 37:5. Dan. 8:24. PIEL, *to separate* (ἀφορίζεiv), *to consecrate*, only in the phrase לְיְהוָה פִּלְא נָדָר to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8. HIPHIL הִפְלִיא, twice הִפְלִיא in

- negative and it will be directed against the living God. Translated, he will say things against God which have never been articulated by a man before. Talk about vile.
4. The Anti-christ will prosper in his quest for worldwide domination and worship (Daniel 11:36). To read about his advances to control the world in Revelation 13 is to see he will be divinely permitted to accomplish what no man has ever accomplished, that being to get the whole world to worship him. But, he will be on a short leash for his time is decreed by the living God. Thank God.
  5. The Anti-christ will be utterly disrespectful toward the God's of his fathers (Daniel 11:37). This is yet another reason why this is not Antiochus, because he did show respect for the gods of his country. Since, as we have demonstrated earlier in our study of Daniel 2 and 7 that the Anti-christ will arise suddenly and spectacularly out of Rome, the gods and God rejected here are the gods of the Romans, and probably the God of the Roman Church, the true God.
  6. The Anti-christ will have no desire for women (Daniel 11:37). There are several ways which you can interpret this. One, he will be so busy with grabbing world power and world worship he will not have time for women; two, he will be a homosexual who will possess no natural desire for a woman, which is a big possibility given the worldwide acceptance of a lifestyle God has historically called sin; or three, he will have no desire for the Messiah. According to this third view, the desire of Jewish woman historically was to be the mother of the coming Messiah. If this is true here, then God is merely stating that the Anti-christ will not possess the desire to see the Messiah come because he thinks he is the Messiah. I will leave it to you to determine which view might be true.
  7. The Anti-christ will show no regard for any god, regardless of who it is (Daniel 11:37). Again, he thinks he is god so why would he be tolerant of anyone else who thought they had the corner on the true god? Ostensibly, he will be the last person on earth to place a co-exist sticker on his car. Really, the ferocity of Isis and Al Qaida to destroy the replicas of gods of anyone who is not Islamic is but a precursor to what this unhitched evil, Devil inspired man will do. His daily goal will be to make sure everyone worships him and him only, which is exactly what you see in Revelation 13.

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the manner of verbs לָהַרְגֵל Deu. 28:59; Isa. 28:29. (1) i.q. Piel, *to consecrate* something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, כִּי יִפְלֵא לְנֹדֶר נֹדֶר “if he consecrate (any thing) to vow a vow.”(2) *to make distinguished, extraordinary*, e.g. grace, Ps. 31:22; Deu. 28:59. Inf. הִפְלִיא adv. *in a distinguished manner*, 2 Ch. 2:8.(3) *to make wonderful*, e.g. counsel, Isa. 28:29; followed by אָזַל *to act wonderfully with* any one in a bad sense, Isa. 29:14. הִפְלִיא לְעִשׂוֹת *to act wonderfully*, Jud. 13:19. Inf. לְהִפְלִיא adv. *wonderfully*, Joel 2:26. HITHPAEL, *to shew oneself distinguished (strong), to exert one's strength*; followed by בָּ in oppressing any one Job 10:16.<sup>5</sup>

8. The Anti-christ in the place of religious belief will embrace warfare as his main driving force (Daniel 11:38). While ancient potentates did, in fact, love war, they still made sure the pantheon received its share of worship. Such will not be the nature of this man. His life will be all about using militaristic power to accomplish his deification and domination goals. The Romans loved war, but they also showcased their various gods (Jupiter, Juno, Mars, Venus, Minerva, Neptune, Ceres, Vulcan, Diana, Bacchus, Mercury, Vesta . . . along with Lares, or various household spirits). He will not walk down that road, ever, and he'll use the monies he confiscates from the conquered people of the world to build his machine. He is the quintessential materialistic humanist. Again, the method of Isis to either worship their god or else, is but a small taste of what is yet to come.

Where is the world headed? The ideologies, the philosophies, the religions, the militaries, the financial institutions will all collide and mesh, lockstep, under the Devil-inspired last leader of mankind, the Anti-christ. And our world is primed for his arrival, is it not? Peace is as elusive as a flower in a hot, arid desert. People are willing to believe almost anything, so long as it is not Christianity. Law and order are quickly becoming a thing of the past as even the governments of the world are rife with lawless leaders who care only about their ideology and power. The world reels under the daily assault of radical Islam which seeks to make itself the world religion by means of the power of the sword.

At some point in time, the Anti-christ will arise from within the revived empire of Rome, astonish defeat three of his country's allies in his bid to dupe the world into following him, the second member of the Satanic trinity (Revelation 13). And the world will believe "the lie," that he is God, and they will follow him to the pit. What should we do in the mean time? Good question. I like Peter's advice,

<sup>15</sup> But sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence . . . (1 Peter 3).

Are you studied so you can give an answer? Do you study the culture so you know how to refute cultural argument so you can guide people to Jesus? Are you studied so you can defend the person and work of the true and only God, Jesus, the Christ?

God closes out this section about the Anti-christ, by describing . . .

*His Actions (Daniel 11:39-45)*. First, let me read the text, and then I'll come back and offer some observations. I'll also attempt to add some other prophetic texts into these verses to help you see how God says the future of mankind will play out prior to the revelation of His Son, Jesus, the Davidic Messiah.

<sup>39</sup> He will take action against the strongest of fortresses with *the help of a foreign god*; he will give great honor to those who acknowledge *him* and will cause them to rule over the many, and will parcel out land for a price. <sup>40</sup> At the end time the king of the South will collide with him, and the king of the North will storm against him with chariots, with horsemen and with many ships; and he will enter countries, overflow *them* and pass through. <sup>41</sup> He will also enter the Beautiful Land, and many *countries* will fall; but these will be rescued out of his hand: Edom, Moab and the foremost of the sons of Ammon. <sup>42</sup> Then he will stretch out his hand against *other* countries, and the land of Egypt will not escape. <sup>43</sup> But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians *will follow* at his heels. <sup>44</sup> But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many. <sup>45</sup> He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

Here are my observations.

- As the Anti-christ uses his ever expanding military machine, he will share the spoils of war with their leaders, thus winning them to his side (Daniel 11:39). Antiochus did this to a limited degree.
- We know based on Daniel 9:27 that the Anti-christ will sign a peace treaty with Israel, resulting in a peace with the Palestinians and their Arab neighbors. According to Ezekiel 38:3, 11, and 14 this will bring security to the land in a profound fashion, which will result in Israel basically laying their defenses down. This will be, in my estimation, the beginning of the seven year Tribulation.



coupled with their own desire to establish an Islamic caliphate, along with the activity of Isis in Iraq, one can readily see how the northern power could easily be prompted to

- According to Daniel 11:40, a southern king, which has historically and contextually been Egypt, will attack the Promised Land, along with the king of north, which has been contextually the Syrian/Seleucid Empire. Given the fact that Turkey turns a blind eye to the advances of Isis in Syria,

attack the Western Confederacy of the Anti-christ. One doesn't have to use much imagination either so see Egypt, with its radicalized Islamic element, moving to wipe out defenseless Israel, who is under the watch care of the Anti-christ's powerful confederacy. Note, these combined forces will attack "him," or the Anti-christ.

- According to Daniel 11:40-43, the Anti-christ will respond swiftly and definitively to rescue and protect his ally, Israel, the Beautiful Land, and, indeed it is. According to Ezekiel 38:18-23, it appears that God, Himself, will destroy the troops of the north (Isis? Syria? Hezbollah? Russia?). With the invaders to the north decimated on the Golan Heights, the Anti-christ will sweep south, wiping out the Egyptian forces. While in Egypt, he will hear of eastern invaders seeking to take the lands he just seized. This could be the army of the Chinese which are prophesied to attack Israel in Revelation 16:12ff; however, we can't be sure. It could also be the Iranians who see an opportunity to

finally take Israel with the Western power preoccupied with mopping up Egypt. Either way, the Anti-christ will turn and definitively destroy these invaders (Daniel 11:44).

- With all competitors seeking to destroy him and Israel, the Anti-christ now sets his headquarters for world worship of himself in Jerusalem. The two seas mentioned here are the Dead Sea and the Mediterranean, with Jerusalem in between them in the mountains. It is at this point he will, according to Christ, desecrate the rebuilt Jewish



tribulational temple (Daniel 9:27; 2 Thessalonians 2:4; Matthew 24:15; Revelation 13:5; 11:1-6), and set himself up as mankind's true god.

For the next 3 ½ years he will seek to wipe out every Jew and Christian in his path (Revelation 7, 13), as he seeks to make sure everyone is worshipping him. This invasion of Israel will, however, be his undoing because it will be the beginning of the Battle of Armageddon, which will end with Jesus appearing on Mount Zion as He will deal a final death blow to the wicked armies of the world, along with their false leader, the Anti-christ. The Scripture will, indeed, be fulfilled in Daniel 11 which says,

yet he will come to his end,  
and no one will help him.



John tells us what happens at the close of Revelation:

<sup>19</sup> And I saw the beast and the kings of the earth and their armies assembled to make war against Him who sat on the horse and against His army. <sup>20</sup> And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. <sup>21</sup> And the rest were killed with the sword which came from the mouth of Him who sat on the horse, and all the birds were filled with their flesh (Revelation 19).

Knowing what God is going to do to usher in His kingdom to end all kingdoms should move you to praise Him and to follow hard after Him, no matter what. It should also move you to choose to worship the true Messiah now, before, the whole world buys into the days of outright deception.

So, here is God's prophetic evidence. It will be fulfilled literally as sure as the rest of the chapter was. Who then will you be? Will you be Felix, Festus, and Agrippa, or will you be Paul? The free will choice is yours.