

## Sermon to the Saints which are at Topeka, Kansas -- Sunday, September 14, 2025

We will take up again the subject of the final vision shown to our beloved friend and prophet Daniel, that takes up the last three chapters of the book. As we began this analysis, we identified nine periods of time<sup>1</sup> that can roughly be discerned from the layout of this vision ... spanning from the time of Daniel's ministry until the time of the Jew's restoration and the setting up of the millennial Kingdom of our Lord. While much focus is on some of the various components of that grand transition, the most important attention belongs on the end result – Christ's earthly throne being established. So, for example, we make much of the second advent of Christ – when the saints that sleep in Him ... and those ***“which are alive and remain” (1 Thessalonians 4:17)*** ... join Him in the clouds in their glorified condition. We make much of the calling forth or sealing of the 144,000 Jews. We make much of the great tribulation of national Jewry. We make much of the seals, the trumpets, and the vials. But all these things are *components* of the transition to a new dispensation; the millennial reign of our Christ in the earth.

With this opening passage, we introduce the eighth of the nine periods. And it starts with one monumental shift in personages coming onto the scene:

***“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”***  
**(Daniel 11:36)**

This verse serves as a summary introduction to this next era, and the key actor in it. Verses 37 to 45 then go into more distinct detail regarding his person and activities. There are six distinct references or clauses, found in this opening verse, that give launch to whole areas of examination in eschatology. Here they are:

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1. Daniel 11:2-4 relates to the completion of the Persian Empire and its fall to the Grecian King Alexander the Great.
  2. Daniel 11:5-14 relates to the ebb and flow of warfare between the dominant Grecian King of the South (Ptolemies) and King of the North (Seleucids) that was fought heavily across the cities in northern and southern Palestine – and created a lot of engagement with the Jewish people who were constantly trying to gain a foothold that would allow them to reclaim the Jewish state.
  3. Daniel 11:15-19 relates to the multiple wars under the strong period of the Seleucid kingdom under Antiochus the Great (Antiochus III), when the Jews were heavily involved in the transition of dominant Grecian power from the King of the South (Ptolemies) to the King of the North (Seleucids), and which also involved increased engagement by the emerging Roman Empire.
  4. Daniel 11:20 relates to the brief reign of Seleucus Philopator – the eldest son of Antiochus III, older brother to Antiochus IV. He was poisoned, making the way for his younger brother to take the throne.
  5. Daniel 11:21-31 relates to the rise of Antiochus Epiphanes (Antiochus IV) and how he demonstrates himself as the 5th iteration of Antichrist (including the abomination of desolation).
  6. Daniel 11:32-33a relates to the remainder of the inter-testamentary period that follows the treachery of Antiochus Epiphanes and the temporary establishment of a Jewish state.
  7. Daniel 11:33b – 35 relates to the New Testament period ... or more specifically the period between Christ's crucifixion and His return.
  8. **Daniel 11:36 – 45 relates to the activities contained in the first 3.5 years of the Apocalypse.**
  9. Daniel 12:1-13 relates to the activities contained in the second 3.5 years of the Apocalypse and transitions to the preparation of Christ's millennial reign.

1. “[T]he king” arrives on the scene
2. The king **“shall do according to his will”**
3. The king **“shall exalt himself and magnify himself above every god”**
4. The king shall **“speak marvelous things against the God of gods”**
5. The king shall **“prosper till the indignation shall be accomplished”**
6. The thing **“that is determined shall be done”**

But one last consideration before we dive into this unfolding scene. By pulling ourselves out of the Daniel chapter 11 analysis for just a moment ... and placing ourselves into the portion of the book of The Revelation that is running along tandem with these events ... and then perhaps even sliding in some comments from Christ and from the prophecies of Ezekiel and others ... we find greater clarity and relevance to how we look at the words given here to Daniel.

When we parse out these six clauses, consider that we’re dealing with a time frame that lines up from the period just before and then during the opening of the seals ... and then through the sounding of the seven trumpets to the return of Christ. So, much of what Christ Himself speaks in his sermon on Mt. Olivet to His disciples and apostles is going on simultaneous to the arising and conquering nature of this king. The energy of the inhabitants of the world is occupied with all of these judgments pouring out and the Gentile saints prophesying – including the two witnesses or **“prophets [who] tormented them that dwelt on the earth” (Revelation 11:10)**. So, when you see the anti-God and anti-Christ behaviors, they are in the context of a world that is fed up with being compelled to hear of and experience the Sovereign nature of their Creator.

So the verse opens with a reference to a new player in this vision, and yet it is phrased as though the pronoun (**“the king”**) fits perfectly with a noun to which we have already been introduced. But have we? Who is being referenced in this pronoun? You may be inclined to the notion that the words are referencing one of the two kings whose representative titles have loomed large in this chapter – the king of the south or the king of the north. But the pretty specific language of verse 40 represents the point at which these two entities return to the discussion:

***“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; ....” (Daniel 11:40)***

So, this is introducing a king against whom both the Ptolemaic (Egypt or **“south”**) and Seleucid (Syria or **“north”**) kings have outright conflict. The conversational tone that the angel Gabriel has with Daniel here is instructive. It is as though for purposes of the engagement these two were having, Daniel knew exactly to whom Gabriel referenced, because he had spoken with him of this king in previous visions. Here's a clue. In two previous visions, Daniel is shown ... and then is spoken to, by the angel Gabriel about ... a **“little horn”**:

***“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, ....” (Daniel 7:8)***

***“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.” (Daniel 8:9)***

In both of these previous visions, it was the king that was represented by this little horn that did battle with Christ and His saints in the last days (Daniel 7:20-21; 8:10-12). This same energy will be seen with respect to this king that Gabriel educates Daniel of in the 11<sup>th</sup> chapter. Daniel knows this, so it is (to him) no surprise at all who it is being referenced with this pronoun ***“the king”***. Look at what the expositor Larkin says on this distinct point: “The sudden and abrupt appearance of “THE KING” in verse 36 implies that he is one of whom we have heard before, and is not a new character, and therefore does not need to be again introduced. Notice that it does not say “a” King, but “THE” King. ... That these three Personages, the two “Little Horns,” and the “Wilful King,” appear and reign at the same time, the “TIME OF THE END;” that they display the same “Wilful disposition,” and shall be destroyed in the same manner, implies that they are one and the SAME PERSON.”

The second clause identifies one of this king’s strongest characteristics: that he ***“shall do according to his will”***. This is to be juxtaposed to being subject to the will of God, as our beloved Christ was: ***“Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” (Luke 22:42)***. It is not happenstance that we find this at the front of the listing of characteristics for this great enemy. It. Is. His. Defining. Characteristic. ***“I’ll do what I want to do!”*** Human pride. Human free moral agency. The absolutely deadly notion that if you collect together a tremendous amount ... or perhaps just a tiny slice ... of human power, you place yourself into the seat of the throne and will make your own decisions. How common is this deadly poison within the breast of humanity? How banal? How vile? When we’re instructed to ***“take forth the precious from the vile” (Jeremiah 15:19)*** ... ***THIS*** is the ***“vile”!***

***“Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?” (Romans 9:20)***

***“Yes!”***, this king replies. ***“I am the master of my own destiny! I am the captain of my own ship! I will decide what I will be. To hell with him that formed me”***, he screams with all the satanic energy he is able to muster. This willfulness is the essence of satanic and human pride, and sits within every one of us in this house. This is why it so treacherous when we will not gently and patiently submit to one another. I don’t believe we are to see this king as being extraordinarily willful ... but rather that he is the champion of willfulness. He is the champion of this notion that humans have a will that is independent of our Creator, and therefore are not actually subject to our Creator. This king does not consider himself subject to God. As the prophetic lesson continues, you find this truth being emphasized more fully:

***“Neither shall he regard the God of his fathers, nor the desire of women [i.e., Christ], nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a***

**strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.” (Daniel 11:37-39)**

This king declares that he does not know the God of eternity, to Whom his fathers – the Jewish nation – at least gave nominal recognition. That word **“regard”** indicates not only the ability to observe, as we typically use the term, ... but to have discernment about the object. To understand the object of this regard. This suggests that it is not only this king’s intent to utterly oppose God, but that even if he had an interest in doing so, he is incapable of fully grasping or understanding our God. When God does not make himself known to the spirit of a man, they are left with their vain **“imagination, and their foolish heart [is] darkened” (Romans 1:21).**

He also is famed for his refusal to regard the Lord Jesus Christ. This reference to **“the desire of women”** is about the cultural reality among the sober and devout Jewish women that they desired to be the one who would give birth to the Messiah. Such an obsession is idolatrous and vain, of course, but it was a keen subject within the culture. This Messiah, as we know from Scripture, is Jesus Christ. This language, then, is an effectual way to tell this Jewish prophet Daniel that this king will not regard Jesus Christ. John the Beloved helps us with the simplicity of knowing who it is that this passage references:

**“I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.” (1 John 2:21-22)**

The third clause brings a characteristic forward about this king that is the natural result of his denying the true and living God; **“he shall exalt himself, and magnify himself above every god”**. Natural, I say, because that same warning of Paul to which I previously referenced tells us the necessary – and I suggest the first – consequence of denying God, is to exalt yourself. It is true for every graceless and (therefore) willful human.

**“Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man”. (Roman 1:22-23)**

The later verse in our Daniel passage it is said of this king that **“he shall magnify himself above all”**. The same king in Daniel chapter eight is said to **“magnify himself in his heart” (Daniel 8:25)**. Paul tells us later about this king, in his letter to the church of Thessalonica:

**“¶ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thessalonians 2:3-4)**

When Isaiah speaks of **“Lucifer, son of the morning” (Isaiah 14:12)**, who we will discuss shortly as the energizing force behind this Antichrist king, it is said of his hubris:

***“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north [referencing the temple on Mt. Zion]: I will ascend above the heights of the clouds; I will be like the most High.” (Isaiah 14:13-14)***

It bears explaining that this passage in Isaiah is actually talking about a human king – a prior iteration of Antichrist. But since this antichristic energy flows from His Majesty the Devil, the king metaphorically is given the name of his father Lucifer. You know that it is a human being discussed because previously in the passage this king dies and enters hell (Isaiah 14:9-10)

In the Daniel passage, it says of our subject king that ***“in his estate shall he honour the God of forces” (Daniel 11:38)***. That is a reference to his serving Satan. Satan is called ***“the god of this world” (2 Corinthians 4:4)***. In that capacity, he serves to rule over all nations and kingdoms. He offered all that glory to Christ, during His first advent:

***“And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.” (Luke 4:5-7)***

The word in our passage ***“forces”*** is ***“ma’owz”*** (***“maw-oze”***) and references a place for human protection and safety. A fortress. A stronghold. A city or kingdom protected by strong forces. It refers to the god over all of the military might in the earth. It refers to Satan. We know it is Satan that gives this king his strength and power and wisdom – to execute on his mission.

***“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” (Revelation 13:4)***

You see here this beast, Antichrist, in both the *source* of his power ***“the dragon”*** – which is extensively described in chapter 12 of Revelation – and in the *expression* of his power in military prowess. Antichrist worships the god of forces, while he exalts himself above every thing that is called “god” in the earth ... and even over the God of gods and the King of kings. He also is shown here to be industrious in pouring resources into perpetuating the worship of Satan. In the Revelation 13 passage above, it says the people of the earth got to the point where ***“they worshipped the dragon which gave power unto the beast”***. That doesn’t just happen. People don’t just start worshipping a thing, until they are moved by their spirits to do so.

Of course, Satan is their father and we know that (John 8:44). But there is a specific reference in both Revelation and in this passage of Daniel giving specific information about that condition – in the rise and reign of Antichrist – where dedicated attention is given to establishing Satan as the god of gods. So, here the angel Gabriel tells Daniel that this king ***“shall [ ] honor with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds [i.e., “forces”] with a strange god, whom he shall acknowledge and increase with glory”***.

The fourth clause demonstrates that he does not only rely on his military prowess, but also his forensic skills. He ***“speaks marvellous things against the God of gods”***. This is a characteristic that we have seen in nearly every place where the Antichrist beast is discussed. Daniel’s previous visions included this characteristic of the ***“little horn”***. So, in chapter seven’s vision, it says ***“he shall speak great words against the most High”*** (Daniel 7:25). In chapter eight, his capacity for the use of rhetoric is characterized in his ability to reach deep and dark movements in men, with his words: ***“in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.”*** (Daniel 8:23). The reference to ***“dark sentences”*** is the Hebrew ***“chiyday”*** (***“khee-daw”***) and is about conversing in enigmatic sayings or questions ... riddles or perplexing questions ... double speak. We don’t need to be told of how the Satan-influenced human race knows how to spin grotesque sentences to ***“call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”*** (Isaiah 5:20). This verbal trickery is the strength of this king, and when John the Revelator is describing his rise, after his wound unto death, he says ***“there was given unto him a mouth speaking great things and blasphemies ... against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”*** (Revelation 13:5-6)

The same beast in Revelation is described in a later chapter with this bold speech against God branded upon him: ***“I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.”*** (Revelation 17:3) The second iteration of the Antichrist beast – the king of Assyria – received this challenge from the living God: ***“Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.”*** (Isaiah 37:23) This king is a blasphemer against the eternal God. It is not enough for him to stiffen his neck, like all of the reprobate human race does. He sports an audacity that he is sufficient to dethrone God by military might and socio-political acumen.

As we meet today, a significant part of the world is heaving over the assassination of a faux-Christian talking head. One who energized the free-will, live clean and put a holy gloss on your idolatrous, fornicating, divorcing, and low-key-sodomite-loving societal structure. If a poll was taken, the majority of those who are crying and raging over this assassination would proclaim that we are among the crowd of that man’s adherents. It raises for us a point that needs distinction. That man’s trumpeting regarding the glories of human free will, and glorifying patriotism as godliness, is blasphemy.

Many who take up pen to discuss the Antichrist will present it as though he is presented to the world as the Christ. Like he falsely ... or deceptively ... wants people to believe that he is the reincarnation of Jesus Christ. He is a fake Jesus Christ. If that were true, then this Antichrist beast would speak lies that were near to the truth ... kind of like the faux-Christian martyr whose death worshipping ceremony we are looking to use as a platform to preach God’s word next Sunday in Arizona. Lord willing, we will show this report to this world that their hero / martyr has exactly zero to do with the eternal God.

But, we must be clear that the Antichrist's blasphemy is not simply to propagate the false doctrine of free will under the guise of a false Jesus Christ. There are those on the landscape during the period of the Revelation:

***“And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.” (Mark 13:21-22)***

But these are not the Antichrist. The Antichrist is not interested in the world honoring him as the Son of God. He doesn't regard that God. He speaks boldly against that God. He is Satan's champion in the earth ... who desires to replace that God and His Son, Christ Jesus; not pretend to be Him. So, while we will no doubt – as we see on the landscape at this very hour – deal with the lying false preachers, who prop up the bellhop Jesus Christ as the human-serving weakling they want Him to be, we will deal more violently with this king who rises to wholly remove any thought of or honor toward God and Christ. He is anti-Christ, not pretend-Christ.

The fifth clause we deal with in this opening verse shifts the analysis from the Antichrist beast to one of the assignments he has been given in the providential governance of God: ***“[he] shall prosper till the indignation be accomplished”***. Strangely, even while there is a significant lack of quality expositions regarding who this king is, when it comes time to examine these words we have a solid and consistent message. Gill: ***“and shall prosper until the indignation be accomplished; the wrath of God upon the Jewish nation for their rejection of the Messiah; until the time of their conversion is come; and then antichrist shall be destroyed, to make way for it; till that time he shall prosper and flourish, more or less”***. This is surprisingly precise, considering his obsession with the Roman Catholic church in the majority of his work on these eschatological prophecies.

In my previous sermon, covering verses 33b through 35 of Daniel chapter 11, I examine how the Jews were fully cast off to wander about the earth as vagabonds, under the wrath and vengeance of God. This cluster of passages end with the bookend like this: ***“because it is yet for a time appointed” (Daniel 11:35)***. This same period-ending activity is alluded to by Gabriel in his words to Daniel regarding the 70 weeks of years: ***“for the overspreading of abominations he shall make it desolate, even until the consummation” (Daniel 9:27)***.

Now we have reached that period of time when the indignation that God has poured out onto the Jewish nation has reached accomplishment. When Paul says ***“blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved” (Romans 11:25-26)***, he is talking about the one era ending and the other beginning. The time of God's indignation against the rebellious nation of Jewry ending, and their salvation being introduced. This is not an instant event ... one moment they're in turmoil, the next they're repaired. It is a period of time transitioning to the restoration of righteous Jewry so that they are then prepared to rule and reign with the returned Christ. This transition will be filled with the greatest rage that Antichrist can muster against that people, and all those Gentile souls who will stand with them – including the two witnesses.

This transitions us to the final clause in the introductory verse; ***“for that that is determined shall be done.”*** Decreed? Done! There are two Hebrew words in this eight-word English clause: *“charats”* (*“khaw-rats”*) and *“asah”* (*“aw-saw”*). So simple an expression, it could be placed in large font on brightly-colored shirts for us to wear about in our public preaching activities to capture the essence of our entire doctrinal position: Decreed? ... Done!

The head scratcher is understanding what these two Hebrew words mean in this context. The most obvious and easiest conclusion is that this introductory verse has the anchor dropped in the most obvious way – so that there is no disputing what the subject is. This monstrously arrogant man (*“king”*), with all of the Satan-infused will and ferocity that has been accumulated since the human race was created and placed upon this world, will finally be let loose upon the Jews. They will experience the most acute expression of God’s earth-centered wrath ... that is short of the torments of hell itself ... because of their thick rebellion against God’s unspeakable kindness and affection. And that truth – that reality, with all the untraceable details – will be done for the one simple reason that the eternal God of creation decreed it to happen.

Gill: *“for that that is determined shall be done; all the decrees and purposes of God shall be accomplished; all respecting the state and condition of the people of God under antichrist, particularly the people of the Jews, and concerning the reign and ruin of antichrist.”*

This opening verse of the next time period in Daniel’s vision has a similar presentation and tone found in Revelation 11:18-19. There we find a summary of the events that will flow out from the second advent of Christ – covering the last 3.5 years of the period of the Revelation. In this verse, we find a summary of the rise of the seventh iteration of Antichrist. Including his willfulness, his audacity, his prowess, and the purpose of bringing him forth to the earth’s inhabitants. So much world-shattering energy captured in one verse will make the undisciplined mind scoff that such a thing could be. If, for example, you are a person who is infatuated with this well-oiled and articulate man who was assassinated a couple of days ago, would you be capable of fathoming how tiny and insignificant that man’s life, work, and death is within the grand scheme of Antichrist’s rise, the Jewish race’s redemption, and the return of Jesus Christ? Decreed. Done.

We will explore this part of Daniel’s last prophecy further, Lord willing, when I speak next. We can consider what it tells us regarding the nation-consuming of Antichrist and, to the degree the God of providence reveals it, how it can be discerned in connection with other detailed accounts. All, so that His beloved children will be able to ***“discern the signs of the times”*** (Matthew 16:3).

I love you all. Amen.