Survey of God's Program with Israel

Daniel — The 5th Revelation: The Man of Sin

A 10-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These ten lessons are Lessons 23–32 of the 38-lesson eighth part of the Survey of God's Program with Israel, which covers Daniel. They work through the 5th and final revelation given to Daniel — Daniel 10, 11 and 12 — from Daniel 10:10 to Daniel 11:45, a full-blown picture of the 5th installment of the 5th course of punishment, the day of the Lord. The time schedule sets forth the 5th installment as the last seven years — the time of Jacob's trouble — with a line of demarcation at the three-and-a-half-year mark; at its end the Lord Himself returns, vanquishes Israel's enemies and sets up the kingdom. Daniel 11:2–4 is a quick synopsis of the 2nd, 3rd and 4th installments; from verse 5 the 5th installment is dealt with in great detail: the wars and rumours of wars of verses 5–20, the first three and a half years in verses 23–30, the one-month midpoint in verses 31–39, and a quick survey of the last three and a half years in verses 40–45. Everything zeroes in on the coming prince — the king of fierce countenance whom Paul calls the man of sin, the son of perdition and the wicked one, and who is identified here as a king of Assyria. Daniel is read alongside the Lord's own survey of Daniel 11 and 12 in Matthew 24 and Luke 21, and treated as the hub of the wheel, with Isaiah through Malachi placed on Daniel's time schedule. Throughout, things are viewed from Daniel's and Israel's perspective: the dispensation of grace is not on the board, and all of this is future, after the dispensation of Gentile grace, when God resumes His program with Israel.

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Lessons at a Glance

Lesson	Core Focus
L23	Noted in the Scripture of Truth — Daniel 10:10 – 11:4; Gabriel's Reminder and the Outline of the 5th Installment
L24	Wars and Rumours of Wars — Daniel 11:2–20 Surveyed Through Matthew 24, Luke 21 and Isaiah 19
L25	The Coming Prince: A King of Assyria — Daniel 11:15–21; Isaiah 9–10; Micah 5; Revelation 13 and 17
L26	Paul's Three Designations for the Coming Prince — The Songs of Degrees; Daniel 11:21; II Thessalonians 2:3–8
L27	The King's Work to Confirm the Covenant — Six-Part Outline of Daniel 11:22 – 12:13; Daniel 11:21–23; Peace and Safety

Lesson	Core Focus
L28	The First Three and a Half Years — Daniel 11:23–30; I John 2; Daniel 8 and the 2,300 Days; the Holy Covenant
L29	Activation of Satan's Final Policy of Evil — Daniel 11:31–39, the Midpoint; Psalm 83; Joel 3; Zechariah 14; Ezekiel 8
L30	A Halt to Judaism and the Extermination Campaign — Daniel 11:31–35 with Daniel 7; Verses 36–39 Introduced
L31	The Mock Godhead: Satan's Last Attempt — Daniel 11:36–39 with Isaiah 14 and Revelation 13
L32	The Time of the End: How and Where — Daniel 11:40–45 with Isaiah 24, 13–14 and 46–47; Zechariah 5

Lesson Summaries

L23

Noted in the Scripture of Truth *Daniel 10:10 – 11:4; Gabriel's Reminder and the Outline of the 5th Installment*

The Final Revelation and the 5th Installment

- Daniel 10, 11 and 12 all pertain to the final revelation — a full-blown picture of the 5th installment of the 5th course of punishment, the day of the Lord
- The time schedule sets forth the day of the Lord as the last seven years, the time of Jacob's trouble, with a line of demarcation at the three-and-a-half-year mark; the great tribulation lasts throughout the last half
- The whole period is the day of the Lord, leading up to the great and terrible day of the Lord; the Lord Himself returns at the end, vanquishes Israel's enemies, and sets up the kingdom

Daniel Strengthened (Daniel 10:10–19)

- Daniel almost fainted at Gabriel's appearance; knowing from the previous revelations the devastating things coming for his nation, it took its toll on him physically and mentally
- "Befall" carries the idea of tragedy: grievous things are going to happen to Israel in the latter days
- Once strengthened, Daniel is in a position to receive the revelation; he is looking at the great conflict at the end

The Latter Days on the Time Schedule

- Before, Israel and Daniel did not know what to do with such expressions, having no units of time; now the time schedule has been given in the 4th revelation, of chapter 9
- With a 490-year time schedule, Daniel does not expect the latter days even within 49 years; the latter days, the last days, the end of the years are that last seven-year section
- The great conflict did not take place in the middle of the 3rd installment, when Antiochus Epiphanes lived; chapter 10 ought to keep students from treating 11:5 and following as historically fulfilled

"noted in the scripture of truth" (Daniel 10:20–21)

- Gabriel reminds Daniel of what he already understands: Gabriel and Michael, Israel's own prince, are engaged with the prince and kings of Persia in the heavenly places
- Babylon is over and the 1st installment is over; the 2nd installment is in effect with the Medo-Persian Empire reigning, and Daniel already knows the Grecian Empire follows
- To note something is more than writing it down: so far there have only been notings of the matter, and now Daniel gets a full-blown description
- In chapter 12 Daniel is told this knowledge will be increased; God provides further details through Zechariah and the Apostle John in the book of the Revelation

A Two-Part Outline (Daniel 11:2 – 12:6)

- Verses 2–4 summarize the rest of the 2nd installment and the entire 3rd and 4th installments in three verses; from 11:5 through 12:6 the 5th installment, the big issue all along, is dealt with in great detail
- Alexander's kingdom, though not ruled according to his dominion, is still his Grecian kingdom as far as God is concerned, and it is given to others besides those four
- Verses 5–20 give the turmoil in the nations of the fourfold breakdown surrounding Israel; from verse 21 come the actions of that little king; then the period is redescribed from the perspective of God's deliverance of Israel

L24

Wars and Rumours of Wars *Daniel 11:2–20 Surveyed Through Matthew 24, Luke 21 and Isaiah 19*

Daniel 11:2–4: A Quick Synopsis

- Verses 2–4 are a quick synopsis of the 2nd, 3rd and 4th installments: three more kings stand up in Persia, and in the days of the richer fourth comes the action that brings in the third Gentile dominion, the Grecian Empire
- A further plucking up takes place for others besides the four, so there are at least ten — the tenfold confederacy put together at that time

From Verse 5: Into the 5th Installment

- From verse 5 Gabriel is beyond the 3rd and 4th installments; these are the kings the first revelation, in Daniel 2, spoke of, existing in the 5th and final installment with one king as a head
- The 175 to 165 BC period of Antiochus Epiphanes is not the latter times on this time schedule; Daniel 8 and Daniel 11 pertain to a period yet to take place

Matthew 24: The Lord's Survey of Daniel 11 and 12

- The Lord tells the disciples they have to read Daniel to know what He is talking about; He gives a survey exposition of Daniel 11 and 12, because that is what the 5th installment is all about
- Matthew 24:4–8 is a synopsis of Daniel 11:5–20, verses 15–20 of Daniel 11:21–40, and, it appears, verses 21–31 of the rest of the 5th revelation — answering the three questions the apostles asked

The Temple Left Desolate

- The Lord walks out of the temple and leaves it desolate; the man of sin is the desolator, who puts up "the abomination that maketh desolate"

- Titus did desolate the temple, but he did not fulfill this; the destruction the Lord predicts is the one the man of sin produces after he sets up the abomination of desolation
- Luke 21:20 speaks of the exact same event as Matthew 24:15; the days of vengeance are the day of the Lord, and they have not started yet

The Beginning of Sorrows (Matthew 24:4–8)

- Verses 4–5 are the beginning of the Antichrist movement in the land of Israel: the many false Christs are a smokescreen by the policy of evil, so the religious leaders will grab hold of this other one — the man of sin, who comes in his own name
- These things precipitate the beginning of sorrows, the day of the Lord, and go on before the man of sin has entered into the covenant with Israel

Daniel 11:5–20 and Isaiah 19

- Nation against nation, kingdom against kingdom is what Daniel 11:5–20 describes; the best caption for those verses is wars and rumours of wars, with the glorious land of Israel in the midst
- The king of the south is identified as the Egyptian king and the king of the north as the Assyrian king; out of that political turmoil, in the land of the king of the north, the coming prince arises
- There are ten burdens because ten nations — not European nations — make up the confederacy in the day of the Lord; Isaiah 19 begins with Egyptians against Egyptians, as in Daniel 11
- The Lord did not ride upon a swift cloud into Egypt in Nebuchadnezzar's day, and Isaiah 19:21–25 never took place after Nebuchadnezzar; that is what the kingdom is all about

L25

The Coming Prince: A King of Assyria *Daniel 11:15–21; Isaiah 9–10; Micah 5; Revelation 13 and 17*

Everything Zeroes In on the Coming Prince

- Everything zeroes in on the coming prince, who makes the covenant that clicks in for the seven years constituting the day of the Lord
- From verse 15 the focus is on the king of the north; the raiser of taxes of verse 20 lasts only a few days, and in verse 21 another king stands up in that same northern kingdom and obtains it "by flatteries"
- This is the king of fierce countenance of the 2nd and 3rd revelations, whom Paul describes as the man of sin — the beast of Revelation 13, often called the Antichrist

The 5th Course Ends the Way It Began

- Invasion by the Assyrian-Babylonian connection, the temple destroyed, the city sacked and captivity occur again in the 5th installment; there are at least twenty parallels between the 1st and 5th installments
- An Assyrian king starts the whole thing, and then everything moves to Babylon; in Zechariah's vision the curse is put into an ephah that flies to the plains of Shinar and establishes its base in Babylon

Isaiah 10: The Whole Work and the King of Assyria

- The king of Assyria coming in is how the 1st installment gets underway; but it is not the whole work — just the beginning of the Lord's indignation
- The big mistake of the generation that came back after the 1st installment

was to think that was the day of the Lord — the source of the pharisaical doctrine of no fear of the wrath to come

- When He has done the whole work, the Lord will punish the king of Assyria; the consumption decreed is the 5th course of punishment, and Paul says this is what remains on Israel's program
- From verse 24 the message is for the remnant in the tribulation: the character Israel dealt with in the 1st installment is the one they deal with again in the 5th, and the Lord will deal with him
- The child born and Son given of Isaiah 9 provides for the redemption, then has His day of vengeance and deliverance of Israel; He is the anointing that breaks the yoke of the Assyrian
- The man of sin is not a Roman and does not come from Europe; Isaiah 10:28–32 is the exact course he follows when he brings his armies to compass Jerusalem

Micah 5: "this *man* shall be the peace"

- The Assyrian will invade the land after the Lord's birth; this man will be the peace when he does — and the conclusion is that this is who the king of the north, the man of sin, is: a king of Assyria
- Nahum and Habakkuk, back to back, prophesy against the Assyrian and the Babylonian, and both are talking about the man of sin

Revelation 13 and 17: He Has Already Lived Once

- From Revelation 12 John knows he is looking at the 5th installment; a head of the beast was wounded to death and healed — this king of the north was killed by a sword and has come back from the dead
- In Revelation 17 the angel tells John the beast has already lived; he is the eighth king, yet one of the seven come back from the dead, so you must find a king of Assyria who died by a sword
- Paul calls him the man of sin, the son of perdition, and the wicked one

L26

Paul's Three Designations for the Coming Prince *The Songs of Degrees; Daniel 11:21; II Thessalonians 2:3–8*

The Songs of Degrees and Hezekiah

- Psalm 120 through 134 give fifteen Songs of Degrees; each, it appears, is a song Hezekiah either wrote or made part of that collection, compiled in Sennacherib's day
- Isaiah 36–38 is dedicated to God's defense of Jerusalem and Judea from Sennacherib; Hezekiah is given fifteen years, with the sign of the sundial turned back ten degrees
- The Psalms are divided into five books, each focusing on God fulfilling one of the mandates of the Davidic Covenant; the central issue of the 5th book, focusing on the blessing, is the Songs of Degrees
- The understanding here is that the king the remnant deals with in the final installment, whom their coming king replaces, is Sennacherib

The Coming Prince, the Vile Person (Daniel 11:21)

- He is called the coming prince here because that is the dominant designation in Daniel's revelations; in verse 21 he is described as the vile person
- Paul quotes from Daniel 11, so he taught the Thessalonians Daniel 11; a false epistle had told them the day of Christ was at hand

- Paul knows this man comes up in Israel's program, but also who he is in the entire satanic plan of evil — and Paul is the only one who ever calls him the man of sin

The Man of Sin

- Satan's plan of evil has three objectives toward his final goal, to be like the Most High: receiving worship, receiving accounts, and being acknowledged as higher and worthy of being served
- Satan receives those three things in a proxy-type manner through that man, the epitome of what sin is all about; in Revelation 13 the dragon behind him gets the credit
- 666 says three times he is a man, not God, because as God he demands three things: serve me, be accountable to me, worship me

The Son of Perdition

- Only two individuals in the Bible receive the title; in John 17 the Lord calls Judas the son of perdition — but Judas did not die by a sword, he hanged himself
- Perdition came on Judas because he was Satan's own man, embodied by Satan; the man of sin is embodied by Satan in the 5th installment and is called son of perdition for the same reason
- The king of Babylon in Isaiah 13–14 is the man of sin, the son of perdition, the wicked one, the coming prince; in Isaiah 14:12–14 is the taunting proverb Israel will say to Lucifer in that day

The Wicked (II Thessalonians 2:8)

- Paul uses "Wicked" as a proper noun — a title viewing what Satan does through him in opposition to God's use of the nation Israel on the earth
- The Lord comes back for the salvation of His nation and deals with the wicked one who has been persecuting His people

Why He Is Called the Antichrist

- Daniel 11:22–25 shows why he is called the Antichrist in Israel's program: he does the very things prophesied about the Messiah doing for Israel — Satan gets people deceived by having the man counterfeit what God is doing

L27

The King's Work to Confirm the Covenant *Six-Part Outline of Daniel 11:22 – 12:13; Daniel 11:21–23; Peace and Safety*

A Prophetic Utterance, Not Yet Historical

- The final installment comes when the dispensation of grace ends and God resumes His program with Israel; this is not yet historical but a prophetic utterance
- Those who will understand it best are the ones going through it — especially the remnant of Israel, operating with the knowledge spoken of in verse 33 and seeing these things click off daily

Six Parts to the Rest of the Revelation

- Verse 22: the work the king does to confirm the covenant that comprises the 5th installment; verses 23–30: his activities during the first three and a half years
- Verses 31–39: the time he manifests himself to be the man of sin; the midpoint is a 30-day or one-month period, involving taking away the daily sacrifice and establishing the abomination of desolation

- Verses 40–45: the last three and a half years acknowledged, then right to the time of the end; Daniel 12:1–3: the fulfillment of God's promise to deliver Israel; 12:4–13: concluding remarks and more time schedule information
- When he manifests himself as the man of sin, Israel's great Prince Michael stands up, and from that moment God swings into action to provide for the promise to deliver them
- Instead of 1,260 days, chapter 12 talks about 1,290 days; there is an extra 30-day period and an extra 45-day period that don't seem to fit any place — intriguing and sometimes puzzling time schedule remarks

"by flatteries" and Peaceably (Daniel 11:21–22)

- Everything is done by flatteries and peaceably: he obtains the kingdom by flatteries, not by force, and works the same policy of flattery among the nations around him
- The covenant is not made only with Israel: it is made with the entire confederacy — a ten-nation confederacy, but eleven signatories
- It is a covenant to end the squabbling and the wars and rumours of wars of verses 5–20, with a special clause, so to speak, to let Israel alone for its duration

"the prince of the covenant"

- The prince of the covenant is a title for the ruler of the nation Israel; the King James translators render him as also overflown before this character
- Other renderings add the words "he is," which are not in any Hebrew text
- In verse 23 the word changes from covenant to league; almost from the beginning he operates deceitfully, intending to take Israel in first, then use his confederacy to eliminate them

Peace and Safety; Accepted as Their Christ

- Paul in I Thessalonians 5 talks about the day of the Lord, the 5th installment; the peace and safety has to do with the political aspects of this covenant — to live in peace for seven years
- He flatters himself into Israel's heart as their Messiah — the Antichrist concept is really "instead of Christ" — and Israel accepts another one instead of the real one

L28

The First Three and a Half Years *Daniel 11:23–30; I John 2; Daniel 8 and the 2,300 Days; the Holy Covenant*

The Seven Years and Their Segments

- Verses 23–30 deal with the actions of the king of fierce countenance, the coming prince, the man of sin, during the first three and a half years of the final installment
- The overall time schedule is seven years, broken into two three-and-a-half-year segments; the midpoint appears to be a thirty-day span, because of the auxiliary time schedule in chapter 12

Antichrist and Antichrists (I John 2)

- More people call him the Antichrist than anything else, yet the title is used of him only once in the Bible, in I John 2
- John understood many would fulfill an Antichrist concept, and then one would be designated the Antichrist; the movement culminates in another being accepted as Israel's Messiah instead of the true one

- The spirit of antichrist goes on within the land while the wars and rumours of wars go on around it; he is against the real Christ, but in Israel he will be accepted instead of Him

Verse 24: The Fattest Places of the Province

- He is an Assyrian; his fathers are those in Assyria who affected Israel in the past, and the "them" of verse 24 is taken to be Israel
- Province is a Gentile government word: ruling over Israel then, the province issue is in effect again, just as in the 1st installment with Babylon
- He goes to the fattest places of the province where things were stolen from Israel, gets them back and gives them to Israel — the exact opposite of what the kings of the north and south did
- This appears to be the action that produces the Antichrist issue, convincing Israel he is the one they have been waiting for

Subduing the Strongholds

- Daniel 7 and 8 already taught that he subdues three kings within his own confederacy; "strong with a small people" fits the little horn — he starts out little
- The strongholds that resist him are probably the three kings; one in particular appears to be the king of the south, Egypt

A Host Given Him (Daniel 8)

- Daniel 8:10–12 is what chapter 11 from verse 21 sets out in much more expanded detail; he does not operate alone — a host is given him
- The host is given him before the daily sacrifice is taken away, at the beginning of the 2,300-day period; by subduing the three kings their power is consolidated unto him

Verses 28–30: Against the Holy Covenant

- In verse 28 his heart is against the holy covenant, though he says nothing publicly; the plan is a pincer movement on Israel from the north and the south
- The time appointed is the midpoint; intelligence means keeping it secret, and when he has intelligence with them that forsake the holy covenant, Psalm 83 begins to click in
- The arms standing on his part are what the Lord refers to in Luke 21: Jerusalem compassed about with armies

L29

Activation of Satan's Final Policy of Evil *Daniel 11:31–39, the Midpoint; Psalm 83; Joel 3; Zechariah 14; Ezekiel 8*

The Midpoint: About a Month

- Verses 31–39 pertain to the midpoint, when the man of sin sets up the abomination of desolation; about a month, it appears, goes by in these verses
- Chapter 12 gives a 1,290-day period, thirty days longer than the 1,260; the additional thirty days probably has to do with the midpoint itself
- He does not magnify himself above all that is called God (verse 36) right away; the last thing in verse 39 is dividing the land of Israel for gain

Two Major Parts

- Verses 31–35 are the activation of Satan's final policy of evil against Israel; in verses 36–39, once it is instituted, the king reveals himself as the man of sin
- Paul quotes verse 36 in II Thessalonians 2:4; at that point he is indwelt by

Satan, who endeavors to establish on earth the three thrones he spoke of in Isaiah 14

Psalm 83: The Confederacy's Goal

- Psalm 83 names the confederacy: not European nations, but nations surrounding the land of Israel — the seed of those who formed the ten nations in the land promised to Abraham in Genesis 15
- Though Israel is the object of the confederacy's wrath, the one they hate is the Lord Himself
- God said He would have war with Amalek from generation to generation until Israel recognized His Jehovah Nissi concept, which comes to its zenith in Psalm 83

Joel 3 and Zechariah 14

- At verse 31 the arms stand on his part — Luke 21's Jerusalem compassed about with armies — and they invade the land and Jerusalem
- He will part the land of Israel and divide it among his confederacy, and sell the physical seed of Abraham as slaves, to make them a people without a country
- The city taken and half going into captivity (Zechariah 14) is the beginning of the destruction and extermination policy
- A similar thing happened before, but not this itself: the 5th course starts and ends the same way, and what took place back there was a foretaste

Verse 31: Outlawing Judaism

- The first thing he does is outlaw Judaism, taking away the daily sacrifice and setting up the abomination of desolation; he institutes a new religion for Israel, with the ultimatum: submit or be killed
- This fulfills Daniel 9:27: "cease" means a halt, not a pause; the sacrifice and the oblation are the two outward ceremonial issues of Israel's worship, and he strikes at the very heart of why Israel exists

The Abomination and the Image of Jealousy

- Exactly what the abomination is, the lesson cannot say; it is designed to replace Jehovah's presence in the Holy of Holies
- In Ezekiel 8 it was called the image of jealousy, which provoked God to jealousy; it is suggested, with little conviction, that it could be an Assyrian issue

L30

A Halt to Judaism and the Extermination Campaign *Daniel 11:31–35 with Daniel 7; Verses 36–39 Introduced*

The Midpoint Month in Two Parts

- The midpoint is not a single day but takes place in about a thirty-day, one-month span; verses 31–39 describe what goes on in it
- The first part, verses 31–35, is the policy of evil against Israel; in the second, verses 36–39, Satan uses the man of sin to try to fulfill the goal of his plan of evil — to be like the Most High on this earth

Arms Stand on His Part (Verse 31)

- The ten-nation confederacy, which made a covenant three and a half years earlier not to bother Israel, now forsakes it; their armies surround the land and particularly Jerusalem

- He delivers an ultimatum and, if they do not accede, dedicates himself militarily to their destruction — Satan's last-ditch hope to thwart God's purpose of recovering the earth through Israel

Calling a Halt to Judaism

- When he pollutes the sanctuary of strength and takes away the daily sacrifice, he calls a halt to Judaism
- Everything in Israel's worship revolves around the daily sacrifice and the calendar of feasts, from Passover through the Feast of Tabernacles; the times and laws the little horn thinks to change are Israel's
- The policy of evil is to dismantle Israel as a nation, and to dismantle it from within
- Israel is not in the list of Genesis 10: it is a nation because Jehovah God created them, and without Him it has no reason for national existence
- Placing the abomination that maketh desolate is the issue of "here's your new religion, Israel"; if they don't take it, he will exterminate them

The Abomination vs. Saying He Is God

- Placing the abomination and saying he is God are two different things in the same span of time; verse 31 applies only to Israel, the only ones with a daily sacrifice
- Verse 36, which Paul quotes in II Thessalonians 2:4, is imposed on Israel and also on his ten-nation confederacy; the confederacy's soldiers place the abomination, and he walks in about 30 days later
- In the 1st installment the abomination was not someone saying he is God but an idol of a Gentile nation; this Assyrian king, it appears, will put an Assyrian idol in the temple

The Extermination Campaign (Verses 32–35)

- The new religion is designed not to be well received — an excuse to dedicate the populace to destruction; two classes appear, the rebellious element in the nation and the remnant
- Sword, flame, captivity and spoil all took place in the 1st installment and are repeated in the 5th; some of the remnant also fall, but for a different purpose

Verses 36–39 Previewed

- He shows himself to be God as the son of perdition, indwelt by Satan; verse 38 points to a mock godhead of three — the man of sin, the God of forces, and a god
- In His great and terrible day the Lord Jesus Christ responds to both issues: He avenges His cause of Israel and destroys the plan of evil

L31

The Mock Godhead: Satan's Last Attempt *Daniel 11:36–39 with Isaiah 14 and Revelation 13*

The Latter Half of the Midpoint Month

- Verses 36–39 take place in the thirty-day midpoint, in the latter half of it; the remnant's suffering of verses 33–35 is placed probably from about the fifteenth day on, though this cannot be said dogmatically
- In that month Satan has two purposes: to put into effect the policy of evil for the extermination of Israel, and to secure his plan of evil on the earth

The Abomination vs. Showing Himself to Be God

- The abomination that maketh desolate is not the man of sin sitting in the temple saying he is God; it is something the soldiers of the confederacy surrounding the city put in there
- Keith is pretty well settled in his own mind that the same thing takes place as in the 1st installment, when an Assyrian idol in the temple brought the sack of the city by Nebuchadnezzar
- Verses 36–37 are what Paul quotes in II Thessalonians 2:4; he demands that the nations of his own confederacy abandon their own gods and worship him — going beyond Israel to the confederacy and the world

"I will be like the most High" (Isaiah 14)

- Isaiah 14 tells what the plan of evil is: the last "I will" of verse 14 is its objective, formulated when Satan fell — not to destroy God, which cannot be done
- Satan says he will sit upon three thrones, all in the heavenly places, where he means to receive creature accountability, creature service, and creature worship
- By the 5th installment Satan has lost the heavenly places, so the earth is the only realm left; to be like the Most High there he must mimic the Godhead, with three persons on three thrones

God, God, and god (Daniel 11:36–38)

- Publicly he shows himself to be God; privately, in his estate, he honors one he calls the God of forces — a mock Godhead, a mock Trinity
- Satan, indwelling and operating through him, is the God of forces and mimics God the Father; the small-g god honored in the most strongholds is the false prophet, who mimics the Holy Spirit
- He is accepted in Israel as "instead of Christ"; he is also the Antichrist because he puts himself in Christ's place

The God of Forces (Revelation 13)

- If the understanding here is true — that this is Sennacherib come back from the dead — he honors the God of forces as the one who brought him back, gave him his military might, and works through him
- Revelation 13 spells out that the one who gives him all his power is Satan himself: the dragon gives him his power, his seat, and great authority, and that puts Daniel 11:36–39 into effect
- God sends a strong delusion to believe the lie — the lie that this man is God; God, it appears, lets Satan bring him back from the dead, simply taking the restraint off Satan

Verse 39 and the Turn to Verse 40

- Those in his confederacy who pledge allegiance to him he causes to rule over many; dividing the land of Israel for gain is the final thing he does to secure Israel's extermination, and then Satan returns everything to Babylon, where it all began
- From verse 40 Daniel slides quickly to the time of the end: the remnant does not need a daily account, and from the end of the one-month period the man of sin is no longer in the land of Israel until the end

L32 The Time of the End: How and Where *Daniel 11:40–45 with Isaiah 24, 13–14 and 46–47; Zechariah 5*

Isaiah 24: The Wrathful Aspect of the Day of the Lord

- The entire 5th installment is called the day of the Lord, but its wrathful aspect begins when the man of sin reveals himself and manifests himself to be God
- The actions of Isaiah 24:5 are brought to their zenith by the man of sin in the one-month midpoint — especially breaking the everlasting covenant, the covenant God made with Abraham and his seed as the means to repossess the earth
- The wrathful aspect is all about the deliverance and avengement of His cause with Israel; the end result is Isaiah 25 — His kingdom on this earth, with the plan of evil destroyed

Daniel: The Hub of the Wheel

- Daniel 11 does not give all these details because it deals with the time schedule aspect; Daniel is like the hub of the wheel, with Isaiah through Malachi all around it
- Because of what Daniel says, all those references can be placed on Daniel's time schedule — Isaiah 24 belongs in the last part of the 5th installment; that is how God designed Daniel to be used

The How and the Where (Daniel 11:40–45)

- The remnant will be in hiding from the midpoint on and will not need a blow-by-blow description of the last three and a half years, so the revelation quickly moves on to the time of the end
- The previous revelation did not tell how or where; now the how and the where are given — God orchestrates things to get the man of sin and his armies back into the land
- The glorious holy mountain of verse 45, where he plants his tabernacles, is Zion; at the end of verse 45 everything he was after comes to naught

From Jerusalem to Babylon

- Once the one-month midpoint is over, the man of sin leaves Jerusalem and establishes his headquarters in Babylon; admittedly, Babylon is not mentioned in verse 40
- Having abandoned his heritage and his people (verse 37), he did not go back to the north; he goes somewhere east, because that is the way he comes back into the land

The King of Babylon (Isaiah 13–14)

- When the Lord comes back in His great and terrible day, the leader of the confederacy is called the king of Babylon; his heritage is from Assyria, and he comes on the scene as the king of the north
- The 1st installment started with an Assyrian king and ended with a Babylonian king; the Lord describes the man of sin as who he will be at the end — the Babylonian king, reinstituting Genesis 11 on the earth
- Lucifer is the one behind that king of Babylon; the burden against Babylon in Isaiah 13 is not what took place after seventy years

The Golden City and the Lady of Kingdoms

- Babylon was designed in Genesis 11 to be a golden city; God strengthened the nations when He judged it, and in Babylon Satan works to weaken the nations, tear down nationalism and bring in internationalism
- Babylon's womanly aspect is religious, its male aspect political and military; Isaiah 46–47 shifts to the religious aspect, and the man of sin establishes the golden city and the lady of kingdoms in Babylon

- The prophet Zechariah was one of the main means by which Daniel's knowledge was increased; Zechariah 5 shows the wicked one and wickedness in the ephah leaving Jerusalem for the land of Shinar

Key Doctrinal Distinctions

Daniel's Perspective vs. the Dispensation of Grace

The dispensation of grace is not on the board: things are viewed from Daniel's and Israel's perspective, and the dispensation of grace was unexpectedly and unprophesiedly brought in by God. The dispensation of Gentile grace in which we presently live has interrupted and suspended God's program with Israel; the final installment comes when the dispensation of grace ends and God resumes His program with Israel. When readiness was there for the 5th installment, the Lord Jesus Christ raised up Saul of Tarsus and the dispensation of grace was ushered in; it halted Israel's program before the days of vengeance even began.

Historically Fulfilled vs. Yet to Come

The great conflict did not take place when Antiochus Epiphanes lived, and those who say these things have been fulfilled totally disagree with one another. Titus did desolate the temple, but he did not fulfill Matthew 24; when he acted, the dispensation of grace had already been in effect and Israel's program and time schedule had been stopped. A similar thing happened before, but not this itself: what took place back there was a foretaste of what is yet to come.

The Day of the Lord vs. Its Wrathful Aspect

The entire 5th installment is called the day of the Lord, but its wrathful aspect begins when the man of sin reveals himself and manifests himself to be God; the great and terrible day of the Lord is the end of the 5th installment.

The Abomination of Desolation vs. Showing Himself to Be God

Placing the abomination that maketh desolate and saying he is God are two different things: verse 31 applies only to Israel, while what he does in verses 36–39 affects Israel, the rest of the confederacy, and from there the whole world. The soldiers of the confederacy place the abomination; his going in himself and saying he is God is an advancement upon it.

Antichrist: Against Christ vs. Instead of Christ

Anti has two meanings, against or instead of; the Antichrist concept is really the "instead of Christ" concept — he is against the real Christ, but in Israel he is accepted instead of Him. John's words in I John 2 are read in the context of Israel thinking this man is their Christ.

The Policy of Evil vs. the Plan of Evil

The policy of evil is aimed at Israel, to thwart God's repossession of the earth by destroying the nation; the plan of evil is Satan's goal to be like the Most High on this earth. Satan uses the man of sin for both issues, and the Lord Jesus Christ responds to both in His great and terrible day: He avenges His cause of Israel and destroys the plan of evil.

Israel's Salvation vs. Ours

The Lord comes back in His great and terrible day for the salvation of His nation; He has already done ours, at the end of the dispensation of grace. This character is called the man of sin here because that is how Paul tells us to look at him in this dispensation of grace.

Key Scripture References

Genesis 10–11	Nimrod's kingdom the first of the seven; Babylon designed as a golden city
Psalm 83	The confederacy of nations surrounding Israel and its design to wipe out the nation
Psalm 120–134	The fifteen Songs of Degrees, which Hezekiah probably wrote or collected
Isaiah 9	The child born, the Son given — the anointing that breaks the yoke of the Assyrian
Isaiah 10	The king of Assyria begins the 1st installment; the Lord punishes him when the whole work is done
Isaiah 13–14	The king of Babylon is the man of sin; the taunting proverb to Lucifer; "I will be like the most High"
Isaiah 19	The burden of Egypt in the day of the Lord: Egyptians against Egyptians
Isaiah 24–25	The wrathful aspect of the day of the Lord; the end result, the kingdom
Isaiah 46–47	Babylon in its religious aspect; the lady of kingdoms
Ezekiel 8–9	The image of jealousy in the temple in the 1st installment
Ezekiel 38–39	A king of the north after the man of sin heads the "Gog-Magog National League of Nations"
Daniel 7–8	He subdues three kings; a host is given him at the beginning of the 2,300 days
Daniel 9:27	The sacrifice and oblation made to cease — fulfilled at Daniel 11:31
Daniel 10:10–21	Daniel strengthened; Gabriel's reminder of what Daniel already understands
Daniel 11:2–4	A quick synopsis of the 2nd, 3rd and 4th installments
Daniel 11:5–20	Wars and rumours of wars; out of the turmoil comes the man of sin

Daniel 11:21–30	The coming prince obtains the kingdom by flatteries and confirms the covenant; the first three and a half years
Daniel 11:31–39	The one-month midpoint: a halt to Judaism, the abomination, the mock Godhead
Daniel 11:40–45	The time of the end: the how and the where
Daniel 12	Michael stands up; knowledge increased; the 1,290 days
Joel 3	Parting the land and selling the seed of Abraham as slaves — referring to what is yet to come
Micah 5	This man the peace when the Assyrian comes into the land
Zechariah 5	The ephah carried from Jerusalem to the land of Shinar
Matthew 24	The Lord's survey of Daniel 11 and 12
Luke 21	Jerusalem compassed about with armies — the arms standing on his part
I Thessalonians 5	The day of the Lord; peace and safety and the political aspects of the covenant
II Thessalonians 2	Paul's three designations; verse 4 quotes Daniel 11:36
I John 2	The only place he is called the Antichrist
Revelation 13	The head wounded to death and healed; the dragon gives the beast his power, seat and authority; 666
Revelation 17–18	The beast that has already lived; the woman sitting on the beast destroyed in one day