

# **Daniel 11, the United States, and the Middle East**

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## *Introduction*

Bible students have always been interested in the prophecies of Daniel. Daniel gives a comprehensive view of God's plans for the world, revealing in the history of nations the major events in the plan of salvation. From it we can discover the time and work of the Messiah and the antichrist. The time and subject of the final judgment are revealed. All these are important, but Daniel 11 is of particular interest today because it gives us detailed information about specific events that will take place at the close of earth's history.

We live in a world bent on self-destruction. We hear about weapons of mass destruction, pollution, and diseases, old and new. Many people are worried about the future. The issues between nations are apparently, unsolvable and these nations wield the power to destroy everything. People are wondering if the human race will be blotted out of existence. Daniel gives an answer. A major theme in Daniel is that there is an eternal kingdom coming. Daniel 2:44 recorded that "the God of heaven will set up a kingdom which shall never be destroyed." Daniel 7:27 foretold this kingdom, "His kingdom *is* an everlasting kingdom..."

Daniel teaches that the rise and fall of kingdoms and kings is not random.

Daniel 2:20 Daniel said,

"Let the name of God be blessed forever and ever,  
For wisdom and power belong to Him.

<sup>21</sup> "It is He who changes the times and the epochs;  
He removes kings and establishes kings;  
He gives wisdom to wise men  
And knowledge to men of understanding."

Daniel 11 is the most challenging of the prophecies in Daniel. Daniel explains that it would be impossible to understand his prophecies until circumstances developed that fit the predictions.

Daniel 12:4 "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

Daniel 11 was written for the time of the end when knowledge about these prophecies would increase. God intended that His people would understand the

meaning of this prophecy. The book was sealed until “the time of the end.” Daniel states that understanding these prophecies is one of the characteristics that separates the righteous (the wise) from the wicked.

Daniel 12:10 Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

In Daniel 12, the “wise” are contrasted with the “wicked.” The wise are those who “turn many to righteousness.” Daniel 12:3. The wise understand because:

Daniel 2:21, 22 He gives wisdom to the wise  
And knowledge to those who have understanding.  
He reveals deep and secret things;  
He knows what *is* in the darkness,  
And light dwells with Him.

Daniel 11 is of interest today because it clearly describes events that lead up to the “time of trouble” and to the return of Christ. The final verses of the prophecy are being fulfilled. God’s people will be delivered from the most hostile environment the world has ever suffered. (See Daniel 12:1). There will be a resurrection of the dead. How could we not be interested?

Daniel 12:2 “And many of those who sleep in the dust of the earth shall awake,  
Some to everlasting life,  
Some to shame *and* everlasting contempt.”

This study will provide evidence that the prophecies of Daniel 11 are in the process of being fulfilled. We are living during events predicted to occur near the end of earth's history.

This paper focuses on Daniel 11. It is directed to people who have prior knowledge of the prophecies in Daniel. However, there should be enough information so that anyone could follow most of it.

## Chapter 1

### Methods of Interpretation

Before we get to the subject matter of Daniel 11, we need to look at principles of interpretation. They will largely determine our understanding of the chapter. There are volumes of material on Biblical hermeneutics and many additional principles could be included in this list. But, for the purpose of this paper, these have been reduced to a few essential methods. Here is a summary of the principles that will be carefully followed:

- We will interpret each text according to its most obvious meaning.
- When the language is literal, we will interpret it literally. When symbolic language is used, we will avoid speculation and allow the Bible to define its own terms being careful not to redefine them without solid textual evidence.
- We will interpret each text in the context of the chapter and then in the context provided by the book of Daniel.
- Since it is apparent that the four historical outlines in Daniel parallel each other, we will make use of earlier chapters to provide information and to check our interpretation of Daniel 11.
- We will occasionally use word studies to ascertain how a word is used in the Bible, especially by a particular author.
- And finally, we will make use of the principle that Scripture interprets Scripture, being careful that in making comparisons, the subject is related.

#### **Structure of Daniel**

Here are some observations about the structure of the book of Daniel that are important.

A major difference between Daniel and the other Old Testament prophets should be noted. Other prophets begin with subjects from their time and then skip to the end of time using events then current to explain what will happen at the close of earth's history. This is a typological relationship in which the terms used to describe the local situation are applied to future events. Types exist when the Bible says they exist. We should be careful not to make types apart from scriptural evidence.

Here are some examples of typology. Before Christ, the term Israel referred to a nation made up of the descendants of Jacob located in modern Palestine. After

Christ, Israel normally came to represent all God's people (Romans 2:28,29. Romans 9:6,7 and Galatians 3:26-29). The term Babylon expanded from a location in the Middle East to a world-wide religious/political system (Revelation 18:1-3).

Many more could be listed. The entire Old Testament system of religion, the sanctuary, priesthood, and temple foreshadowed a new sacrifice, a new priesthood and the true sanctuary in heaven (Hebrews 8:1-6).

It is important to be aware that the prophecies in Daniel differ from other Old Testament Biblical prophets in that they show us a linear outline of history. There is no typology within the book of Daniel, meaning that there is no jump in Daniel 11 from current events to apocalyptic events. Each chapter in Daniel begins with nations and events from Daniel's time and progress, step by step, through history until they reach the end of this world's systems and the beginning of the eternal kingdom. We run into problems when we mix these two methods of interpretation.

#### **Vision/Explanation**

There is another important observation about the structure of Daniel. Although it isn't immediately apparent, Daniel 11 follows a pattern like the other historical prophecies in Daniel. Each of the prophetic chapters, 2,7, 8, and 11, begin with a vision or dream conveyed in symbolic language. Then, either through a vision or by instruction from an angel, a literal explanation of the symbols is given.

Daniel 11 follows the same pattern. The message of Daniel 11 begins in chapter 10 when Daniel is given a revelation of a great war (Daniel 10:1). There is no description of this war in Daniel 10, but Daniel is so troubled by what he saw in the vision that he mourned and fasted for three weeks until a messenger touched him and said:

Daniel 10:14 "Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future*."

Daniel 11 is not comprised of a vision but is an explanation of the vision Daniel was given in chapter 10. An angel came in response to Daniel's prayer, to explain the vision. As in each of the other prophecies in Daniel, a vision is given, followed by a literal explanation.

### **Literal or symbolic**

Until recent times, because the language is literal, Daniel 11 was interpreted literally. There is no symbolic language in Daniel 11 that compares to the obvious symbols in the other visions and dreams in Daniel. Nothing like a metallic image, fanciful beasts, horns, and sacrificial animals used in other chapters to represent empires, kings, and powers are found in chapter 11.

Names occurring early in chapter 11, Persia and Greece, mean Persia and Greece. But the way many interpret the chapter, somewhere there is a change from literal to symbolic after which terms like Egypt and Libya mean something other than their literal meaning. There is no evidence in any part of Daniel to support this method of interpretation.

It is claimed that nations and countries in Daniel 11 are symbolic of something else. But, in all the symbolic prophecies in Daniel nations are represented by beasts and horns. Nations do not represent other nations or institutions or religions. When commentaries claim that everything is symbolic and then change the meaning of all the nouns, something is wrong. What can prevent them from changing the meaning to whatever they think it should mean.

The identity of the King of the North is defined in the early part of Daniel 11 so clearly, there is nearly universal agreement. But it is often claimed that at some point, the King of the North becomes a symbol that can have any number of meanings. How is that supposed to happen? Daniel clearly identifies the King of the North as the Seleucid Empire by describing it in considerable detail. Daniel never gives the slightest indication that the identity of the King of the North changes.

The change of the identity of the King of the North is based on a unique hermeneutic based on typology that asserts prophecies in Daniel fulfilled before Christ should be interpreted literally and have a local application but those to be fulfilled after Christ should be understood in a symbolic or spiritual sense, having a global application. It is not pointed out exactly where this change takes place in this chapter. Based on the example of symbolic language in earlier chapters, the language in Daniel 11 does not use symbolic figures—ever. And the supposed change to the symbolic never happens anywhere else in the book of Daniel.

Daniel 2,7, and 8 use symbols that apply both before and after Christ. Questions should be raised about a hermeneutical theory that cannot be tested anywhere but in Daniel 11. All the historical prophecies in Daniel begin in Old Testament times and extend far beyond the time of Christ. Symbols are used throughout. There is never a change in the language for prophecies that apply to events after Christ.

It has been asserted that Daniel 9 provides an example of this change from literal to symbolic, but there is no point in the chapter where this principle can be demonstrated. The 70-week prophecy is a continuation of the explanation of the vision in Daniel 8 and is literal in its description of the time and work of the Messiah. It does not change from literal to symbolic.

The way Jewish leaders reacted to Jesus should be a warning. They believed strongly in the coming of the Messiah but then failed to recognize or accept Him because it did not happen according to their interpretation of Scripture. Jesus said repeatedly that His return will happen when it is least expected. However, Paul wrote that it should not take us by surprise (1 Thessalonians 5:4). He is telling us to pay attention.

We should use proven methods of interpretation and follow the text where it leads, being careful not to impose preconceived ideas on the Bible. In this paper, unless there are obvious symbols, we are going to assume the language is literal.

The vision in Daniel 10 had to do with what would happen to God's people at the end of time. As in the other prophecies in Daniel, the angel started with what was then present and took Daniel through a linear presentation of world history to its close.

A central idea in Daniel is that God is the guiding force in history. He is working out His plans in the history of nations. Following the revelation of Nebuchadnezzar's dream in Daniel 2, Daniel wrote:

<sup>Daniel 2:19</sup> Then the secret was revealed to Daniel in a night vision. So Daniel blessed the God of heaven. <sup>20</sup> Daniel answered and said:

“Blessed be the name of God forever and ever,  
For wisdom and might are His.

<sup>21</sup> And He changes the times and the seasons;  
He removes kings and raises up kings;

He gives wisdom to the wise  
And knowledge to those who have understanding.”

The meaning of the king’s dream was explained to Daniel in a night vision. The metallic symbols in the dream represented successive kingdoms. The symbolic imagery was given a literal explanation. This scheme is typical of all the outlines of history in Daniel. The information is first conveyed in symbols, then followed by an explanation in literal terms. In the same way, Daniel 11 is a literal explanation of the vision in Daniel 10.

If we follow the principles of interpretation presented in this section Daniel 11 opens up to a surprisingly clear and straightforward conclusion.

## Chapter 2

Persia to Greece

Daniel is given a vision in Daniel 10:1 of a conflict that so upset him he fasted and mourned for three weeks.

It must have been a remarkable vision because Daniel was no stranger to war. He had witnessed the massacre of Jerusalem. The exile of the Jews from their homeland probably looked like a death march. In his old age he witnessed and survived the fall of Babylon. But this vision made a bigger impact than anything he had yet experienced.

It became evident that what he saw had to do with events at the end of time.

Daniel 10:14 “Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future*.”

The vision begins with Daniel in the days of the Persian Empire.

Daniel 11:2 And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than *them* all; by his strength, through his riches, he shall stir up all against the realm of Greece.

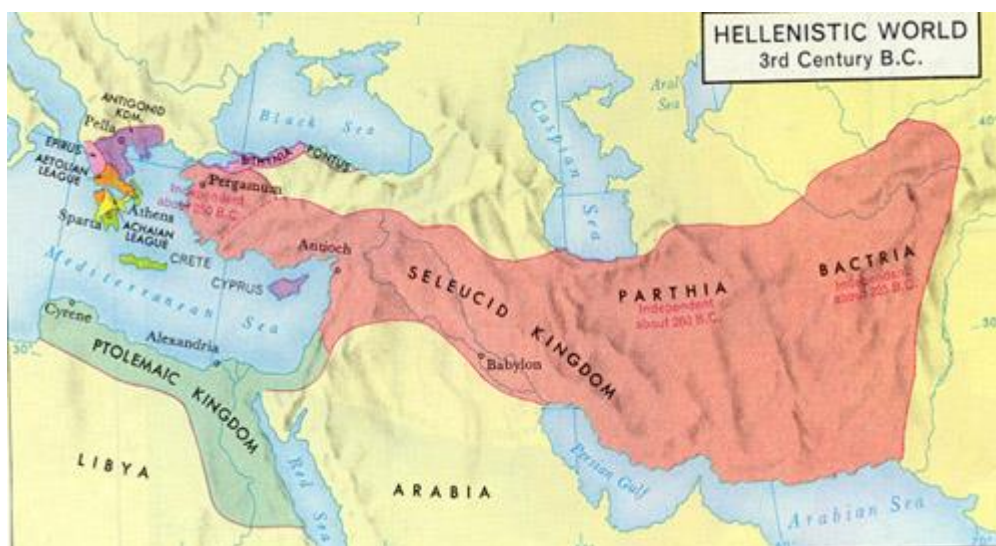


Most scholars of all faiths agree on the following interpretation of Daniel 11:2-13. After the death of King Cyrus, who was reigning at the time of the vision, the next three kings were Cambyses (530-522), Bardiya (522), Darius I (522-486). The fourth was Xerxes (486-465) who stirred up the Persian Empire against Greece. He challenged Alexander the Great who succeeded in conquering the Persian Empire.

Not only is the language clear and literal, it follows the same historical scheme described in chapters 2 and 7 of Daniel. It becomes obvious that the four successive empires of Babylon, Persia, Greece, and Rome provide the pattern for all these chapters except that by the time Daniel 8 and 11 were written, Babylon was history, so these chapters begin with Persia. Daniel 11 was given in the third year of Cyrus, King of Persia (Daniel 10:1).

Daniel 11:3 continues with a mighty king (Alexander the Great) who conquered the ancient world for Greece in just ten years. Alexander died in 323 BC at the age of 32. His son was assassinated at the age of fourteen and the unity of the empire collapsed. After 40 years of conflict, the kingdom was divided into four power blocks: Ptolemaic in Egypt, Seleucid in Mesopotamia and Central Asia, Attalid in Anatolia, and Antigonid in Macedon.

Daniel 8:22 As for the broken *horn* and the four that stood up in its place, four kingdoms shall arise out of that nation, but not with its power.



Map of the Seleucid and Ptolemaic Empires

## King of the North and King of the South

The Seleucid Empire and the Ptolemaic Empire became dominant in the region and for the next 200 years warred back and forth. It was of interest to Israel because it was in the middle. An interesting history of these kingdoms is given in the next ten verses (Daniel 11:5-15). The large amount of detail establishes two points crucial to the understanding of this chapter. (1) The Seleucid Empire became the King of the North. Antioch, Syria was its capital. (2) The Ptolemaic Empire became the King of the South, or Egypt.

The following section is a brief outline of the history covered in verses 5-13.

Ptolemy I (323-280 BC) was strong. Seleucus I grew stronger.

At first, Seleucus fled to Egypt and Ptolemy helped him outfit a new army. Seleucus then conquered Syria and Asia Minor, thus becoming the King of the North. He eventually became a threat to Egypt.

Antiochus II Theos (King of the North, 261-246 BC) and Ptolemy II Philadelphus (King of the South, 285-246 BC) made an alliance. Antiochus II divorced Laodice to marry Berenice, daughter of Ptolemy II (King of the South). After Ptolemy II died, Antiochus took Laodice back, but Laodice, not finding this treatment to her liking, had Antiochus, Berenice, and Berenice's baby and attendants killed.

The branch from her (Berenice) roots was Ptolemy III (King of the South, (246-221 BC). Ptolemy III was Berenice's brother and determined to avenge Berenice by invading Syria. He took his army all the way to Babylon. Ptolemy III captured 2500 idols. He did not attack the Syrians again as long as he lived.

The Ptolemies (South) and Seleucids (North) resumed their quarrel. In 242 BC Seleucus II attempted to avenge himself for Egypt's penetration of his land but he was badly defeated.

The two sons of Seleucus II were Seleucus III and Antiochus III the Great. At Raphia, in 217 BC approximately 70,000 foot-soldiers and 5000 cavalry were committed on each side. Antiochus lost 10,000 men and 4000 were taken prisoner. However, Ptolemy IV failed to follow up on his victory and Antiochus was ready for a rematch. Antiochus III rebounded and raised a large army. After extending his borders on the East, he prepared to attack Egypt.

Antiochus III (223-187 BC) secured an alliance with Philip of Macedon in the West and began hostilities against Egypt.

The value of the detail in these verses is that it establishes the King of the North as the Seleucid Empire, or Syria, and the King of the South as Egypt. Many claim these kingdoms change identities, sometimes multiple times. But there is nothing in the text to suggest this. It isn't done elsewhere in Daniel and there is no reason for it to be done here. Give the amount of detail included in this chapter to establish the identity of the King of the South and the King of the North, if their identity should change, it is reasonable to assume that there would be clear evidence for it.

## Chapter 3

Rome

In every one of the historical outlines of Daniel, the empire following Greece is Rome which is the iron kingdom of Daniel 2 and the 10-horned beast in Daniel 7, breaking in pieces and trampling the residue (Daniel 7:7). Daniel 8 moves into religious issues combining pagan and ecclesiastical Rome in the symbol of the little horn. Hence, in chapter 11, we would expect that the empire following Greece would be Rome.

Daniel 11:14 states:

Daniel 11:14 Now in those times many shall rise up against the king of the South. Also, violent men of your people shall exalt themselves in fulfillment of the vision, but they shall fall.

The phrase “violent men of your people” introduces something new in Daniel 11. It is not obvious in most versions because the phrase “violent men of your people” is translated according to the assumption that the rest of the chapter is about Antiochus Epiphanes. He was the eighth in the line of Seleucid rulers. Since he was an insignificant king who failed at nearly everything, he simply does not fit these prophecies. According to the relative power of the nations described in

Daniel 8, Persia was “great,” Greece was “very great,” and the little horn (Rome) was predicted to be “exceedingly great.” (Daniel 8:4,8,9). Even in the sequence of Seleucid kings, Antiochus Epiphanes was a weak ruler. He cannot be the little horn.

The literal meaning of the phrase translated “violent men of your people” is “sons of breakage.” There is usually a note pointing this out in the more literal translations of the Bible. Using the literal meaning, it would read like this:

Daniel 11:14 Now in those times many shall rise up against the king of the South. Also, the sons of breakage shall exalt themselves in fulfillment of the vision, but they shall fall.

This reading provides a clear link to the fourth kingdom of Daniel 2 and 7 in their descriptions of Rome.

Daniel 2:40 And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, *that kingdom* will break in pieces and crush all the others.

Daniel 7:7 After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet.

In the sequence of nations in Daniel 11, history supports the idea that, at this time, Rome was becoming the dominant political force in the Middle East. Here is an explanation of Daniel 11:14, 15:

When the Romans learned that Antiochus III (the Seleucid ruler and, thus, the King of the North) had made an alliance with Philip V of Macedon against Ptolemy V of Egypt, they feared a new superpower in the Middle East. Rome warned Philip and Antiochus to stay out of Egypt.

Antiochus III went ahead with his aggression. In 198 BC Antiochus defeated Scopas at the Battle of Panium which marked the end of Ptolemaic rule in Judea.

As in the other prophecies in Daniel, Rome is the next empire to rule the Middle East.

Daniel 11:16 But he [the Roman Empire] who comes against him [the King of the North] shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.

The detailed history which follows in verses 17-19 establishes that the prophecy has moved from Greece to Rome. Here is the history of what is outlined in these verses:

Ptolemy XI Auletes (King of the South) placed his two children, Cleopatra and Ptolemy XII under the guardianship of Rome. Cleopatra, to satisfy her political ambitions, became the mistress of Julius Caesar, who had invaded Egypt. Julius Caesar (Rome) was drawn away by war to other parts of the empire. He attempted to replace the Roman republican form of government with a personal dictatorship but was assassinated in Rome (44 BC).

Cleopatra was the last active ruler of the Ptolemaic kingdom of Egypt. Her death marked the end of the Hellenistic (Greek) period that began with Alexander the Great 300 years earlier. After her death, Egypt became a province of Rome.

In his (Julius Caesar's) place was "an exactor of tribute" (verse 20). Augustus Caesar, who turned the Roman republic into an Empire, issued the decree that all the world should be taxed. He was the first Roman Emperor and this event was referred to in Luke 2:1, which records his decree that everyone in the world should register so they could be taxed. There are questions about the translation of verse 20, but the important point is that the subject of the prophecy is now Rome.

## Chapter 4

The King of the North

What happened to the King of the North and the King of the South when Rome took over Egypt? The answer to this is critical to the understanding of the prophecy. Does Rome become the King of the North as is assumed by many commentators?

If Rome becomes the King of the North, it seems reasonable to assume that the title would be applied to Rome at least once. But Rome is never called the King of the North. In verses 16 to 39 (the 24 consecutive verses that cover the history of both pagan and ecclesiastical Rome) the King of the North is not mentioned once. Contrast this with the previous ten verses (5-15) where the King of the North is mentioned seven times. From these facts alone, we can conclude that the King of the North drops out and is not Rome.

Even in a section of the chapter beginning in verse 25 that describes a conflict between Rome and the King of the South, the King of the North is not mentioned. This would be a perfect place to reference the King of the North. There is none.

It is sometimes claimed that Rome became the King of the North when it conquered the King of the North. But that doesn't happen in the prophecies of Daniel. Persia did not become Babylon when it conquered Babylon, and Greece did not become Persia when it conquered Persia. If Rome became the King of the North, it also had to become the King of the South when it conquered the King of the South. This would make nonsense out of the rest of the chapter.

Therefore, if we allow the Bible to define its own terms, the King of the North continues to be the Seleucid Empire, and the King of the South continues to be Egypt. Rome is not the King of the North. The King of the North cannot be both the Seleucid Empire and Rome.

There is no reason in Daniel 11 to conclude that the identity of the King of the North changes or is applied to another kingdom. If we let the Bible define its own terms, much of the speculation concerning the King of the North could be avoided.

Daniel 11 offers considerable detail which proves that the King of the North is the Seleucid Empire. It was headquartered in Syria and essentially included modern-day Iraq, Iran, and southern Turkey. No text has been offered to indicate that its identity changed.

# Chapter 5

## The “Vile” Person

A new institution appears in verse 21:

Daniel 11:21 And in his (Rome) place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably and seize the kingdom by intrigue. <sup>22</sup> With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.

Many commentaries identify the vile person as Tiberius Caesar because he followed Augustus. Tiberius certainly was vile, but no more than most of his successors—the next three being Caligula, Claudius and Nero who took the word “vile” to new heights.

Tiberius does not meet the description required by these verses. Contrary to the statement in verse 21 that he was “not given the honor of royalty,” Tiberius definitely had the honor of royalty. He did not become the emperor by intrigue. He didn’t even want the job.

More importantly, the “vile person” in verse 21 is the antecedent of the personal pronouns “he” and “him” that continue to the end of the chapter. Tiberius Caesar cannot be the subject of this verse because he doesn’t meet the criteria and the rest of the chapter is not about Tiberius.

The reason many assume Tiberius is the “vile person” is because Daniel 11:21 states that the Prince of the covenant would be broken by him. This is thought to apply to Christ’s crucifixion.

Let’s look at the word “broken.” It is used in Daniel several times. The Hebrew word that is translated “broken” does not mean killed. It is translated in various places as break, shatter, destroy, hurt, wreck or crush.

Daniel 11:4 “his kingdom shall be broken up and divided toward the four winds of heaven,”

Daniel 11:20 “within a few days he shall be destroyed, but not in anger or in battle.”

“Broken” is used in a similar way in Daniel 8:7,8,22,25.

By contrast, the one place in Daniel referring to the death of the Messiah is in Daniel 9:26. The Hebrew word used in Daniel 9:26 is translated “cut off” and normally means cut off, cut down, kill or eliminate. It is not related to “broken” in Daniel 11:21.

There is another possibility for Daniel 11:21,22. The popes became the successors of the Caesars and met all the conditions of verses 21 and 22. We are going to spend considerable time on this because it is the focus of nearly all of the rest of this chapter. It took considerable time for the medieval papal system to fully develop. By verse 31, it is firmly established.

Daniel 11:31 And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices*, and place *there* the abomination of desolation.

Its beginnings go back to verse 21. The question we want to address is, Why was the papacy given so much attention in this chapter?

By comparing verse 21 to earlier prophecies in Daniel, we find similar terminology. In Daniel 8 we are given a detailed description, both in the vision (verses 9-12) and in the literal interpretation (verses 23-25).

Daniel 8:9 And out of one of them came a little horn which grew exceedingly great toward the south, toward the east, and toward the Glorious *Land*. <sup>10</sup>And it grew up to the host of heaven; and it cast down *some* of the host and *some* of the stars to the ground, and trampled them. <sup>11</sup>He even exalted *himself* as high as the Prince of the host; and by him the daily *sacrifices* were taken away, and the place of His sanctuary was cast down. <sup>12</sup>Because of transgression, an army was given over *to the horn* to oppose the daily *sacrifices*; and he cast truth down to the ground. He did *all this* and prospered.

This little horn followed Greece and the four divisions of the Greek empire. Daniel 8 largely skips over pagan Rome and goes right to papal Rome. The focus of Daniel 8 is the sanctuary, its services, and sacrifices. The religious aspect of the symbols in this chapter is evident by the fact that the nations are represented by sacrificial animals, rather than the wild beasts in Daniel 7.



The little horn would “grow up to the host of heaven...and even exalt himself as high as the Prince of the host” who is serving in the heavenly sanctuary. According to the prophecy, this institution would bring down the place of the sanctuary, interfere with the sanctuary services and “cast truth to the ground.”

The papacy taught that people must confess their sins to an earthly priest who could then assign them a penance and impart absolution, supposedly, on behalf of Christ. In reality, confession to a priest, who was probably as corrupt as the confessor, degraded the confessors as well as the priest.

The belief in the church’s power to forgive sins gave it enormous power because it taught that apart from the church there was no salvation. People feared the church because they believed it had the power to send them to heaven or hell. The church, if displeased with one of the European kings, exercised its power over nations by placing them under interdict, which meant the people did not have access to the means of salvation.

Without the sacraments and the services of the priest, the people thought they were lost. Kings were brought into submission to Rome because people feared an interdict more than the king.

By the 13<sup>th</sup> century, transubstantiation became a church doctrine. It was believed the priest had power over Christ by ordering bread and wine to become Christ.

How could anyone on earth interfere with Christ’s work as High Priest in the heavenly sanctuary? It took centuries to develop, but a counterfeit priesthood was created which placed itself between Christ and His people. This was not considered by the church to be an intermediate priesthood, but THE priesthood, so much so that Christ’s work as High Priest was completely eclipsed.

Instead of pointing people to Christ, the church took His place. It was called in Daniel 11:31 the “Abomination of Desolation.” God sacrificed His own Son as an atonement for sin because He loved us. When the papacy threw down the “place of His sanctuary,” “opposed the daily services,” and “cast truth to the ground,” it earned the most repulsive titles found in the Bible:

- The Little Horn (Daniel 7:25, 8:9)
- The Abomination of Desolation (Daniel 11:31, 12:11)

- The Mystery of Lawlessness (2 Thessalonians 2:7)
- The Man of Sin (2 Thessalonians 2:3)
- The Son of Perdition (2 Thessalonians 2:3)
- The Great Harlot (Revelation 17:1)
- Mystery, Babylon the Great (Revelation 17:5)

This power claimed the right to decide what Christians must believe. By placing church tradition above scripture, people had nothing but the corrupted integrity of the church to explain the plan of salvation.

The Roman church encroached on the prerogatives of God by claiming to change God's law. By the fourth century, the Council of Laodicea demonstrated this by claiming to transfer the solemnity of the Sabbath from the seventh day of the week to the first, thus fulfilling Daniel 7:25 which states "he would think to change times and law." This was accomplished when "he cast truth down to the ground" (Daniel 8:12). Psalm 119:142 states "And Your law *is* truth."

It is not difficult to understand why this institution received so much attention in Daniel. The development of the papacy is the incredible story of the antichrist of Biblical prophecy. Daniel 7:25 states:

Daniel 7:25 He shall speak *pompous* words against the Most High,  
 Shall persecute the saints of the Most High,  
 And shall intend to change times and law.  
 Then *the saints* shall be given into his hand  
 For a time and times and half a time.

Tens of millions of dissenters have been tortured, murdered, and imprisoned for no other reason than they would not submit to the Roman church. Recent popes have apologized for this but there has been no change in church doctrine or policy regarding how to deal with people the church deems heretics.

This institution imposed its authority and doctrine on the nations of Europe for 1,260 years (the time, times and half a time) and interfered with the work of Christ for the salvation of souls. By uniting with the governments of Europe, it met the criteria of Daniel 11:21:

Daniel 11:21 And in his place shall arise a vile person, to whom they will not give the honor of royalty; but he shall come in peaceably, and seize the kingdom by intrigue.

This is a clear link to the “little horn” of Daniel 8:10-12 and 8:23.

Daniel 8:23 And in the latter time of their kingdom,  
When the transgressors have reached their fullness,  
A king [the papacy] shall arise,  
Having fierce features,  
Who understands sinister schemes.

24 His power shall be mighty, but not by his own power;  
[The popes ruled, not through their own royal power, but through the authority of the kings of Europe and thus fulfilled the requirement of Daniel 11:21 that he would not be given the honor of royalty.]  
He shall destroy fearfully,  
And shall prosper and thrive;  
He shall destroy the mighty, and *also* the holy people.

25 Through his cunning  
He shall cause deceit to prosper under his rule;  
And he shall exalt *himself* in his heart.  
He shall destroy many in *their* prosperity.  
He shall even rise against the Prince of princes;  
But he shall be broken without *human* means.

Papal Rome is the “vile person” in Daniel 11:22. The papacy fits because it was not given the “honor or royalty” and, according to verse 21, [he came] “in peaceably, and seize[d] the kingdom by intrigue.”

## Chapter 6

The Heavenly Prince

According to Daniel 8:11, this “vile person” would exalt himself to be equal to the Prince of the Host. There is a context for this in the prophecies of Daniel. Working in the background through the book of Daniel is the figure of a heavenly prince who is waiting to receive His kingdom. He is first introduced in Daniel 7.

Daniel 7:13 I was watching in the night visions,

And behold, *One* like the Son of Man,  
Coming with the clouds of heaven!  
He came to the Ancient of Days,  
And they brought Him near before Him.

<sup>14</sup> Then to Him was given dominion and glory and a kingdom,  
That all peoples, nations, and languages should serve Him.  
His dominion *is* an everlasting dominion,  
Which shall not pass away,  
And His kingdom *the one*  
Which shall not be destroyed.

Christ is the “Son of Man” waiting to receive an eternal kingdom. He is the “Prince of the host” in Daniel 8:11. He would become the Prince of the Covenant (Daniel 11:22) when He confirmed the covenant (Daniel 9:27) and by His death “brought an end to sacrifice and offerings.” In Daniel 10:21, He is called “Michael your Prince.” And finally, He is “The Great Prince who stands *watch* over the sons of your people...” (Daniel 12:1).

No angel is waiting to receive a kingdom. Nor did an angel confirm the covenant. This Prince is Jesus who is called Michael, meaning “He who is like God.”

The “vile person” (papacy) made himself equal to the Prince by creating a counterfeit system and priesthood. 2 Thessalonians 2:3,4 stated that he took God’s place (in the church) as the object of worship.

<sup>2 Thessalonians 2:3,4</sup> Let no one deceive you by any means; for *that Day will not come* unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.

The “falling away” could only take place in the church. This describes an apostasy that would be so complete that “the man of sin” would take the place of Christ as the object of worship. According to Daniel, he would make himself equal to the Prince of the Host and rob Him of His priestly ministry. But in the judgment, the kingdom would be His.

## Chapter 7

### The Everlasting Covenant

Daniel 11:22 calls this heavenly figure the Prince of the Covenant because the covenant is specifically what the “vile person” would oppose. The covenant is mentioned four times in chapter 11. Three times it is called the “holy covenant.” Of the “vile person” it says his heart is “moved against the holy covenant, so shall he do damage (verse 28).” He would “return in rage against the holy covenant, and do *damage*,” then “show regard for those who forsake the holy covenant” (verses 30,31). Finally, “Those who do wickedly against the covenant he shall corrupt with flattery; [these are in contrast to] but the people who know their God shall be strong and carry out *great exploits*.<sup>33</sup> And those of the people who understand shall instruct many;” (versed 32,33).

Knowledge of the covenant is critical because the terms of the covenant connect people to God through Christ. Those who understand how it works are free from a system that kept them in submission by false claims that salvation comes through the sale of indulgences, penances, and a counterfeit priesthood.

Daniel 11:31 And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices*, and place *there* the abomination of desolation.

By claiming to perform the work of Christ, our High Priest, the Church of Rome interfered with the services Christ was performing in heaven for the salvation of His people. By doing so, it earned the title, “the abomination of desolation.”

The Church of Rome began losing power after the Protestant Reformation because authority for faith was derived from the Bible, not the church. Many lost their fear. Intellectual freedom, and eventually, political freedom were the result of the 16<sup>th</sup> century Reformation. As a result, whole nations escaped the power of Rome.

Freedom came at an enormous price. Daniel 11:33 stated, “they shall fall by sword and flame, by captivity and plundering.” This is another clear connection with the activities of the little horn in Daniel 7 and 8.

Daniel 7:25 He shall speak *pompous* words against the Most High  
Shall persecute the saints of the Most High,

Daniel 8:24 He shall destroy the mighty, and *also* the holy people.

Thus, a conflict is described between the Prince of the Covenant and the “vile person” and the people of the covenant and those who “do wickedly against the covenant” (verse 32). The future of the world hinged on the knowledge of this covenant.

Daniel 9:27 states that He (the Messiah) would “confirm the covenant with many for one week and in the middle of the week bring an end to sacrifice and offering.” When Christ gave up His life, the system of animal sacrifices ended. Christ became the “Prince of the covenant” because the eternal covenant was confirmed. The old system was finished and all who accepted the terms of the new covenant would gain eternal life. It was referred to in the book of Hebrews.

Hebrews 13:20 Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,<sup>21</sup> make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom *be* glory forever and ever. Amen.

The “everlasting covenant” would accomplish what the Old Testament services could only model. It has the power to forgive sins and to transform lives. Its final expression is found in Hebrews.

Hebrews 10:15 But the Holy Spirit also witnesses to us; for after He had said before,<sup>16</sup> “*This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will*

write them,”<sup>17</sup> then He adds, “*Their sins and their lawless deeds I will remember no more.*”

This has its roots in the Old Testament (Jeremiah 31:33). It has always been God’s plan. The Old Testament temple services pointed to it. In the Old Testament, the law was written on stone tablets. Under the new covenant, or the everlasting covenant, God’s law is written on human hearts, giving people the power for a new life which comes from a relationship with God. “For by one offering He has perfected forever those who are being sanctified.” (Hebrews 10:14)

The covenant provided forgiveness to everyone who chose to accept the provision God had made. Through faith in Jesus as their sin-bearer, they could exercise faith in the power of God for salvation (Romans 1:16) and be freed from the power of sin and the devil. It should be no surprise that the “vile person” was enraged by it.

## Chapter 8

### Church and State

The antichrist figure in Daniel would “even rise against the Prince of princes...” (Daniel 8:25) and destroy His people. It rose to power by forming an illicit relationship with the governments of Europe. It was illicit because when the church used human power to enforce its decrees, religion ceased to be a matter of personal conviction. It was forced on people by civil law and enforced by civil penalties.

It took centuries for the papacy to develop into a religious/political system through which it gained the power to enforce its dogmas. It became a crime against the state not to submit to the Roman Catholic Church. One important characteristic of the medieval papal system is found in Revelation 17.

Revelation 17:1,2 Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters,<sup>2</sup> with whom the kings of the earth committed fornication...

The church became a harlot because it gave up dependence on God and turned to the state. The “fornication” with the kings of the earth signifies this illicit relationship. Daniel described it this way.

Daniel 8:24 His power shall be mighty, but not by his own power;  
He shall destroy fearfully,  
And shall prosper and thrive;  
He shall destroy the mighty, and *also* the holy people.

Daniel 11:23 After an alliance is made with him he will practice deception...

From its origins in the fourth century, the papacy grew by political collusion and fraud. A significant event in the development of this system was the conversion of Clovis, the first king to unite the Frankish tribes. His conversion to the Roman brand of Christianity in 496 AD led to widespread conversions among the Frankish peoples. This was tremendously important to the future of Europe.

Clovis’ promotion of a unified religion led to an alliance with the pope and gave birth to what was called the Holy Roman Empire. As an ally of the Pope, by 508 AD he had driven the opposition (the Visigoths) from Southern Gaul (France), paving the way for the establishment of a church/state system.

By 538 AD, the Emperor Justinian succeeded in driving out the Arian tribes from Rome and sought to unify the empire both politically and religiously by recognizing the Roman See as the highest and only legitimate religious authority. Justinian severely suppressed those the church labeled heretics. He might have succeeded in annihilating them but for the devastation caused by a bubonic plague in 542 AD which wiped out such a large number of people that Roman civilization rapidly went into further decline.

Papal Rome continued to develop as a unifying influence in the empire. As it grew in political power it was corrupted, almost beyond belief. The free gospel of Christ was auctioned off through the selling of church offices and indulgences.

Confession was made to a sinful man who presumptuously took the place of Christ by granting forgiveness. It even claimed the authority to alter the Law of God by changing the Biblical seventh-day sabbath to the first day of the week.

This preposterous activity is clearly stated in Daniel 7:25.



Daniel 7:25 He shall speak *pompous* words against the Most High,  
Shall persecute the saints of the Most High,  
And shall intend to change times and law.

When the church assumed authority that belonged only to God and tried to enforce by law what must be a free choice, it became the antichrist.

## Chapter 9

### The Crusades

The process leading to the papal domination of Europe was not yet complete in the 6<sup>th</sup> century. In 1095 AD Pope Urban proclaimed the first crusade with the stated goal of restoring Christian access to the Holy Land. On November 27, 1095 AD Pope Urban II preached a sermon at the Council of Piacenza. It became one of the most important speeches of medieval history. The following spring saw hundreds of thousands of people headed for the Holy Land to rescue it from the Moslem infidels.

Among the reasons for this crusade was Pope Urban's desire to demonstrate temporal power in his struggle with the emperor Henry IV. Between 60,000 and 100,000 (some say up to 250,000) people responded to his call to march on Jerusalem.

Daniel 11:25 He will stir up his strength and courage against the king of the South with a large army; so the king of the South will mobilize an extremely large and mighty army for war; but he will not stand, for schemes will be devised against him.

Many people try to find the King of the North in this conflict. Some Bible translations even insert the title. However, the "he" in the beginning of this verse can be traced back to the "vile person" in verse 21. The fact that the King of the South is mentioned in these verses and the King of the North is not is further evidence that the papacy is not the King of the North. If the identity of the King of

the South didn't change, it is reasonable to assume that the King of the North continued to be headquartered in Syria.

According to history, the Egyptian Fatimids (the King of the South) had just reconquered Jerusalem. The Crusaders succeeded in driving them out, establishing the Kingdom of Jerusalem (1099 AD). Egypt returned shortly with a large army but was defeated.

In the first crusade, the Europeans drove the Muslims from Jerusalem and several other cities in Palestine. Their campaigns were successful largely because the Muslim kingdoms were weakened due to infighting. However, the presence of a common enemy eventually led to a reuniting of the Muslim states under Saladin who drove the Europeans from the Middle East in 1291 AD.

The evil and lies mentioned in Daniel 11:27 may refer to the many treaties that were quickly broken, leading to even more atrocities. The later crusades did not turn out as well as the first. The Muslims hired ships from Cyprus (For ships from Cyprus shall come against him; Daniel 11:30) to fight the Crusaders and the Crusaders were finally driven out of Palestine for good.

## Chapter 10

### The Medieval Papacy

Daniel 11:30 ...therefore he shall be grieved, and return in rage against the holy covenant, and do *damage*.

So he shall return and show regard for those who forsake the holy covenant.

<sup>31</sup> And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily *sacrifices*, and place *there* the abomination of desolation.

After the Crusades, the medieval religious/political system was fully functioning.

Daniel had allotted 1,260 years (This is the "time, times, and half a time in Daniel 7:25.) to this period which lasted from 538 AD to 1798 AD when Napoleon took

over the Vatican, making the pope his prisoner, thus formally ending the medieval system of church/state governance.

This made the year 1798 the “appointed time” referred to in Daniel 11:35. The medieval political system ended and many thought that the Vatican was finished. However, verse 36 begins something new.

## Chapter 11

The papal system returns

Daniel 11:36 Then the king shall do according to his own will: he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods, and shall prosper till the wrath has been accomplished.

“Then the king”—What king? The subject leading up to this was the medieval papacy. The king continues through the chapter, but in verse 36 a new phase begins.

Some see a recap of what the papacy has always done rather than the development of something new. Others see the French Revolution. The French Revolution marked a major turning point in history that moved from the old church/state system ruled by hereditary kings to an era of secular, democratic, and communist governments. It has been pointed out that verses 36-39 could parallel the reference to the French Revolution in Revelation 11. But France cannot refer to the French Revolution because verses 36-39 indicate that the power of the papacy was greatly increased a “a god of fortresses” (verse38).

Also, there are some parts of the prophecy that France simply did not fit.

Daniel 11:38 But in their place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things. <sup>39</sup> Thus he shall act against the strongest fortresses with a foreign god...

A god of fortresses could apply to Napoleon’s efforts. But there are problems with the other specifications. France was an important European nation from the beginning of the papacy, actually contributing to its rise. It could not be described as a “foreign god” nor “a god which the fathers did not know.”

It is interesting that while France played a major role at the beginning of the rise of the papacy, it was instrumental in ending the secular reign of the popes. The church continued after the French revolution as a religious institution, but ideas of liberty which had been brewing in Europe for centuries brought an end to the church/state system. Religious persecution largely came to a close in the western world.

The French Revolution came at the right time in history to fulfill the prophecy near the end of the papal 1,260 years. But something else was going on during that period that is also referred to in Revelation. The United States was developing and would grow into a world power—maybe THE world power.

The United States

Religious liberty became a political reality with the founding of the United States. The Bill of Rights guaranteed freedom of religion. A demonstration was made for the world to see and much of the world followed suit. But before the end of history the Bible foretells a return to a persecuting religious/political system. This is described in Revelation 13 where a new church/state system is represented as an “image to the first beast” (Revelation 13:15) whose “deadly wound was healed” (Revelation 13:12).

Daniel describes it this way:

<sup>Daniel 11:38</sup> But in their [the old European system of nations] place he shall honor a god of fortresses; and a god which his fathers did not know he shall honor with gold and silver, with precious stones and pleasant things. <sup>39</sup> Thus he shall act against the strongest fortresses with a foreign god, which he shall acknowledge, *and* advance *its* glory; and he shall cause them to rule over many, and divide the land for gain.

This time the political arm of the religious/political system would come from a new nation that had not been part of the European system of nations. This would be a “god that the fathers did not know.” Daniel calls it a “foreign god” and a “god of fortresses.” The reason the fathers did not know this god was that it did not exist in medieval times. It was a “foreign god” because it developed in a new world.

According to Revelation 13, after the 42 months which was the “time, times and half a time,” or the 1,260 years, a new nation would arise from the earth. It would

grow into a world power and force the world to return to a religious/political system similar to the first. That is why it was called “an image to the beast” (Revelation 12:14).

Noncompliance with a revived religious/political system would result in persecution. There is a strong correspondence between Revelation 13:11-18 and Daniel 11:36-39. The hard-won freedom would be lost through the military and economic pressure of a new world order led by the lamb-like nation turned dragon.

Revelation 13:11 Then I saw another beast coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon.

<sup>12</sup> He exercises all the authority of the first beast in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.

The deadly wound is in the process of being healed as the Roman Church returns to political prominence. Recent developments indicate this process is well underway. The attention given to Pope Francis, and his address to a joint session of the United States Congress on September 24, 2015 is shocking. Sixty years ago, the American public would have been outraged. Before John F. Kennedy, a Catholic, could be elected as president in 1960, he had to assure the nation that he would not be an agent of Rome.

The public attitude has changed so much since then that no one objected when Pope Francis was given royal honors by speaking to both chambers of congress. This is an indication of the political influence of the Vatican.

Pope Francis wasn't given this recognition because of the size of the Vatican (110 acres) or because he is the head of a religion professed by 1.2 billion people, but because the Vatican is recognized as an important political power.

Daniel 11:36 Then the king will do as he pleases, and he will exalt and magnify himself above every god and will speak monstrous things against the God of gods; and he will prosper until the indignation is finished, for that which is decreed will be done [with the help of a foreign god].

Extended powers of the papacy

That “he shall exalt and magnify himself above every god, shall speak blasphemies against the God of gods,” has been demonstrated in modern times with the doctrine of the infallibility of the pope (1870 AD) which states that, in virtue of the promise of Jesus to Peter, the Pope is preserved from the possibility of error.

The *Catholic Encyclopedia* explains that the Pope is preserved from the possibility of error, “When, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church...” (P. J. Toner, *Infallibility*, Catholic Encyclopedia, 1910). This remarkable idea was defined dogmatically at the First Vatican Council in 1869/1870 AD.

There is more. In 1854 Pope Pius IX decreed that Mary was free from original sin because God intervened in her conception. The exaltation of Mary continued in 1950 with the dogma of the Assumption of Mary, which means that she didn’t die but was taken to heaven both body and soul. According to the church, Mary became the primary avenue to Christ.

None of this has any basis in the Bible or common sense, and it puts the church above both, making the church the supreme authority concerning truth and salvation. Daniel 11:37 states: “He would magnify above the gods of his fathers and the Desire of Women [possibly the Messiah]...”

Daniel 11:38 But instead he will honor a god of fortresses, a god whom his fathers did not know; he will honor *him* with gold, silver, costly stones and treasures.

<sup>39</sup> He will take action against the strongest of fortresses with *the help of a* foreign god; he will give great honor to those who acknowledge *him* and will cause them to rule over the many, and will parcel out land for a price.

The “foreign god” and the “god of fortresses” is the United States who will fulfill this prophecy when it uses its economic and military power to resurrect a system that resembles the medieval alliance of church and state.

# Chapter 12

## Daniel's Great War

We have traced the development of the “vile person” from Daniel 11:21 through the crusades and the nations of medieval Europe to modern times and the return of the papacy to political power.

The United States is identified in prophecy as the political side of a renewed religious/political system. This brings us to the final verses of Daniel 11. Because of its association with the Vatican, this country is now the antecedent of “him.” Now that the key players have been identified, it is easy to interpret the rest of the chapter. It doesn't need explanation.

Daniel 11:40 “At the time of the end the king of the South [Egypt] shall attack him [the United States who is now aligned with Rome]; and the king of the North [Syria] shall come against him [the United States] like a whirlwind, with chariots, horsemen, and with many ships; and he [the United States] shall enter the countries, overwhelm *them*, and pass through.

There are three players in this battle, the King of the North, the King of the South, and the United States. If Daniel 11 is interpreted literally, the identity of these three powers is obvious. There is no evidence that the identity of the King of the North and the King of the South have changed.

Near the beginning of chapter 11, verses 5-15 provided enough historical evidence that the identity of the King of the North and of the King of the South is almost beyond question. It seems reasonable to assume that if their respective identities changed, at least some attention would be given to it and the interpreter would not be given any option than to guess the meaning of the words. This passage is about real countries and a real war.

The “he” that began with the “vile person” is still the papacy which now gains its influence through alignment with the “god of fortresses,” or the United States. In the time of the end the United States will be involved in a war in the Middle East. That this is not just a spiritual or a symbolic conflict is indicated by the chariots, horsemen, ships, and countries involved in this war. “Countries” are going to be overthrown (vs. 41). Other countries are going to escape. Since there are no

fanciful beasts or symbols representing the countries, according to generally accepted rules of interpretation, the language is literal.

This situation in the Middle East has been developing since World War II and the establishment of the nation of Israel set up a contest between Israel and the Islamic countries of the Middle East. The beginning of this final conflict was facilitated by the development of the oil fields in the Middle East which gave almost unlimited wealth to fuel the world-wide expansion of the Muslim religion.

According to this prophecy, the present conflict will sooner or later grow into a world war. “He” (the United States) will at first be successful, entering the Glorious Land which, in Daniel, is always Israel (Daniel 8:9, 11:16, 41). Jordan (Edom, Moab, and Ammon) will escape being overrun. Egypt, Libya, and Ethiopia are ancient countries still in existence. This war, sometime in the future, will escalate.

Daniel 11:44 But rumors from the East and from the North will disturb him, and he will go forth with great wrath to destroy and annihilate many.

News from the east and north of the Middle East quite possibly means that other superpowers will be brought into the conflict. The recent (September 2015) move of Russian military into Syria could be a very important harbinger that this prophecy about the last days is well underway. Consider what has happened in Iran, Saudi Arabia, Iraq, Yemen, and Afghanistan. We have been at war in this area for nearly thirty years.

The final outcome is disastrous for the United States and the world. This was the conflict Daniel saw in a vision in chapter 10 that disturbed him to such a degree that he fasted for three weeks.

Daniel 11:45 He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him.

This is a reference to Israel. Since Israel is one of the hot issues in the Middle East, it should not come as a surprise that it would be involved in the conflict. The end comes so violently that Michael who is watching over His people stands up to intervene to save His people from “a time of trouble, such as never was since there



was a nation...” (Daniel 12:1). Conditions on Earth become so hostile no one would survive except that Christ returns to rescue His people.

Daniel 12:1 And at that time your people shall be delivered,

Every one who is found written in the book.

<sup>2</sup> And many of those who sleep in the dust of the earth shall awake,

Some to everlasting life,

Some to shame *and* everlasting contempt.

## Conclusion

After reviewing and expanding on much of the information from earlier chapters in Daniel, chapter 11 reveals events that will bring earth’s history to a close. When the time of its fulfillment comes, those waiting and watching for the return of Christ will know.

This paper has much in common with nearly all Seventh-day Adventist interpreters who recognize that Daniel 11 follows the same outline of empires of Persia, Greece, Rome and the Papacy given in earlier chapters. Up until verse 36, there is little difference in this paper from earlier interpretations. There are different views as to when the Roman Empire is replaced by the Roman Church, but it doesn’t change the outcome. The identification of the medieval papacy in Daniel 11, at least by verse 31, is universally recognized among Adventist scholars.

The history of “the vile person,” or the papacy continues as verse 36 introduces a new and final phase when the United States becomes the enabling power behind the Church of Rome. How could the world end without the involvement of the United States, especially since, according to Revelation 13, it is instrumental to the formation of the “image of the beast.”?

A final war will be fought as a monument to a failed human system that set the God of Heaven aside and tried to go it alone. The disastrous result is a judgment of God. The world is His and He will soon put His kingdom in order and restore what man has destroyed.

Here are the bases for the conclusions of this paper:

- Daniel 11 is written in literal language from beginning to end.
- There is no evidence that the identity of the King of the North changes.
- The vile person in verse 21 is the Papacy
- The God of fortresses is the United States. It is the foreign god, the god the fathers did not know.

If these four statements are correct, the conclusions of this book are on solid footing. Like any puzzle, we know we have solved it when everything is included and all the pieces fit. It shouldn't be necessary to bend the edges to force them into place. They will go together nicely.

If this is the case, we are very near the end. It could come quickly. The long-awaited promise that Jesus would return is just before us. When He comes, He will rescue His people from the destructive forces that have been unleashed on this world. They will be rescued by being lifted out of it.

<sup>1</sup> 1 Thessalonians 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

The destruction of man-made kingdoms is at hand and the eternal kingdom Daniel wrote about is soon to appear.

Daniel 2:44 And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Up to the present, every detail of Daniel's prophecies has been fulfilled. The final series of events are in progress. The nations are moving into position for earth's last great war. The violence will go beyond anything ever experienced. The world must be warned. This is one of the purposes of this prophecy.

Revelation 16:15 "Behold, I am coming as a thief. Blessed *is* he who watches, and keeps his garments, lest he walk naked and they see his shame."

The prophecies in Daniel 7,8,9, and 11 are associated with major events in the plan of salvation. From them, we learn of the Christ, the antichrist, the judgment, and, finally, events that lead to the return of Christ.

The prophecies have played and will play a role in drawing the attention of the world to the Bible so that people will study it and find salvation while there is still time.

It is time to watch, to be prepared, and to tell others.