

DANIEL 11: Striking Similarities

Daniel 11:1-20 Overview

v1 Gabriel strengthened Darius in the first year of his reign. This was also the year that Babylon fell and Darius established the kingdom of the Medes and Persians.

v2 Now Gabriel shows Daniel a line of events that lead up to the coming of Christ; both the first and the second time. Daniel is shown three more kings in Persia after Cyrus, and a fourth king Ahasuerus of the book of Esther that would be far richer. He would stir up everyone against the realm of Greece.

v3 Alexander the Great would stand up and reign over Greece, the next kingdom of bible prophecy.

v4 Not long after Alexander began to reign, he died suddenly in his early 30's. His kingdom was divided to the four parts of the compass in 301 BC at the Battle of Ipsus, but not to his own children. God's people in Jerusalem were central to the four directions.

v5 The first king of the South, Ptolemy Soter, reigned over Egypt and was strong. The prince Seleucus Nicator, who had once served as a general of Ptolemy was rising from 301 to 281 BC. During this period the prince plucked up three areas of the compass, east, north, and west making his dominion a great dominion. The prince Seleucus was now a king of a vast domain. These two powers, the king of the South and the king of the North, dominated the Grecian kingdom. The king of the North by 281BC became strong above the king of the South.

v6 Towards the end of the North's dominance over the South the two kings joined themselves together by a peace agreement. A marriage was entered into between the South's daughter Berenice and the king of the North Antiochus Theos, as a token of the agreement in 252 BC. But the agreement was broken by the Northern kingdom and Berenice was divorced and killed, along with all her supporters, in 246 BC.

v7 Ptolemy Euergetes, the brother of Berenice, became the new king of the South and came with an army in 246 BC to deliver his sister. Arriving too late he came unopposed into the North's fortress. Ptolemy prevailed in his attack ending the ascendancy of the Northern kingdom above the South.

v8 During this same event Ptolemy Euergetes took leading people of the North captive. These captives, along with gods, gold, silver and precious things, were carried back to Egypt in 246 BC. The king of the South had officially ended the dominance of the North in 246 BC, which had started in 281 BC. Now it was the South's turn to be in ascendancy for many years to come.

v9 In this way the king of the South Ptolemy Euergetes came into the North's kingdom and returned to Egypt in 246 BC with all the gold and silver, as explained already in verses 7 and 8.

v10 But while the South was prevailing over the North, two sons of the Northern kingdom would be stirred up to assemble great military and economic forces against the South. Seleucus Ceraunus was the first son to do this before 222BC, but his younger brother Antiochus Magnus was the certain one to come and overflow into the territories of the king of the South in 219-218 BC. Like a flood he carried away 'a series of Ptolemaic strongholds', territories that had been amassed by the kingdom of the South over the years. Ptolemy's kingdom at the point of Antiochus's overflow was at its height both in size and strength. After a brief pause, Antiochus returned and resumed his expansion up to the borders of Egypt, the fortress of the king of the South. However, the overflow did not reach into Egypt itself.

v11 The king of the South, Ptolemy Philopator was provoked and angered by the nearness of the king of the North to his borders. Feeling that the security of Egypt was threatened, Ptolemy came out of Egypt with an army to put a stop to the king of the North's expansion. The battle occurred in 217 BC between the king of the North and the king of the South on the borders of Egypt near a town called Raphia. The king of the South was given success by God.

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v12 After victory in the war, the king of the South became proud and tried to enter the temple in Jerusalem. After being prevented from entering the most holy place he returned to Egypt and furiously began a persecution against the Jews. Ptolemy's persecution cast down tens of thousands and between 40,000 to 60,000 Jews were killed. Due to the king of the South's treatment of God's people, the apple of God's eye, the Southern kingdom was weakened in the events that followed.

v13 The king of the North, Antiochus Magnus, returned to come against the South several years after the conflict at Raphia with a larger army and more riches, when it was a more favourable time for the North to gain success.

v14 And at that same time many from within Egypt were revolting against the new king of the south; a 5 year-old child king. Also, another rising power, the breaking and violent nation of Rome, became involved at this time. Rome proposed to come to Egypt's help, but only to assist their own rising as already foretold in the prophecies of Daniel. But even still, Egypt, the many within it, his best people, and all his arms, would all fall in the main battle of Panium. This occurred about the year 200-198BC.

v15 Describing the battle of Panium when Antiochus from the North sieged Scopas and his men, the army of the South surrendered with no strength to withstand the king of the North. It was victory for Antiochus Magnus the king of the North. The years of the ascendancy of the South over the king of North now reached its end. The strength of the South had now failed.

v16 The power that comes onto the prophetic scene next does 'according to his own will.' The phrase "according to his will" reveals that it is the next power of bible prophecy as was the case for Medo Persia in Daniel 8:4 and Greece in Daniel 11:3. So here, verse 16 is describing the next power, Pagan Rome. In addition, the phrase 'none shall stand before him' used here confirms it is the next power of bible prophecy. This phrase is used in Daniel 8 for Medo Persia, and then Greece, when each kingdom became the next actor in bible prophecy. This phrase is never used for internal changes of power within a kingdom in the book of Daniel and therefore signifies a transition to the next kingdom of bible prophecy. Pagan Rome came against the Grecian king of the North, ending the Seleucid dynasty and stripping them of the title 'King of the North'. Rome being identified as Babylon in 1 Peter 5:13, inherits the role of 'King of the North' since Babylon is always the king 'from the North' (Jer 25:9, Ez 26:7). Then, in 63 BC the roman general Pompey besieged the temple in Jerusalem. Every Sabbath day for 3 months Rome filled the mote with dirt until finally making a breach in the wall of the temple. The siege concluded on a Sabbath day, on the Day Atonement. The Roman army entered the temple, 12,000 Jews were killed, the temple desecrated, and Pompey even entered the Most Holy Place. From this time onwards Rome reigned over the affairs of God's people bringing an end to their full religious liberties. This event faintly pointed forward to Jerusalem's final consummation.

v17 Next Rome, under Julius Caesar, is determined to conquer Egypt with the now united Roman kingdom; at Senate level after a victory against Pompey. With the help of the Jews under Antipater, Caesar lifted the Alexandrian siege of 48BC and defeated Ptolemy XIII in the Battle of the Nile in early 47BC. Thus, Caesar accomplished what he set out to do. The late king of the South Ptolemy Auletes had given or committed his children Ptolemy XIII and Cleopatra VII by a will to Rome's care. Ptolemy XIII had died and now Cleopatra the VII, the 'daughter of women' was under the charge of Julius Caesar. The word 'women' is simply highlighting the lineage of the daughter. This 'daughter' would be the last of a series of queens in the kingdom of the South, but under Julius Caesar, she only served as a puppet ruler. Julius Caesar now ruled the world, North and South were under his control with all the vast treasures of the Egyptian kingdom. But she would not always be for Rome.

v18 From 47BC to 45BC Julius Caesar turned his attention to the various coastal regions, including North Africa and areas such as Libya, quelling the revolts of Pompey's sons. The last of the many smaller regions taken was in the Battle of Munda of southern Spain in 45BC.

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But despite his victories abroad Caesar came to hear that his name was becoming a reproach at home in Rome for several reasons, including that he had killed most of his own Roman country men in the last string of victories in dealing with the last dregs of the civil war.

v19 After the Battle of Munda in 45BC, Julius Caesar hurried away turning his attention to establish firmly his rulership in his own land, Rome. At the height of his power, Caesar was made dictator for life by the Roman Senate, which removed all limitations on his power. But Caesar's mad ambition for power came at any cost. Shortly after, in March 44BC, and his tidings had foretold through several seers, and even a dream by his own wife, Caesar stumbled and fell. His fall this time was not due to his 'falling sickness' as had been often in his career, but this time it was a sudden fall from which he would never rise again. Julius Caesar was killed by his senate and came to his end.

v20 Then Augustus Caesar finally took over the kingdom of Rome as the next sole ruler. The tax system he put in place made way for Christ to be born in Bethlehem; the first climax of this line of prophecy. Glory to God in the highest and peace to men on earth. Christ the glory of heaven was born into the Roman kingdom.

Daniel 11:40-45 & the earlier verses

The last verses of Daniel 11 are declared from the beginning of the chapter. The term 'king of the north' is used the most frequently in the earlier verses of chapter 11; expressly six times from Daniel 11 verse 6 to 15. This term is then not expressly used again until Daniel 11:40. Daniel 11:40 uses this term for the seventh and final time in chapter 11. This unequivocally tells us that the use of the term six times in the earlier verses during the history of Greece, has a definite role to help understand the term king of the North used the seventh time in Daniel 11:40. Just as the seventh day stands apart from the 6 days of the week, so the power brought to view on the seventh mention stands apart from all previous powers of the chapter. Although newly presented in Daniel 11 verse 40, Revelation provides a fuller explanation of this end time power. Evidently some of the characteristics of the North power highlighted earlier in the chapter will still manifest itself in the seventh.

The term 'king of the south' is also expressly used the most in the earlier verses of chapter 11. Four times from Daniel 11 verse 5 to 14, and twice in Daniel 11:25. This term is not expressly used again until Daniel 11:40. Daniel 11:40 uses this exact term for the seventh and final time in chapter 11. Again, this unequivocally tells us that the use of the term four times in the earlier verses during the history of Greece, and twice in verse 25 has a definite role in assisting the understanding of the term king of the South used for the seventh time in Daniel 11:40. Again just as the seventh day stands apart from the 6 days of the week, so the power brought to view on the seventh mention will stand apart from all previous powers of the chapter and Revelation provides a fuller explanation of this end time power.

In addition to the above, the verses leading down to the first advent of Christ in Daniel 11:20 have a striking similarity with the events leading down to the close of human probation and the second advent of Christ in Daniel 12:1. This is especially seen in the phrases and themes that set out the activity of the north and the south up to verse 20 which are used again in the closing verses of Daniel chapter 11:40-45.

See the table below for the seven main examples where the same phrases or themes are used twice in the same order in the description of events leading to the first and second advent.

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Daniel 11 – Earlier Verses	Daniel 11 - Closing Verses
And in the end of years... vs 6	At the time of the end... v 40a
(KS) A branch...shall come with an army...and shall deal against vs 7	The king of the south push at him v 40a
(KN) “overflow and pass through” vs 10.	(KN) “overflow and pass over” vs 40b.
(KN) “shall stand in the glorious land” vs 16.	(KN) “enter also into the glorious land” vs 41.
(KN gets) “the daughter of women” vs 17.	(KN) “land of Egypt shall not escape...power over...all the precious things of Egypt” vs 42-43.
(KN) “shall stumble and fall, and not be found” vs 19.	(KN) “shall come to his end, and none shall help him” vs 45.
1st Advent “Then shall stand up in his estate a raiser of taxes in the glory of the kingdom” Dan 11:20 (Luke 2:1,5).	2nd Advent “And at that time shall Michael stand up... at that time <i>thy people shall be delivered...</i> ” Dan 12:1

The sequential structure of the repeated themes and phrases shows that history is repeating and that the earlier verses are presenting an entire series of events which will happen in a strikingly similar way to the events of verses 40-45. Let us now look briefly at Daniel 11:40-45, bearing in mind the series of events in the earlier verses and the repeating phrases and themes.

v40a & (v6-9) ‘at the time of the end’ the king of the South would ‘push at him’ ending his supremacy; just as Ptolemy Euergetes, the king of the South in verses 7 and 8, ‘came against’ the king of the North Seleuchus Callinicus ending the supremacy of the north above the south in 246 BC. This event of verses 7 and 8 occurred after the peace treaty between the two sides had been broken by the king of the North. The South entered the very fortress of the king of the North, the south was unopposed in his attack, and the Southern power then carried away treasures of gold, silver, and captives back to its main country, Egypt.

In a striking similarity, Revolutionary France came against the Papacy in 1798 ending the supremacy of the north above the south after the peace treaty (the treaty of Tolentino) had been broken by the king of the North. General Berthier on behalf of Revolutionary France entered the very fortress of the Papacy, the French army was unopposed in its attack, and the French army then carried away treasures of gold, silver, and captives back to its main country, France.

Therefore, the prophecy in Daniel 11:6-9 points unmistakably to the true meaning of the prophecy in Daniel 11:40a. It points out that at the time of the end (1798) the king of the South (Revolutionary France) would end the years of the king of the North (the Papacy)’s supremacy.

v40b & (v10) In the second part of verse 40 **the king of the North comes against him and ‘overflow[s]’ countries;** just as the son Antiochus Magnus, the king of the North in verse 10 came against the king of the South Ptolemy Philopator in 219-218BC by an ‘overflow’ that significantly reduced the size of the Southern kingdom. This event occurred when the South kingdom was at its height in size and strength with a significant number of regions firmly attached to it. The king of the North swept quickly through the extended Southern territories taking the South ‘by surprise’. The North had been preparing for some time for this occasion ‘assembling a multitude of forces’ even under the first son Seleuchus Ceraunus. During the ‘overflow’ of verse 10 the army of the North flowed into many of the Egyptian held territories which ‘surrendered with little resistance’ or even offered themselves to the North as the north ‘passed through’. There was no advance into Egypt itself.

In a striking similarity, Protestant America (the daughter of Babylon) using military and economic pressure came against Revolutionary Russia in 1989-1991. The ‘overflow’ of America significantly reduced the size of the Russian kingdom. This event occurred when the Russian kingdom was at its height in size and strength with a significant number of Soviet countries firmly attached to it. Like a ‘whirlwind’ America swept quickly through Russia’s kingdom carrying away the Soviet ‘countries’ of the eastern bloc taking Russia by surprise. The North (America) had been preparing for some time for this occasion during the cold war. When America finally overflowed into the ‘countries’ of Revolutionary Russia in 1989 it was with little resistance.

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In the countries of the eastern bloc they willingly surrendered to America enabling them to 'pass over'. There was no advance into Russia itself.

Therefore, the prophecy in Daniel 11:10 points unmistakably to the true meaning of the prophecy in Daniel 11:40b. In fulfilment of Daniel 11:40b, the king of the North (America-the daughter of Babylon) came against the king of South (Revolutionary Russia) like a whirlwind (carrying away) the countries (of the eastern bloc- the USSR) with chariots, and with horsemen, and with many ships; (using economic and military pressure) to overflow and passover (washing away the Soviet Union) but not into Russia itself. The history of verse 40 is now in the past.

v41 & (v16) In verse 41 **he enters also into the glorious land;** just as Pompey the general of the Roman army in verse 16 subjugated God's people in Palestine after entering the temple. In 63BC during a 3-month siege Pompey advanced every Sabbath day only on the Sabbath. Then on a Sabbath day, in autumn of 63BC, in the middle of the sabbath services on the very day of atonement, a breach was made in the wall through which the Roman army entered and carried out a great slaughter. Pompey himself entered the Most Holy Place of the temple. The people of God in Palestine became tributary to Rome from hereon, limiting their religious liberties.

In a striking similarity, a power revealed in Revelation will come against God's people in the land where their capital (or headquarters is situated). As the Sabbath played a prominent role in the siege, so the Sabbath will play a prominent role in fulfilment of verse 41 which is yet future. As many of God's people were slain in 63 BC, so the faith of many God's people will be 'overthrown' when the power speaks. Just as Pompey stood in the Most Holy Place defiling it, so this power will trample upon God's holy law. Just as the event occurred on the Day of Atonement, so the event will mark a distinctive phase in the investigative judgment. Religious liberty will be restricted from this point forward as in 63BC.

Therefore, the prophecy in Daniel 11:16 points unmistakably to the true meaning of the prophecy in Daniel 11:41. In fulfilment of Daniel 11:41, he will enter (besiege) the glorious land (the land where the capital or headquarters of God's people is situated) in agitation of the sabbath issue. Some will escape the strong arm of the law by leaving the large cities at this time. The history of verse 41 is yet future.

v42-v43 & (v17, 18a) He then **stretches out his hand** on all the countries of the world and **Egypt itself does not escape;** just as Julius Caesar in verse 17 and the first part of 18 brought the whole known world under his control and the land of Egypt too, including all the countries which supported Egypt; along with the coastal regions of North Africa. This conquest involved a war between Rome and Egypt on Egyptian soil. The treasure chest of the South came under the power of Rome, along with Cleopatra the daughter of women who was brought back to Rome and remained there as a trophy until Julius Caesar's death.

In a similar way, after the siege on God's people, this last power will bring the whole world under its control including the nation which symbolises Egypt in the last days and all the nations which 'uphold Egypt' (Eze 30:6). We can confidently expect this conquest to involve a war on the soil of the nation which symbolises Egypt in the last days. All the precious things of symbolic Egypt and of the whole world will come under the power that symbolises Rome under Julius Caesar in the last days. Speaking of the downfall of Egypt in the last days Jeremiah says "O thou daughter dwelling in Egypt furnish thyself to go into captivity". As the Roman banner triumphed throughout the world, so the idol sabbath will follow Rome's influence across the world.

Therefore, the prophecy in Daniel 11:17 points unmistakably to the true meaning of the prophecy in Daniel 11:42 and 43. In fulfilment of Daniel 11:42 and 43, the nation representing Rome (Julius Caesar) in the last days will gain power over the countries of the world including the treasures (economic riches) of Egypt (symbolic of the nation of the King of the South) and the Libyans and Ethiopians (symbolic of those nations that uphold the King of the South Eze 30:6,) shall be at the steps of the nation representing Rome (Julius Caesar) in the last days. This will bring about a one

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world government in the same way it did under Julius Caesar. These events are still yet in the future.

v44 & (v19a) But **tidings will trouble** him (the nation representing Rome (Julius Caesar) in the last days; just as seers warned and foretold the final fall of Caesar so the tidings of the fall of Babylon will be given before it occurs. Just as Belshazzar supernaturally received tidings that Babylon was about to imminently fall, so God's servants will give the tidings of Revelation 18 about the imminent fall of Babylon.

Just as the powers that caused Babylon's fall at the time of Belshazzar came from the North and East (Isaiah 46:11). So the tidings from the North and the East in verse 44 point to the powers which will bring it down for the final time. As both barbaric tribes and mahometans played a role in the fall of Rome in the past (Rev 8 and 9), so they will play a role in bringing about the fall of this last phase of Rome.

Just as the enraged Nebuchadnezzar the king from the north (Jeremiah 25:9) threw Daniel's three friends into the fire, so the fire of persecution will be kindled, culminating in a death penalty as expressed in the description that he would 'destroy' and 'utterly make away many'.

Therefore, the warnings Julius Caesar received regarding his downfall point unmistakably to the true meaning of the prophecy in Daniel 11:44, a message given about the imminent fall of Babylon followed by an indiscriminate slaughter of faithful saints (Deut 2:34, Deut 3:6, Rev 20:4) which is still yet in the future.

v45 & (v19) And now this same last power, plants the tabernacles of his palace between seas, in the glorious holy mountain, where he comes to his last end; just as Julius Caesar after squashing all rebellion in the different parts of his kingdom, turned his attention to the strong fort of his own land - Rome. During his last few months, Julius Caesar sought to establish his rule and power more firmly in Rome, which lay between two physical seas. During these few months he received unlimited powers through the title Dictator for life and received homage as a God. Just when he seemed to achieve his highest aims within Rome, he fell and died.

Just as Caesar turned his attention away from his foreign conquests to the 'fort' of his own land, so in the last days the nation that represents Rome (Julius Caesar) will turn their attention away from their conquests abroad and back to their own land, the capital nation of the world at that time. Just as Rome was between two seas, so this nation will lay between two seas. Now resuming the war against the holy temple (body of believers – Rev 11:1) which had but faintly began in verse 41, the mount of the congregation will be visited by a final judgment as in the final destruction of Jerusalem. The only refuge for the remnant that escape this destruction will be the seal of God and the retired places of the mountains.

Just as Caesar received homage like a god, so this Roman Power will set himself up in the temple of God (body of believers) shewing himself as God. Like Herod in Acts 12 who 'arrayed himself in royal apparel and sat upon his throne' when the people 'gave a shout saying it is the voice of a god and not man' so this last Roman power (Babylon the Great) will be smitten and come to his sudden end. Just as Caesar stumbled and fell and was 'not...found' in verse 19, so Babylon will fall and 'not be found at all' (Revelation 18:21).

12:1 & (v20) The climax in both series of events is the coming of Christ. The coming of Christ the first time occurs in verse 20, and the second advent of Christ occurs in Daniel 12:1 ('thy people shall be delivered'). Just as Christ left heaven to come to the earth as a baby in Daniel 11:20 so in Daniel 12:1 Christ will leave the heavenly sanctuary to come to the earth, but now as King of Kings and Lord of Lords.

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Significance to Gods people

One major purpose of Daniel 11 is that it provides eventful waymarks to Christians, showing us how near we are to the coming of Christ. But as the central purpose is also to help us understand what shall befall God's people in the last days, the following observations in this chapter are also of importance. One of the first major events which impacts God's people is found in Daniel 11:12. After a major war between the North and South on the borders of Egypt (v11) Ptolemy Philopator the king of the South was refused entrance into the temple at Jerusalem. Upset with the Jews, Ptolemy returned to Egypt where he began a large-scale persecution that escalated into the killing of tens of thousands of God's people within the jurisdiction of the South.

The next time in the chapter that either of the kings have a major impact upon God's people directly is in Daniel 11:16. Rome under the general Pompey in 63BC, carried out a mass slaughter of 12,000 Jews. In the words of Josephus "some of the Jews [were] slain by the Romans, and some by one another; nay, some there were who threw themselves down the precipices, or put fire to their houses, and burnt them, as not able to bear the miseries they were under." Pompey himself entered the most holy place of the temple and carried captives to Rome.

So far, we have seen that the history contained in the earlier verses have been repeating sequentially. We've also seen that much of the history of verse 10 was repeated in verse 40 and much of the history in verse 16 will repeat in verse 41. It is interesting to note that verse 12 regarding a persecution of God's people by the king of the South is amid a series of events that takes us from verse 10 to verse 16. Therefore, we should expect that amid the events that lead us from verse 40 to 41, there will be a similar persecution by the king of the South on God's people within his own jurisdiction.

The persecution of verse 12 by the king of the South occurred between two wars, Raphia in verse 11 and Panium in verses 13 to 15. The first war at Raphia was a sign to God's people of the coming persecution. This war occurred just outside the borders of the Southern kingdom. The king of the South was provoked to war by the king of the North's expansion, which had now reached near to the borders of Egypt. The king of the South initiated the war because of the threat to his national security. The king of the South came off victor from this war and the persecution followed in verse 12.

Therefore, after the fulfilment of verse 40 from 1989 onwards we should expect to see at some point, before verse 41, a similar war to the battle of Raphia. We should expect to see this war occurring just outside the borders of the nation that symbolises the King of the South since 1989. We should expect the king of the South to be provoked by the king of the North's expansion which should reach close to the borders of the South. And we should expect to see the king of the South initiating the war because of the threat to his national security.

When we see the king of the South win by achieving its aim in the war, this is a sign of the coming persecution within the jurisdiction of the king of the South. In addition, the persecution by the king of the South in verse 12 was a sign for the coming persecutions by the king of the North that would begin when he stood in the glorious land. In a similar way when we see the persecution of God's people in Russia it is a sign for the coming persecutions on God's people by the king of the North beginning from verse 41 onwards.

In summary, the earlier history of Daniel 11 is strikingly similar to the later verses and the parallels are there to help us understand what shall befall God's people in the last days leading up to the coming of Christ. All these things happened unto them in the earlier verses for ensamples and were written for our admonition upon whom the end verses of Daniel 11 are come.

Will we let him prepare us for His coming in the clouds?