

#2 – DANIEL 11 CONCERNS ‘WHAT WILL HAPPEN TO YOUR PEOPLE IN THE LATTER DAYS’

The content of the message of Daniel 11 is clearly outlined by the angel. “Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come” (Dan 10:14). As others have rightly noted, “any interpretation of chapters 11 and 12 which does not understand this revelation as a response to some question(s) by Daniel regarding the future of his people faces the risk of serious error” (D. Leatherman, JATS, Spring 1996). Some of the history proposed as a fulfillment of portions of the prophecy of Daniel 11 and some of the speculation as to its future fulfillment have not been in harmony with this theme. Some of these propositions should be seriously weighed against what the angel says is the theme of the message of Daniel 11. While this prophecy certainly brings to view details of the powers that are in conflict with God’s people throughout the prophecy, it should be understood how those specific events have a bearing on God’s people.

- a. **Dan 11:2** – deals with the next four kings of Persia after Cyrus. Cyrus freed God’s people to return and rebuild God’s temple. Xerxes (the fourth ruler after Cyrus) was the king during which a universal death decree was issued against God’s people (See the story of Esther). Hence the kings here mentioned can be shown by history to have a direct effect on God’s people.
- b. **Dan 11:3-4** – deal with the rise of Alexander the Great and Greek kingdom. Josephus gives us insight how the Jews were nearly wiped out at the time of Alexander’s conquest of Judea when they refused to break their covenant with Darius and send Alexander aid during the siege of Tyre. According to Josephus, God specially intervened to give the Jews favor with Alexander and they even showed him the prophecies of Daniel 8 and 11 which he took to mean he was fulfilling God’s will in the overthrow of Persia (Ant. Bk XI, 317-337). Again, we can see the importance and direct influence of this history upon the people of God.
- c. **Dan 11:5-15** – deal with the 3rd, 4th and 5th Syrian Wars, which Josephus also tells us was a time of great distress to Judea, for no matter who won these wars, the people of Judea suffered greatly under both the Seleucid and Ptolemaic rule (Ant. Bk XII, 129-130). Again, we see the impact this portion of history had on the people of God.
- d. **Dan 11:16-22** – deal with the rise of Roman rule in Judea with the coming of Pompey. Through infighting Aristobulus and Hyrcanus gave the kingdom into his hand. The taxation of the ‘glorious land’ under Augustus Caesar (which played a part in fulfilling prophecy that the Messiah would be born in Bethlehem according to Micah 5:2) and the coming to power of Tiberius Caesar, under whom Christ was crucified (Dan 11:22) are also mentioned. Hence, again we can see how prophecy and history recorded in these verses have a direct impact on the people of God. (The proposal that Julius Caesar and Cleopatra’s love affair is mentioned in v. 17 seems unlikely in light of the theme the angel has set for this chapter. It is far more likely that ‘the daughter of women’ is a reference to Jerusalem, who was given into the power of Rome at this time. This is made more probable by the fact that the

verb used here ('corrupting' her (KJV) *shachath*) is only used in Daniel to refer to Jerusalem's destruction by Rome (See Dan 8:24, 25; Dan 9:26)).

- e. **Dan 11:23-30** – deal with the rise of the church in the Roman Empire. It is described in typological language that parallels Israel's growth in Egypt during the days of Joseph (more will be said on this later). In typological language it describes the church's war with the 'strongholds' of paganism and their war with the 'king of the South', here a type of ancient Egyptian idol worship which found its antitype in Roman paganism. The text says that 'those who eat of the portion of his delicacies' shall destroy the paganism of the 'king of the South'. Those that effected the downfall of paganism in the Roman Empire were the Caesars, who did indeed as high priests (*pontifex maximus*) eat of the portion of paganism's delicacies (sacrifices), but later converted to Christianity. Beginning with Constantine and ending with Theodosius I, paganism was outlawed, proscribed and warred against. Thus the history suggested here by the author has a direct impact on the sufferings and persecutions of the church during the war waged against paganism in the Empire from 34 AD to 394 AD – exactly 360 years just as v. 24 predicted as well as their apostasy and falling away from the 'holy covenant'. (The suggestion that has been made that these verses detail the war between Augustus and Mark Antony not only breaks the chronological flow of the chapter (having to roll back 190 years from the crucifixion of Christ in v. 22) but also seems to ignore the theme of the message given by the angel that the message concerns what shall befall your people.)
- f. **Dan 11:31-39** – deal with the rise of the Papacy, who in AD 508 had the armies of Clovis king of the Franks come to its aid in persecuting those European powers that did not conform to Catholic doctrine and teaching. Through the institution of the mass (a new sacrifice), the traditions of the church (replacing God's Word), prayers to the saints (in place of prayer to God) and replacing the lack of spiritual power (the Holy Spirit's convicting influence) with church laws enforced by civil power the church descended rapidly into the dark ages. The faithful people of God were hunted and killed for their faithfulness to God's truth and they fell by 'sword, flame, captivity and plunder' v. 33. The Papacy exalted itself above all that is called God (v. 36) and honored 'a god which his fathers did not know' v. 38, which is a reference to idolatry. This history is the antitype of the Babylonian captivity of Judah, with its people taken captive and its temple defiled. Thus this history closely deals with what befell God's people at this time.
- g. **Dan 11:40-12:3** – deal with the deadly wound given to the Papacy and its healing (v. 40), the entrance of the Papacy into the Protestant churches (typologically the Glorious Land) (v. 41), the spiritual fall of Babylon (the churches that hold to Papal doctrines) (v. 41), the escape of a remnant of Christianity, Judaism and Islam (typological Edom, Moab and Ammon) (v. 41), the Papacy's power over buying and selling (v. 43), the Papacy's overwhelming of Atheism, Humanism and Agnosticism (typological Egypt, Libya and Ethiopia) (v. 42-43), the loud cry which is given from Zion by the 144,000 (v. 44) and their final deliverance from his hand by Christ (the antitypical Cyrus) who set God's people free from Babylonian oppression after a time of trouble (12:1) immediately followed by the resurrection of the righteous (12:2). Thus, the prophecy throughout concerns what will befall the people of God.