

## #4 – DANIEL 11 MUST BE COMPARED WITH OTHER PROPHECIES

Peter affirms that no scripture is of any private interpretation (2 Pet 1:20). The Scriptures also tell us that two or three witnesses are required to establish an accurate testimony (2 Cor 13:1). Sometimes people study one topic or passage so closely to the neglect of everything else that they become myopic in their vision. Daniel must be compared with the other prophecies recorded on the same topic. These passages must not be made to fight each other but should be understood as shedding valuable light on each other. Just as a crossword puzzle is self-correcting because each word influences the words that may intersect with it, so also, God has written the Scriptures in such a way that those who truly desire to understand them and ascertain their true meaning may discover it by carefully comparing one scripture with another. Below are a few examples of other scriptures that influence a correct interpretation of Daniel 11.

1. An obvious example is found in Daniel 11:3. The ‘mighty king’ who arises must come from a Greek kingdom and not Persia. There are a number of reasons for this. The threefold pattern found in Daniel 8 of *ascension*, *dominion* and *will* is clearly used here. Also v. 4 tells us his kingdom shall be ‘broken up and divided toward the four winds of heaven.’ It is the goat of Daniel 8 whose kingdom is divided ‘toward the four winds of heaven’ (Dan 8:8) which we are later told is the kingdom of Greece (Dan 8:21-22).
2. In Daniel 11:16, the entrance of Rome is intended because, as we have found, the threefold pattern found in Daniel 8 is in play. This power ‘shall do according to his *will*, ‘no one shall *stand* against him’ (implying he himself has ascended or arisen) and ‘he shall stand in *the Glorious Land* with destruction in his hand’ (only the little horn of Daniel 8 specifically mentioned the ‘Glorious Land’ as being part of his kingdom. These three markers along with the first and continued use of the identifying description of a power who has a fierce ‘face’ or countenance (*paniym*) in verses 16, 17, 18, 19 and 22 (compare with Dan 8:23) confirms our suspicions.
3. Daniel 11:22 tells us ‘they shall be swept away from before *his face* (in the Hebrew, which is a reference to a Roman power) and be broken and also the Prince of the covenant’. The language of being ‘swept away’ (*shataph*) as a flood (*sheteph*) is one drawn from Isaiah 8. There the king of Assyria is compared to a river that will overflow his banks and pass through Judah (Isa 8:7-8) until God’s people are shattered and broken (Isa 8:9, 15) because they refused the gentle waters of Shiloah (Isa 8:6) – a reference to God’s gentle rule. In Isaiah 8, Israel’s fall and captivity as well as Judah and Jerusalem’s breaking is foretold. Daniel 11 makes use of this language to repeatedly describe an overwhelming military force (v. 10, 22, 26 and 40). The Prince of the Covenant is a reference to Jesus Christ as is clearly seen in Isaiah 42:1-7, specifically verse 6 as well as well as Isaiah 49:1-9, specifically verse 8 and his breaking (*shabar*) is a reference to his crucifixion (See Ps 69:20-21). Daniel 9:26-27 uses the same flood language (*sheteph*) to describe the destruction of the city of Jerusalem and its sanctuary by ‘the prince who is to come’ as well as Messiah’s being ‘cut off’, just as Daniel 11:22 does. Hence Jerusalem’s destruction like a flood and the Messiah’s being broken are connected in both Daniel 9:26-27 and Daniel 11:22.

4. Daniel 11:31 is obviously a reference to the work of the little horn in Daniel 8:11-12. In both cases an army is given to this power to defile the sanctuary, take away the daily and defile the sanctuary. In Daniel 7, 8 and 11 the same power is seen to speak pompous and blasphemous words (Dan 7:20, Dan 11:36), to persecute the people of God for a specified period of time (Dan 7:21-25; Dan 8:10; Dan 11:33-35 & Dan 12:7), to cast God's truth and God's law to the ground (Dan 7:25; Dan 8:12; Dan 11:28, 30) and eventually be destroyed without human hand (Dan 7:26, Dan 8:25; Dan 11:45). The same things are outlined in Revelation 13:5-7 in which the beast speaks blasphemies, makes war with the saint for 42 months, blasphemes God's tabernacle and those who dwell in heaven.
  
5. Daniel 11:36 speaks of the height of the Papal power. Just as the little horn of Daniel 8 exalts himself (*gadal*) (Dan 8:9-11, 25), so also the power of v. 36 'exalts and magnifies' (*gadal*) itself (Dan 11:36, 37). As we have seen, this power speaks blasphemies or marvelous things (*pala*) against the God of gods (Dan 11:36) just as the little horn destroys wonderfully (*pala*) (Dan 8:24). This power will also 'prosper (*tsalach*) till the indignation be accomplished' just as the little horn 'prospered' (*tsalach*) (Dan 8:12, 24, 25). And 'the king' of Daniel 11:36 will 'prosper till the wrath (*za'am*) has been accomplished', just as the angel tells Daniel in chapter 8, 'what shall be in the last end of the indignation (*za'am*)' when the little horn will be broken without human hand. This course of events is also spoken of in 2 Thessalonians 2:3-4, 7 by Paul who says that the 'man of sin' (parallel to changing times and law (Dan 7:2), casting truth to the ground (Dan 8:12) and forsaking the holy covenant (Dan 11:28, 30)) will oppose and exalt himself (parallels the self-exaltation (*gadal*) of the little horn in Dan 8:9-11, 25 and Dan 11:36-37) above 'all that is called God' (which finds parallel language of Dan 11:37) and shall sit 'as God in the temple of God, showing himself that he is God' which is the very definition of blasphemy referenced in Daniel 11:36 and Daniel 8:11 where he 'magnified (*gadal*) himself even to the Prince of the host'. Therefore the power spoken of in Daniel 11:36 finds many linguistic and thematic parallels with the little horn of Daniel 8, the man of sin of 2 Thessalonians 2 and the beast of Revelation 13 and is clearly the Papal power.
  
6. Daniel 11:40 speaks of 1798 and the deadly wound given to the Papal power. This is clear from the many references in Daniel to 'the time of the end'. The 'time of the end' has three main items connected with it. First, it is the beginning of the time when there is a reprieve of the persecution of God's people. This is evident from Daniel 11:35. Here God's people fall, are tried, purged and made white 'even to the time of the end'. Thus the 1,260 years of persecution by the Roman power ceases at the 'time of the end'. The second main thing connected with the 'time of the end' is the wounding or goring (*nagach*) of the King of the North (Dan 11:40) (the Papal power spoken of since v. 30). The wounding of this power is what facilitates the cessation of persecution. This also occurred in 1798. And third item is that the prophecy will be sealed 'until the time of the end' (Dan 12:4, 9). In other words, only after 'the time of the end' will men understand the words of Daniel's prophecy, especially Daniel 8-12. All of these items converged in 1798 when the Papacy received a deadly wound (Dan 11:40), could no longer persecute the people of God (Dan 11:35) and the prophecies (especially concerning time) were opened to the people because the 1260 days, the time, times and dividing of times and the 42 months had come to their end.