

## **Daniel 11:23-39 – The Connection Between Ancient and Modern Israel: A Hermeneutical Key**

**Edward I. Nelson II**

### **Abstract**

The prophecy of Daniel 11 extends from the days of Cyrus king of Persia (v. 2 (see also Dan 10:1)) to the day when Michael shall stand up to deliver His people at the end of time (Dan 12:1). It was given to Daniel to show him “what shall befall thy people in the latter days” (Dan 10:14). The first 22 verses span the history of God’s ancient people Israel and their interactions with Persian (v. 1-2), Greek (v. 3-15) and Imperial Roman (v. 16-22) powers. But a variety of views have been put forth on how the powers of north and south should be interpreted in the second half of Daniel 11 (vs. 23-45). Some maintain that a geopolitical view of the prophecy must continue to be used throughout, thus, the powers that currently control these ancient territories (Syria and Egypt) are intended by the terms ‘king of the north’ and ‘king of the south’. Others affirm the names of these powers hold a spiritual significance and must be applied in a spiritual or symbolic sense to be rightly understood. These views and others have been set forth by various Seventh-day Adventist authors over the years, but many of these suggestions have lacked adequate textual evidence to bring a general consensus among scholars and students of the Bible. This paper presents textual evidence that suggests a typological or spiritual view is intended within the text itself. An amazing typology is present in the prophecy that details the growth and history of the church using the framework of Israel’s history from their birth, growth, bondage, apostasy, Babylonian captivity and their eventual return to Zion from exile from Daniel 11:23 through Dan 12:3.

## Hermeneutical Principles Used

1. The author is familiar with and agrees with the hermeneutical principles outlined by the Seventh-day Adventist church here (<https://www.adventist.org/en/information/official-statements/documents/article/go/-/methods-of-bible-study/>)
2. Specific hermeneutics outlined in the above document and those listed below have been especially helpful in understanding Daniel 11:
  - a. **Pray to the Lord for wisdom to understand His word.**
  - b. **Study the context and history** in which Daniel was written. What led to the Babylonian captivity? What did the exilic prophets write? (Ezekiel, Jeremiah, Zechariah etc).
  - c. **Carefully study the passage in its context.** Keep the broad framework of Daniel and other parallel prophecies in mind. Don't impose a particular view on a portion of Scripture but compare it with other prophecies within Daniel. The Scriptures themselves will shed light on how they should be interpreted.
  - d. **Compare the language and constructs** of Daniel with the language and constructs of other portions of Daniel. Daniel 11 is built on the framework of Daniel 8, and much of the language are shared between both chapters.
  - e. **Compare other portions of Scripture** that touch on the same topic, being careful not to read in private ideas into one section of Scripture while ignoring how the rest of Scripture frames final events (i.e. Revelation, 2 Thess 2, Matt 24 etc).
  - f. **Don't assume anything.** Ask yourself, 'How do I know what I think I know? Am I sure this is true?' 'Can I prove this from Scripture?'
  - g. **Take seriously what the passage says about itself.** Example: (NKJ Dan 10:14)  
<sup>14</sup> "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*." The focus is on what God's people go through, not necessarily the rise and fall of kingdoms.
  - h. **The chronological hermeneutic of Historicism should be applied to Daniel 11.** All other prophecies in Daniel (2, 7, 8 & 9) are each presented chronologically in their vision and interpretation portions. Daniel 11 should be the same.
  - i. **If a particular view only harmonizes with part of the prophecy, but not with other parts, keep looking. Do I understand the big picture?**
  - j. **Finally, carefully compare the results with history.** Many have begun this process in reverse and tried to read certain histories into the text. This isn't a careful study of the text but eisegesis and is sure to result in erroneous views.

## **Introduction**

“Daniel 11” – the chapter has become synonymous with enigmas and riddles among Bible students and scholars. The fact that even Daniel, a man known for the wisdom God gave him in “solving riddles and explaining enigmas” (Dan 5:12), did not understand much of its content (Dan 12:8) is a testament that more than human wisdom is needed to understand its message. Yet we are given the promise that “the wise will understand” (Dan 12:10) and “knowledge will increase” at “the time of the end” (Dan 12:4). With these promises and the knowledge that we are living in the “time of the end” we prayerfully direct our attention to the prophecy of Daniel 11.

## **Initial Observations**

1. It is important to note the background against which the book of Daniel is given and to whom these prophecies were revealed. Daniel – whose name means “God is my Judge” – was the recipient of these messages and judgement is a central theme throughout the book. The judgment is not only of God’s people for their transgressions, but also the judgement of the power that caused their desolation and the reversal of Judah’s fortunes when they sought God (Jer 29:13-14), a judgment on behalf of God’s repentant people.

2. The recent experience of God’s people is also an important background element. Judah’s apostasy, deportation, captivity, and the loss of the temple and daily worship were primary reasons God gave these revelations to Daniel since Judah’s experience would mirror the experience of the church in days to come. The latter half of the book (Dan 8, and 10-12) especially presents a picture of the future apostasy of the church, their captivity, the defilement of “the sanctuary fortress”, the removal of “the daily” and the establishment of “the abomination of desolation” in a marked parallel to Judah’s own experience. Daniel’s prayer in chapter 9,

“cause Your face to shine on Your sanctuary, which is desolate” (Dan 9:17), betrays a fear that the words “unto 2,300 evenings and mornings, then shall the sanctuary be cleansed” applied to Daniel’s people, city and temple. The close parallels of the history of Judah and the church should not be ignored in examining Daniel 11.

3. Daniel 11 is certainly built upon the foundation of all the prophetic visions (Dan 2, 7, 8), but it is especially based on the vision of Daniel 8, which Daniel did not understand. His prayer and fasting in Daniel 10 were for understanding, and his request was granted (Dan 10:12).

4. Finally, the content of the message of Daniel 11 is 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”<sup>1</sup>.

### **Anchor Points in Daniel 11**

As others have done before me<sup>2</sup>, I believe it is important to clearly establish key markers or anchor points within Daniel 11. These anchor points must be arrived at by comparing scripture with scripture to provide an overall framework for the chapter, its timeline and its interpretation.

(v. 2) A reference to the four kings who follow Cyrus the Great in **the Persian empire**.

(v. 3-4) A pattern of *ascension, dominion* and *will* is established in Daniel 8 and followed here in Daniel 11. Each time a new power is introduced in Daniel 8 it first “stands” or ascends to power, its direction of conquest and dominion is spoken of, and its unilateral will is exerted (See the chart below). This combination in v. 3

---

<sup>1</sup> Donn W. Leatherman, “Adventist Interpretation of Daniel 10-12: A Diagnosis and Prescription,” *Journal of the Adventist Theological Society*, 7/1 (Spring 1996): 131-132.

<sup>2</sup> Gerhard Pfandl, *Daniel: The Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), 106-108.

indicates we are to skip the remaining 8 kings of Persia and transition to the kingdom of Greece. Verse 4 confirms that this verse is speaking of a Greek kingdom by mentioning it was divided “toward the four winds of heaven” just as Greece’s kingdom was divided four ways in Dan 8:8.

### The Ascension, Dominion and Will of Rising Empires in Daniel 8

	<b>Ram</b>	<b>Goat</b>	<b>Little Horn</b>
<b>Ascension</b> – The word stand ( <i>amad</i> ) is used to describe the ascension of a new power.	“standing ( <i>amad</i> ) beside the river, was a ram” (v. 3)  “No animal could withstand ( <i>amad</i> ) him” (v. 4)	“the ram... which I had seen standing ( <i>amad</i> )” (v. 6)  “There was no power in the ram to withstand ( <i>amad</i> ) him” (v. 7)  “he cast him to the ground and trampled him” (v. 7)	“And it grew up ( <i>gadal</i> ) to the host of heaven” (v. 10)  “... and cast some of the host and some of the stars to the ground, and trampled them.” (v. 10)  “A king shall arise ( <i>amad</i> ), having fierce features...” (v. 23)
<b>Dominion</b> – The direction, greatness and dominion of the new power is described in each case.	“I saw the ram pushing westward, northward, and southward...” (v. 4)  “...and became great” (v. 4)	“... a male goat came from the west, across the surface of the whole earth” (v. 5)  “... the male goat grew very great” (v. 8)  His kingdom is divided “toward the four winds of heaven” (v. 8)	“...grew exceedingly great” (v. 9)  “...toward the south, toward the east, and toward the Glorious Land” (v. 9)  “...grew up to the host of heaven” (v. 10)  “He even exalted <i>himself</i> as high as the Prince of the host” (v. 11)
<b>Will</b> – A phrase is used that indicates the unilateral will exercised by the new kingdom.	“nor <i>was there any</i> that could deliver from his hand” (v. 4)  “He did according to his will” (v. 4)	“...there was no one that could deliver the ram from his hand” (v. 7)	“He did all this and prospered” (v. 12)

**(v. 16)** The pattern of ascension, dominion and will is again used here to indicate a transition from Greece to Rome. “He does according to his will”, “no one shall stand (*amad*) against him” and his dominion will include “the Glorious Land”. This power specifically mentions that the “Glorious Land” will be a part of his dominion just as the little horn’s dominion included the “Glorious Land” (Dan 8:9). Also, this power will stand in the “Glorious Land” with “destruction (*kalah*) in his hand” just as the “one who makes desolate, even until the consummation (*kalah*), which is determined, is poured out on the desolate” (Dan 9:27). Daniel 9 is clearly speaking of the destruction of Jerusalem which was accomplished by Imperial Rome. In addition, the little horn is described in Daniel 8:23 as a king of “fierce countenance” (or “fierce face”), and v. 16 is the first time the word face (*paniyim*) is used in chapter 11, but it is not the last. It is used over and over again in quick succession in vs. 17, 18, 19 and 22 as a marker highlighting that these activities are being done by the king of “fierce countenance” (Dan 8:23) – a Roman power. This “king of fierce countenance” and his activities parallel those of the little horn in Daniel 7, who is also described as having a face, with “eyes like a man, and a mouth speaking pompous words.” These markers are highlighted in the table below.

**The Roman Power in Daniel 8 & 9**

**The Roman Power in Daniel 11**

Dan 8:9, 10, 11, 12 and 23 show a pattern of the little horn’s ascension, dominion and will. (See chart on previous page)	Dan 11:16 shows the same pattern of Rome’s ascension, dominion and will indicating the rise of a new power.
The ‘Glorious Land’ is specifically mentioned as part of the little horn’s dominion (Dan 8:9).	The ‘Glorious Land’ is also specifically mentioned as part of Rome’s dominion (Dan 11:16).

Rome is said to ‘destroy the city and the sanctuary’, make Judah ‘desolate’ and bring about ‘the consummation’ ( <i>kalah</i> ) (destruction) (Dan 9:26, 27).	Rome is prophesied to ‘stand in the Glorious with destruction ( <i>kalah</i> ) in his power (hand)’ (Dan 11:16).
The little horn is spoken of as a ‘king of fierce countenance (face)’ (Dan 8:23). See also Deut 28:48-52.	Rome is repeatedly connected with this ‘king of fierce countenance’ (face) in Dan 11:16, 17, 18, 19 and 22.

(v. 22) The breaking of the Prince (*nagiyd*) of the covenant is clearly a reference to Jesus’ crucifixion under Imperial Rome in 31 AD. Jesus is “Messiah the Prince” (*nagiyd*) (Dan 9:25) who will “confirm a covenant (*beriyth*) with many” by His blood as the ‘Prince of the covenant’ (Dan 11:22, Dan 9:27, Matt 26:28). And in both Isa 42 and 49, Messiah Himself is given as a “covenant to the people” “to restore the earth”, to free prisoners and “those who sit in darkness”. Daniel 11:22 also parallels Daniel 9:26 in that both show the cutting off or breaking of the Messiah and the Jerusalem being destroyed with the ‘force of a flood’.

**Messiah and Jerusalem in Daniel 9**

**Messiah and Jerusalem in Daniel 11**

‘Messiah the Prince ( <i>nagiyd</i> )’ will ‘confirm a covenant ( <i>beriyth</i> ) with many’ and be ‘cut off, but not for Himself’ (Dan 9:25-27).	The ‘Prince ( <i>nagiyd</i> ) of the covenant ( <i>beriyth</i> )’ is ‘broken’ (Dan 11:22) to be given as a ‘covenant to the people’ (Isa 42:6, Isa 49:8)
‘...the people of the prince who is to come shall destroy the city and the sanctuary’ and ‘the end of it shall be with a flood ( <i>sheteph</i> )’ (Dan 9:26).	‘With the force of a flood ( <i>sheteph</i> ) they shall be swept away from before him and be broken (Dan 11:22).’

(v. 31) The defiling of the “sanctuary fortress”, the removal of the “daily” and the establishment of the “abomination of desolation” are all clear parallels to the work of the little horn in Dan 8:11-12. These verses are not speaking of the geographic conquests of Imperial Rome, but to the spiritual conquests of Papal Rome. Thus v. 31 marks the beginning of the Papal reign over Western Europe in the chapter.

The time prophecies of Dan 12:11-12 anchor this verse to 508 AD when the “arms” of Clovis I king of the Franks began persecuting those who opposed the Papacy. It also links to 538 AD when the Papacy finally obtained complete dominion in the West, having plucked up or driven out the three powers that opposed her, becoming the “abomination of desolation” defiling the temple of God or the church (see 1 Cor 3:16). This verse parallels Paul’s description of the “man of sin” who will sit “as God in the temple of God” (2 Thess 2:4).

**The Little Horn in Daniel 7 & 8**

**The Papal Roman Power in Daniel 11**

<p>“An army was given over to the horn” (Dan 8:12) “and by him the daily was taken away and the place of His sanctuary was cast down” (Dan 8:11).</p>	<p>His forces “shall defile the sanctuary fortress” and “take away the daily” and “place there the abomination of desolation” (Dan 11:31).</p>
<p>“He persecute[d] the saints of the Most High” and the “saints shall be given into his hand for a time and times and half a time” (Dan 7:25). He also “cast down some of the host and some of the stars to the ground, and trampled them” (Dan 8:10).</p>	<p>“Forces shall be mustered by him” (Dan 11:31) and “the people who know their God” (Dan 11:32) “shall fall by sword and flame, by captivity and plundering” (Dan 11:33) for many days. And “Those of understanding shall fall... until the time of the end” (Dan 11:35).</p>
<p>“Shall intend to change times and law” (Dan 7:25) and will “cast truth down to the ground” (Dan 8:12) and “cause deceit to prosper” (Dan 8:25).</p>	<p>“His heart shall be moved against the holy covenant” (Dan 11:28) and shall “return in rage against the holy covenant” and “show regard for those who forsake the holy covenant” (Dan 11:30) and shall corrupt with flattery those “who do wickedly against the covenant” (Dan 11:32)</p>

**(v. 40)** Verse 40 is clearly linked to 1798 AD. Verse 35 tells us that “some of those of understanding shall fall... until the time of the end.” Persecution of the faithful people of God could no longer continue when the Papacy was taken captive by the French. Daniel 12:4 also notes that the book of Daniel would be sealed “until the time of the end” when many would “run to and fro, and knowledge shall

increase.” This is certainly true. “The prophetic days of Daniel had been understood as calendar years by only seven writers in the sixteenth century, and by only twelve in the seventeenth, but they were correctly understood by 21 of the 22 who wrote in the eighteenth, and by over 100 of the 109 who wrote on Daniel between 1800 and 1850.”<sup>3</sup>

**(12:1-2)** Daniel 12:1-2 is a clear reference to the end of the conflict, when Michael will arise (*'amad*), indicating the commencement of His reign, to deliver His people from the final conflict. The special resurrection of those who have looked in faith to “the blessed hope and glorious appearing of our... Savior Jesus Christ” (Tit 2:13) along with the resurrection of those who mocked and derided Him at His death (Rev 1:7) is highlighted in verse 2. This is not the general resurrection of the final judgment of the wicked (Rev 20:11-15) because the text says “many of those who sleep in the dust of the earth shall awake” and not “all”. This special resurrection takes place at the second coming of Christ.

### **The Hermeneutical Importance of Chronology**

These seven points provide a basic outline for Daniel 11. Whatever interpretations we propose, a chronological flow of historical events must fit into this framework and be consistent with what has been revealed in the previous chapters, especially chapter 8. An uninterrupted flow of chronological history is the first and most obvious path to interpreting Daniel 11, especially considering that each of the preceding major visions (Dan 2, 7, 8 and 9) have each followed such a flow both in their symbolic (the vision itself) and interpretive phases (the explanation). The angel’s language right from the beginning of chapter 11 leads us to this

---

<sup>3</sup> E. W. Marter, *Daniel’s Philosophy of History* (Bracknell, England: Newbold College, 1967), p. 115; see also LeRoy E. Froom, *The Prophetic Faith of Our Fathers* (Washington, D. C.: Review and Herald Pub Assn., 1948), vol. 2, pp. 528, 784, and vol. 3, p. 270.

conclusion: “Behold, three more kings will arise in Persia, and the fourth shall be far richer than them all...” (Dan 11:2). This shows clearly that the angel is giving a flow of chronological events connected with the future of the people of God beginning in Daniel’s day moving forward.

Yet, many interpretations have been put forth that break this simple hermeneutic. The result is that many interpretations have been proposed that have tried to ‘shoehorn’ a particular view into these verses, yet many have damaged the chronological flow of the prophecy and the history associated with it. Some examples follow.

**Smith** After v. 22 and the breaking of the “Prince of the Covenant” in 31 AD, Uriah Smith proposed to roll back the clock to 161 BC to a “league of friendship” between the Romans and the Jews and many others have followed suit (Price, Swearingen, Witcombe and others).

**Shea** After v. 22, Shea rejects Smith’s proposal on the grounds that “it is not very likely that such a repetition would occur in a consecutive, historically prophetic narrative text such as we have here in Daniel 11.”<sup>4</sup> Yet he proposes (after acknowledging 5 different possible interpretations for v. 23-30) to jump forward 1,000-1,200 years to the crusades of the Papal power beginning in v. 23. He then returns to highlight the spiritual conquests of the Papacy in v. 31 beginning in 508 AD and 538 AD. Yet He acknowledges that these items are not presented “in chronologically consecutive order” (p. 252).

**Roosenberg** Tim Roosenberg, after stating that “this chapter of Daniel is chronological” and “moves in a straightforward way through human history”<sup>5</sup> he interprets Daniel

---

<sup>4</sup> William H. Shea, *Daniel: A Reader’s Guide* (Nampa, ID: Pacific Press Pub Assn., 2005), p. 251

<sup>5</sup> Tim Roosenberg, *Islam & Christianity in Prophecy* (Hagerstown, MD: Review and Herald, 2011), p. 13

11:25-39 as “the first two of three conflicts between Islam and Christianity” (p. 101). Yet v. 31 is anchored to time by the time prophecy of Daniel 12:11-12 which speaks of the rise of Papal supremacy in 508 AD and 538 AD. Therefore the mention of the ‘king of the South’ in vs. 25 must be well before 508 AD. The battle referred to in verse 25 Roosenberg asserts to be a battle between Islam and Christianity, yet it’s chronologically is out of place because Muhammad wasn’t yet on the scene in 508 AD (v. 31), much less 6 verses before that (v. 25).

The author highlights these cases not to demean any of these men. I have learned much from their published works and in conversation with those I have had the privilege to meet. Nor do I doubt their sincerity or fervor for Christ and His cause. My purpose is simply to highlight the importance of the simple hermeneutic of a continuing chronological flow in this important prophecy as others have also stated. The principles of historicism (a forward progression through time beginning in the day of the prophet and ending at the second coming) are vital to this chapter’s correct understanding. The search for a historical, chronological and exegetical interpretation of these verses within the pages of Adventist scholarship has left me wanting. There have been attempts to maintain the simple hermeneutic of chronology by Haskel, Fortsch and others, but the author has not found these solutions particularly convincing. As Dr. Pfandl rightly concludes, “All the other historical events mentioned in the chapter must fit into this chronological framework”<sup>6</sup> and I agree with his conclusion and hermeneutic.

### **The Hermeneutical Key that Unlocks Daniel 11**

Up to this point, only SDA authors have been cited in studying Daniel 11. The primary reason for this is because most other evangelical scholars who approach Daniel 11 reject the principles of historicism and approach the text from either from a preterist or futurist view. The

---

<sup>6</sup> Gerhard Pfandl, *Daniel: The Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), 108.

preterist's read the description of the defilement of the sanctuary, the removal of the daily and the breaking of the prince of the covenant and conclude this refers to the actions of Antiochus IV Epiphanes against Judah, the temple and the high priest during the intertestamental period and the wars of the Maccabees to restore it. Thus, they force the text to this framework, ignoring clear historical markers within Daniel to progress beyond the Greek kingdom.

Futurist's read these same descriptions and conclude this war refers to a future rebuilt Jerusalem temple in which the antichrist will one day literally seat himself, making a covenant with the Jews. In their view, he will then break this covenant, ushering in a terrible 3 ½ year period of final tribulation before the rapture. Thus, they force the text into this framework, ignoring clear historical markers within Daniel that indicate the final kingdom will be Roman. The foundational principles of these views were put forth by the Catholic Priests (Ribera (Futurism) and Alcazar (Preterism)) to counter the strong Biblical evidence brought forth by the reformers that pointed to the Papacy as antichrist. Since that time, protestants have slowly adopted these flawed views. Both of these views read the descriptions of "His sanctuary" being cast down and the defilement of the "sanctuary fortress" and conclude it to be a literal temple in Palestine – either in the ancient past or in the prophetic future, and they try and fit the prophecy to match this 'literal' temple and a Jewish people and do damage to the text.

But the Bible points us in another direction. The people of God after the crucifixion of Jesus are all who name Christ as their Savior, and the Temple of the new covenant is in heaven. The New Testament affirms that the new covenant with Israel is expanded to include those "who once were far off", but now "have been brought near by the blood of Christ" (Eph 2:11-17). They also affirm that Christ is our Passover (1 Cor 5:7), our High Priest (Heb 8:1) and that the sanctuary on earth was merely a "pattern" (Heb 8:5) and was "symbolic for the present time"

(Heb 9:8) until Christ inaugurated “the true tabernacle which the Lord erected, and not man” (Heb 8:2). It further affirms that the ultimate hope of the church is not in an earthly Jerusalem, but that “the Jerusalem above... is the mother of us all” (Gal 4:25). This transition from a local, geopolitical, ethno-centric, circumcised, earthly-temple-centered people of God to a global, spiritual, multi-ethnic, spirit-filled, heavenly-temple-centered people is key to understanding which “sanctuary” or “temple” is being spoken of in Daniel 8. It is also key to understanding which people and which Jerusalem are being spoken of in the second half of Daniel 11.

The book of Daniel itself gives us some clues as to which people and which temple are being spoken of in different parts of the prophecy. In the vision of Daniel 8, Daniel is confused by what he sees. The power that defiles the temple, tramples God’s people, brings true worship (the ‘daily’) to an end, casts God’s truth to the ground, blasphemes God and exalts itself is so similar to Babylon and their recent exploits against Judah and Jerusalem that Daniel is tempted to think God is extending Judah’s captivity some 2,300 years for her sins. In humiliation and repentance, he seeks God’s mercies for Jerusalem, the sanctuary and the people only to discover that only the first 490 years of the prophecy refers to his people (Dan 9:24). The rest of the prophecies (Dan 10-12) refer to “your people in the latter days” (Dan 10:14) and “the sons of your people... every one found written in the book” (Dan 12:1).

Furthermore, when the angel addresses Daniel’s concern for his people, sanctuary and city in Daniel 9, the angel says, “Seventy weeks are determined for your people and **your holy city.**” This phrase “your holy city” and the rest of the chapter make it clear that it is local, geopolitical, ethnic Jerusalem that is being spoken of. But when the angel speaks of the final deliverance of God’s people in Daniel 12:1 he says, “At that time Michael shall stand up, the great Prince who stands watch over **the sons of your people** (a reference to the spiritual

descendants of Daniel's people)... And at that time your people shall be delivered, **everyone who is found written in the book** (a reference to everyone who is written in the Lamb's book of life)." While the seventy-weeks of Daniel 9 refer to the Jews and Jerusalem (local), the prophecy of Daniel 11 after verse 22 includes people of every tribe, nation, tongue and people – "everyone whose name is written in the book." A careful study of the chronological flow of the prophecy also clearly outlines this.

Not only does the book of Daniel hint at such a transition with regard to the people of God – it also states that Messiah will "bring and end to sacrifice and offering" (Dan 9:27), that the "city and the sanctuary" will be destroyed (Dan 9:26) and He will "anoint the most holy" (Dan 9:24) transitioning the services of the earthly sanctuary to the heavenly. The whole system of sacrifices and ritual has met its antitype, and the purposes of God in blessing "all the families of the earth" (Gen 12:3) have been fulfilled in Christ and those who make a covenant with Him (Dan 9:27). It is typology that allows Seventh-day Adventists to escape the pitfalls of preterism and futurism regarding which sanctuary is being spoken of in Daniel 8 – and it is typology that allows us to understand which people's history is being spoken of in Daniel 11:23 and onward.

### **Typological Examples from the New Testament and Their Application**

There are multiple examples of typology being used to describe the prophetic future of God's church in the book of Revelation, the sister book to Daniel.

**Rev 11:1-2** This passage speaks of the "temple of God", a reference to God's people (see 1 Cor 3:16) being "measured" (or judged see Matt 7:2) and "the holy city", a type of the church, as being trampled underfoot for forty-two months (1,260 years) by the Gentiles. The language that is used is that associated with ancient Israel, and

yet Jerusalem and the temple are both used in a typological or spiritual reference to address the church which endures oppression for this exact time period.

**Rev 2, 11, 12** These passages and others speak of the general apostasy of the church (Rev 2:20), the martyrdom and persecution of the faithful (Rev 6:9-11), the nourishment of the faithful in the wilderness from the presence of the dragon (Rev 12:14), the lack of rain during this period (Rev 11:6), and the general promotion of idolatry (Rev 2:20). This portion of church history (1,260 years) is intentionally framed to parallel the history of Israel during the reign of Jezebel and the drought brought about by unfaithfulness during the reign of Ahab. When Jezebel is mentioned in the church of Thyatira, it is not that some woman by this name was literally causing the church in Asia Minor to commit sexual immorality and eat things sacrificed to idols – it is that the state of things that existed during the reign of Jezebel and Ahab is replaying itself in the history of the church of the middle ages, and a typology is intended.

**Rev 11 & 17** The enemies of the church are spoken of in language that we would associate with the enemies of ancient Israel – Babylon (Rev 17:5) and Egypt (Rev 11:8). These entities are identified in this way because their actions against the church parallel the actions of Babylon and Egypt against ancient Israel. The Papacy is called Babylon because it perpetrated the same things against the church that ancient Babylon did against Judah – namely the destruction of the temple, the cessation of ‘the daily’, the captivity of the people, God’s truth was cast to the ground and Babylon and her gods being exalted. France is spoken of as Egypt because of her refusal to acknowledge the God of heaven, her idolatry and her oppression of

God's people. These titles are given to Rome and France not because they are literal Babylon or Egypt, but because these descriptions are to be understood typologically or "spiritually" as the text states (Rev 11:8).

This evidence is perhaps a major reason that many have interpreted the last 6 verses of Daniel 11 in a typological or "spiritual" way. It has just been generally stated that after 31 AD, the people of God transition to a global, spiritual, multi-ethnic, people – i.e. the church – and the author agrees with this conclusion, but the author believes there is textual support within Daniel 11 for such a conclusion.

### **Valid Biblical Types**

Most Bible students are familiar with the typologies surrounding Christ. Jesus is our Passover, sacrifice and High Priest. These are fairly well known. Some are familiar with the types connected to the sanctuary and its services – the feast days and their fulfillment in salvation history. But perhaps fewer still are familiar with the history of ancient Israel being a type for the future history of the church of God. The apostle Paul unequivocally affirms this fact in 1 Corinthians 10:11. After reviewing several episodes from Israel's history he states "Now all these things happened to them as examples (*typos*), and they were written for our admonition, upon whom the ends of the ages have come." This means that the history of ancient Israel was a type, and the history of the church is the corresponding antitype. We certainly see this in how the book of Revelation frames the period of the dark ages of church history in the message to Thyatira regarding Jezebel (Rev 2), the trampling of Jerusalem (symbolic of the church) during the same time period (the 42 months of Rev 11) and the nourishing of the woman from the presence of the dragon in the wilderness (Rev 12) even as Elijah was nourished by ravens in the wilderness. It seems God intends to draw a parallel between the dark history of Israel during the

three and a half years of Israel's apostasy under Ahab and Jezebel and the three and a half times (1,260 years) of the church's apostasy. John is using the history of ancient Israel as a type of the future prophetic history of the church, and Paul tells us this is a valid use of types in 1 Corinthians 10:11.

### **Is Typology Explicit in the Text of Daniel 11?**

As is noted in the section entitled *Anchor Points in Daniel 11*, the beginning of the Greek and Roman empires within Daniel 11 are clearly marked by both the ascension, dominion and will markers as well as language that clearly ties back to Daniel 8. The Greek kingdom is 'divided toward the four winds' in both Daniel 8:8 and Daniel 11:4, while a king of "fierce countenance" or "fierce face" is highlighted under the Roman kingdom in Daniel 8:23 and Daniel 11:16, 17, 18, 19 and 22. Inspiration has left us clear structural and linguistic markers at the head of each major kingdom transition to guide our interpretation of the verses that follow, leading us to the crucifixion of the Messiah on a Roman cross at the very center of salvation history and of this prophecy (Daniel 11:22). Thus, it would make sense that the prophecy would continue to give us clear markers at the head of each major transition in the prophecy to guide its interpretation.

As has been noted both here and by others, after the death of the Christ, a radical transition takes place in the kingdom and people of God. At the death of Christ, the veil of the temple is torn from top to bottom, signifying the end of the sacrificial services, as Christ, the true Passover lamb, is slain (1 Cor 5:7). The destruction of the earthly "city and the sanctuary" is prophesied (Dan 9:26) and the anointing of "the Most Holy" (Dan 9:24), a reference to the inauguration of the heavenly sanctuary, is brought to view. Hebrews clearly supports this when it says the Holy Spirit indicated that the earthly sanctuary was "symbolic for the present time"

(Heb 9:9), but that Christ has since entered by His own blood, as High Priest to the “more perfect tabernacle not made with hands” (Heb 9:11). In addition, the covenant God made with His people is no longer limited to Jews and those who join themselves to the Lord through circumcision, but has now been “confirm[ed]... with many” (Dan 9:27) by the blood of the new covenant (Matt 26:28). Thus, those who were once “aliens from the commonwealth of Israel and strangers from the covenants of promise” (Eph 2:12) have now been “brought near by the blood of Christ” (Eph 2:13) and God has “broken down the middle wall of separation” (Eph 2:14) by bringing Jew and Gentile together in Christ. Thus, “he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but *he* is a Jew who is *one* inwardly; and circumcision *is that* of the heart, in the Spirit” (Rom 2:28-29). Thus, we would expect the people of the prophecy of Daniel 11 to transition, after the death of the Prince of the covenant (v. 22), from a local, geopolitical, ethno-centric, circumcised, earthly-temple-centered Israel of God to a global, spiritual, multi-ethnic, spirit-filled, heavenly-temple-centered Israel of God. Jesus told the Jews the same thing when He said, “the kingdom of God will be taken from you and given to a nation bearing the fruits of it” (Matt 21:43). But does the text of Daniel 11 itself lead us to such a conclusion? Let us examine it carefully.

We might expect verse 23 to contain information that would guide us in how to interpret the verses that follow, just as we have found at the head of each major transition thus far in the prophecy. Verse 23 reads, “And after the league *is made* with him he shall act deceitfully, for he shall come up and become strong with a small *number of* people.”

This verse presents some difficulty in interpretation because it doesn't seem clear how the pronouns are to be understood. There is a 'league' that is made with 'him', but who is here referenced? There is one who acts deceitfully, is this the same person with whom the league is

made or someone else? And for what reason does one party act deceitfully? Is it because he himself comes up and becomes strong with a small people or because someone else has grown strong? There is some internal evidence in the book of Daniel that seems to indicate that it is a Roman power that acts deceitfully (*mirmah*). The only other time this word is used in Daniel, it is used of the little horn in Daniel 8:25 when it says, “He shall cause deceit (*mirmah*) to prosper under his rule.” Therefore it seems likely that the one who “acts deceitfully” is a Roman power. There is also some internal evidence in Daniel that the small people who become strong (*atsam*) are the people of God. Daniel 8:24 states that the little horn will “destroy the mighty (*atsuwm* – same root Hebrew word as *atsam*) and also the holy people,” which seems to be a clear reference to the people of God. Therefore, it seems likely that there are two parties implied in this verse – one with whom the “league” is made (God’s people) and who becomes “mighty” with a “small” people, and the other who acts “deceitfully” (Rome) because of this rapid growth.

Also, the text seems to imply that this “league” was referenced in a previous verse when it says “And *after* the league is made with him...” This yields the possibility that this “league” may be a reference back to the covenant made with many at the death of Messiah in the previous verse, further supporting the idea that the small people are the people of God. Interestingly, the Septuagint (LXX) uses the same Greek word in these verses for both the English “covenant” in v. 22 and the English “league” in v. 23. The Greek word *diathekes* is used in both verses, which is the usual translation of the Hebrew *beriyth* – the word translated “covenant” in verse 22. This means that when verse 23 mentions the “league” made with him, it is likely a reference to the “covenant” or *beriyth* made by Messiah with His people in the previous verse. This implies that the “him” with whom the league is made in v. 23 is the church of Christ, if indeed there is a connection between the “league” and the “covenant”.

An exhaustive search of the Scriptures was made in connection with the four key words in this passage and the results were astounding. The four key words are ‘league’ which the author believes is connected with the covenant (*beyrith*) of the previous verse, ‘deceitfully’ (*mirmah*), ‘strong’ (*‘atsam*) and ‘small’ (*me’at*). What was found over and over throughout the scriptures is that these words and similar words are used repeatedly to tell of the exodus of God’s people from Egypt at their beginnings.

1. Israel went down into Egypt few (*me’at*) in number
2. There Israel became a great nation, mighty (*‘atsam*) and populous
3. Until Pharaoh dealt deceitfully (*mirmah*) or treacherously with God’s people
4. And God remembered His covenant (*beyrith*) and brought Israel out of Egypt

### The History of Israel as Retold Throughout the Old Testament

Deut 26:5-9	<sup>5</sup> My father... went down to Egypt and dwelt there, few ( <i>me’at</i> ) in number...	<sup>5</sup> and there he became a nation, great, mighty ( <i>‘atsuw</i> ) and populous...  ( <i>‘atsuw</i> is from the same Hebrew root as <i>‘atsam</i> )	<sup>6</sup> But the Egyptian mistreated us, afflicted us, and laid hard bondage on us...  ( <i>mirmah</i> or deceit is only implied here)	<sup>7</sup> Then we cried out to the LORD... <sup>8</sup> So the LORD brought us out of Egypt... <sup>9</sup> and has given us this land...”  ( <i>beriyth</i> is only implied here)
Ex 1:1, 5, 7-10; Ex 2:24	<sup>1</sup> These are the names of the children of Israel who came to Egypt... with Jacob... <sup>5</sup> seventy persons...  ( <i>me’at</i> is only implied here)	<sup>7</sup> But the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty ( <i>‘atsam</i> )... <sup>8</sup> Now there arose a new king over Egypt... <sup>9</sup> And he said to his people, “Look, the people... of Israel <i>are</i> more and mightier ( <i>‘atsuw</i> ) that we...	<sup>10</sup> come, let us deal shrewdly with them, lest they multiply... and... they join our enemies and fight against us... <sup>11</sup> Therefore they set taskmasters over the to afflict them...  ( <i>mirmah</i> is only implied here)	<sup>24</sup> So God heard their groaning... and remembered His covenant ( <i>beriyth</i> ) with Abraham...

Deut 7:7-9	<p><sup>7</sup> The LORD did not set His love on you nor choose you because you were more in number than any other people...</p> <p>(<i>'atsam</i> is only implied here)</p>	<p><sup>7</sup> ...for you were the least (<i>me'at</i>) of all peoples..."</p>	<p><sup>8</sup> but because the LORD loves you, and because He would keep the oath which He swore to your fathers... <sup>9</sup> He is God... who keeps covenant (<i>beriyth</i>) and mercy for a thousand generations...</p>	<p><sup>8</sup> ...the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt.</p> <p>(<i>mirmah</i> is only implied here)</p>
Ps 105:7, 8, 11-12, 23-25	<p><sup>7</sup> He <i>is</i> the LORD our God...<sup>8</sup> He remembers His covenant (<i>beyrith</i>) forever... <sup>11</sup> Saying, "To you I will give the land of Canaan..."</p>	<p><sup>12</sup> When they were few in number, Indeed very <b>few</b> (<i>me'at</i>), and strangers in it... <sup>23</sup> Israel also came into Egypt, And Jacob dwelt in the land of Ham.</p>	<p><sup>24</sup> He increased His people greatly, And made them stronger (<i>'atsam</i>) than their enemies.</p>	<p><sup>25</sup> He turned their heart to hate His people, To deal craftily with His servants.</p> <p>(<i>mirmah</i> is only implied here)</p>

The same formula is conveyed in Genesis 15 when Abram laments that he is childless (**small people**) and God promises that his descendants will be as the stars (**numerous and mighty**) but that they will be strangers in a foreign land and be afflicted (**treated deceitfully and treacherously**). Then God made a **covenant** with Abram that He would redeem them from Egyptian bondage and give them the land of Canaan.

The formula is used again in Acts 7 in Stephen's speech to the Sanhedrin when he recounts that Jacob went down into Egypt with seventy-five people (**a small people**) and the time of the promise drew near which God had sworn (**covenant**) and 'the people grew and multiplied in Egypt' (**mighty, numerous**) until 'another king arose who did not know Joseph' and 'dealt treacherously with our people' (**deceitfully or treacherously**).

These scriptures are certainly background passages to Daniel 11:23. These passages suggest to us that there are two powers involved in v. 23, not just one – just as the internal evidence of Daniel 8:24-25 suggests that there is one power who deals deceitfully (*mirmah*) (Rome) and will destroy the other – the mighty (*'atsuwmm*) and the holy people. Even though we have seen that these four words (*beriyth, mirmah, 'atsam and me'at*) and their synonyms are repeatedly connected with the Exodus of ancient Israel, the prophecy certainly does not intend us to understand that Israel's exodus from Egyptian bondage is the event being described just after the crucifixion of Christ's in verse 22!! As we have noted before, the history of ancient Israel is stated to be a type of the history of modern Israel (the church) in 1 Cor 10:11. The implications are that the future history of Christ's church in the verses that follow will use Israel's history as a pattern. The church is now the Israel of God. Thus, v. 23 is saying, "After Christ makes His covenant with His church, Rome will act deceitfully, for the church will come up and become numerous with a small people" just as Israel did. What v. 23 and onward reveals is the future history of the church couched in the language of Israel's history. Its growth, exodus, apostasy, captivity and return to Zion – all will be framed against the backdrop of ancient Israel's history.

### **Who Are the Kings of the North and South?**

Before we move to interpreting the text from within this framework, we must study more about the titles given the two kings who are locked in combat throughout the prophecy. Within the context of Daniel 11, it is not difficult to discover that the 'King of the South' is a title that refers to Egypt throughout the prophecy. When the kings of the north and south are fighting in verses 6-8, the king of the south "enter[s] the fortress of the king of the north" and "carr[ies] their gods captive to Egypt". It follows then, that Egypt must be the 'fortress' or home of the king of the south. These verses (Daniel 11:6-8) detail the intrigues that occurred during the 3<sup>rd</sup>

Syrian war when Berenice, daughter of Ptolemy II (king of the south), made an alliance by marriage with Antiochus II (king of the north) who sent his previous wife Laodice into exile to complete the arrangement. When Berenice's father, Ptolemy II died, Antiochus II returned to his previous wife Laodice. Antiochus II died shortly thereafter, presumably poisoned by Laodice. Berenice, her son and attendants were murdered so Laodice could place her own son on the throne of the kingdom.

The text tells us that 'a branch from her (Berenice's) roots', a reference to Berenice's brother, Ptolemy III, would enter Antiochus' kingdom and recover idols, gold and silver and return them to Egypt. Ptolemy III did push all the way into Babylon and beyond where he recovered 2,500 images previously taken from Egypt by Cambyses' as well as 40,000 talents of silver and 4,000 talents of gold. This account is known from Jerome's commentary on Daniel and the Adulis inscription, which was copied from a marble inscription by a 6<sup>th</sup> century monk.

At the end of the chapter beginning in verses 40-42, the king of the south attacks the king of the north and the king of the north comes against him with overwhelming force. After entering the 'Glorious Land' – a reference to Judah and Jerusalem (although the author believes this should also be interpreted typologically or spiritually), the verse states that 'the land of Egypt shall not escape.' This means that the 'king of the South' is equated with Egypt at the very beginning of the prophecy and is equated with Egypt at the end of the prophecy – thus the prophecy intends us to understand that the 'king of the South' is a reference to Egypt throughout.

Who then is the 'king of the North'? In the opening verses of the prophecy, if we have identified the 'king of the south' as Ptolemaic Egypt, then the 'king of the north', with whom the Ptolemies fought would be the Seleucid kings, or the kings of Syria just as Uriah Smith concluded. However, while the author certainly agrees that the power denoted by 'the king of

the north' in these verses is the Seleucid kingdom, he does not believe 'the king of the north' refers to the power that controls Syria – but rather the power that controls Babylon.

As one examines the exilic literature of Jeremiah, Ezekiel and Zechariah, with which Daniel was a contemporary and would have been familiar, it is clear that Babylon is identified as the northern power. Consider the following scriptures:

**(NKJ Jer 25:8-9)** <sup>9</sup> ...I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land...

**(NKJ Eze 26:7)** <sup>7</sup> "For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon...

**(NKJ Jer 16:13-15)** it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,' <sup>15</sup> "but, 'The LORD lives who brought up the children of Israel from the land of the north...

**(NKJ Zec 2:6-7)** <sup>6</sup> "Up, up! Flee from the land of the north," says the LORD...<sup>7</sup> "Up, Zion! Escape, you who dwell with the daughter of Babylon."

These verses tell of the punishment God will bring upon Judah and the surrounding countries through Babylon. Babylon besieged and subjugated many of the countries in the middle east including the city of Tyre. God predicts through Jeremiah and Zechariah that He will recover His people from the land of the north – from the 'daughter of Babylon' and return them from their captivity back to their own land (BC 535). In each of these texts, Babylon is described as the "families of the north" or the "land of the north" or simply "from the north" over whom Nebuchadnezzar was king.

These texts lend a strong weight of evidence to the idea that the ‘king of the North’ is Babylon in the prophecy of Daniel 11. Daniel would have understood the ‘king of the North’ to be a reference to Babylon based on the current situation in the middle east and the writings of his contemporaries (Jeremiah, Ezekiel and Zechariah). In light of this, some may ask ‘Was the Seleucid kingdom considered ‘Babylonian’ or connected with Babylon?’ This is an important question and must be carefully considered.

When Alexander’s kingdom was being divided up by his generals, Seleucus received the satrapy of Babylon, rich in wealth, but weak in power. He was soon run out of Babylon by a usurper and went to serve Ptolemy in Egypt as the admiral of his navy. But it wasn’t long until he returned to Babylon and began to reestablish himself as master of the eastern portion of Alexander’s empire, and although he would push west and would establish new capitals – Seleucia and Antioch – Babylon remained the heart of the Seleucid empire. Although the Seleucid kings forced many cities to adopt Hellenistic thought, religious sentiments and politics, the Seleucids themselves incorporated Babylonian religious tenets to gain needed support from their eastern conquests<sup>7</sup>. Thus the Seleucid kings often used Babylon as their base for conquering the eastern portion of Alexander’s territory and by incorporating Babylonian government and religious tenets, their kingdom may rightly be referred to as the “king of the north” in this prophecy.

The very title that Alexander and a number of other Seleucid rulers adopted is further evidence of this fact. Alexander is remembered in history as Alexander *the Great*, but the full significance of this title is lost to most modern readers who just assume this title refers to his accomplishments. In reality this title refers to ancient Assyrian and Babylonian monarchic titles

---

<sup>7</sup> *The Akitu Festival: Religious Continuity and Royal Legitimation in Mesopotamia*, Julye Bidmead, Gorgias Press LLC, 2014

(See 2 Kings 18:19; Isa 36:4) that were eventually taken and used by the Persian monarchy. When Alexander conquered Babylon and Persia, he inherited the title *Great-King*, used by the previous monarchs to indicate his rulership over the territories surrounding Babylon – just as “Pharaoh” is a monarchic title for the lands of Egypt. It is for the same reason that Antiochus III of the Seleucid line also received this title of *Great-King* when he reconquered Babylon. This title carries with it the significance of “holding the chief power in that group of lands which centered in Babylon”<sup>8</sup> Thus, the title of Alexander, Antiochus III, and Antiochus VII of *Great-King* specifically denotes master of Babylon and its nearby territories and connects the Seleucid empire directly with Babylon. This explains why the prophecy uses the term ‘king of the north’ to describe the Seleucid kingdom. Thus, the titles “king of the north” and “king of the south” refer to Babylon and Egypt throughout the prophecy of Daniel 11.

### **The Two Great Enemies of God’s People**

As we have already seen, just as the people of God transition from a local, geopolitical, ethnic people to a global, spiritual, multi-ethnic church, so also do their enemies. The terms “king of the south” and “king of the north” continue to denote Egypt and Babylon throughout the prophecy, but they are now the spiritual counterparts of their old testament types. Just as ancient Egypt persecuted and oppressed Israel when they multiplied in Egypt, so also pagan Rome persecuted the fledgling church as their numbers rapidly increased in the empire. Just as ancient Egypt refused to let Israel worship God and clung to their gods and idolatry, refusing to acknowledge the God of heaven, so Rome continued to try and force Christians to show reverence to images of the emperor and the gods of Rome.

Similarly, the “king of the north” is a reference to a spiritual power that will do the same things to the church of God that ancient Babylon did to ancient Israel. This includes the

---

<sup>8</sup> E. R. Bevan ‘Antiochus III and His Title ‘Great-King’, *The Journal of Hellenic Studies*, Vol 22 (1922) pp. 241-244

1. Destruction and defilement of the temple, 2. The conquering and captivity of God’s people, 3. The truth of God’s salvation and His law being cast to the ground and 4. Babylon, her king and her gods being exalted above the God of heaven. All of this is prophesied as happening to God’s people in Daniel 8:10-12, Daniel 11:31-37 and Revelation 13:5-7 and it is not literal Babylon who perpetrates it, it is a spiritual Babylon manifested in Papal Rome.

### Analysis of Daniel 11:23-39

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:23)  <sup>23</sup> "And after the league <i>is made</i> with him he shall act deceitfully, for he shall come up and become strong with a small <i>number of</i> people.</p>	<p>As we have already seen, this verse uses the language and formula found throughout the Old Testament: <b>1.</b> God’s people went down into Egypt a <i>small</i> people <b>2.</b> and there became numerous and <i>strong</i>, <b>3.</b> until a Pharaoh who didn’t know Joseph began to deal <i>deceitfully</i> and treacherously with Israel and <b>4.</b> God remembered His <i>league</i> (or <i>covenant</i>) with Israel and brought them out of Egyptian bondage and into the land of Canaan.</p>	<p>After Christ confirmed His covenant with many, Rome acted oppressively and deceitfully with the church because the church’s growth appeared unchecked among people of every race, gender, rank and religious persuasion. It seemed as if the future and stability of the empire might be threatened if this growing religious group was left unchecked, therefore Imperial Rome began to persecute the church of Christ.</p>
<p>(NKJ Dan 11:24)  <sup>24</sup> "He shall enter peaceably, even into the richest places of the province; and he shall do <i>what</i> his fathers have not done, nor his forefathers: he shall disperse among them the plunder, spoil, and riches; and he shall devise his plans against the strongholds, but <i>only</i> for a time.</p>	<p>Israel “entered peaceably, even into the richest places of the province” so they entered into Goshen, even “the best of the land” (Gen 46:6). Israel never dispersed the “plunder, spoil, and riches” of the God’s salvation among the peoples who surrounded them, but only brought “forth fruit for himself” (Hos 10:1). “The treasures of truth which God had committed to them, they did not give to the world” DA p. 583.</p>	<p>The church rapidly expanded into the richest places of the Roman Empire – into Antioch, Ephesus, Corinth, Rome and many other centers of trade and culture, thus they were able to “preach among the Gentiles the unsearchable riches of Christ” (Eph 3:8; Eph 1:7; Col 1:27; Rom 9:23-24) The church “devised plans against the strongholds” of paganism in the empire, but only for a time (34AD – 394AD). Later she incorporated Roman paganism into her worship and practice.</p>

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:25)  <sup>25</sup> "He shall stir up his power and his courage against the king of the South with a great army. And the king of the South shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall devise plans against him.</p>	<p>Israel “stirred up their power and courage against ‘the king of the South’”— or Pharaoh – as Moses went before him to command him in God’s name to “let My people go.” Pharaoh was also stirred up against Israel with a great army, but he would not succeed.</p>	<p>As the church preached Christ to all men, they warned Gentile believers to “keep themselves from <i>things</i> offered to idols” (Acts 15:20; 21:25). As Rome’s paganism realized what the church was preaching, they “stirred themselves up to battle” against the church (Acts 19:23-27), but Rome would not succeed in destroying her.</p>
<p>(NKJ Dan 11:26)  <sup>26</sup> "Yes, those who eat of the portion of his delicacies shall destroy him; his army shall be swept away, and many shall fall down slain.</p>	<p>Pharaoh, as the head of Egypt and her priesthood, was the one who destroyed Egypt by not humbling himself. Even his servants asked him to let Israel go but he would not (Ex 10:7). His army was “swept away” at the Red Sea and many “fell down slain” because of his pride and arrogance.</p>	<p>The Roman Caesar’s, as the head of Rome and her priesthood, were the ones who ate of paganisms delicacies. Yet, it was the Caesars who caused the demise of paganism as they “converted” to Christianity and outlawed paganism, enforcing Christianity through the power of the state. Theodosius eventually outlawed paganism in the empire (392 AD) and enforced it with the sword of the civil power (394 AD).</p>
<p>(NKJ Dan 11:27)  <sup>27</sup> "Both these kings' hearts <i>shall be</i> bent on evil, and they shall speak lies at the same table; but it shall not prosper, for the end <i>will still be</i> at the appointed time.</p>	<p>N/A – this verse appears to apply only to the church.</p>	<p>The “king of the south” is spiritual or typological Egypt manifested in Roman paganism, while the “king of the north” is spiritual or typological Babylon manifested as state enforced Christianity. These two powers were in conflict from the time Constantine converted to Christianity and paganism tried to maintain power in the empire. And though they both vie for power, both of these powers will meet their end “at the appointed time.”</p>

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:28)  <sup>28</sup> "While returning to his land with great riches, his heart shall be <i>moved</i> against the holy covenant; so he shall do <i>damage</i> and return to his own land.</p>	<p>After Egypt's armies were drowned at the red sea, Israel, "while returning to his land (Canaan) with great riches (having plundered the Egyptians)" (Ex 3:22), was moved "against the holy covenant." The covenant they had entered into with God at Sinai was quickly broken and they returned to the paganism of Egypt by making and worshiping the golden calf.</p>	<p>The church, now victorious over Roman paganism (394AD), returned to his land the apparent victor – but instead of conquering paganism – she embraced it. The church soon broke their covenant with Christ and became unfaithful to Him and to His law.</p> <p>"Paganism, while appearing to be vanquished, became the conqueror." GC 50</p>
<p>(NKJ Dan 11:29)  <sup>29</sup> "At the appointed time he shall return and go toward the south; but it shall not be like the former or the latter.</p>	<p>Under Jeroboam, Israel returned in heart to the Egyptian worship of the golden calves. They were no longer faithful to the covenant and would continue their unfaithfulness until both Israel and Judah were carried away captive by Assyria and Babylon respectively.</p>	<p>State enforced Christianity would later return to spiritual Egypt – but nor for war against paganism as with the first conflict (Dan 11:23-26), nor war against atheism as with the last conflict (Dan 11:40-43) – but the church would return in heart to the idolatry and paganism of Rome.</p>
<p>(NKJ Dan 11:30)  <sup>30</sup> "For ships from Cyprus shall come against him; therefore he shall be grieved, and return in rage against the holy covenant, and do <i>damage</i>. So he shall return and show regard for those who forsake the holy covenant.</p>	<p>As the threat of war with Babylon mounted in Judah, her inhabitants plunged themselves further into idolatry, hoping to avert the coming disaster. Judah tried to return to Egypt to escape Nebuchadnezzar's armies. Jeremiah warned them it would do no good, but they persisted. They rebelliously continued worshiping false gods and baking cakes to the queen of heaven, thinking their false gods could deliver them. Even though they fled to Egypt, Babylon's armies entered Egypt and destroyed them and took the remnant captive.</p>	<p>The attacks of the Germanic tribes against Rome caused great fear and consternation. Rome sank under the flood of barbarian hordes who besieged and attacked her. The Visigoths (410 AD), Vandals (455 AD), and Ostrogoths (546 AD) each attacked and sacked Rome. During this time, the half-converted pagans in the church reverted back to their pagan practices in the hopes of averting disaster, but the result was the same as with Judah. Thus, the church was taken captive by Papal Rome for 1260 years.</p>

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:31)  <sup>31</sup> "And forces shall be mustered by him, and they shall defile the sanctuary fortress; then they shall take away the daily <i>sacrifices</i>, and place <i>there</i> the abomination of desolation.</p>	<p>Babylon mustered an army, took Judah captive and defiled and burned the temple to the ground, bringing an end to its services.</p>	<p>In 508 AD, after having converted to Catholicism, Clovis I, king of the Franks, lent the church the force of his sword. He subdued the Burgundians, Alamani and Visigoths, bringing them in line with Rome. This allowed the Pope to set himself in the place of God, diverting the eyes of God's people to earthly priests and rituals instead of Christ and His ministry in the heavenly sanctuary.</p>
<p>Daniel 11:32-39</p>	<p>Judah's people suffered much during the Babylonian captivity. They also fell by sword (Jer 9:16) and flame (Jer 29:22; Dan 3), by captivity (1 Chron 9:1) and plundering (Jer 20:5). During this time, Babylon's king exalted himself as king of kings among all the surrounding nations and even exalted himself above the god of heaven (Dan 4 &amp; 5).</p>	<p>Verses 32-39 highlights the history of the church during the dark ages. Many were corrupted and turned away from the holy covenant, but God's faithful people instructed many, yet they fell by sword and flame, by captivity and plundering – just as the prophecy states. They fell "until the time of the end" (1798). During this time the Papacy exalted himself above every king and all that is called god. The prophecy states that he will "prosper till the wrath has been accomplished" – showing that he will not be broken by human hand (Dan 8:25), but will be destroyed by divine judgment (2 Thess 2:8).</p>

### **Conclusion and Implications for the Interpretations of Daniel 11:40-45**

As we have seen, a typological interpretation beginning in v. 23 (as suggested by the text) unlocks the history of the church in these very difficult verses. It retains the chronological hermeneutic as seen in Daniel 2, 7, 8 and 9 and accounts for which people and which sanctuary are referred to in the latter half of Daniel 11. It also gives clear direction for how the last verses of Daniel 11 should be interpreted.

<b>Phrase</b>	<b>Interpretation</b>
“The time of the end”	This phrase marks the end of the persecution of the church (Dan 11:33, 35) and the time when the prophecy would be understood (Dan 12:4, 9). It also marks the time when the Papacy would be wounded by French atheism (Dan 11:40). In 1798, all of these things took place. Rome was wounded, the persecution of the church ceased and students of Bible prophecy, working backward, more clearly understood the beginning and end of the 1,260 and 1,290 year prophecy.
“king of the South”	Ancient Egypt rejected the existence, claims and laws of God. The atheism and defiance of France against God and religion parallels ancient Egypt. It was France that dealt the deadly wound against spiritual Babylon or the Papacy.
“king of the North”	Ancient Babylon 1. Oppressed and took God’s people captive, 2. Cast down God’s sanctuary and halted the services that pointed to salvation and 3. Exalted their king and their gods above the God of heaven. The activities of the Papacy against the faithful people of God most clearly parallel the work of Babylon.
“the Glorious Land”	In ancient times, “the Glorious Land” was Canaan, where God’s people lived and where God manifested His presence and glory. In modern times the church is the home of God’s people and where God’s Spirit dwells. The Papacy has made staggering inroads into the reformed churches and “many (feminine plural) shall be overthrown.” The close communion of these churches with Rome clearly shows that they have fallen. See <i>From Conflict to Communion</i> .
“Edom, Moab and Ammon”	Edom was Israel’s brother, while Moab and Ammon were close relatives, each who had a knowledge of the true God and His laws. Edom is probably a symbol for– Apostate Christianity. Moab and Ammon may be a reference to Judaism and Islam – two other religions who have a respect for God and His law. A remnant of these groups will escape the Papacy.
“power over the treasures”	The Papacy will have power of the economies of the world, enforcing his own day of worship in which no one may buy or sell. This is already beginning.
“Libyans and Ethiopians”	There were often allies of Egypt in times of war. This may refer to philosophies closely connected atheists, such as agnostics, humanists, etc.
“news from the east and the north”	Mt. Zion is north and east of Egypt. The good news coming from the heavenly Zion, given by the 144,000 is the three angel’s messages (Rev 14:1-5). This news is the “loud cry” of the Gospel, faithfulness to God’s law, the fall of the churches of Babylon and the message of righteousness by faith (Sabbath keeping), not righteousness by works (Sunday keeping).
“the tents of his palace”	<i>Appeden</i> – the royal Persian pavilion adopted by the Papacy as a symbol of their spiritual and temporal authority, also known as the <i>umbraculum</i> .

Phrase	Interpretation
“between the seas and the glorious holy mountain”	Most read this verse and imagine a temporal (2D), military campaign against Jerusalem. But the work of the little horn has already been shown to go beyond mere earthly territories (Dan 8:10-11). The Papacy is striving for spiritual dominion (3D), not merely temporal. The seas represent “peoples, multitudes, nations and tongues” (Rev 17:15) and the “glorious holy mountain” represents God’s heavenly kingdom, where the 144,000 are standing by faith with Christ (Rev 14:1-5), giving the message of the three angels. This is the message Satan seeks to “veil” from the people (2 Cor 4:3-4; Isa 25:6-8, GC 84.2)

As we have seen, the interpretations of these symbols from a typological framework is suggested by v. 23 and the result fits well within the Adventist prophetic framework. While this view offers nothing “new” or “innovative”, it is another witness that corroborates what we already know from other prophecies and from the Spirit of Prophecy. In 1798, the Papacy received a deadly wound from Atheistic France, in harmony with Revelation 11 and Great Controversy chapter 15. The Papacy entering “the Glorious Land” is but a fulfillment of Rev 14:8, where Babylon and her daughters have fallen. A remnant of Apostate Christianity (Edom) escaping the hand of the Papal power is in accordance with the call “come out of her My people” (Rev 18:1-5). The close relatives of God’s people, the Jews and Muslims (Moab and Ammon) coming to the truth is in harmony with the prophecy of Romans 11 and Isaiah 60 respectively. The Papacy having power over the treasures of Egypt and going out to “destroy and annihilate many” is in harmony with Revelation 13 when it says “he causes as many as would not worship the image of the beast to be killed” and “He causes all... to receive a mark... that no one may buy or sell.” Atheists and humanists who continue to reject God’s word and His warnings eventually perish “because they do not receive a love of the truth (2 Thess 2:10). “And the final push of Satan and the Papacy to keep the light of the gospel and righteousness by faith from the people at any cost is fully supported by 2 Corinthians 4:3-4. Thus Daniel 11 fulfills the Biblical injunction, “by the word of two or three witnesses, every word shall be established.”