

DANIEL

Week 33, Chapters 11 and 12

If it can be fairly said that for the last few months our study of Daniel has been like trying to drink from a fire hose, then the concluding verses of this book are like standing under Niagara Falls.

I'd like you to keep your Bibles handy; we're going to look at a lot of Scripture today. I need for you to follow along in your Bibles with me when we read these passages (young people, you too).

So as a consequence I don't want to take the time to review last week's lesson; rather I'm going to proceed based on the assumption of you having heard it and having a reasonable grasp of it. Since context is always key in correctly interpreting the Bible, then the best way to proceed if for us to read from Daniel 11:36 all the way through the end of book. As we've discussed before, while in one sense the chapter divisions placed somewhat arbitrarily in our Bibles centuries after it was closed up are helpful to our studying and our communicating about Scripture. On the other hand these chapter divisions can mislead. Sometimes it feels as though the close of one chapter and beginning of the next is meant to indicate a change in times, or a different scene, or the subject has changed and as often as not, that is not the case. Our reading today will emphasize that for you.

READ DANIEL 11:36 - 12:13 (end of Daniel)

Bible prophecy teachers of the 3 main categories of End Times denominational Theology called Amillennial, Post-Millennial and Pre-Millennial don't even agree within their own ranks whether verses 36 – 39 are speaking of Antiochus Epiphanies, or of the future Anti-Christ. However they do agree that beginning with verse 40, the subject is the End Times that does NOT involve Epiphanies but rather is directly dealing with the Anti-Christ.

Having said that, none of what I've just told you is the view of most Bible academics and commentators today. So permit me to preach to you for a moment. The bulk of modern Bible academics believe that chapters 10, 11, and 12 are entirely about Antiochus Epiphanies, because they say that's as far as the book of Daniel is pretending to look ahead. And, once again, this is because these Bible experts say that Daniel is essentially a pious fraud, and it was written AFTER all the events spoken of here happened, but the author deceptively wrote about them as though they were predictions of the future that he got from God. And since predictive prophecy that points to an Anti-Christ is impossible in their eyes, even if there were to be such a thing as an Anti-Christ (which they also say is a religious fantasy), then we circle right back to their conclusion that Daniel is bogus and that the book is all about looking back (in what was recent history for the author) at the antics of the maniacal Antiochus Epiphanies.

But here is where it gets even more interesting because starting with verse 36 these same Bible academics acknowledge that most of the things described here that they say are all about Antiochus Epiphanies, did NOT happen during his era. Their conclusion as to how that can be? The writer of Daniel was not only a liar; he was also a sloppy and inaccurate historian who just got lots of things wrong! So as I've pointed out before: when you are a Bible scholar and you begin with the position that there is no such thing as the supernatural, or the divine, or miracles, or predictive prophecy, all Scripture study and commentary on it has to be twisted and channeled to provide some excuse (no matter how flimsy) for why things actually played out in history exactly as the prophecies said it would, but there must also be some means to discredit things that are yet future so that Believers stop looking for them to happen. And as Yeshua warned (in a passage that we used in last week's lesson):

^{CJB} **1 John 4:1** *Dear friends, don't trust every spirit. On the contrary, test the spirits to see whether they are from God; because many false prophets have gone out into the world.*

And then concluding with:

1John 4:4 CJB⁴ *You, children, are from God and have overcome the false prophets, because he who is in you is greater than he who is in the world.*

I tell you forthrightly: those particular modern Bible academics who subscribe to this distorted view of Daniel (and how it taints the rest of the Bible) may be the nicest, smartest, warmest people on earth; but they are the epitome of the biblical definition of false prophets even if for some it is not intentional. So fellow Believers we each have a profound, highly spiritual and consequential personal decision to make: if we decide that these Bible academics are right, then the book (Daniel) that forms the foundation for all of our End Times prophecy is about as realistic and viable as a Marvel comic book. And since Christ quoted Daniel often (as recorded in the Gospels of Matthew, Mark and Luke), and since the Book of Revelation uses Daniel as it's starting point and basis, then the Gospels and the Book of Revelation are as bogus as is Daniel. And there can also be no other conclusion is possible than Yeshua Himself was deceived to believe Daniel or He joined the conspiracy and intended to deceive His followers. And that, brothers and sisters, is precisely what academics who subscribe to that viewpoint and run a substantial segment of our seminaries and bible colleges believe and teach. Rather ironic, is it not, that so many of our Christian educational institutions and leaders who are preparing the next generation of Pastors and Christian leaders are teaching their students to NOT accept the Bible as God's Word, but rather to see the Bible as only a flawed book of dubious history even if it also contains good and useful general principles penned by wise humans in ancient times. The result is that the Bible has diminished in importance, relevance and focus in our churches and synagogues.

So as we enter the home stretch of our Daniel study I'll reiterate with full confidence and conviction born of evidence and fact that Daniel has proven itself to be 100% accurate in past history, and so we can count on what has yet been fulfilled to also come about 100% as

prophesied. Therefore as important as it is for us to glean all that we can about what is ahead of us from the Book of Daniel, we must be humble in our speculations and careful not to add in words and meaning where they simply don't exist just because it satisfies our need for closure and tidiness. And, I'm sorry to tell you, the Book of Daniel gives us almost as many loose ends today as it did for Daniel who went from terrorized, to ill, to morose as he heard and then worried about what these divine prophecies meant. The good news for us is that what was predicted at least up to verse 35 of chapter 11 did come about; it was recorded in Biblical and non-biblical documents, and so we don't have to wonder. It's the remainder of Daniel that provides us with heartburn and skepticism.

Dr. Robert Culver in his book "Daniel and the Latter Days" says this: **"The.....predictions of (Daniel) chapter 11 with now past history breaks down at the end of verse 35. I mean to say that if verses 36 -45 were intended to refer to Antiochus, the last great Seleucid King, then the author appears to be guilty of introducing error into the Scriptures. There is nothing known in history which corresponds to the prediction Daniel 11:36 – 45. Evidence of this is the utter confusion in the (various Biblical) commentaries of those who insist that Antiochus is the chief figure right down to the end of the chapter."**

As much as I admire Dr. Culver he has in this part of his statement over generalized when he said, **"there is nothing known in history which corresponds to the prediction of Daniel 11:36 -45"**. In fact there is abundant documentation of Epiphanies high opinion of himself and his fondness to see himself as on par with the gods, but indeed it is only in relatively small measure when compared to the dramatic events that were predicted. My own opinion is that events depicted in verses 36 – 39 should be placed in the eras of both the 1st Latter Days and the 2nd Latter Days. The king exalting himself above the gods, and honoring certain new gods that his fathers didn't worship, and conferring honor on those potentates who did his bidding, happened to a degree with Antiochus Epiphanies, but will happen again and in their most vile and violent fullness with the Anti-Christ.

Let's back up for a minute. Notice that verse 36 says: "The king will do as he pleases." What king? Or better, which king? Up until now the passages have been careful to identify the king and link him with either the north or the south; but here he is just left dangling. We can probably reasonably assume that in ancient times this unnamed king was the King of the North because it was the northern king who attacked Israel (called the holy covenant or the land of the Glory). Yet it is quite ambiguous the way it is stated here. That is why we have some scholars say that this king can only be referring to the King of the North (Epiphanies) while others equally firmly insist that it can only be referring to the future Anti-Christ. But if we use our principle that there are 2 Latter Days eras being spoken of in these passages, suddenly we find that the ambiguity lifts and that the character and nature of Epiphanies will of course result in similar decisions and actions by the future Anti-Christ.

Verse 40 says that "when the time of the end comes", the king of the south (the King of Egypt) will push at him, while the King of the North will attack him like a whirlwind. In case it hasn't struck you, the "him" being spoken of here is obviously a 3rd party (that is, he is neither King of the North or South). In other words, all the battles and wars and intrigue we've been studying up to now has been between the King of the North and the King of South (2 characters). But

now the King of the North and the King of South together attack someone else labeled as “him” or “the king”. When will this joint attack happen? It says it will be when the time of the end comes. But does “the time of the end” mean the time of the end of the world (as we commonly think of the End Times?) Here we have another ambiguity that different scholars arrive at different conclusions.

The term “the end” can reasonably be applied to a terminating point in both of the Latter Days eras, because it seems to be referring to the end of all the wrath and tribulation that is being caused by this gentile world leader who is reigning at that time (Epiphanies in the 1st Latter Days, and the Anti-Christ in the 2nd Latter Days). And yet it doesn't fit perfectly because Epiphanies came a long time (170 years) before the person who is the focal point and purpose of each of the Latter Days arrived: Jesus Christ. And if we fast forward to the last verse of chapter 12, it says: “But you, go your way until the end comes. Then you will rest and arise for your reward at the end of days”. So there is a good case to be made that the term “the end” is referring to the climax of each of the two Latter Days eras, but the term “the end of days” is referring to literally the end of the world as we know it; the period that flows from the results of the 2nd Latter Days upon Messiah's return, as the entry point into the Millennial Kingdom.

Even so in verse 40 it is self-evident that we can no longer be talking about Antiochus Epiphanies, and it can only be the future Anti-Christ, because both the king of the north and the king of the south come against this person and Antiochus is a King of the North. Thus “when the time for the end comes”, it is a future event that takes place AFTER Antiochus Epiphanies and is also future to us. Now, assuming we are currently living at some stage of the 2nd Latter Days, then can we continue with the identification of the King of South as meaning Egypt and the King of the North as referring roughly to Syria or some new form of a Greater Syria that hasn't yet taken shape? I maintain that without other evidence, and without some earth shaking geopolitical events that alters the world leadership landscape, there is no good reason to assume otherwise. In the End Times Egypt and some form of Syria (or a nation that has replaced it) will together attack the forces of the Anti-Christ.

It is in vogue in the 21st century to say that the King of the North is to be identified as Russia, and I can't say that this is impossible. Yet it doesn't fit with the God-pattern that places all these battles of both the 1st and 2nd Latter Days in the Middle East, and involving Middle Eastern kings as the ones who lead the charge. So, we'll have to watch and wait. Verse 40 continues that this king (neither of the north or south) that seems to be the Anti-Christ will invade many sovereign nations. But for some reason he will either not attack or more likely something will thwart his attack upon Edom, Moab and Amon. Those 3 ancient nations collectively form the modern Hashemite Kingdom of Jordan in our day. So if we go by names we use today, the prophecy is that Jordan will somehow avoid the grip of this Anti-Christ. And this makes sense, because we're told that at the end, when the Anti-Christ's fury against Israel is at its peak the Jews will run to hide themselves in a particularly suitable place in the desert. Many scholars think this desert place is Petra, which is in Jordan.

This passage also makes it clear that the Anti-Christ will have success in overcoming Egypt (the King of the South), and nearby Ethiopia and Put will also fall to him. Egypt we know. Ethiopia we also know as that modern Northern African nation that has a substantial Christian

and Jewish population. Ethiopia is where a goodly portion of the tribe of Dan wound up, and today those people are often mislabeled as the Black Jews of Ethiopia (thousands of whom have been resettled in Israel). In fact they are not Jews (folks from the tribe of Judah); they are of Dan, one of the 10 Lost Tribes. The other nation that will be overrun by the Anti-Christ is Put, which today is Libya.

But says verse 44, some kind of bad news is going to cause this king to withdraw his forces from the Northern Africa countries that he has subdued. This need to withdraw is going to infuriate him and so he will take out his anger upon many and do away with them. This can only mean killing massive amounts of people who have either opposed him or not completely committed to his cause. Again, we seem to be talking about the End Times Epiphanies-on-steroids that we call the Anti-Christ.

Verse 45 ends chapter 11, but in reality it doesn't end the thought or even represent a pause in the action; it flows directly into chapter 12 verse 1. And the thought is quite a provocative one. It says that this mysterious unidentified king (probably the Anti-Christ) will pitch the tents of his palace in between the seas and the mountain of the holy Glory. And it is there that he shall be killed and disposed of, abandoned with no one to rescue him. Yes, yes; I'm aware that there is further information in the Book of Revelation that adds to our knowledge of the Anti-Christ, but I remind you that we are not doing a prophecy study, we are studying the Book of Daniel, and so I won't be incorporating that other information.

The mountain of the holy Glory has to be referring to Jerusalem in general; however if it is meaning a very specific particular mountain, it will be one of 3 identifiable hills that are in intimate proximity (a few hundred yards) from one another. It will be Mt.Zion, Mt.Moriah, or the Mt. of Olives. But also notice the word seas. Usually this is said to refer to the Mediterranean Sea. That might be acceptable except that the word is seas (plural) and not sea (singular). In Hebrew the word for sea is **yam**; but here the form is **yammim** (the plural). So what is the other sea (or could it mean more than 2?) While I might not get very many Bible scholars to agree, I think it has to be referring to either or both the Sea of Galilee or the Dead Sea. However in Bible times the Sea of Galilee was not referred to as a sea but rather as a Lake (which it is). The term sea then as now is usually reserved when talking about a body of salt water, while a lake is reserved for referring to a body of fresh water. That disqualifies the Sea of Galilee as a candidate or, more correctly as it has been known since time immemorial, the Kinneret. Thus I think that the two seas that are meant here are the Dead Sea and the Mediterranean Sea.

And as pertains to the Holy Land what is in between the Mediterranean Sea to the west and the Dead Sea to the east? The hills of Jerusalem, the location of the mountain of the holy Glory. I think what this is describing is the Anti-Christ at some point setting up residence in Jerusalem.

Now let's take some things we explored earlier in Daniel and match them up to our new information.

Go to Daniel chapter 8 where we're going to look at the prophecy of a little horn. This will

necessary involve revisiting some information we've covered before, but I think it might begin to put some pieces together for you. Before we read part of Daniel 8, let me point out that in Daniel there are two prophecies of little horns appearing. Most modern scholars say it is just two stories about the same little horn, but once again our poor ignorant lying writer of Daniel was just too dumb to make them match very well. So that is why there are differences in what they do and when they do it. I'm going to show you how the little horn of chapter 8 fits in the 1st Latter Days, and the little horn of chapter 7 fits in the 2nd Latter Days. And that is what was intended.

READ DANIEL CHAPTER 8:5 – 24

We don't have to speculate or guess. After using the symbolism of the shaggy male goat with the big horn that is broken off and replaced with 4 smaller horns, and then out of the 4 horns comes the little horn, Daniel tells us who this is. The little horn is a king who will come out of the Greek (the **Yavan**) Empire. And out of what empire do most modern prophecy teachers say the Anti-Christ will come? Rome (not that I necessarily agree with that). But even more, this tells us exactly that Media-Persia will be conquered by a great king from Greece, and then he'll die, and then his kingdom will be divided into 4, and then one of the four kings will gain power by intrigue and be the strongest but not nearly as strong as the original king (Alexander the Great was). And there is no doubt at all that this historic path happened exactly as prophesied, with historically identifiable people, names, and nations, and that the little horn that arose from the 4 and created such havoc was none other than Antiochus Epiphanies.....NOT the Anti-Christ. Thus, the prophecy of Daniel chapter 8 in regards to the little horn takes place in the 1st Latter Days era. It is past history.

Now let's go to Daniel chapter 7.

READ DANIEL CHAPTER 7 all

Since the little horn in this scenario springs up from the 4th symbolic beast, which represents the 4th gentile world empire, but the little horn of chapter 8 springs up from the 3rd gentile world empire (Greece), we have more concrete proof that these are two different little horns for two different eras.

This little horn of Daniel 7 is in the setting of the Son of Man being seated alongside the Ancient of Days. And together they rule and judge. Then later the Son of Man comes on clouds; that is He descends from heaven and when He descends He is given rulership so that every nation on earth will bow to him. This event certainly did not happen in Epiphanies day, and it has not happened yet. Some denominations claim that this happened with Christ's advent and His crucifixion, but that is simply nonsense. Christ's rule has yet to be established on earth. But in concert with the 2nd appearance of Messiah will be the reign of terror and the speaking of blasphemies against God from this particular little horn. This 2nd little horn is the Anti-Christ, who comes in the type and pattern of Antiochus Epiphanies, the 1st little horn. So there are, of course, similarities in world conditions, behavior, decision making, attitude towards God and God's people, etc.

Now before someone asks: so if Anti-Christ comes AFTER Epiphanies, then why do we hear of Anti-Christ as the little horn of chapter 7 before we hear of Epiphanies the little horn of chapter 8? That is out of order. In fact it would be no different than if today I told you that 1 year from now I was taking a trip to Israel. Then 3 months from now I told you that in a couple of weeks I was taking a trip to Alaska. The order I told you in is irrelevant; the bottom line is that I'm going to Alaska first, and then some months after that to Israel. There is no conflict of information.

So the bottom line is: the little horn of Daniel 7 comes in the 2nd Latter Days, and is the Anti-Christ. The little horn of Daniel 8 has already come and gone and it happened in the 1st Latter Days, and he was King Antiochus Epiphanies, King of the North.

Verse 1 of Chapter 12 begins, "When that time comes....." When what time comes? By removing the chapter mark and looking at the previous sentence (which is placed as the last verse of chapter 11) we see that it means at the time the Anti-Christ is ruling, and at the time the Anti-Christ has established his residence on the hills of Jerusalem. Thus the national guardian angel of Israel, *Mikha'el*, an archangel, will stand up. This means he springs into action because this is the moment God has predetermined it should occur. And as a result of his springing into action Israel will experience trouble and tribulation unlike it has ever seen. Two things: first, this is the time the Hebrews call the Time of Jacob's Trouble. Don't be confused: Jacob is only an alternative name for Israel. It is what Christians call the Tribulation or the Great Tribulation. Second, what we must see is that this passage is speaking ONLY about Israel, not about the gentile nations. This is NOT referring to the church. On the other hand, since the Anti-Christ is essentially the ruler of the world, what happens to Israel and in Israel will not be limited to only them. There will be collateral damage planet-wide. But since the entire context of what we're reading goes back to the introduction to this prophecy that is in Daniel 10:14, let's hear it one more time to be crystal clear. Because I promise you when you try to tell others about this, they will get angry or agitated when you tell them that the End Times is not about the church.

^{CJB} ***Daniel 10:14 So I have come to make you understand what will happen to your people in the acharit-hayamim; for there is still another vision which will relate to those days."***

So this is all about Daniel's people: Israel, the Jews. No one else.

Because we are in the eleventh hour of mankind's history, and because Israel has returned as a nation and Jerusalem is once again in Israel's hands, we can know that the next prophesied event to happen is the rebuilding of the Temple and that occurs very near (months, no more than 7 years, but probably fewer) before Messiah returns. The Temple is going to be rebuilt at the behest of the Anti-Christ, and it is at this time that the Anti-Christ is revealed for who he is.

But as bad as things will be for the world in general, what will happen to Israel is unthinkable. I don't know about you, but I can't wrap my mind around the unmatched tragedy of the Holocaust. So how can I imagine what things will be like for Israel when it will be exponentially

worse than the Holocaust? Let me put that in more personal terms. Seed of Abraham has vibrant ministries in Israel: Hope for Israel and Love Israel. The people who staff those ministries are Jewish and have families. The Anti-Christ will destroy those ministries in every sense of the word in the not too distant future. The staffs of those 2 ministries who many of us know personally will not survive unless the Rapture occurs before then, and I don't at all think that will be the case. The people like Baruch and Moran who run those ministries, and they and their children and wives who are so dear to us, are there because they know what I'm telling you is the truth. They are there in full knowledge of what is just around the corner in order to rescue as many people as they can not from the coming day of Jacob's Trouble where their death is all but certain; but rather to rescue their fellow Jews only from eternal death. Moran, Baruch and the others of the Seed of Abraham ministries there understand their destinies.

We all need to support them as much as we can.....and then some. And we all need to clothe ourselves in their courage and selfless attitude, so that we might also rescue those dear to us not from certain death as happens to all humans, but from eternal death at God's hand. We'll continue in Daniel next time.