



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

Daniel 11: 36-45

Fall 2025

"Introduction: The Latter Days"

TRANSCRIPT

Well, we are beginning a new series this morning. I don't know if I announced that last week, but we're going to begin a series in the Book of Revelation.

But if you notice from the text that I'm going to read, we're starting with the Book of Daniel. A single lesson from the Book of Daniel seemed to me to be a good preparation for the Book of Revelation because it does introduce us to the main subjects of the Book of Revelation, and some of the main events and main characters, (if that's the right way to put it).

So, we'll look this morning at three passages...the three dreams in the Book of Daniel. I'm not going to go into these with great detail—we just wouldn't have time for that. We're going to look, though, at Daniel chapter 2, Daniel chapter 7, and Daniel chapter 11. The Scripture reading, though, is going to be from Daniel 11, verses 36 through 45, (it's a very long chapter). We're going to look at just the last part of it, which takes us, really, to the end of the story...really, to the end of history. As I said, I'm not going to go into a lot of detail, but I am going into some detail with a number of passages.

So as I thought about it, I asked myself, 'What would I say is 'the big idea'... the main point that we will see in these passages?' And I think it's very simply, (and this may sound too general), but very simply, 'The sovereignty of God.' He rules time; He creates time; He is in control of all of the details of history; He's moving it in His direction; He's

sovereign over that. And He's sovereign over all the details of your life. And that's the comfort we should have from all of this for we have a God that's in control.

So, I'm going to begin with one of the last passages in the Book of Daniel, Daniel 11, beginning with verse 36, where this is the evil king that's to come... 'The evil ruler';

³⁶ "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, (*I take that to mean the 'indignation of the Lord' as He brings tribulation upon this earth*), for that which is decreed will be done. ³⁷ 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. ³⁸ 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. ³⁹ 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.

⁴⁰ "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. ⁴¹ 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. ⁴² Then he will stretch out his hand against *other* countries, and the land of Egypt will not escape. ⁴³ 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. ⁴⁴ 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. ⁴⁵ 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.

Daniel 11: 36-45

May the LORD bless this reading of His Word and bless our time of study this morning. Let's pray;

Father, we do thank You for Your goodness to us. We thank You for this time together; it's always a privilege to be with Your people, and a privilege to be sitting under Your Word and the study of it; and we pray You'd bless us this morning as we do that.

We look to You to bless all of us who've put our faith in Christ and having been sealed with the Holy Spirit. The third Person of the Trinity literally dwells within us and He enlightens us, He teaches us, and we pray for that teaching ministry this morning. Enlighten our minds that we might grow in grace and knowledge, and be lights in the world in this very troubling time in which we live.

Although it's always been a troubling time; ever since the fall of man, the world as it were, and time as it were, has been out of joint. And yet we have a Savior who's coming again and He will put it in place. But in the meantime, Father, we live in difficult times and we pray that we would be wise and we would be lights in the midst of this darkness. We thank You for Christ. We thank You for this time together.

We do pray for our material needs as well, and I think particularly of some of the individuals in our church; I won't name them, but they are going through great struggles, great difficulties. You know their needs, You know their situation, I pray that You would strengthen and encourage them.

And bless us now, LORD, as we sing our next hymn. We pray that You would use it to prepare our hearts for our time of study and worship together.

We pray this in Christ's name. Amen.

(Message) British historian, Edward Gibbon, once called history, "Little more than the register of the crimes, follies, and misfortunes of mankind." Well, he would know. He wrote the massive work, *The Decline and Fall of the Roman Empire*; so he had reason for a cynical view of history.

Others have called history, 'Just one thing after another.' [Laughter] (Now, I left a word out of that quote)...but nevertheless, 'one thing after another'.

Or, it's been dismissed as "bunk"; that by Henry Ford, who gave us the Model T. History, in his view, has no value, no meaning.

Well, I like the definition Christians often give: "History is His story." Now that's simplistic, I know...'but it is true'! God is the author of history. He began what's been called, "The stream of Time", and He is guiding it to its end.

What complicates it is that so much of 'His story' reads like a tragedy. There are lots of crimes, and misfortunes...and worse. German historian, Leopold von Ranke wrote, that he sometimes felt as though, "an occult force were at work in the midst of the apparent confusion."

Well, there is. The Bible identifies that force as Satan, who in Genesis 3, 'polluted the stream', so to speak, and all through the story is seeking and trying to thwart God's will and His plan. (And interestingly, he only accomplishes 'His plan' by doing that.)

Well, that's seen throughout the Book of Revelation, which is all about the past, the present, but mainly about the future, 'The Latter Days', which does end well... victoriously and gloriously, forever! In fact, the Book of Revelation is the only book in the Bible that 'promises a blessing for the one who reads it', at its beginning and at the end...in chapter 1, verse 3, and then again at the end in chapter 22, verse 7. So, we will study the Book of Revelation in the months to come with the hope of that promise.

But I think, (as I have already explained to you), the place to begin is not in chapter 1, but with the Book of Daniel...and for good reason. The Book of Revelation is

prophecy, and the Book of Daniel has been called, "the key to biblical prophecy", and said to give, "the meaning of history". So our introduction to the Book of Revelation is in the Book of Daniel with its three chapters and visions that reveal that history is not, 'just one thing after another'...but a true story with a happy ending.

Well, we're going to look first at Daniel chapter 2. You might turn there and I think you are familiar with the account. King Nebuchadnezzar had a dream; it disturbed him greatly and no one could interpret it for him. None of his wise men, none of his magicians could interpret that dream; no one...except Daniel. Now, Daniel could interpret that dream because God revealed it's meaning to him. In fact he tells Nebuchadnezzar, 'I'm not the one who interprets dreams, but I know the One who is; and He has given me the interpretation.' (See *Dan 2:27-30*).

Now, I want to pause for a moment to make a point...and that is, 'He could explain what was coming, (what Nebuchadnezzar dreamed), what it *was*, (which none of the magicians of his court could), and what it *meant*—because God gave it to him.

And we can understand history, we can understand the life we have, (and who we are, where we are, what our place is), because God has revealed it to us...He's revealed it to us in the Word of God. My mind goes back, (and I think this is a fundamental verse and the fundamental concept to understand), to Psalm 36, verse 9, where David wrote,

"For with You is the fountain of life;

In Your light we see light."

We go back to You, Father...You're the source of everything. You're the source of life...and You're the source of the meaning of life. And You have created us in such a way, that Your light, Your truth, is necessary for us to understand truth. That's where we begin, and that's my point. Our presupposition, our beginning point to understand truth, is the Bible...and if we don't have that, we have speculation.

I don't want to go too far in this, but just thinking about it, there is a famous painting by Titian, (*an Italian painter of the Renaissance*), which I think is called "The School of the Philosophers", with of all these Greek philosophers in this kind of Greek building. And at the center of it is Plato and Aristotle; Plato's pointing up, and Aristotle is pointing down. (Opposite philosophies.) And that's what you have if you have your own speculation. If you begin with human reason and not divine revelation you have all kinds of ideas...but two main ideas. 'They' say, 'All philosophy goes back to either Aristotle or Plato.' I'm not a philosopher, but that's what has been said. But in addition to that, you've got all these other philosophers, all these different ideas....and that's what man is left with, *speculation*!

We, however, have the Word of God. We have the Light of God in which we have 'Light'! We understand ourselves; we understand the world. We understand where it came from...and where it's going, because we see it in God's Light, through the revelation of God.

So, God gave Daniel what he needed...He gave him the meaning, the revelation of that dream.

What the king saw was a great statue, a colossal figure of a man. Its, 'head was made of fine gold'; its, 'chest and arms of silver'; its 'midsection and thighs of bronze'; and, its 'legs and feet of iron'. Daniel interpreted these four parts as four kingdoms.

Everything is a kingdom in this dream, (in this 'vision'). The first, the head of fine gold, was *Babylon*. [Now we *interpret* who these are, but this is given for us at the beginning, for the first part of this statue is interpreted for us, which helps us interpret the rest of them.]

Daniel said, "You, O king, are the king of kings, to whom the God of heaven has... given the glory". (vs37). Then he said, '...You are that gold part of the statue!' (vs38c). That must have impressed Nebuchadnezzar—and he was half-pleased with that.

But not what followed, because Daniel interpreted these four parts as kingdoms. He goes to the second part, ('the chest and the arms of silver'), and that is the kingdom that succeeded his. It's the Medo-Persian kingdom of Cyrus who overthrew Babylon.

The third kingdom of bronze is Alexander's kingdom that replaced Persia.

And the fourth kingdom is Rome, represented as iron...strong, and crushing things. But it had an unusual feature, feet and toes of iron and clay, (that don't adhere to each other).

So, four kingdoms that show that history...or what Otto von Bismark called, " 'The stream of time': Its epics, kingdoms, nations; rising and falling...one after another." Now there's nothing unusual in that to an ancient mind because the Greeks, for example, believed in that idea of history...that it's *cyclical*. 'It's one thing after another'; it just repeats itself, repeats itself all through history. (So, there's really no meaning to history.)

But then in the dream, Nebuchadnezzar saw something that changes everything, something that really defines the meaning of history..."a stone" appeared out of nowhere. Verse 34, "...a stone was cut out without hands...", (meaning it was supernaturally formed), then it, "...struck the statue on its feet of iron and clay and crushed them." (vs34). The whole glorious statue collapsed...'The stone crushed the gold, silver, bronze, and iron into dust, and the wind blew it all away. But the stone became a great mountain and filled the earth.' (vs35). That was the dream.

The interpretation was, 'God will put an end to all the kingdoms of the earth, even yours, Nebuchadnezzar; all Gentile kingdoms.—But His kingdom, 'the kingdom of the stone', will endure forever!'

So history is not just one thing after another. It's not a series of cycles, endlessly repeating themselves. History is 'the stream of time' moving to a glorious end...the kingdom of God on the earth.

Now, the stone striking the colossal statue is not the church 'giving the Gospel and filling the earth'. This kingdom comes suddenly, out of heaven, to establish itself quickly, catastrophically, and completely. It's the second coming of Christ described in Revelation 19. He will come with a sword and a heavenly army, and He'll slay the wicked to establish His kingdom that will fill the earth. All of these are kingdoms, political entities; and that is true of this last kingdom, 'The Kingdom of The Stone', of 'the mountain that fills the earth'.

So, He will come in that way; and what it strikes, (and I think this is important to remember), what that stone strikes *will exist at the time of Christ's return*. The feet and the ten toes of iron and clay are an extension of the legs of iron described, (correctly, I think), as a future revived Roman empire—the empire of the antichrist.

In chapter 7, (*of Daniel*), years have passed. Nebuchadnezzar has been succeeded by others, and in the first year of the reign of Belshazzar, king of Babylon, Daniel had his own dream—a dream that's more like a nightmare. Verse 2, "Daniel said, 'I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea.' " And four beasts came out of it, "different from one another". (vs3).

It's the same dream that Nebuchadnezzar had...he saw a statue made of four metals—Daniel saw four beasts. Both dreams are Gentile history, from two different perspectives. What Nebuchadnezzar saw was glorious: Gold, silver, brass, and iron; it is all splendor; it's all glory and power. What Daniel saw was hideous...ravenous animals, more monsters than animals.

Chapter 2 is, 'man as man sees himself', ruling the world, his empires are strong and impressive. Chapter 7 is, 'man as God sees man's rule on earth', corrupt and cruel.

'The stormy sea' is significant. It represents the nations; they are evil; they are in turmoil. Isaiah, (57:20), described the wicked as being "like the tossing sea". And these four come out of that, come out of the nations, the Gentiles.

And each beast matches a kingdom of Nebuchadnezzar's statue. The first beast in verse 4, the lion, is Babylon, corresponding to the head of gold. It has wings, so this is a winged lion.

The lion was the national symbol of Babylon. It is 'the most noble of the beasts'. The gate of Ishtar has been excavated, (and it's in a museum), and it's beautiful gate that they would enter Babylon through. It has all kinds of animals on these glazed tiles that compose the exterior, the facade of it; and the lion is very prominent in that. That's Babylon.

Well, the next is the Medo-Persian empire, in verse 5. It is a *bear* that corresponds with the silver portion of the statue. The bear was particularly fearsome and feared by the ancients. Bears aren't so scary to us today, (we have *Smokey the Bear*, and we've got cartoons that children watch that are bears), but to the ancients they were terrifying. And this one is a ferocious animal...three ribs are in its mouth.

But, that Medo-Persian empire, which conquered everything in its day, is removed by a third beast in verse 6, 'a leopard with four heads'. It corresponds to the bronze portion of the statue and represents the Greek empire of Alexander the Great. The leopard is fast; and Alexander swept across the ancient world with amazing speed and acquired an empire in a very short time. He suddenly died at the age of 32.

The fourth beast, in verse 7, is even more of a monster...in fact, so much so that Daniel couldn't liken it to an animal. It was so strange that it was terrifying. He said, "...dreadful and terrifying and extremely strong; and it had large iron teeth". It corresponds to the iron legs and feet of Nebuchadnezzar's statue, and it represents Rome. Its Legions were like iron, as they marched across the world and crushed everything in opposition.

But there are other details about this beast that don't correspond to the history of Rome and must be descriptive of things that still have not been fulfilled. It suggests a future form of the Roman Empire. This beast that came out of the sea had ten *horns*, which correspond to the feet and ten toes of the statue made of iron and clay. *Horns*, in the Bible, often represent power or political individuals. These *horns* are ten kings in a political alliance.

Then another horn appears. It's 'a little horn' that Daniel mentions in verse 8. He saw it come up and replace three of the ten horns...this is clearly a king. This is clearly a ruler; it has, "eyes like the eyes of a man and a mouth...", (and it's a big mouth), "...uttering great *boasts*." (vs8). And he rises to power over all the others, and he destroys the three kings that resist him. This is the future "antichrist" who will arise out of a future world government...but like the others, he won't last long.

Suddenly Daniel's vision moves from the monsters and the sea, to heaven and the Ancient of Days, sitting on His glorious throne. And then, in verse 13, Daniel saw something spectacular: "...behold...", he said, "...with the clouds of heaven One like a Son of Man was coming..." Well, you know the Gospels, you know who that "Son of Man" is...it's Christ, who called Himself, "the Son of Man". (e.g. *Mark 2:16*). That was the main title that He used of Himself during His earthly ministry; and you see it throughout the Gospels, particularly in Matthew, Mark, and Luke.

That was His title for His earthly ministry; and it identified Him as this heavenly person in Daniel 7, who comes to His Father and is given a kingdom. Verse 14;

"And to Him was given dominion,
glory, and a kingdom,
that all the peoples, nations, and men of every language
might serve Him;
His dominion is an everlasting dominion
which will not pass away,
and His kingdom is one
which will not be destroyed."

Now this is the fulfillment of Psalm chapter 2, verse 8, where the Father says to His Son,

"Ask of Me, and I will surely give the nations as Your inheritance,
And the very ends of the earth as Your possession."

And that is what Christ, the Son of Man, does here in this vision of Him in heaven. It's the kingdom Jesus spoke of in Matthew chapter 19, verse 28, as "the regeneration"...'The earth will be regenerated.' So, when we think of the kingdom to come, we should not think of the world as it is. As beautiful as it is, as lovely as the stars are, (and all), it's going to be a regenerated world that we have no idea, (I think), of understanding. He says that, "In the regeneration", that He, "will sit on His glorious throne." (ibid.) It's a glorious, powerful kingdom; it's what is referred to in Revelation chapter 5, verse 10, and Revelation 20, verse 4, where John wrote that, the saints, "will reign upon the earth", and, 'Christ will reign for 1000 years.' It's the Millennial kingdom.

The context of Daniel supports that. All four kingdoms described in this chapter 7, and also in chapter 2, are historical, earthly kingdoms, so it is only consistent with that to see this kingdom as an earthly, political entity itself...it's a kingdom on the earth.

This is "the stone" of chapter 2, (vs35b), that becomes, 'the mountain that fills the earth'. And it will come violently; that's indicated later in chapter 7, verses 23 through 27, where the arrogant horn is described as blaspheming God and destroying the saints, annihilating and that he is, after doing all of that to them, (to the saints), he is annihilated and destroyed forever.

History, 'the stream of time', is moving steadily toward that grand conclusion.

The same is revealed in chapter 11, (which reads like Gibbon's description of history*, with Daniel's account of the rise and fall of empires, the crimes of kings and the sufferings of people). It has three parts. Most of it would occur after Daniel...centuries later, millennia after him. Some not too far after him...but it's all prophecy to Daniel. I will summarize it in the first two parts, and then focus on the third part.

The *first* part is from verses 1 through 19, which is about the history of the ancient Near East from the time of the Persians to the appearance of Antiochus Epiphanes. (So, Daniel lives in the very beginning of that, but not much more than that.) It begins with four Persian kings. Then, in verse 3, Daniel writes of "a mighty king", who will, "do as he pleases." It's Alexander, who conquered the ancient world from Egypt to India. When he died, verse 4 states, that "his kingdom", was, "...parceled out toward the four points of the compass, though not to his *own* descendants."

And that was fulfilled. This is all future to Daniel, but that was fulfilled. All of Alexander's descendants—his wives, children, and relatives were murdered, and his empire was divided between his four generals, (which are the four heads of that leopard).

Verses 15 through 19 are about two of those generals: the kingdom of *Ptolemy*, which was the kingdom of Egypt, (Cleopatra came from that line), and the kingdom of *Seleucus*, which was Syria. These verses are full of intrigue, and a lot of events that are very obscure to us as we read them. But all is given as background for the rise of Antiochus Epiphanes, the persecutor of the Jews and the tyrant who foreshadows the coming of antichrist. The rise of Antiochus is recorded in the second part of the chapter, in verses 21 through 24. He was a power-hungry sociopath who seized the throne that wasn't rightfully his...a kind of coup d'état.

* Gibbon: "Little more than the register of the crimes, follies, and misfortunes of mankind."

This was the age of the Maccabees, the Jewish patriots who rose up against Antiochus when he tried to 'Hellenize' the Jews who were within his Syrian kingdom, (it included, not only what we know as Syria, but also what is modern day Israel), and he tried to force them to adopt Greek culture. He outlawed circumcision, and he famously slew a pig on the altar of the Temple, "the abomination of desolation", mentioned in verse 31.

He was a fierce persecutor of God's people. Many Jews died fighting in the resistance—but they prevailed and Antiochus died a miserable death, (in fact, one account has him dying in insanity). All of that was future to Daniel—but of course past history to us.

What follows is different; verses 36 through 45 move seamlessly 'from history to prophecy'. This is not uncommon in biblical prophecy. And you see it a lot in the Lord's 'Olivet Discourse', (*Matthew 24&25*), in which events are *telescoped*, or *merged*, with past events...so, future events follow the description of events that have already occurred, but it's difficult to distinguish them.

But the angel told Daniel, in Daniel chapter 10, verse 14, that the vision was about what would happen, "in the latter days" ...and the events of this part of the chapter don't match events of the past, don't match events of history as we know it. So, we are now in the prophetic part of the passage...and specifically about a tyrant to come, "the antichrist", who Antiochus *foreshadowed*.

The description of his character, his career, and his demise match the prophecies of the New Testament. In 2 Thessalonians 2, and in Revelation 13 and 19, he is described here, (*Daniel 11*), in verse 36, as "the king *who* will do as he pleases, and he will exalt and magnify himself above every god."

Paul wrote of this in 2 Thessalonians 2, verse 4. He speaks of , "The man of lawlessness...", (vs3), "...who opposes and exalts himself above every so-called god or

object of worship...", and that he will sit, "...in the temple of God, displaying himself as being God." (vs4).

Daniel described him as a 'blasphemer'; he, "...will speak monstrous things against the God of gods...", (he will denounce Christ...he will denounce the Triune God). And Daniel adds, "...and he will prosper, (*but*), only until the indignation is finished, for that which is decreed will be done." (ibid.)

The "indignation" that is referred to there is God's wrath; it's God's just anger against sin. And this man, like many wicked men, is allowed to arise as judgment on sinners. (And you might refer to Hosea chapter 13, verse 11, where God says, "I gave a king in My wrath..." I think he's probably referring to Saul there.) But He does that; His judgment can come with a wicked ruler. Men say of Christ, 'We will not have *that* man to reign over us!' So God says, 'You won't have Christ, you will have antichrist. He, (*antichrist*), will come, and the world will receive him and worship him.' Then, He will put the world through *tribulation*...it is God's indignation, and it will be hell on earth.

But it will end. The antichrist will last until the indignation is finished; and then he will be destroyed.

God has written history, and He has written a good end to it. That's verse 36...it gives a summary of the rise and fall of antichrist. Then the rest of the chapter gives more of the details: In verse 37 and verse 38 he's described as a man who rejects all religion, (but also what we call true religion); "He will show no regard for the gods of his fathers, or for the desire of women...", (vs37a). [Now that's an unusual expression. I think we're to understand "the desire of women", is not 'his desire for women', but that he's describing, '*the desire that women have*'...(and it was 'the hope of the Messiah' that is described here), because Jewish women desired to be 'the mother of the Messiah'.] So, 'the desire of Hebrew women' was the Christ. And he, (*antichrist*), rejects that person and that hope.

His faith is in political and military might, and that is what verse 38 means, by "...he will honor a god of fortresses." (At least that's how a 19th century German

commentator, (C. F. Keil), explains it: "the god of fortresses" is a *personification* of war.) So, a warrior is what he will be.

He's also a diplomat, though. In chapter 9, (*Daniel*)...a very important chapter to all of this, for in verse 27, he makes 'a covenant' with the Jews; he will be the protector of Israel. So he will be a kind of Julius Caesar, both a warrior and a statesman...a ruler. But this power is over more than a nation, it is over nations. It will be a worldwide power; it will be unprecedented power...and you wonder, 'How that can be?!'

Well, I won't go into the details of the books that I've read about this, but I think a good understanding of it is, 'He will be a man, but not like you might think.' He's called "the beast" in the Book of Revelation. We know of 'the antichrist' and it had this sense of 'a monster'.

But I don't think he'll appear that way...I think just the opposite. He'll appear as a man who is very charismatic, who promises great things, and can deliver great things to begin with. He'll be an appealing person, the kind of person you'd want to vote for...and he, "will deceive many". (Mat 24:5).

We have modern examples of that. Adolph Hitler came to power in the 1930s during the Great Depression, promising Germany restored greatness. The German people had been humiliated at the Treaty of Versailles, (*June 28, 1919*), and he promised vindication...he 'promised great things'.

He gave rousing speeches, gained power, and increased his power. He employed people, built roads, (built the autobahn), and restored the army...and soon he had the German people marching off to war and into hell.

So, it's happened, but this is something really different from that. This is something greater...this is supernatural. Behind it is what von Ranke called, "an occult force—a hidden, behind the scenes, satanic power." And Revelation 13, verse 2, states, "The dragon gave him his power and his throne and great authority." He does that today, and explains a lot of what goes on in high places.

But this will be unique. Verse 39 is a prophecy of his success: "Strong fortresses" will fall to him; he will destroy everyone who opposes him and reward those who support him. He will give land and power to those who follow him, who show loyalty to him; (we're told that here in verse 39), and he will destroy everyone who opposes him. He will give land and power for people "to rule over many", as Daniel writes. (chap 11, vs39b). In Revelation 13, (vs 16-17), you have 'the mark of the beast', and "those", (which will be 'those' who are loyal to him), and they will have reward for that—but it will be short-lived.

There will be opposition. We read about him conquering and doing battle with the king of the south and the king of the north, and it's difficult to be dogmatic, (or we shouldn't be dogmatic about the meaning of all that), but there's going to be wars that he will fight, and he will be a great conqueror. It indicates that he is a warrior and triumphs over those who oppose him.

And that's the description we're given in the rest of the verses of this chapter; (*Daniel*), verses 41 through 43 describe him entering, "the Beautiful Land", which is a description of Israel. It is midway through 'the tribulation' and he will come, perhaps on the pretext of defending the Jews, but he will do that on the grounds of the "firm covenant". (That's referred to back in chapter 9, verse 27, where it is prophesied that antichrist will make ...and then break his treaty with the Jews.)

He will drive the opposing armies out of Israel, (there seems to be this flood of armies that comes into the land), and he will pursue them into Africa...and will 'enrich himself'. (We're told here, in chapter 11, (vs44).)

But when he hears rumors of armies coming, he returns to Israel, and then, (verse 45), he will make Jerusalem his capital. It is prophesied that, "He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain." (Dan 11:45).

And that is when he will set himself up in the Temple, (obviously a rebuilt Temple), to be worshiped, then break his covenant with the Jews and begin to viciously persecute them.

But it won't last. He will come to his end, and no one will help him. No one will be able to help him because it is Christ who will come, "the stone" of chapter 2. He will crush his kingdom and cast him alive, "into the lake of fire", according to Revelation 19, verses 19 through 21.

So in one chapter, and one vision, (*Daniel 11*), we have the broad sweep of history; from the rise of the Persian empire to the future destruction of the antichrist that promises the defeat of evil.

We wonder, 'Why did the wicked flourish?' They flourished in a fallen world...but the day is coming when Christ will correct that.

It's a chapter, (this chapter 11 of Daniel), with obscure details, but fulfilled prophecy, and according to some, (and I think this is interesting), in this chapter 11, one hundred thirty-five literal fulfillments have taken place...which validates the truth of the chapter, and the integrity of the Bible and its promises.

We can rely upon this, (this book of the Bible, and of the entire Bible); we can rely upon it as the truth and trust in its promises and its assurances.

And it assures us that God is in control. Regardless of the chaos we see around us, and the decline of everything we see around us, God is in control!

He can reveal future events because He's planed them all.

He is reliable.

He promised to defeat and eliminate evil.

Nothing can frustrate His plan of the ages,

(or to put it more personally, nothing can defeat or overthrow His plan for you individually, personally).

The One who's in control of everything, the broad sweep of history and time, and 'the stream of time', is absolutely in control of all the details of your life...and He's reliable.

The Book of Revelation makes all of that known.

It's what we need to keep in mind...the story is true, and it ends happily.

Well, that is true for everyone who has trusted in Him. We have a glorious future; which means everyone who has trusted in His Son, who has trusted in the Lord Jesus Christ. The believer has trusted in the Trinity; but the specific person we trust in is Christ, the second Person of the Trinity, who has died in our place, and suffered the penalty for our sins.

The question I have is, 'Have you done that?'

If not, we invite you to come to Him. He is the Lord of history, He is the Savior of the world. He died for sinners so that all who believe in Him, (simply believe, simply receive His gift of life and forgiveness), will be saved.

May God help you to do that.

And I hope all of us who have done that...will rejoice and rest confidently in His plan and purpose for us.

(Closing prayer) Father, we do thank You that we have a God who controls all things, Who is the author of history. We have a God, Who is the Son of the Father, Who has come into this world...the second Person of the Trinity; and He has attained salvation for us, because You, Father, sent Him to do that.

And the Spirit has drawn us. What blessed people we are if we have put our faith in Christ, sealed with the Spirit, and made heirs of the kingdom to come...children of God. We thank You for that.

Help us to focus on that this week and realize the great privilege we have; and bring glory to You—for all the glory goes to You.

And now,

The LORD bless you and keep you;

The LORD make His face shine on you,

And be gracious to you;

The LORD lift up his countenance on you,

And give you peace.

In Christ's name. Amen.

(End of Audio)