

Pastor Edward Nelson – ednelson@centurylink.net – My Journey with Daniel 11

I have been blessed to be raised in a Seventh-day Adventist home. I have always had an interest in the Scriptures, and would often ask my parents about the prophecies of Daniel and Revelation. It was during college that I first read *The Great Controversy* and got a clearer understanding of the prophecies relevant to our time. Later, the Lord called me to leave my profession (Engineering) and opened a door for me to attend seminary at Andrews University.

After seminary, while serving at my first church, the students of my youth group declared they wanted to study Daniel 11 because they had been learning about the history of the Ptolemies and Seleucids. I quickly discouraged that idea because it was obvious that they knew more about it than I did. Later, after preaching an evangelistic series on the prophecies of Daniel and Revelation several church members asked me to lead a study on Daniel 11, which I reluctantly agreed to do with much trepidation and prayer. I leaned heavily on Uriah Smith's *Daniel and the Revelation* till we lost our way at verse 23. After reading many other SDA resources on Daniel 11, I finally settled on one particular view to teach, but when I heard the members comment, "You sure have to know the most obscure history to understand this prophecy!" I realized we were on the wrong track.

Seeking God for wisdom beyond my own, and studying the verses in their original language, and carefully comparing scripture with scripture, I studied until there seemed to be a breakthrough. After careful study, we found verse 23 contained a key that pointed the way forward for the rest of the chapter, and the group was continually delighted to find that typology and the history of ancient Israel seemed to be the key that unlocked the rest of the chapter.

Understanding of Prophetic Interpretation –

Daniel 11 is part of God's witness to His people at just the time they need it. It is a prophecy of "what will happen to your people in the latter days" (Dan 10:14) and has been a continual blessing to the people of God as a "light that shines in a dark place" (2 Pet 1:19) throughout their history. It is given for us to know that God is in control and that we can count on His almighty and merciful presence to continually "stand watch" over His people (Dan 12:1) no matter how dark things may appear. It is also given to us to assure us that God will deliver His people and that those who have lost their lives remaining faithful to Him and His covenant "will arise to [their] inheritance at the end of the days" (Dan 12:13).

I believe that before accepting any teaching, "we should demand a plain 'Thus saith the Lord' in its support" (GC 595). I believe that "no prophecy... is of any private interpretation" (2 Pet 1:20) and that "the Bible is its own interpreter" (4T 499). I believe that if we wish to arrive at God's truth and His meaning and purpose in giving the prophecies we cannot hold tightly to our own ideas, nor indulge in speculation, but must be willing to be led as God's Word and His Spirit opens the truth to us from whatever source it may come. No man has been given all the light, and we are to press together in unity and humility of spirit and *seek the Lord and His Word for His truth* – not to confirm our own preconceived ideas.

God has called us to "speak the same thing, and that there be no divisions among [us], but that [we should] be perfectly joined together in the same mind and in the same judgment" (1 Cor 1:10), giving the trumpet a certain sound and giving His message in unity of Spirit and with power.

Interpretive Keys for Daniel 11 –

1. **Daniel 11 is built on the framework of Daniel 8**, for the angel says “I have come to make you understand”, “for the vision refers to many days yet to come”. The word used for vision (*chazown*) here refers to the vision of Daniel 8 (See Daniel 8:1, 2, 13, 15, 17 and 26). Both Daniel 8 and 11 answer the questions asked in Daniel 8:13 regarding the trampling of the host (the people of God) and the sanctuary (the intercession of Christ in heaven).
2. **Key interpretive text** – (NKJ Dan 10:14) ¹⁴ "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*" (Note the emphasis on the latter days and compare this with Daniel 8:17 & 19).
3. **The vision of the glorified Christ in His sanctuary** given in Daniel 10:5-6 (compare the vision to what John saw in Revelation 1:10-17) is another interpretive key that the sanctuary spoken of being defiled by the little horn in Daniel 8 and by the King of the North in Daniel 11 is not the typical sanctuary (the earthly), but the antitypical sanctuary (the heavenly).
4. **The prophecy of Daniel 11 must be studied and compared with other portions of the prophetic scripture that speak of the same topics.** For example, the language Paul uses in 2 Thessalonians 2:4 is drawn from Daniel 11:36, and speaks of this powers demise without human hand in both places (see also Dan 8:25; Dan 11:45; 2 Thess 2:8).
5. **The visions and interpretations of Daniel present a continuous forward chronological flow of time, including Daniel 11 which is a continuing interpretation of Daniel 8.** This is evidenced in both the vision and interpretive portions given in Daniel 2, 7, 8 and 9.
6. **The King of the South is Egypt throughout the prophecy.** This is easy enough to establish at the beginning of the prophecy (Dan 11:7-9) as well as at its end (Dan 11:40, 42).
7. **The King of the North is Babylon throughout the prophecy.** The exilic books of Jeremiah, Ezekiel and Zechariah identify Babylon as the “land of the north” Zech 2:6-7 and “Nebuchadnezzar king of Babylon” as “from the north” Eze 26:7. Daniel’s immediate context makes this clear. The rulers of the great empires – Cyrus *the Great*, Alexander *the Great*, Antiochus III *the Great* were not given this title because of their greatness – but because they were lords of Babylon. This fact is seen clearly in the story of Hezekiah’s interactions with Rabshakeh. The title given Sennacherib (*Great-king*) when he invaded Judah (2 Kings 18:19) is indicative that he was ruler of the Babylon. Seleucus I Nicator was originally given Babylon and had to retake possession of it before he moved his capital westward. His kingdom is identified by the Bible in this prophecy as the “King of the North” because he and many of the kings that followed him were the lords of Babylon.
8. **The second half of the prophecy of Daniel 11 should be understood typologically or symbolically based on a careful study of Daniel 11:23.** As the sanctuary mentioned in Daniel 11:31 is the antitypical (heavenly, not earthly), and the people persecuted in v. 33-35 are antitypical (the Church not Jews) – so are the other references made later in the chapter. Egypt is antitypical of a world power that refuses to acknowledge God (see Rev 11:3-13 and GC Ch. 15) and Babylon is antitypical of a power that took God’s people captive (1,260 days), defiled the knowledge of the heavenly temple, and forced God’s people to serve idols.

#1 – DANIEL 11 IS BUILT ON THE FRAMEWORK OF DANIEL 8

The prophecy of Daniel 11 certainly builds upon all the visions of Daniel, including chapters 2, 7, 8 and 9. But the message of Daniel 11 is especially built upon the framework of Daniel chapter 8. Chapters 2 and 7 give the broad details of four world empires having rule over the earth until God sets up His everlasting kingdom. And the rule of these kingdoms certainly affect the people of God, and these specific kingdoms are mentioned because their history intersects with God's people. But in a special sense, chapters 8 and 11 have a separate role to play in giving additional light to God's people in regard to their persecution and the defilement of God's sanctuary (See especially Dan 8:10-13, 17, 19, Dan 10:14; Dan 12:6-7; Dan 12:11-12). Below are several evidences for this:

1. **The vision of Daniel 8 is explained in Daniel 11.** Seven times in Daniel, the vision of Daniel 8 is referred to as the *chazown* (See Dan 8:1, 2, 13, 15, 17, 26; Dan 9:21). This word for vision is used in two other places in a general sense (See Dan 1:17 and Dan 9:24). But in Daniel 10 & 11 this word returns when the angels say, "Now I have come to make you understand... for the vision (*chazown*) refers to many days yet to come" (Dan 10:14). This language is nearly a quote from Daniel 8:26 where the angel says "Therefore seal up the vision, for it refers to many days in the future." Before beginning the message of Daniel 11, the angel reveals to Daniel that he has returned to explain the vision (*chazown*) of Daniel 8.
2. **Daniel's confusion in chapter 8.** Daniel beheld the rise of Persia, Greece and then a fourth unnamed kingdom that would trample God's people (Dan 8:10) and cast down His sanctuary (Dan 8:11; Rev 13:6). While plenty disturbing in its own right, the fact that this had recently happened to Judah and had not yet been overturned caused Daniel fear and great perplexity. Daniel's prayer in the chapter 9 reveals that these are precisely the two things that continued to be on his mind: 1) God's people and 2) His sanctuary. He saw the events foretold in Daniel 8 as a continued judgment against God's people for their disobedience who were already in captivity in Babylon (which he connected with the people trampled (Dan 8:10)) and with God's sanctuary or temple (which He connected with Solomon's temple that was already cast down (Dan 8:11)). He did not realize that the focus of this vision was New Testament Israel and the heavenly sanctuary, even though the angel told him that these events have a special application at the end of time. This is why the angel tells him, "Understand, son of man, that the vision (*chazown*) refers to *the time of the end*" and "I am making known to you what shall happen *in the latter time* of the indignation" (Dan 8:17, 19). In spite of this, Daniel still did not understand to whom this prophecy referred to, which is why the angel returned in Daniel 9 to lay before him what would happen 1) to **his people** (Judah) 2) and to **their sanctuary**. The angel later returns in Daniel 10 to tell him what will befall **his people**, or the church, **in the latter days** (Dan 10:14).
3. **The many parallels in theme and language in both Daniel 8 and 11.**
 - a. Both visions begin in the days of Persia (Dan 8:2-3, 20; Dan 11:2).
 - b. In both Daniel 8 & 11, the transitions from one power to the next are marked with 1) the **'ascension'** of the new power (they 'stand' (*'amad*) and no one can 'stand' before them (Dan 8:3; Dan 8:4, 7; Dan 8:23), 2) the **'dominion'** of the new power

(the greatness (great, very great, exceedingly great) and the details of their dominion is mentioned each time) (Dan 8:4; Dan 8:5, 8; Dan 8:9) and 3) the undisputed **'will'** of the new power is mentioned each time in various language (Dan 8:4; Dan 8:7; Dan 8:12). Daniel 11:3 especially shows this pattern repeated when it mentions 'a mighty king shall **arise**', 'who will rule with **great dominion**', 'and **do according to his will**'. (See also Dan 11:16 for the next transition).

- c. The kingdom that follows Persia is 'divided toward the four winds of heaven' in both Daniel 8 and 11 (See Dan 8:8; Dan 11:4).
- d. The kingdom that follows Greece is a king of fierce 'face' (*paniyim*) (Dan 8:23, Dan 11:16*, 17, 18, 19, 22*). Just as the little horn of Daniel 7 had the eyes and a mouth like a man (implying a face), so also the little horn of Daniel 8 and the Roman power in Daniel 11 share the same features (See also Deut 28:47-52). *In verses 16 and 22 of Daniel 11, the Hebrew word for face '*paniyim*' is obscured in most English translations, but it is present in the Hebrew.
- e. The unnamed fourth kingdom in both Daniel 8 and 11 has a dominion that extends to 'the glorious land' (Dan 8:9; Dan 11:16), destroys 'the mighty and the holy people' (Dan 8:24; Dan 11:23, 33-35), has an army given to him (Dan 8:12; Dan 11:31), defiles the sanctuary (Dan 8:10-14; Dan 11:31), exalts (*gadal*) himself above the Prince and every god (Dan 8:11; Dan 11:36-37), will cause 'deceit' (*mirmah*) to prosper (Dan 8:25; Dan 11:23), will prosper till 'the wrath has been accomplished' (Dan 8:19; Dan 11:36), and will be 'broken without human hand' (Dan 8:25; Dan 11:45; Dan 12:45)

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

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

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

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

- e. **Dan 11:23-30** – deal with the rise of the church in the Roman Empire. It is described in typological language that parallels Israel's growth in Egypt during the days of Joseph (more will be said on this later). In typological language it describes the church's war with the 'strongholds' of paganism and their war with the 'king of the South', here a type of ancient Egyptian idol worship which found its antitype in Roman paganism. The text says that 'those who eat of the portion of his delicacies' shall destroy the paganism of the 'king of the South'. Those that effected the downfall of paganism in the Roman Empire were the Caesars, who did indeed as high priests (*pontifex maximus*) eat of the portion of paganism's delicacies (sacrifices), but later converted to Christianity. Beginning with Constantine and ending with Theodosius I, paganism was outlawed, proscribed and warred against. Thus the history suggested here by the author has a direct impact on the sufferings and persecutions of the church during the war waged against paganism in the Empire from 34 AD to 394 AD – exactly 360 years just as v. 24 predicted as well as their apostasy and falling away from the 'holy covenant'. (The suggestion that has been made that these verses detail the war between Augustus and Mark Antony not only breaks the chronological flow of the chapter (having to roll back 190 years from the crucifixion of Christ in v. 22) but also seems to ignore the theme of the message given by the angel that the message concerns what shall befall your people.)

- f. **Dan 11:31-39** – deal with the rise of the Papacy, who in AD 508 had the armies of Clovis king of the Franks come to its aid in persecuting those European powers that did not conform to Catholic doctrine and teaching. Through the institution of the mass (a new sacrifice), the traditions of the church (replacing God's Word), prayers to the saints (in place of prayer to God) and replacing the lack of spiritual power (the Holy Spirit's convicting influence) with church laws enforced by civil power the church descended rapidly into the dark ages. The faithful people of God were hunted and killed for their faithfulness to God's truth and they fell by 'sword, flame, captivity and plunder' v. 33. The Papacy exalted itself above all that is called God (v. 36) and honored 'a god which his fathers did not know' v. 38, which is a reference to idolatry. This history is the antitype of the Babylonian captivity of Judah, with its people taken captive and its temple defiled. Thus this history closely deals with what befell God's people at this time.

- g. **Dan 11:40-12:3** – deal with the deadly wound given to the Papacy and its healing (v. 40), the entrance of the Papacy into the Protestant churches (typologically the Glorious Land) (v. 41), the spiritual fall of Babylon (the churches that hold to Papal doctrines) (v. 41), the escape of a remnant of Christianity, Judaism and Islam (typological Edom, Moab and Ammon) (v. 41), the Papacy's power over buying and selling (v. 43), the Papacy's overwhelming of Atheism, Humanism and Agnosticism (typological Egypt, Libya and Ethiopia) (v. 42-43), the loud cry which is given from Zion by the 144,000 (v. 44) and their final deliverance from his hand by Christ (the antitypical Cyrus) who set God's people free from Babylonian oppression after a time of trouble (12:1) immediately followed by the resurrection of the righteous (12:2). Thus, the prophecy throughout concerns what will befall the people of God.

#3 – DANIEL 11 IS PREFACED BY A VISION OF CHRIST IN HIS SANCTUARY

It has at times been said that the message of Daniel 11 was given without an introductory vision as often appears before an interpretation is given (See Dan 2, 7 and 8). It is true that Daniel 11 is simply the further explanation of the vision of Daniel 8 as we have already seen and as is noted in Daniel 10:1 and 14. But to say there is no vision that precedes the message of Daniel 11 is to ignore the vision of the Man clothed in linen given in Daniel 10:5-6. God gives this vision to Daniel for numerous reasons which may not all be elaborated upon here, but some of the reasons given here have important implications for how Daniel 11 should be interpreted. Below are a few.

1. **The vision is of the glorified Christ serving in His sanctuary.** When one compares the vision received by Daniel with the vision received by John in Revelation 1:12-16 we find many amazing similarities. Both are wearing a garment girded with gold (Daniel tells us it was linen), both have a face shining as lightening or the sun, both have eyes like torches of fire and feet like burnished bronze and both have a voice as a multitude or many waters. The fact that Daniel sees this man clothed in linen is an indication that He is serving as a priest (Lev 16:4; Eze 44:17-18), just as the man that John sees is serving as priest among the lampstands. The fact that His face shines as the sun or as lightening (two heavenly phenomena) highlights His divinity, while His feet being of burnished brass (the color of earth) refined as in a furnace highlights His humanity and His suffering.
2. **The importance of this vision for Daniel.** The last time Daniel heard the angel speak of the coming Messiah (Daniel 9:25-26), he heard the angel say that Messiah the Prince would be ‘cut off’ and the city and the sanctuary would be destroyed. For Daniel as well as for us, the vision that precedes the message of Daniel 11 is vital to reassure us that although Christ was cut off, yet His sacrifice would ‘anoint the holy of holies’ (Dan 9:24) and inaugurate a ‘new and living way’ in ‘the greater and more perfect tabernacle not made with hands’ (Heb 9:11). The vision of Christ clothed in linen serving in the heavenly sanctuary speaks of His victory, and ultimately of the surety of our salvation.
3. **The emphasis given to the message of Daniel 11.** Not only does this vision reassure Daniel of Messiah’s victory of death and of His work as mediator in the heavenly sanctuary, it also gives much needed context and emphasis to the message that follows. Just as Daniel 10:14 highlights that the main thrust of the message of Daniel 11 is ‘what will happen to your people *in the latter days*’, so also this vision of Christ ministering in the sanctuary also implies the emphasis of Daniel 11 is given for *the latter days*. Christ was not the high priest of the heavenly temple prior to His sacrifice, nor prior to His inauguration on the day of Pentecost. Hence, the emphasis of the history outlined in Daniel 11 highlights the church era, and thus the sanctuary that is defiled in v. 31 is not an earthly sanctuary, but the heavenly. It is a proper understanding of type (the earthly sanctuary) and antitype (the heavenly sanctuary) that enables Adventist expositors to recognize that the sanctuary defiled in v. 31 is not a Maccabean temple supporting a preterist reading of the text, nor a rebuilt Israeli temple supporting a futurist reading of the text, but the heavenly sanctuary after the crucifixion of Christ supporting a historicist understanding of the text. A proper understanding of salvation, Christ’s sacrifice and priesthood, the close of the 2,300 days and the judgment require an understanding of typology and the sanctuary.

#4 – DANIEL 11 MUST BE COMPARED WITH OTHER PROPHECIES

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

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

4. Daniel 11:31 is obviously a reference to the work of the little horn in Daniel 8:11-12. In both cases an army is given to this power to defile the sanctuary, take away the daily and defile the sanctuary. In Daniel 7, 8 and 11 the same power is seen to speak pompous and blasphemous words (Dan 7:20, Dan 11:36), to persecute the people of God for a specified period of time (Dan 7:21-25; Dan 8:10; Dan 11:33-35 & Dan 12:7), to cast God's truth and God's law to the ground (Dan 7:25; Dan 8:12; Dan 11:28, 30) and eventually be destroyed without human hand (Dan 7:26, Dan 8:25; Dan 11:45). The same things are outlined in Revelation 13:5-7 in which the beast speaks blasphemies, makes war with the saint for 42 months, blasphemes God's tabernacle and those who dwell in heaven.

5. Daniel 11:36 speaks of the height of the Papal power. Just as the little horn of Daniel 8 exalts himself (*gadal*) (Dan 8:9-11, 25), so also the power of v. 36 'exalts and magnifies' (*gadal*) itself (Dan 11:36, 37). As we have seen, this power speaks blasphemies or marvelous things (*pala*) against the God of gods (Dan 11:36) just as the little horn destroys wonderfully (*pala*) (Dan 8:24). This power will also 'prosper (*tsalach*) till the indignation be accomplished' just as the little horn 'prospered' (*tsalach*) (Dan 8:12, 24, 25). And 'the king' of Daniel 11:36 will 'prosper till the wrath (*za'am*) has been accomplished', just as the angel tells Daniel in chapter 8, 'what shall be in the last end of the indignation (*za'am*)' when the little horn will be broken without human hand. This course of events is also spoken of in 2 Thessalonians 2:3-4, 7 by Paul who says that the 'man of sin' (parallel to changing times and law (Dan 7:2), casting truth to the ground (Dan 8:12) and forsaking the holy covenant (Dan 11:28, 30)) will oppose and exalt himself (parallels the self-exaltation (*gadal*) of the little horn in Dan 8:9-11, 25 and Dan 11:36-37) above 'all that is called God' (which finds parallel language of Dan 11:37) and shall sit 'as God in the temple of God, showing himself that he is God' which is the very definition of blasphemy referenced in Daniel 11:36 and Daniel 8:11 where he 'magnified (*gadal*) himself even to the Prince of the host'. Therefore the power spoken of in Daniel 11:36 finds many linguistic and thematic parallels with the little horn of Daniel 8, the man of sin of 2 Thessalonians 2 and the beast of Revelation 13 and is clearly the Papal power.

6. Daniel 11:40 speaks of 1798 and the deadly wound given to the Papal power. This is clear from the many references in Daniel to 'the time of the end'. The 'time of the end' has three main items connected with it. First, it is the beginning of the time when there is a reprieve of the persecution of God's people. This is evident from Daniel 11:35. Here God's people fall, are tried, purged and made white 'even to the time of the end'. Thus the 1,260 years of persecution by the Roman power ceases at the 'time of the end'. The second main thing connected with the 'time of the end' is the wounding or goring (*nagach*) of the King of the North (Dan 11:40) (the Papal power spoken of since v. 30). The wounding of this power is what facilitates the cessation of persecution. This also occurred in 1798. And third item is that the prophecy will be sealed 'until the time of the end' (Dan 12:4, 9). In other words, only after 'the time of the end' will men understand the words of Daniel's prophecy, especially Daniel 8-12. All of these items converged in 1798 when the Papacy received a deadly wound (Dan 11:40), could no longer persecute the people of God (Dan 11:35) and the prophecies (especially concerning time) were opened to the people because the 1260 days, the time, times and dividing of times and the 42 months had come to their end.

#5 – DANIEL 11 PRESENTS A CONTINUOUS, FORWARD, CHRONOLOGICAL FLOW OF TIME

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 conclusion when he states: "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 to accomplish 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.

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" (W. Shea, *Daniel: A Reader's Guide* p. 251). Oddly enough 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" (T. Roosenberg, *Islam and Christianity in Prophecy*, p. 13) he interprets Daniel 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 born 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 (even some who have proposed chronologies not in harmony with their own statements) have also noted. If a straight forward delineation of history had been found that fit the prophecy as

understood by these men and others, then no doubt they never would have sought for alternative explanations that attempted to explain the prophecy of Daniel 11 by stepping forward or backward in time to explain it. It is significant that these leaps in chronology are proposed beginning in v. 23 through 30, which is no surprise, as these verses have been historically the least understood and most difficult to interpret.

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. As Dr. Pfandl rightly states after sharing a few anchor points within the chapter, "All the other historical events mentioned in the chapter must fit into this chronological framework" (G. Pfandl, *Daniel: The Seer of Babylon*, p. 108) and I agree with his conclusions and hermeneutic.

#6 – THE KING OF THE SOUTH IS EGYPT AND REMAIN CONSISTENT 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 home of the king of the south. These verses (Daniel 11:6-8) detail the intrigues that occurred during the 3rd 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 entered 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’ during the reign of Persia 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 6th century monk. Thus the “King of the South” in Daniel 11:6-8 is equated with Egypt.

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 (the king of the south) with overwhelming force. After entering the ‘Glorious Land’ – a reference to Judah, 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.

Because God’s people are the focus of the prophecy (Dan 10:14) the directions given are with reference to where God’s people live, and south of Palestine is Egypt. When Jesus was asked for a sign to sustain His prophetic mission and message, Jesus condemned the current generation and said that the ‘queen of the south’ shall rise up in the judgment and condemn this generation because she came from the uttermost parts of the earth to hear the wisdom of Solomon, and a greater than Solomon is here (Matt 12:42). Jesus reference was to the Queen of Sheba whom Josephus affirms was queen of Egypt and Ethiopia at the time, and Jesus identified her the same say Daniel identifies Egypt in this prophecy.

#7 – THE KING OF THE NORTH IS BABYLON AND REMAINS CONSISTENT THROUGHOUT THE PROPHECY

Who 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) ⁹ ...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) ⁷ "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,' ¹⁵ "but, 'The LORD lives who brought up the children of Israel from the land of the north...

(NKJ Zec 2:6-7) ⁶ "Up, up! Flee from the land of the north," says the LORD...⁷ "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 (*The Akitu Festival: Religious Continuity and Royal Legitimation in Mesopotamia*, Julye Bidmead, Gorgias Press LLC, 2014). 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 being the eastern portion of Alexander's king 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 modern readers who assume this title refers to his accomplishments. In reality this title refers the ancient Assyrian and Babylonian monarchic titles (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 their rulership over the territories surrounding Babylon. Just as "Pharaoh" is a monarchic title for the lands of Egypt, so is *Great-King* a title for the ruler of the Babylonian lands. 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" (E. R. Bevan 'Antiochus III and His Title 'Great-King', *The Journal of Hellenic Studies*, Vol 22 (1922) pp. 241-244). 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 fact that the term "King of the North" is given with respect to God's people is clear from the division of Alexander's empire. Daniel 8:8 and 11:3 tell us that Alexander's kingdom would be divided up "toward the four winds of heaven" – North, South, East and West. The Seleucid kingdom would rightly be called the "King of the East" if this kingdom was named with respect to Alexander's kingdom because it was the eastern most portion of Alexander's conquests. But when the Bible gives it the title "King of the North" – it is denoting its connection with Babylon as well as its location with respect to Judah.

This consistency of associating the "king of the north" with Babylon and the "king of the south" with Egypt allows for consistency of interpretation with other portions of prophecy as well as within Daniel 11 itself. For instance, in Daniel 11:40 the "king of the south" goes the "king of the north" at "the time of the end". Interpreting this scripture typologically or spiritually brings it in perfect agreement with the prophecy of Revelation 11 and with Great Controversy chapter 15 where the atheism of France (Spiritual Egypt, Rev 11:8) delivers a mortal wound to the Papacy (Spiritual Babylon, Rev 17:5) in 1798. Thus the information given to us in Daniel 11:40 is consistent with the witness of Revelation 11 and with the chapter *The Bible and the French Revolution* from Great Controversy, and by the word of two of three witnesses every word is established.

#8 – The Hermeneutical Key That Unlocks Daniel 11

Daniel 11 is very careful to mark the transitions of power from Persia to Greece and from Greece to Rome by the pattern established in Daniel 8 of *ascension, dominion and will*. These markers are followed up with additional key descriptors used in Daniel 8 for those powers (‘divided toward the four winds of heaven’ for Greece (Dan 11:3) and ‘no one shall stand before his *face*’ for Rome (Dan 11:16)). As we have seen, at each major transition we are given ample evidence as to which power we are to understand is interacting with God’s people.

In Matthew 21:33-46 Jesus, speaking to the religious leaders, tells the parable of a land owner who planted a vineyard (Israel), set a hedge about it (God’s law), dug a winepress and built a tower (a symbol of God’s temple) (COL 287.2). Then the land owner lent it to husbandmen (the leaders of Israel) and sent his servants at vintage time to receive of the fruits of the vineyard, but they stoned them, beat them and killed them. Lastly, the land owner sent his Son, saying, “They will respect my Son.” But they killed him also. Then Jesus asks, “what the land owner will do when he comes?” They respond, he will destroy those wicked men miserably, and lease his vineyard to others who will render to him the fruits in their seasons. Then Jesus pronounces judgment on them, “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.” Thus, Christ declared that the kingdom of God would be taken from the unfaithful rulers of the Jews and given to others who would render appropriate service to God. It was the church to whom God’s kingdom was at that time entrusted – composed of faithful Jews and believing Gentiles.

Daniel 10:14 tells us that this prophecy concerns “what shall befall your people in the latter days.” Chapter 9 had already foretold that the “people and the holy city” would be given seventy weeks of probation, the same number Jesus mentioned to Peter when he asked, “How often shall my brother sin against, and I forgive him?” After this point, the city and the sanctuary and all who would not receive their Messiah would be left desolate and be destroyed by the people of the prince who was to come (Rome). In Daniel 9 these seventy weeks are reserved for “*your people* and for *your holy city*” clearly identifying that the content of Daniel 9 concerns the Jews with a temple in their midst. But in Daniel 12 the people of God who are delivered at the end of time are referenced this way – “at that time *your people* shall be delivered, *everyone who is found written in the book*.” This includes faithful Jews and believing Gentiles whose names are written in the Lamb’s book of life will be delivered at that time. The reason this is important is because in Daniel 11:22 Jerusalem and the sanctuary are “swept away from before his *face* (Rome) and broken,” which means the people of God are no longer Jews only who live in Judea and Jerusalem. At that time the church of God was rapidly spreading across the Roman empire to become a worldwide group from every nation, tribe, tongue and people. Its temple was no longer the Jerusalem temple, but the heavenly temple of which Christ was their intercessor (Heb 8:1-2). It is at this transition point that we look to the text to specify how we should interpret the following verses. Obviously, the angel has told us that the message concerns “what shall befall your people in the latter days”, but after v. 22 the people of God are broader than just Jews only. Therefore, v. 23 should point the way forward as to how to interpret the verses that follow, just has been done at each major transition point in the prophecy so far, and indeed this is what we find. What follows is a careful analysis of v. 23 to discover what the text itself says about how we should interpret the following verses (Dan 11:23-45).

(NKJ Dan 11:23) ²³ "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*.

The first question most would probably ask is who is this verse talking about? A league is made with someone, but with who?? A league is made between two parties, so who is the other party? Also, is there only one power referred to here or two? In other words, does the person with whom the league is made begin to act deceitfully because while he began with a small people, he later became great and then became deceitful to the league by getting too big for his britches?? Or is there one party with whom a league is made, while another party acts deceitfully because the first party begins to grow numerous and powerful??

There are some clues within Daniel itself that suggest there is not one party, but two parties spoken of here. First, v. 23 begins by saying “after the league is made with him”, which seems to imply that the league has been spoken of previously. If this is the case, it may be a reference to the “covenant” of the Prince in the previous verse. With whom did He make this covenant? Daniel 9:27 tells us the Messiah “will confirm a covenant with *many*” and Christ himself said “this is My blood of the new covenant, which is shed for *many*” (Matt 26:28). Christ made a covenant with His people, the church, at the cross, which would imply that the two parties that enter into a league or covenant are Christ and His church. It is interesting to note that the Septuagint (the Greek translation of the Old Testament) uses the same word in Daniel 11:23 when speaking about the “league” as it does in v. 22 when speaking about the Prince of the “covenant” – *diatheke*. This means that the Jewish translators saw a connection between the “league” in v. 23 and the “covenant” in v. 22, just as our reading of the text implies. In addition, the party who acts “deceitfully” (*mirmah*) is mostly likely Rome, as this verb is only used one other time in the book of Daniel. It is the little horn that causes “deceit (*mirmah*) to prosper under his rule” in Daniel 8:25. If these conclusions are correct, v. 23 should be understood as follows:

(NKJ Dan 11:23) ²³ "And after Christ confirms the covenant with His people, Rome shall act deceitfully, for the church shall come up and become strong with a small *number of* people.

This is indeed exactly what happened. When Nero and other Caesars realized that some of their own household had converted to Christianity (Phil 4:22), and that Christians refused to burn incense to Caesar or worship the patron gods of Rome, and that this group was growing incredibly fast throughout the empire with no national boundaries, but was taking in Jews, Greeks, Romans, Egyptians and men and women of every other nationality, they were alarmed. They perceived this group as a potential threat to the empire’s security, as there seemed to be no way to control such a group. To make matters worse, the unity that this group seemed to enjoy made them appear more of a threat, and the rumors that were told by their enemies concerning them made them the object of suspicion and mistrust. But there is more evidence that this is exactly where the text is leading us.

There are four key words given in verse 23. These words are listed below with their definitions.

Word	Definition
league (<i>chabar</i>)	to join oneself to, make an alliance, league together
deceitfully (<i>mirmah</i>)	deceit, treachery
strong (<i>atsam</i>)	to be vast, to be numerous
small (<i>me'at</i>)	little, few, small

As we have seen, there is evidence in the LXX that the word translated “league” is connected with the “covenant” made by the Prince in the v. 22. A comprehensive search of the Scriptures for these words and their synonyms reveals a fascinating narrative behind them.

That narrative of Israel’s sojourn in Egypt is repeatedly told throughout the Old Testament. The story is told at least six times in the Scriptures. The essence of the narrative goes as follows:

1. Israel went down into Egypt few (*me’at*) in number...
2. And there Israel became a great nation, mighty (*’atsam*) and populous...
3. Until Pharaoh dealt deceitfully (*mirmah*) with Israel...
4. And God remembered His covenant (*beryith* – the Hebrew equivalent of *diatheke*) and brought them out of Egypt into the land of Canaan.

This narrative is encapsulated in a formula every Israelite was instructed to memorize and repeat before the high priest each year when he brought his firstfruits before the Lord.

(NKJ Deu 26:3-9) ³ "And you shall go to the one who is priest in those days, and say to him, 'I declare today to the LORD your God¹ that I have come to the country which the LORD swore to our fathers to give us.' ⁴ "Then the priest shall take the basket out of your hand and set it down before the altar of the LORD your God. ⁵ "And you shall answer and say before the LORD your God: 'My father *was* a Syrian, about to perish, and he went down to Egypt and dwelt there, **few** (*me’at*) in number; and there he became a nation, great, mighty, and **populous** (*’atsamm a related Hebrew root to ‘atsam*). ⁶ 'But the Egyptians **mistreated us, afflicted us** (*mirmah is not used in this passage, but obviously deceit and treachery are implied*), and laid hard bondage on us. ⁷ 'Then we cried out to the LORD God of our fathers, and the LORD heard our voice and looked on our affliction and our labor and our oppression. ⁸ 'So **the LORD brought us out of Egypt with a mighty hand** and with an outstretched arm, with great terror and with signs and wonders. ⁹ 'He has **brought us to this place and has given us this land** (*beryith is not used in this passage, but it is obviously implied*), "a land flowing with milk and honey"

The same narrative is told in Psalm 105.

(NKJ Psa 105:7, 8, 11-12, 23-25) ⁷ He *is* the LORD our God...⁸ He remembers His **covenant** (*beryith – same word used in Daniel 11:22 and implied in Daniel 11:23*) forever...¹¹ Saying, "To you I will give the land of Canaan..."¹² When they were few in number, Indeed very **few** (*me’at – same word used in Daniel 11:23*), and strangers in it. ²³ Israel also came into Egypt, And Jacob dwelt in the land of Ham. ²⁴ He increased His people greatly, And made them **stronger** (*’atsam – same word used in Daniel 11:23 meaning more numerous*) than their enemies. ²⁵ He turned their heart to hate His people, To deal **craftily** (*mirmah is not used here, but the concept of deceit and treachery is certainly implied*) with His servants.

In addition to these passages, the narrative is prophesied in Genesis 15:3-5, 13-21, told in Exodus 1:8-11; 2:23-25, retold in Deuteronomy 7:7-9, and repeated in Acts 7:5-7, 17-19, 34, 36 in addition to being recounted in Psalm 105 and formulated to be repeated before the high priest each year by the Israelites in Deuteronomy 26:3-9.

This narrative is so strong and so reinforced throughout the Old Testament that one wonders if any Biblically literate Jew could have missed the four fold construct here in Daniel 11:23. Applying what else we have discovered from the witness of the Old Testament formula to the current text gives us this understanding.

(NKJ Dan 11:23) ²³ "And after Christ confirms the covenant with His people (His new Israel), Rome shall act deceitfully (just as Egypt did to His ancient people), for the church shall come up and become strong with a small *number of* people (multiplying in the Roman Empire).

This verse suggests to us that in the verses that follow, we should expect to find the history of the church prophesied, recounted within the framework of ancient Israel's history. In other words the church is the new Israel (Gal 6:16; Rom 2:28-29), Christ is the new Moses (Deut 18:15-19; John 1:17; Heb 3:1-4) and Imperial Rome is the new Egypt – which is why the paganism of Rome is not referred to in verses 23-30 as the “king of the north”, but rather the “king of the south.” This is exactly what Paul says we will find as “all these things happened to them as examples (*tupio – the Greek word for type and antitype*) and they were written for our admonition, upon whom the ends of the ages have come” (1 Cor 10:11). In other words, the history of the church is prophesied in Daniel 11 in the typological language of ancient Israel's history.

Before we examine how this plays out, let me say that this is not an idea that was suggested to me by anyone, nor from any ideas of what I expected to find in the text. I did not want to find something new and exciting in these verses, nor did I set out to disprove what others have written about these verses. I was looking for the best of what was already written and intended to teach that to my church members. But when I could find nothing that satisfied me and nothing that seemed to fit into the puzzle without having to force, bend or cut the corners of the puzzle pieces to make them fit, I decided I needed to study this verse very carefully and discover everything Daniel and the rest of Scripture could tell me about it. No history or interpretation I could find seemed to satisfy these verses without doing damage to the chronological hermeneutic, which I and many others have noted is important in all of Daniel's prophecies. The things I discovered as I dug into this text are summarized as follows:

1. There is a power that acts “deceitfully” (*mirmab*) in Daniel 11:23, and when comparing this verse with Daniel 8:25 (the only other use of *mirmab* in Daniel), this is very likely the little horn (Rome).
2. It is the little horn (Rome) that “destroys the mighty (*'atsuwv*), and the holy people” in Daniel 8:24, a clear reference to God's people. As we have seen in Daniel 11:23, it is most likely the little horn (Rome) who acts with *mirmab* toward a small people who become numerous (*'atsam*) (a related Hebrew root of *'atsuwv* that means the same thing). Daniel 11:23 then implies two parties, one being Rome who acts with *mirmab* against the “the mighty (*'atsam*) and holy people” (Dan 8:24).
3. The OT narrative repeatedly recounts the history of Israel who went down into Egypt a small people (*me'at*), and there grew into a strong (*'atsam*) or numerous people until Pharaoh dealt craftily with them (*mirmab*) and God remembered His covenant (*beriyth*) with them.

4. Daniel 11:23 seems to pick up on this formula by speaking of a people with whom a covenant is made and another power that acts with deceit against them because they are becoming numerous with a small people.

If our conclusions of this data hold true, then the whole rest of the chapter should outline a large-scale history of the church that parallels the history of ancient Israel, which is a pattern or type of the church – and this is *exactly* what follows.

Text of Daniel 11	History of Ancient Israel	History of the Church
<p>(NKJ Dan 11:23) ²³ "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: 1. God’s people went down into Egypt a <i>small</i> people 2. and there became numerous and <i>strong</i>, 3. until a Pharaoh who didn’t know Joseph began to deal <i>deceitfully</i> and treacherously with Israel and 4. 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) ²⁴ "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) ²⁵ "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) ²⁶ "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) ²⁷ "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) ²⁸ "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) ²⁹ "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) ³⁰ "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) ³¹ "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 were carried captive to Babylon, and there they served other gods (Deut 28:36, Jer 16:33). 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 & 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 and served idols, 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.

Phrase	Interpretation
“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 to spiritual Babylon or the Papacy.
“king of the north”	Ancient Babylon 1. Oppressed and took God’s people captive (compare with Dan 11:33), 2. Cast down God’s sanctuary and halted the services that pointed to salvation (compare with Dan 11:31) and 3. Exalted their king and their gods above the God of heaven (Compare with Dan 11:36-37). The activities of the Papacy against the faithful people of God most clearly parallel the work of Babylon, and are thus termed “the king of the north”.
“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 (daughters) with Rome clearly shows that they have fallen and “repudiated every principle” of Protestantism (5T p. 451). See the book <i>From Conflict to Communion</i> and how Rome and Protestants (Lutherans, Methodists and Anglicans) ‘observed’ the 500 th anniversary of the Reformation.
“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, being a brother. 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 to atheists, such as agnostics and humanists.
“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 (of which Sabbath is a sign), 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> .
“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 mere temporal dominion. 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. But Michael will stand up (begin to reign) to deliver His people from this oppression, just as Revelation and The Great Controversy have declared.