

# Introduction to Daniel Chapter 11

*The Book of Truth Opened: Centuries of Empires, the Contemptible King, and the People Who Stand Firm*

Daniel chapter 11 is, by any reasonable measure, the most detailed and most historically specific prophecy in the entire Bible. The messenger who appeared by the Tigris in chapter 10 — who was resisted twenty-one days by the prince of Persia and helped by Michael — told Daniel that he had come to explain what is written in the Book of Truth. Chapter 11 is that explanation. In forty-five verses, the messenger traces the course of empires from the Persian kings of Daniel's own day, through the meteoric rise and sudden fragmentation of the empire of Alexander the Great, through nearly a century and a half of grinding warfare between the successor kingdoms to Alexander's north and south of Israel, and into the career of a single ruler whose persecution of the Jewish people and desecration of the Jerusalem temple would become one of the defining traumas of the centuries between the Old and New Testaments — and the historical background of the festival of Hanukkah.

The chapter's method is unlike anything else in Daniel. The earlier visions — the statue of chapter 2, the four beasts of chapter 7, the ram and the goat of chapter 8 — communicated through symbol, requiring interpretation. Chapter 11 communicates through narration. Kings rise, make alliances, break them, marry their daughters to each other for political advantage, invade each other's territories, win battles, lose battles, and die — sometimes in glory, sometimes in obscurity, sometimes by violence and sometimes, as verse 20 puts it with startling plainness, neither in anger nor in battle. The level of correspondence between this narration and the verifiable historical record of the Hellenistic period — the wars between the Ptolemaic kingdom based in Egypt (the king of the South) and the Seleucid kingdom based in Syria and Mesopotamia (the king of the North) — is so precise that the chapter functions, for readers who know that history, almost as a chronicle written after the fact. The book of Daniel insists it is something else: a chronicle written centuries before the fact, delivered to a man who had just spent three weeks in mourning and whose strength had to be restored, touch by touch, before he could receive it.

The chapter narrows its focus as it proceeds. The first four verses cover roughly two centuries in broad strokes — the end of the Persian empire and the rise and fragmentation of Alexander's. The middle section, verses 5 through 20, slows down to trace the wars between the Ptolemaic and Seleucid kingdoms across some six generations of rulers — wars in which the land of Israel, caught geographically between the two great powers, is repeatedly fought over, occupied, and devastated. And then the chapter slows down still further, devoting its final and longest section — verses 21 through 45 — to a single ruler: a contemptible person who seizes power through intrigue, desecrates the temple, abolishes the daily sacrifice, and sets up what the chapter calls the abomination that causes desolation. This ruler is almost universally identified by interpreters, on the basis of the historical record, as Antiochus IV Epiphanes, the Seleucid king whose persecution of the Jews in the 160s BC triggered the Maccabean revolt.

The chapter's final verses — 36 through 45 — have generated the same kind of careful, sustained interpretive discussion that this series has previously engaged when looking at the man of lawlessness in 2 Thessalonians 2 and the little horn of Daniel 7 and 8. Many serious interpreters read these verses as the continuation of Antiochus's career, describing his blasphemous self-exaltation and his eventual downfall in the language of hyperbole appropriate to apocalyptic literature. Other serious interpreters note that several details in this final section do not correspond to what is historically known of Antiochus's actual death, and see in these verses a deliberate widening of the lens — the figure of Antiochus becoming, in the prophecy's final movement, a pattern or type for a future ruler whose self-exaltation will exceed even his, in the same way that Jesus himself, in Matthew 24:15, applies the abomination of desolation language of this very chapter to an event still future in His own day. This study will present the clear historical correspondences with care, and will engage the genuinely debated final section with the same humility this series has applied to other disputed passages — while keeping its center where the chapter itself places its center: on the people who know their God, who will firmly resist him, and on the certainty, however the details are read, that the self-exalting king will come to his end, and no one will help him.

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## Opening Prayer

*Heavenly Father,*

*We come to Daniel chapter 11 aware that we are about to read history before it happened — centuries of kings and kingdoms, alliances and betrayals, wars won and lost, all recorded in the Book of Truth before a single one of them came to pass. We come asking for what this chapter, rightly read, is meant to produce: not anxiety about the schedule of nations, and not the speculative excitement of decoding every detail, but the settled confidence that the God who wrote this history in advance is the same God who governs the history we are currently living through, however chaotic it may appear from where we stand.*

*Give us the heart of verse 32 — the people who know their God will firmly resist. Let our knowledge of You be the kind that produces resilience under pressure, not merely the kind that produces correct answers to theological questions. Give us the wisdom of verse 33 — those who are wise will instruct many — even when, as the chapter is honest enough to say, instructing many will cost some of the instructors their lives. And give us the long view of verse 35 — that even the falling of the faithful has a purpose: to refine, to purify, to make spotless, until the time of the end, for it will still come at the appointed time.*

*Whatever the details of the chapter's final verses, let us hold fast to its final word: he will come to his end, and no one will help him. Every contemptible king, every self-exalting power, every abomination — all of it is*

*moving toward an end that You have already written. In Jesus' name, Amen.*

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## **Daniel 11:1–4**

### **From Persia to Alexander: The Book of Truth Begins to Open**

*(1) And I, in the first year of Darius the Mede, took my stand to support and protect him.*  
*(2) 'Now then, I tell you the truth: Three more kings will appear in Persia, and then a fourth, who will be far richer than all the others. When he has gained power by his wealth, he will stir up everyone against the realm of Greece.*  
*(3) Then a mighty king will arise, who will rule with great power and do as he pleases.*  
*(4) After he has arisen, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be broken up and parceled out to others.'*

#### **THE CONTEXT**

The chapter opens with the messenger's own retrospective: in the first year of Darius the Mede, I took my stand to support and protect him. This connects the present revelation backward to the earlier visions of the book — the same kind of angelic involvement in the affairs of Persia that chapter 10 has just described as a contested, costly struggle is here said to have been at work even earlier, supporting Darius at the very transition from Babylonian to Medo-Persian rule with which the book's later chapters are concerned. The messenger has been engaged in this work for some time. What he is about to tell Daniel is not a fresh revelation conjured for the occasion, but the unveiling of a record — the Book of Truth — that has been building, and that the messenger has had a hand in, across the very history it describes.

The compression of verse 2 is breathtaking: three more kings will appear in Persia, and then a fourth, who will be far richer than all the others — and this fourth king's wealth will lead him to stir up everyone against the realm of Greece. In the span of a single sentence, the prophecy moves through several Persian reigns and arrives at the event that historians recognize as one of the great hinges of ancient history: the Persian invasions of Greece under Xerxes (the wars that included the famous battles of Thermopylae and Salamis), assembled with the resources of an empire whose wealth had become legendary. The prophecy does not merely predict that this will happen. It identifies the motivation — wealth leading to overreach — with the same precision that a historian, writing after the fact, might use to explain why it happened.

Verses 3 and 4 then leap forward roughly a century and a half, past the remainder of the Persian empire's history, to a mighty king who will rule with great power and do as he pleases — the language is unmistakably the language used elsewhere in Daniel for fig-

ures of overwhelming, almost unchecked dominion, and history identifies this king as Alexander the Great, whose conquests from Greece to India were achieved with a speed and a completeness that seemed, to his contemporaries, to confirm exactly this kind of description. And then, immediately, the reversal: after he has arisen, his empire will be broken up. Alexander died young, without an heir capable of holding the empire together, and within a generation his conquests had been divided among his generals — toward the four winds of heaven, an image that recalls the four-headed leopard of Daniel 7:6 and the four horns that arose from the broken horn of the goat in Daniel 8:8, the same event seen now for a third time, from a third angle, in the Book of Truth.

#### PLAIN AMERICAN ENGLISH

*And I — in the first year of Darius the Mede — took my position to support and protect him. Now then, I'm going to tell you the truth: three more kings are going to come to power in Persia, and after them a fourth, who will be far wealthier than any of the others. Once his wealth has given him power, he'll stir up everyone against the kingdom of Greece. Then a powerful king will rise up, ruling with great authority and doing exactly as he wishes. But as soon as he has risen, his empire will be broken apart and divided up in every direction. It won't go to his descendants, and it won't have the same power he wielded — because his empire will be broken up and handed over to others.*

#### KEY OBSERVATIONS

**"Now then, I tell you the truth":** This signifies **The Messenger's Introduction Connects This Vision Directly to the 'Book of Truth' Promised in Chapter 10 and Signals That What Follows Is Disclosure, Not Symbol.**

The phrase I tell you the truth — echoing the messenger's own statement at the end of chapter 10 that he had come to tell Daniel what is written in the Book of Truth — is the chapter's signal that a different kind of revelation is beginning. The earlier visions of Daniel required interpretation: a lion, a bear, a leopard, a beast with iron teeth; a ram and a goat with horns that grew and were broken. What follows in chapter 11 will not require this kind of decoding. Kings will simply be described as kings, their actions as actions, their wealth, their wars, their marriages, and their deaths recorded in the plain narrative language of history. The truth that is being told is the truth of what will actually happen — named, sequenced, and, as the chapter proceeds, described with an intimacy of motivation that even contemporary historians writing after the fact could not always achieve.

**"When he has gained power by his wealth, he will stir up everyone against the realm of Greece":** This signifies **The Prophecy Identifies Not Only the Event but the Motivation Behind It — Wealth Producing the Overreach That Leads to Catastrophic Conflict.**

The specificity of verse 2 extends beyond the bare prediction that a fourth Persian king will arise and that conflict with Greece will follow. It identifies the causal chain: wealth produces power, and power — in the hands of a ruler whose resources have outpaced his wisdom — produces the stirring up of everyone against an enemy that wealth alone cannot guarantee victory over. The Persian invasions of Greece, assembled with the resources of the largest empire the world had yet seen, ended not in the conquest the

wealth seemed to promise but in some of the most celebrated defensive victories in Greek history. The prophecy's interest in motivation as much as outcome is a reminder that the Book of Truth records not merely what happens but why — the interior logic of pride and overreach that the book of Daniel has been tracing since Nebuchadnezzar's boast on the palace roof in chapter 4.

**"A mighty king will arise, who will rule with great power and do as he pleases":** This signifies **The Language of Unchecked Dominion Applied to Alexander Echoes the Language Applied to Every Previous Beast and Horn in Daniel's Visions — the Pattern of Empire Repeats.**

The description of the mighty king who will do as he pleases is, almost word for word, the kind of description Daniel's earlier visions have used for the beasts and horns that represent successive world empires: dominion, power, the doing of what one pleases without restraint. Applying this language to Alexander the Great places his empire within the same pattern that chapters 2, 7, and 8 have already established — each empire, in its moment, appears to embody an unchecked and apparently permanent dominion, and each, in its moment, is shown by the same vision to be temporary. The mighty king who does as he pleases is, from the perspective of the Book of Truth, simply the next entry in a sequence whose ultimate outcome — the kingdom that will never be destroyed, first announced in chapter 2 — has already been revealed and has not changed.

**"His empire will be broken up and parceled out — it will not go to his descendants":** This signifies **The Sudden Fragmentation of an Apparently Invincible Empire Is the Same Event the Book of Daniel Has Now Described Three Times, from Three Angles.**

The breaking up of the mighty king's empire toward the four winds of heaven, with the explicit note that it will not go to his descendants, is the third description in the book of Daniel of the same historical event: the death of Alexander the Great and the division of his conquests among his generals, none of whom were his blood heirs. Chapter 7's vision described it as a fourth beast whose horns multiplied; chapter 8's vision described it as a goat whose great horn was broken and replaced by four lesser horns; and now chapter 11 describes it in plain historical language. The repetition across three different visionary forms is itself a kind of confirmation — the Book of Truth does not merely record an event once. It records it from multiple angles, each consistent with the others, each converging on the same outcome: the empire that seemed, at its height, to be permanent and personal — Alexander's own — proved, within a generation, to be neither.

#### **WHAT THIS MEANS FOR US TODAY**

**1. Receive the Precision of the Prophecy as Evidence of the God Who Governs History Before It Happens:** The level of detail in verses 1-4 — three kings, then a fourth, identified by his wealth and his motivation, followed by a mighty king whose empire fragments in a specific and historically verifiable way — is not incidental to the chapter's purpose. It is the foundation of everything that follows. If the Book of Truth was this accurate about events two centuries removed from Daniel's own day, the reader is meant to approach the much more detailed history of the chapter's middle and final sections — and the ultimate outcome the entire book has been building toward — with

the same confidence. The precision is not for the satisfaction of historical curiosity. It is the credential of the One who is making promises about an outcome still future even to us.

**2. Recognize the Pattern of Wealth Producing Overreach as a Recurring Feature of the History the Book of Truth Records:** The fourth Persian king's wealth leading him to stir up everyone against Greece — and the catastrophic overreach that followed — is a pattern that recurs throughout the chapter and throughout history more broadly. Power that has outpaced wisdom, resources that have outpaced restraint, the confidence that wealth or military strength alone guarantees the outcome of a contest — these are not merely ancient Persian failures. They are the recurring shape of the overreach that the Book of Truth records as a pattern, not an exception. The believer who recognizes this pattern in the geopolitics of their own day is not engaging in speculation about prophecy; they are recognizing a shape that the Book of Truth has already shown to be characteristic of empires.

**3. Hold the Apparent Permanence of Present Power Loosely, in Light of How Quickly the Mightiest Empire in History Fragmented:** Alexander's empire, at its height, covered more territory more rapidly than any empire before it — and within a generation of his death, it had been broken up and parceled out to others, with none of it passing to his own descendants. The mighty king who does as he pleases is not a stable foundation for anyone's confidence — not even, as it turned out, for the king himself, whose own line did not survive to inherit what he had built. The believer who is tempted to read the apparent dominance of any current power — political, economic, cultural — as permanent should remember how quickly the most dominant power the ancient world had ever seen came apart, exactly as the Book of Truth had said it would.

#### **HOW THIS RELATES TO TODAY**

The opening verses of Daniel 11 function as a kind of credentialing introduction for everything that follows — establishing, in a few compressed sentences covering roughly two centuries, that the Book of Truth is accurate at the level of specific kings, specific motivations, and specific historical transitions. This matters for how the rest of the chapter should be read. The detailed and sometimes tedious-seeming wars of verses 5-20, and the climactic figure of verses 21-45, are not separate from this opening — they are the continuation of the same record, written with the same precision, by the same messenger who has already demonstrated, in four verses, that the Book of Truth knows what it is talking about.

The third repetition of the breaking-up of Alexander's empire — after chapters 7 and 8 had already described it in visionary form — is also a reminder of something this series has noted before: the book of Daniel does not present its visions as competing or contradictory accounts that need to be reconciled. It presents them as the same truth, disclosed repeatedly, in different forms, to different effect. The statue of chapter 2, the beasts of chapter 7, the ram and goat of chapter 8, and now the plain narrative of chapter 11 are four windows onto the same history — and the consistency across all four is part of what the Book of Truth is demonstrating: this account does not change because it does not need to. It was true the first time it was shown.

**Key Lesson:** *The Book of Truth opens with two centuries of history compressed into four verses — a Persian king's wealth-driven overreach against Greece, and the meteoric rise and sudden fragmentation of Alexander's empire — and the precision of this opening is the credential for everything that follows: the same God who wrote this history before it happened is the God who has written the history that is still unfolding, including its appointed end.*

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## **Daniel 11:5–20**

### **The Kings of the North and South: Generations of Alliance, Betrayal, and War Over the Beautiful Land**

(5) *The king of the South will become strong, but one of his commanders will become even stronger than him and will rule his own kingdom with great power.*

(6) *After some years, they will form an alliance. The daughter of the king of the South*

*will go to the king of the North to make an agreement, but she will not retain her power, and he and his power will not last. In those days she will be given up, together with her royal escort and her father and the one who supported her.*

(7) *One from her family line will arise to take her place. He will attack the forces of the king of the North and enter his fortress; he will fight against them and be victorious.*

(8) *He will also seize their gods, their metal images and their valuable articles of silver and gold and carry them off to Egypt. For some years he will leave the king of the North alone.*

(9) *Then the king of the North will invade the realm of the king of the South but will retreat to his own country.*

(10) *His sons will prepare for war and assemble a great army, which will sweep on like an irresistible flood and carry the battle as far as his fortress.*

(11) *Then the king of the South will march out in a rage and fight against the king of the North, who will raise a large army, but it will be defeated.*

(12) *When the army is carried off, the king of the South will be filled with pride and will slaughter many thousands, yet he will not remain triumphant.*

(13) *For the king of the North will muster another army, larger than the first; and after several years, he will advance with a huge army fully equipped.*

(14) *In those times many will rise against the king of the South. The violent among your own people will rebel in fulfillment of the vision, but without success.*

(15) *Then the king of the North will come and build up siege ramps and will capture a fortified city. The forces of the South will be powerless to resist;*

*even their best troops will not have the strength to stand.*

(16) *The invader will do as he pleases; no one will be able to stand against him. He will establish himself in the beautiful land and will have the power to de-*

*stroy* *it.*  
 (17) *He will determine to come with the might of his entire kingdom and will make an alliance with the king of the South. And he will give him a daughter in marriage in order to overthrow the kingdom, but his plans will not succeed or help him.*  
 (18) *Then he will turn his attention to the coastal regions and will take many of them, but a commander will put an end to his insolence and will turn his insolence back on him.*  
 (19) *After this, he will turn back toward the fortresses of his own country but will stumble and fall, to be seen no more.*  
 (20) *His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle.*

### THE CONTEXT

This is the longest single passage in the chapter, and to a reader unfamiliar with the history of the Hellenistic period, it can read as an undifferentiated procession of kings, armies, marriages, and battles — which is, in a sense, exactly what it is meant to convey. After Alexander's empire fragmented in verse 4, two of the resulting kingdoms became locked, for roughly a century and a half, in a series of wars that historians call the Syrian Wars: the Ptolemaic kingdom, based in Egypt and ruled by the descendants of Alexander's general Ptolemy (the king of the South), and the Seleucid kingdom, based in Syria and Mesopotamia and ruled by the descendants of Alexander's general Seleucus (the king of the North). Between them, geographically, lay the land of Israel — and across the century and a half this passage covers, that land repeatedly changed hands, was repeatedly fought over, and was repeatedly devastated, simply by virtue of lying between two great powers neither of which it belonged to.

The passage traces this conflict across roughly six generations of rulers on both sides, and its texture is deliberately repetitive: alliance, betrayal, war, victory, overreach, counter-attack, and the cycle beginning again. The marriage alliance of verse 6 — in which the daughter of the king of the South is given to the king of the North to secure an agreement, only for her, her father, and her supporters to be given up — corresponds to the historical marriage of Berenice, daughter of Ptolemy II of Egypt, to Antiochus II of Syria, an alliance that collapsed in violence within a few years of being formed. The avenger of verses 7-9 — one from her family line who attacks the king of the North's fortresses and carries plunder back to Egypt — corresponds to Berenice's brother, Ptolemy III, whose retaliatory campaign was remembered as one of the most successful Egyptian military actions of the period.

The middle of the passage — verses 10-19 — narrows its focus onto a single Seleucid king whose reign dominates this section of the prophecy as thoroughly as it dominated the actual history of the period: Antiochus III, known to history as Antiochus the Great. His sons (v. 10) assemble armies that sweep south like a flood; his eventual victory over an overconfident Egyptian king (vv. 11-13) is followed by his establishing himself in the beautiful land — the land of Israel, named here for the first time in the chapter, and from this point forward the chapter's geographical center of gravity. Verse 14's notice that the violent among your own people will rebel in fulfillment of the vision, but with-

out success is a sobering aside: even Daniel's own people — the your is addressed to Daniel — are drawn into these conflicts, and not always to their credit or their benefit. Antiochus III's later attempt to secure his gains through a marriage alliance with Egypt (v. 17, corresponding to the marriage of his daughter Cleopatra I to Ptolemy V) backfires; his subsequent campaign into the coastal regions brings him into conflict with a rising power from the west — Rome, whose intervention (v. 18) marks the beginning of the end of Seleucid ambitions in that direction. His death (v. 19) and the brief, inglorious reign of his successor, who is destroyed not in anger or in battle (v. 20, corresponding to the assassination of Seleucus IV by his own minister), close out the section.

#### PLAIN AMERICAN ENGLISH

*The king of the South will grow strong, but one of his commanders will become even stronger and rule his own kingdom with great power. After some years they will form an alliance — the daughter of the king of the South will be given in marriage to the king of the North to secure an agreement. But she won't hold on to her position, and neither he nor his power will last. In time, she will be given up, along with her escort, her father, and the one who supported her. Someone from her own family will rise up to take her place. He will attack the forces of the king of the North, enter his fortress, fight against them, and win. He'll seize their gods, their metal images, and their precious articles of silver and gold and carry them off to Egypt — and for some years he'll leave the king of the North alone. Then the king of the North will invade the South's territory but will be forced to retreat home. His sons will prepare for war and gather a huge army that sweeps through like a flood, all the way to his fortress. The king of the South will march out in a rage to fight him, and though the king of the North raises a large army, it will be defeated. When that army is carried off, the king of the South will become arrogant and will slaughter many thousands — but his triumph won't last. The king of the North will gather another army, even larger than the first, and after several years he'll advance with a massive, fully equipped force. In those times many will rise up against the king of the South — even some of the violent among your own people will rebel, trying to fulfill the vision, but they won't succeed. Then the king of the North will come, build siege ramps, and capture a fortified city. The South's forces won't be able to resist — even their best troops won't have the strength to hold. The invader will do whatever he wants; no one will be able to stand against him. He'll establish himself in the beautiful land, with the power to destroy it. He'll set his mind on coming with the full strength of his kingdom, and he'll make an alliance with the king of the South — giving him a daughter in marriage to bring down the kingdom from within. But his plan won't succeed or help him. Then he'll turn toward the coastal regions and capture many of them — but a commander will put a stop to his arrogance and turn it back on him. After that, he'll turn back toward the fortresses of his own land — but he'll stumble and fall, never to be seen again. His successor will send out a tax collector to maintain the splendor of the kingdom — but within a few years he'll be destroyed, and not through anger or in battle.*

#### KEY OBSERVATIONS

**"The daughter of the king of the South will go to the king of the North to make an agreement — but she will not retain her power, and he and his**

**power will not last":** This signifies **The Repeated Failure of Marriage Alliances in This Passage Demonstrates That Human Attempts to Secure Peace Through Political Arrangement Are Foreknown to Fail.**

The marriage alliance of verse 6 is the first of three such alliances recorded across this passage and the next (the second in verse 17, and a further one anticipated in the chapter's final section). In every case, the marriage is entered into as a political instrument — a way of securing peace, sealing an agreement, or undermining an opponent from within — and in every case, the prophecy records its failure with the same blunt finality: she will not retain her power; his plans will not succeed or help him. The Book of Truth's interest in recording these failures is not merely historical completeness. It is a quiet but persistent commentary on the limits of human statecraft: the most sophisticated political tools available to the ancient world — dynastic marriage, the binding of rival houses through blood — could not produce the peace and stability they were designed to produce, and the prophecy knew this before any of the marriages had even taken place.

**"He will establish himself in the beautiful land and will have the power to destroy it":** This signifies **The First Naming of Israel in the Chapter Occurs in the Context of Its Devastation by a Foreign Power — the Land of Promise Caught Between Empires That Are Not Its Own.**

The phrase the beautiful land — a description of Israel that occurs again later in the chapter — appears here for the first time, and its first appearance is in the context of conquest and the power to destroy it. This is a sobering geographical fact that the entire middle section of the chapter has been building toward: Israel's location, between the Ptolemaic kingdom to the south and the Seleucid kingdom to the north, meant that every war between those two powers was, to some degree, fought across or for control of the land that God had given to His people. The land's beauty — its description in these favorable terms — does not exempt it from becoming the object and the casualty of conflicts between great powers whose interest in it was strategic rather than covenantal. The people of God, living in the land of promise, are nonetheless living in a contested borderland, and the Book of Truth records this as simply a fact of the history they will live through.

**"In those times many will rise against the king of the South. The violent among your own people will rebel in fulfillment of the vision, but without success":** This signifies **Even the People of God Are Not Immune to Being Drawn Into the Currents of Imperial Conflict — and Not Every Such Involvement Is to Their Credit.**

The phrase your own people — addressed directly to Daniel — is a reminder that the sweeping history of empires this chapter narrates is not happening at a comfortable distance from the people the prophecy is ultimately for. Some among Daniel's people will be caught up in these conflicts, attempting — in fulfillment of the vision, the text says, suggesting an awareness on their part that prophetic events are unfolding — to take some kind of action, and failing. The honesty of this verse is notable: the prophecy does not present every Jewish response to these centuries of upheaval as faithful or successful. Some responses will be violent, premature, and without success. The Book of Truth records this not to condemn but to describe — the people of God, living through history

that has been written in advance, do not always respond to that history wisely, and the prophecy does not pretend otherwise.

**"His successor will send out a tax collector to maintain the royal splendor. In a few years, however, he will be destroyed, yet not in anger or in battle":** This signifies **The Almost Dismissive Brevity Given to an Entire Royal Reign Is a Reminder of How Quickly Even Significant Rulers Become Footnotes in the Record of History.**

After the extended attention given to Antiochus III across verses 10-19 — his armies, his victories, his alliances, his campaigns, his death — the entire reign of his successor is dispatched in a single verse, and a verse whose content is almost anticlimactic: a tax collector sent out to maintain royal splendor, and a death that came neither in anger nor in battle, but (as history records) by the private treachery of one of his own officials. The contrast in scale — eleven verses for one king, one verse for the next — is itself a kind of commentary. The Book of Truth does not allocate its attention according to how significant a ruler felt to himself, or even according to how significant he was within his own kingdom's politics. Some reigns simply do not matter very much to the larger story the Book of Truth is telling — and the prophecy is content to say so in a single sentence before moving on to the reign that does.

#### **WHAT THIS MEANS FOR US TODAY**

**1. Do Not Place Ultimate Confidence in Political Arrangements Whose Failure Has Already Been Written into the Record of History:** The repeated failure of the marriage alliances in this passage is a specific historical pattern, but it points to a more general truth: the political instruments by which human powers attempt to secure peace and stability — treaties, alliances, strategic partnerships, the binding together of rival interests — operate within a history whose outcomes the Book of Truth has already recorded. This is not a counsel of cynicism about all human efforts at peacemaking, which remain genuinely valuable and genuinely commanded (as 1 Timothy 2 reminded this series). It is a counsel against placing in those efforts the kind of ultimate confidence that belongs only to the kingdom that chapter 2 promised will never be destroyed.

**2. Recognize That the People of God May Live in Geographically or Historically Contested Positions Without This Reflecting a Failure of God's Faithfulness:** The beautiful land's repeated devastation by powers fighting over it rather than for it is a reminder that the people of God do not always occupy a position of safety or insulation from the larger conflicts of their era — and that this is not, in itself, evidence that God has abandoned His promises to them. The land was still the land of promise even while armies from the north and south marched across it. The community of faith that finds itself in a contested place — geographically, politically, culturally — is not thereby outside the history that the Book of Truth has already accounted for. It may simply be living, as the original recipients of this prophecy lived, in the beautiful land at a moment when great powers are contesting it.

**3. Hold the Significance of Any Given Moment's Rulers and Events with the Same Proportion That the Book of Truth Applies:** The contrast between eleven verses for Antiochus III and one verse for his successor is a useful corrective for any gen-

eration tempted to treat the rulers and events of its own moment as automatically of first-rank significance in the larger story. Some moments in history matter enormously to the unfolding of the Book of Truth. Others — even ones that loomed large to the people living through them — receive, in retrospect, a single sentence. The believer who is tempted to read every headline as a chapter heading in the book of Daniel should remember how briefly some genuinely significant rulers, in their own day, are treated by the Book of Truth that records them.

#### HOW THIS RELATES TO TODAY

The sheer length and apparent tedium of this passage — generation after generation of kings whose names mean little to most contemporary readers, locked in wars whose details can feel impossible to follow — is itself part of what the passage communicates. History, as it is actually lived, is mostly like this: long, repetitive, full of alliances that fail and ambitions that overreach and rulers whose significance, from the perspective of a much longer view, turns out to be modest. The Book of Truth does not skip this material to get to the more dramatic parts. It records all of it — because all of it is part of the history that God has written in advance, and none of it, however tedious it may seem to read about, was beneath the attention of the One who governs it.

The land of Israel's repeated position as the contested ground between greater powers to its north and south is also a pattern that did not end with the Seleucids and Ptolemies. The geography that made the land strategically significant to the Hellenistic kingdoms made it strategically significant to the empires that followed, and the land's history across the intervening centuries has continued, in various forms, to bear the marks of this same geographical reality. The contemporary reader who is aware of this longer pattern may find in this passage not merely ancient history but a recognizable shape — one that the Book of Truth recorded long before any of its instances, ancient or more recent, had occurred.

**Key Lesson:** *Generation after generation, the kings of the North and South make alliances that fail, fight wars that devastate the beautiful land lying between them, and rise and fall — some remembered for eleven verses, others dismissed in one — and through all of it, the people of God live in the contested ground, sometimes drawn into conflicts not their own, sometimes acting unwisely within them, but never outside the record of the Book of Truth, which had already written all of it down before any king involved had been born.*

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#### Daniel 11:21–45

### The Contemptible Person, the Abomination of Desolation, and the People Who Know Their God

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

(22) Then an overwhelming army will be swept away before him; both it and a prince of the covenant will be destroyed.

(23) After coming to an agreement with him, he will act deceitfully, and with only a few people he will rise to power.

(24) When the richest provinces feel secure, he will invade them and will achieve what neither his fathers nor his forefathers did. He will distribute plunder, loot and wealth among his followers. He will plot the overthrow of fortresses—but only for a time.

(25) With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him.

(26) Those who eat at the king's table will try to destroy him; his army will be swept away, and many will fall in battle.

(27) The two kings will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time.

(28) The king of the North will return to his own country with great wealth, but his heart will be set against the holy covenant. He will take action, and then return to his own country.

(29) At the appointed time he will invade the South again, but this time the outcome will be different from what it was before.

(30) Ships of the western coastlands will oppose him, and he will lose heart. Then he will turn back and vent his fury against the holy covenant. He will return and show favor to those who forsake the holy covenant.

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

(32) With flattery he will corrupt those who have violated the covenant, but the people who know their God will firmly resist him.

(33) Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered.

(34) When they fall, they will receive a little help, and many who are not sincere will join them.

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

(36) The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place.

(37) He will show no regard for the gods of his ancestors or for the one desired by women, nor will he regard any god, but will exalt himself above them all.

(38) Instead of them, he will honor the god of fortresses; a god unknown to his ancestors he will honor with gold and silver, with precious stones and costly gifts.

(39) He will attack the mightiest fortresses with the help of a foreign god and will greatly honor those who acknowledge him. He will make them rulers over many people and will distribute the land at a price.

(40) At the time of the end, the king of the South will engage him in battle,

*and the king of the North will storm out against him with chariots and cavalry and a great fleet of ships. He will invade many countries and sweep through them like a flood. (41) He will also invade the Beautiful Land. Many countries will fall, but Edom, Moab and the leaders of Ammon will be delivered from his hand. (42) He will extend his power over many countries; Egypt will not escape. (43) He will gain control of the treasures of gold and silver and all the riches of Egypt, and Libyans and Cushites will be in submission to him. (44) But reports from the east and the north will alarm him, and he will set out in a great rage to destroy and annihilate many. (45) He will pitch his royal tents between the sea and the beautiful holy mountain. Yet he will come to his end, and no one will help him.*

### THE CONTEXT

The chapter's final and longest section turns its full attention onto a single figure — a contemptible person who has not been given the honor of royalty, who seizes power not through legitimate succession but through intrigue. The historical identification, on which the overwhelming majority of interpreters across many centuries agree, is Antiochus IV Epiphanes, who took the Seleucid throne in 175 BC by maneuvering past the legitimate heir. His career, as traced in verses 21-30, includes a campaign against Egypt that very nearly succeeded — achieving what neither his fathers nor his forefathers did — interrupted by a now-famous episode: a second invasion of Egypt (v. 29) was halted when ships of the western coastlands — Rome — intervened, and Antiochus, in the historical record, was confronted by a Roman envoy who drew a line in the sand and demanded his withdrawal on the spot. He withdrew. And he lost heart, turning instead — as verse 30 puts it — to vent his fury against the holy covenant.

Verses 31-35 describe the consequence of that turn, and these verses describe one of the most consequential events in the history between the Old and New Testaments. In 167 BC, Antiochus's forces desecrated the Jerusalem temple, abolished the daily sacrifice, and set up the abomination that causes desolation — in historical terms, an altar to Zeus erected in the temple precincts, accompanied by the sacrifice of unclean animals and the systematic suppression of Jewish religious practice. This event triggered the Maccabean revolt, the recovery and rededication of the temple, and the festival of Hanukkah, which commemorates that rededication. The chapter's response to this desecration is not merely historical narration but the heart of its pastoral message: the people who know their God will firmly resist him. Some who had violated the covenant would be corrupted further by flattery — but others, the wise, would instruct many, even at the cost of falling by the sword, by fire, by captivity, and by plunder (v. 33), exactly as the martyrdoms recorded in the books of the Maccabees, and alluded to in Hebrews 11:35-38, describe. And verse 35 gives this suffering a purpose that does not erase its reality: some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

Verses 36-45 are where the chapter's interpretation becomes genuinely and carefully debated among serious, Scripture-affirming scholars — and this study engages that debate with the same seriousness it has brought to other contested passages, such as the man of

lawlessness in 2 Thessalonians 2, with which these verses share remarkable language. Verse 36's description — he will exalt and magnify himself above every god and will say unheard-of things against the God of gods — and verse 37's rejection of the gods of his ancestors are read by many interpreters as continuing the description of Antiochus, whose adopted title Epiphanes meant God Manifest, and whose documented religious policy involved exactly this kind of self-exaltation and the imposition of a foreign cult. Other interpreters, however, note that the specific military campaigns described in verses 40-45 — a final climactic invasion involving the king of the South and the king of the North, sweeping conquests of Egypt, Libya, and Cush, and a death between the sea and the beautiful holy mountain — do not correspond to the historical record of Antiochus IV's actual end, which came not in Israel but during a campaign in Persia, from illness rather than in battle, with no one helping him in the sense the chapter describes occurring in a different location and manner. For these interpreters, the prophecy's final movement widens beyond Antiochus to a future figure of whom Antiochus was a type or pattern — the same relationship this series has already explored between the little horn of Daniel 7-8 and the man of lawlessness of 2 Thessalonians 2, and the same pattern Jesus himself invokes in Matthew 24:15 when He applies this chapter's abomination of desolation language to an event still future in His own day. Both readings affirm the chapter's clear and certain conclusion, regardless of which figure or figures verses 36-45 ultimately describe: he will come to his end, and no one will help him.

#### PLAIN AMERICAN ENGLISH

*He will be followed by a contemptible person who hasn't been given the honor that comes with royal status. He'll invade the kingdom when people feel secure, seizing it through deceit. An overwhelming army will be swept away before him, along with a prince of the covenant. After making an agreement with him, he'll act deceitfully, and with only a small following he'll rise to power. When the richest provinces feel secure, he'll invade them and accomplish what none of his predecessors managed. He'll hand out plunder and wealth to his followers and plot the overthrow of fortresses — but only for a time. With a large army he'll work up his courage against the king of the South, who will go to war with an enormous and powerful force — but he won't be able to stand, because of plots against him. Those who eat at his own table will try to destroy him; his army will be swept away, and many will fall in battle. The two kings will sit at the same table, lying to each other, but it won't matter — the end will still come at the time appointed. The king of the North will return home with great wealth, his heart set against the holy covenant. He'll take action and then go back home. At the appointed time he'll invade the South again, but this time it will go differently. Ships from the western coastlands will oppose him, and he'll lose heart. He'll turn back and pour out his fury against the holy covenant, showing favor to those who abandon it. His forces will desecrate the temple fortress, stop the daily sacrifice, and set up the abomination that causes desolation. With flattery he'll win over those who have already abandoned the covenant — but the people who know their God will stand firm against him. Those who are wise will teach many others, even though for a time they'll fall by the sword, be burned, captured, or plundered. When they fall, they'll receive a little help, though many who join them won't be sincere. Some of the wise will stumble — so that they may be refined, purified, and made spotless, right up until the appointed time of the end. The king will do whatever he wants. He'll exalt himself above every god*

*and say outrageous things against the God of gods. He'll succeed until the time of wrath is finished — because what has been determined will happen. He won't care about the gods of his ancestors, or the one desired by women, or any god at all — he'll exalt himself above them all. Instead, he'll honor a god of fortresses — a god his ancestors never knew — with gold, silver, precious stones, and costly gifts. With the help of this foreign god, he'll attack the strongest fortresses, richly rewarding those who follow him, making them rulers and distributing land for a price. At the time of the end, the king of the South will engage him in battle, and the king of the North will storm out against him with chariots, cavalry, and a great fleet — sweeping through many countries like a flood. He'll invade the Beautiful Land too. Many countries will fall, but Edom, Moab, and the Ammonite leaders will escape him. He'll extend his power over many countries — Egypt won't escape. He'll seize Egypt's gold, silver, and all its treasures, and the Libyans and Cushites will submit to him. But reports from the east and north will alarm him, and he'll set out in a great rage to destroy and wipe out many. He'll pitch his royal tents between the sea and the beautiful holy mountain. Yet he will come to his end — and no one will help him.*

#### KEY OBSERVATIONS

**"A contemptible person who has not been given the honor of royalty — he will seize it through intrigue":** This signifies **Power Gained Through Deceit Rather Than Legitimate Right Is Still Power, and Still Operates Within the Sovereign Timeline That the Book of Truth Has Already Recorded.**

The description of this figure's rise — contemptible, without the honor of royalty, seizing power through intrigue rather than inheritance — is a deliberate contrast with the mighty king of verse 3 and the established dynasties of verses 5-20. This is not a figure who rises through the conventional channels of dynastic legitimacy. He is, by the standards of his own world, an illegitimate usurper. And yet the Book of Truth records his rise with the same precision it applies to legitimate kings — his career is no less fore-known, no less governed, no less subject to the appointed end that verse 45 will describe. The contemptible person's lack of legitimate honor does not place him outside the sovereignty that the rest of the chapter has been demonstrating. Illegitimacy of method does not produce exemption from the record.

**"His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation":** This signifies **The Desecration of 167 BC Is Both a Specific Historical Event and, in Jesus' Own Later Application, a Pattern That Recurs.**

The abomination that causes desolation is one of the most historically anchored phrases in this entire chapter — referring, in its first and clearest fulfillment, to the altar to a foreign god erected in the Jerusalem temple in 167 BC, the event that triggered the Maccabean revolt and that stands behind the festival of Hanukkah. But the phrase did not remain locked in that single historical moment. Centuries later, Jesus applied this very language — the abomination of desolation, spoken of through the prophet Daniel — to an event still future in His own time (Matthew 24:15), in the context of His teaching about the destruction of Jerusalem and about the end of the age. This is the same relationship between an initial historical fulfillment and a later, pattern-completing fulfillment that this series has traced in the little horn of Daniel 7-8 and the man of lawless-

ness of 2 Thessalonians 2. The abomination of 167 BC was real, and devastating, and historically verifiable — and it was not, in the way the language has been used since, the final word the phrase would have.

**"The people who know their God will firmly resist him":** This signifies **The Chapter's Pastoral Center Is Reached Precisely at the Moment of Its Darkest Historical Content — Knowledge of God Producing Resistance That Mere Cultural Identity Does Not.**

Verse 32 is placed with deliberate care: immediately after the description of the temple's desecration, and immediately after the note that this contemptible king would, with flattery, corrupt those who have violated the covenant. Not everyone among the covenant people will resist — some will be corrupted, some will join the persecutor, flattered into compliance. But the people who know their God — a phrase that distinguishes genuine, personal knowledge of God from mere membership in the covenant community — will firmly resist him. The distinction the verse draws is the same distinction this entire series has returned to again and again: between a faith that is merely confessed or inherited and a faith that is genuinely known, held with a pure heart and a good conscience and sincere faith (1 Timothy 1:5). It is this second kind of knowledge — not ethnicity, not religious affiliation, but genuine knowledge of God — that produces the firm resistance the chapter describes.

**"Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time":** This signifies **The Suffering of the Faithful Is Given a Purifying Purpose Without the Purpose Erasing the Reality or the Cost of the Suffering.**

Verse 35's account of purpose in suffering is offered with a precision that avoids two opposite errors. It does not say that the wise who stumble — who fall by the sword, by fire, by captivity, by plunder, as verse 33 has just described — were not really suffering, or that their suffering does not matter because a greater purpose explains it away. The falling is real; the cost is named in full. But neither does the chapter leave the suffering without meaning: it is for the purpose of refining, purifying, making spotless. This is the same theological move this series has encountered before — in 2 Thessalonians 1's description of suffering as evidence of God's righteous judgment that qualifies for the kingdom, and in the long Christian tradition's understanding of suffering endured in faith as the instrument of formation. The until the time of the end at the conclusion of the verse is the chapter's repeated anchor: whatever the duration and cost of this refining process, it operates within a timeline that has already been determined, and it will still come at the appointed time.

**"He will come to his end, and no one will help him":** This signifies **Whatever the Identity of the Figure in Verses 36-45 — Antiochus, a Future Pattern-Completing Ruler, or Both — the Chapter's Final Word Is the Certainty of His Defeat.**

The chapter's final sentence is its most important, regardless of how the genuinely debated details of verses 36-45 are resolved. He will come to his end, and no one will help him. The self-exaltation of verse 36 — exalting and magnifying himself above every god, saying unheard-of things against the God of gods — is permitted, the chapter says, until

the time of wrath is completed, for what has been determined must take place. The permission is real, and it is temporary, and it operates within a determination that has already been made. This is the same theological architecture this series traced in 2 Thessalonians 2's description of the man of lawlessness, whom the Lord Jesus will overthrow with the breath of his mouth: the self-exalting power is genuinely permitted to exalt itself, genuinely permitted to cause genuine suffering — and is nonetheless moving, the entire time, toward an end that was written before it began, with no help available to it when that end arrives.

#### WHAT THIS MEANS FOR US TODAY

**1. Let the Knowledge of God — Not Mere Religious Identity — Be the Ground of Your Resistance to Whatever Flatters You Toward Compromise:** The chapter's distinction between those who violated the covenant and were corrupted by flattery and the people who know their God who firmly resist is a distinction worth examining honestly in any generation. Flattery — the offer of advantage, status, or simple relief from pressure in exchange for compromise — is the consistent tool of the contemptible king in verse 32, just as it is the consistent tool of every power that seeks to corrupt the faithful in every generation. The defense the chapter identifies is not stronger walls or better strategy. It is knowledge of God — the kind of knowledge that produces, almost as a byproduct, the firmness that flattery cannot purchase.

**2. Receive the Purpose of Refining Without Using It to Minimize the Reality of Suffering — Either Your Own or Others':** Verse 35's account of purpose in suffering is a model for how the people of God should speak about suffering: naming its full cost (falling by the sword, by fire, by captivity, by plunder) without rushing past that cost to the purpose, and naming the purpose (refined, purified, made spotless) without allowing the cost to make the purpose seem unreal. Both halves of this verse are necessary. The community that emphasizes only the cost has lost the hope the chapter offers. The community that emphasizes only the purpose, too quickly, has failed to honor what the suffering wise actually went through — falling by the sword is not a metaphor.

**3. Anchor Your Confidence in the Certain End of Every Self-Exalting Power, Whatever Form It Currently Takes:** The chapter's final sentence — he will come to his end, and no one will help him — is true of Antiochus IV Epiphanes, whose actual death came in obscurity in a foreign land, abandoned by the gods he had claimed to honor. And whether or not the chapter's final verses also describe a future figure who will complete the pattern Antiochus began, the same sentence will be true of that figure as well — as 2 Thessalonians 2 has already promised, in language that echoes this chapter directly. The believer living through any era's version of a self-exalting power — political, religious, or otherwise — that appears, for a time, to be succeeding without restraint, can hold this sentence as a settled fact about how every such story ends, regardless of how the present chapter of it reads.

#### HOW THIS RELATES TO TODAY

The historical core of this section — the desecration of the temple in 167 BC and the Maccabean response — is the essential background for understanding the world of the New Testament. The festival of Hanukkah, which commemorates the temple's rededica-

tion after this desecration, was a living memory and an active celebration in the Jewish world into which Jesus was born; the Maccabean revolt reshaped the religious and political landscape of Judea in ways that produced the parties and movements — Pharisees, Sadducees, and others — that the Gospels describe. The reader who understands Daniel 11:31-35 understands something essential about why first-century Judea was the kind of place it was, and why the hope for deliverance that the Gospels describe carried the weight of a community whose collective memory included exactly this kind of persecution, exactly this kind of faithful resistance, and exactly this kind of costly martyrdom.

The genuinely debated final verses are best approached, in the end, the way this series has approached every genuinely debated passage: with the seriousness the disagreement deserves, the humility to acknowledge that careful interpreters have read the same text and reached different conclusions about its full scope, and the recognition that what is not in dispute is more important than what is. Whether Antiochus alone, or Antiochus as a pattern completed by a later figure, the chapter's center of gravity — the people who know their God will firmly resist him, suffering that refines until the appointed time, and the certain end of every power that exalts itself above the God of gods — is the message the chapter was written to deliver, and it is a message that does not depend on resolving every detail of verses 36-45 to be received in full.

**Key Lesson:** *In its longest and darkest section, the chapter reaches its clearest pastoral center: the people who know their God will firmly resist — not because resistance is easy or because suffering will be avoided, but because the suffering of the faithful has a purifying purpose that operates on a timeline already determined, and because every self-exalting power, however successful it appears and however long it is permitted to continue, will come to its end, and no one will help it.*

EXPLORING  
**DANIEL CHAPTER 11:**  
THE KINGS OF THE NORTH & SOUTH

<p><b>1 THE RISE OF EMPIRES</b> (vv. 1-4)</p> <p><b>PERSIA</b> (vv. 1-2)</p> <ul style="list-style-type: none"> <li>• Cyrus the Great</li> <li>• Cambyses</li> <li>• Darius I</li> <li>• Xerxes (Ahasuerus)</li> </ul> <p>Invades Greece</p> <p><b>GREECE</b> (vv. 3-4)</p> <p>Alexander the Great Conquers the world in the West</p> <p>Alexander dies suddenly and his kingdom is divided four ways.</p> <p>Cassander (Macedonia) Lysimachus (Thrace) Seleucus (Syria) Ptolemy (Egypt)</p>	<p><b>2 THE DIVISION OF THE KINGDOM</b> (vv. 5-6)</p> <p><b>KING OF THE SOUTH</b> (PTOLEMIES) EGYPT</p> <p><b>KING OF THE NORTH</b> (SELEUCIDS) SYRIA</p> <p>These two powers dominate the region and oppose each other for centuries.</p>	<p><b>3 WARS BETWEEN NORTH &amp; SOUTH</b> (vv. 7-20)</p> <ul style="list-style-type: none"> <li>• CONSTANT BATTLES</li> <li>• SHIFTING ALLIANCES</li> <li>• BETRAYALS &amp; INTRIGUES</li> <li>• MILITARY CAMPAIGNS</li> <li>• ISRAEL CAUGHT BETWEEN THEM</li> </ul> <p>Many kings arise. Some are strong, others fall. But the conflict continues.</p>	<p><b>4 ANTIOCHUS IV EPIPHANES</b> (vv. 21-35)</p> <ul style="list-style-type: none"> <li>• SEIZES POWER BY INTRIGUE</li> <li>• INVADERS EGYPT</li> <li>• PERSECUTES THE JEWS</li> <li>• STOPS TEMPLE SACRIFICES</li> <li>• SETS UP THE ABOMINATION OF DESOLATION</li> <li>• DESECRATES THE TEMPLE</li> <li>• FAITHFUL JEWS RESIST AND SUFFER</li> </ul>	<p><b>5 TRANSITION TO THE FINAL ANTICHRIST</b> (vv. 36-39)</p> <ul style="list-style-type: none"> <li>• HE EXALTS HIMSELF ABOVE EVERY GOD</li> <li>• HE SPEAKS BLASPHEMIES</li> <li>• HE HONORS A FALSE GOD</li> <li>• HE RULES BY POWER AND DECEPTION</li> </ul> <p>He will act like Antiochus — but he is the ultimate, end-time ruler opposed to God.</p>	<p><b>6 END-TIME CONFLICTS</b> (vv. 40-43)</p> <ul style="list-style-type: none"> <li>• KING OF THE SOUTH ATTACKS</li> <li>• KING OF THE NORTH RESPONDS</li> <li>• MASSIVE MILITARY CAMPAIGNS</li> <li>• INVADERS MANY LANDS</li> <li>• APPROACHES THE GLORIOUS LAND (JERUSALEM)</li> </ul>	<p><b>7 THE FINAL OUTCOME</b> (vv. 44-45)</p> <ul style="list-style-type: none"> <li>• HE PLANS AND BOASTS</li> <li>• BUT HE COMES TO HIS END</li> <li>• NO ONE HELPS HIM</li> </ul> <p>God will bring the end to his rule and evil will be defeated.</p>	<p><b>8 GOD'S ULTIMATE VICTORY</b> (Daniel 12)</p> <ul style="list-style-type: none"> <li>• THE RESURRECTION OF THE RIGHTEOUS</li> <li>• THE JUDGMENT OF THE WICKED</li> <li>• EVERLASTING KINGDOM OF OUR GOD</li> </ul> <p>God is sovereign over history. His people will be delivered and His kingdom will never end!</p>
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THROUGHOUT HISTORY, GOD IS IN CONTROL. HE REVEALS THE FUTURE SO WE CAN TRUST HIM TODAY. Daniel 11 shows the rise and fall of kingdoms, the foreshadowing of the Antichrist, and the certainty of God's final victory.

## Closing Prayer

*Heavenly Father,*

*We close Daniel chapter 11 having walked through centuries compressed into a single chapter — kings risen and fallen, alliances made and broken, the beautiful land fought over by powers that were not its own, and at the center of it all, a contemptible person who desecrated Your temple and a faithful remnant who knew You and would not bend. We have read history before it happened, and we have been reminded that the God who wrote it in advance is writing still.*

*Lord, give us the knowledge of You that produces firmness — not the brittle firmness of those who have never been tested, but the settled firmness of those who know, deeply and personally, the God they will not abandon when flattery or pressure comes. Protect us from being corrupted by the small compromises that are offered as kindnesses. And when the cost of firmness is real — when it means falling, in whatever form that takes in our own lives — let us trust the purpose that verse 35 promises: refined, purified, made spotless, until the time of the end, for it will still come at the appointed time.*

*And for every power in every age that has exalted itself above every god, that has said unheard-of things against the God of gods, that has seemed, for a season, to be succeeding without limit — let us hold the chapter's final word as the settled truth it is. He will come to his end, and no one will help him. What has been determined must take place. The Book of Truth has already recorded it. We are waiting for what has already been written.*

*In Jesus' name, Amen.*

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***Soli Deo Gloria***

*Glory to God Alone*