**Daniel 11: Key Transition Verses**

By James Henderson

Prophecies are not always understood when given or even when they are being fulfilled right before our eyes. However, when the time comes for a prophecy to be understood all the demons in hell cannot dim its light.

**God’s Longview**

God is patient and he takes the long view. It took over 500 years for the prophecies of Daniel 9: 24-26 and Daniel 11:16-22 to be understood, but it was the power of Pentecost.

It took 1,700 years for the prophecies concerning the little horn of Daniel 7:24 to be fully recognized, but it was the power of the Reformation.

Beguiled by Origen’s mystic allegory and blinded by Augustine’s theory that prophecy was unrelated to unfolding history, men woke up one day in the 13th century and said to themselves, You know we are living in the days of the ten toes of the image and the ten horns of the shattered western Roman empire - and yes, the 11th horn is in our midst and exercising all the arrogance of the Antichrist.

**Clueless and Divided**

Now we are gathered here this weekend to consider events unfolding over a mere 225 years as depicted in the last five verses of Daniel 11. All transpiring after 1798, and reaching into the present and beyond to the final events of world history attending the Second Coming.

Apart from the scenes surrounding the First Advent of Christ, there could not be more solemn events in all history - yet we sit here today clueless and divided as to the full meaning of these verses - wondering whether we would ever reach a consensus as to their meaning.

**Daniel’s Confusion and Hope**

We can take a degree of comfort in knowing that Daniel probably did not understand these verses either.

However, in Daniel 12:13: we find this encouraging statement: “Go your way Daniel till the end be, and you shall rest and stand in your lot at the end of the days.”

For Daniel to “stand in his lot” embodies a two-fold promise:

 1. It is a promise that Daniel, though much maligned and dismissed by the wise men of this world, will finally be vindicated.

 2. However, it is also a promise that the final prophecies of Daniel will be understood and that this knowledge will have a tremendous impact in preparing the world for its climatic end.

In Mss 176 penned in 1899 EGW wrote about a condition that must occur before Daniel could “stand in his lot:”

“If those for whom the Lord has done so much will walk in the light, their knowledge of Christ, and the prophecies relating to him, will be greatly increased as we approach the end of earth’s history.”

The question before us is whether we are prepared to humbly walk in the “light” Christ has already given us. That is the precondition for receiving more light.

In the spirit of friendly exchange I will light to walk you through 4 or 5 transition points in Daniel 11 where we diverge in opinion.

**Daniel 11:16**

The first significant conflict is at verse16 (indeed verse 14-16). If we do not reach an understanding here our views will never converge.

Verse 16 states: “He that comes against him shall do according to his will, and none shall be able to stand before him: and he shall stand in the glorious holy land which by his hand shall be consumed.”

**Discerning the Beginning Time Frame**

The first important question to ask in interpreting any passage of an outline prophecy is what is the time frame of the passage.

This helps us identify the actors involved.

The time frame of verse 16 is found in verses 13 and 14 which tells us that the KON, Antiochus III, returned in 201 BC to attack the KOS. However, this time he brought with him allies - the “many” that would come against the KOS.

Among these allies were generals from Hannibal of Carthage against whom the Romans were at that time waging the Second Punic war; and Phillip of Macedonia and perhaps Greece.

**Rome the Robber and Chosen People**

Notice the reference in verse 14 to another party involved in this war the “robbers of your people.” This was a well know title or reputation that Rome hand acquired as it rose to power.

Notice also the reference to “his chosen people” in verse 15 who were not much help to the KOS against Antiochus and his allies. This phrase was also a reference to Rome.

Before he died Ptolemy IV had requested the Senate of Rome become the guardian of the boy king Ptolemy V.

Engaged in the Second Punic war with Hannibal, Rome was not able to send adequate forces to help the KOS. They sent an able general Scopas, but he was beaten at the Jordan River in Palestine and again in Sidon, one of the most fenced and fortified cities. He was starved into submitting.

**Shift in Focal Point From KON v. KOS Conflict to Rome**

Now notice something very significant.

The focal point of verse is not the perennial conflict between the KON and KOS. That fades into insignificance and the twin focal points becomes the relationship between Rome and the KON and Rome and the Jews and the conflict that would arise between them.

You see, when Antiochus III, KON, declared war on the KOS in 201 they were not engaging in yet another petty battle with the KOS, they virtually declared war on Rome whom they knew had a treaty of defense with the KOS to protect their boy king Ptolemy V.

From this point on the main character in the rest of Daniel becomes Rome.

When the Punic war ended in 201 BC Rome became master of the western Mediterranean and now turned its attention to the eastern Mediterranean on its way to becoming master of the ancient world.

**Rome Does According to its Will**

Rome send their hero of the second Punic war, Scipio Africanus to deal with the KON, because Hannibal had fled to Antiochus for refuge.

This is why verse 16 introduces Rome as “He that comes against him, Antiochus III, would do according to his own will.”

The phrase always introduces a new power who does with the formal power according to his will.

**Determining the Ending Time Frame**

The second important question to ask is What is the ending time frame of the passage or verse under discussion.

Much history, spanning almost two centuries, is covered in verse 16.

Verses 16 begins in 201 BC with the war between the KON with his allies and the KOS with his ally Rome.

**Unfolding Time Frame**

However, the middle phrase “none shall stand before him” constitutes an unfolding time frame.

It incorporates many battles and Rome’s final defeat of Antiochus and Hannibal by 188 BC.

Then Rome defeats and conquers their ally Perseus, son of Philip of Macedonia in 168;

Time moves on and Rome defeats and conquerors the other ally of the KON, Greece in 146 to become master of the eastern Mediterranean.

**Rome not K of Macedonia or Greece**

Now mark this point well, Rome did not become the King of Macedonia, the heartland, and third division of Alexander’s empire, by conquering Macedonia in 168; nor did it become King of Greece by conquering Greece, the fourth division of Alexander’s Empire, in 146.

**Antiochus IV, the Vindictive Hostage**

Verse 16 incorporates even more history.

Meanwhile back in 188 Antiochus III had sent his son Antiochus IV as a hostage to Rome to guarantee the peace.

After Antiochus IV came to the throne, in 168 he challenged the might of Rome by invading the KOS, but was humiliated and turned by the threats of Rome’s envoy in Egypt.

**Judah Makes a Defensive League with Rome**

On his way north in 168 Antiochus beats up the Jews, desecrates their temple and tries to extinguish their religion.

The Maccabees revolted in 164 and in 161 made a league with Rome for their mutual defense against the KON.

However, this league becomes a casualty of Rome’s growing supremacy against the KON.

Sulla the dictator of Rome, inflicted a crushing blow against the KON in 88 BC; and then in 63 BC, his lieutenant, Pompey the Great, conquers the fragmenting kingdom of the KON and absolves the western portion of it.

**Rome, Porphyry and the KON**

However, mark this well also, that act of conquest did not make Rome the KON, no more so than conquest made Rome king of Macedonia or Greece or Gaul or Spain or Britain or any other country it subdued.

Carving out an exception in the military history of Rome by making Rome the KON simply because it defeated the Seleucids, derives from the pagan philosopher Porphyry’s attempts to discredit the book of Daniel as a prophetic message by making Daniel 11:16 to 45 a continuing history of the Seleucid KON.

Much of the evangelical world have bought this allegorical bill of goods from Porphyry.

Both Preterism and Futurism have as their anchor that Daniel 11:16 onward is allegory. Thus they write Christ and the papacy out of the prophecy of Daniel 11.

We must make a decided break with this mesmerizing relationship with Porphyry and his disciples Origen and Augustine.

From verse 16 to 45 the City of Rome, in all its phases, as a country ruling from the west of the KON and KOS, is the subject of the prophecy of Daniel 11.

Making Rome, in any of its phases, either the KON or the heir of the KON adds nothing but confusion and opens the door to allegorical subjectivism for the rest of the prophecy from verse 16 to verse 45; especially does it taint our interpretations of verses 36-45.

This is a non-negotiable point for Historicism.

**Rome Repudiates League with Judah**

However, we have not yet exhausted the history incorporated in verse 16.

Pompey, disregarding the league of defense with their ally Judah, conquers that country in 63 BC. This is referred to in verse 16 when it state that “He (Rome) shall stand in the holy land.”

To stand is to reign.”

**Ending Time Frame: Destruction of Holy Land**

However, the time frame of verse 16 does not end in 63 BC for the verse goes on to state that “the glorious land by his hand, (Rome’s) “shall be consumed.”

Pompey’s conquest of Jerusalem and inadvertent burning of the temple does not encompass the magnitude of this phrase.

I believed that in this final phase of verse 16, Christ looked another 100 years into the future to tell us of the final consummation of the holy land and the banishment of the Jews that he predicted in Luke 21:24, would occur.

So, the ending time frame of verse 16 is 70 or 135 AD when Titus and then Hadrian consumed the holy land.

**Significance of the Ending Time Frame of Verse 16**

Recognizing that the ending time frame of verse 16 to be AD 70 or 135, is of utmost significance for our interpretation of Daniel 16 to 45.

One of you noted in your position paper that historicism requires a linear, strictly historical rendition of the history contained in an outlined prophecy.

With all due respect I disagree.

The prophecies of Daniel, Revelation, and of Christ in Matthew 24 and Luke 21 is full of instances where the prophecy doubles back to an earlier period to clarify an event that could not be elaborated on in the rapid flow of history. I cited a few instances of this in my red-letter Interlinear rendition of Daniel 11.

Here is a prime example.

**Daniel 17 Returns in Time to the Middle of Verse 16**

After following a line of history in Rome’s conquest of the KON and its allies in verse 16, and in the process inferring the league of mutual defense with Judah, and then taking us to Rome’s betrayal of that relationship by conquering Judah in 63 and finally consuming it, Christ doubles back in verse 17 to clarify that event and another event he could not fit in in verse 16.

When Christ said of Rome that “None shall stand before him” that included, by implication, the unfolding of the history of Rome’s conquest of the KOS, but Christ did not have time to develop this in verse 16.

Christ returns in verse 17 to complete the initial subjugation of the KOS by Rome.

**Time Frame of Verse 17: 48 BC**

The time frame of verse 17 is obviously not the ending time frame of verse 16, AD 70 to 135. The events brought to view in verse 17 bear no relationship to events in history in AD 70 to 135.

The time of Daniel 11:17 is 48 BC for Christ goes back to clarify evens associated with the phrase “none shall be able to stand before him” which incorporated Rome’s conquest of the KOS. Thus, verse 17 and 18 brings to view Julius Caesar’s conquest of Egypt the last remaining division of Alexander’s empire.

Christ then follows the heads of the new dynasty that Caesar would, by default, impose upon the Republic, and in that context, highlights events associated with his future appearance in the glorious holy land and his crucifixion at the hands of the Romans - hence the reference to the Prince of the covenant being broken in verse 22.

**Time Frame of Daniel 11: 23**

However, Christ had not finished dealing with either Rome’s relationship to the KOS or Judah when he got to verse 22. He, therefore, doubles back in time a second time in verse 23 thru 28 to deal with these subjects.

First, he relates to us Rome’s betrayal and their 161 BC league or covenant with Judah in verse 23 and then Rome’s war against God’s gospel covenant with his people in verses 28.

**Upright Ones Help Caesar conquer Egypt**

However, he gives this narrative in the context of Rome’s relationship with the KOS, for Julius Caesar had conquered Egypt with the military help of Herod the Great’s father, Antipater and Hyrcanus the high priest whose influence on the Jews of Egypt assisted Caesar conquer the KOS. To show his gratitude, he erected a stone column outlining the rights of the Jews in perpetuity.

**Rome Absorbs Egypt**

In verse 24 thru 28 Christ describes how Rome would completed the absorption of the territory of the KOS into the Roman Empire.

Caesar had refused to incorporate Egypt into the territories of the Roman Empire for the very reasons depicted in verses 25 to 28 - he feared a Roman pretender would make Egypt, the richest province, a base for contending the leadership of the City of Rome.

This Mark Anthony did in league with Cleopatra until they were conquered by Octavia’s in 31 BC at the Battle of Actium.

It is from this battle in 31 BC that verse 24 states the time prophecy for the reign of the City of Rome for a time or 360 years.

Note once again. Rome did not become the KOS by conquering and absorbing the territories of Egypt.

**Daniel 11:29: End of City of Rome’s Supremacy**

In verse 29 Christ informs us that as the time appointed for the end of Rome’s supremacy in 330 AD, Rome would again come into conflict with the south, but it would not be as successful as it was formerly or as it would be in the future, pointing to the conflict between divide Rome and Egypt in 1798.

From AD 284 Diocletian forth wars of rebellion with Egypt and Asia Minor until Constantine moved the capital to Constantinople to better defend itself from enemies coming from the south.

**Daniel 11:30-35**

The history of the compromise between Rome and the apostate Church resulting in the rise of the papacy is depicted in verses 30-35.

**Daniel 11: 35-36**

Let us quickly transition to verse 35 and 36.

Verse 35 brings us to the end of the papal reign at the time of the end in 1798. It is called God’s appointed time.

The time frame of verse 35 begins at an unspecified time during the Dark Ages of persecution and ends with the overthrow of the papacy in 1798.

The passage runs parallel to Revelation 13: 3 and 10. It, therefore, incorporates the whole history of French Revelation and its war against Christianity, culminating in the abolition of the papacy.

**The King in Daniel 11: 36**

The time frame of verse 36 is, therefore, the revolutionary period which led to the overthrow of the papacy.

This fact is confirmed by the opening phrases of verse 36. It is an implied reference to the power that overthrew the papacy: neo-pagan Revolutionary France. That power is called the king who “does according to his own will” in verse 36.

That phrase, “Doing according to its own will” always introduce a new power who overthrows a former power, doing with the former power according to its own will. Daniel 8: 1-9 and Daniel 11: 4 and 16.

It is not a continuing reference to the career of the papacy.

To begin with the papacy was abolished in verse 35 and was in no position to do according to its own will.

Secondly, verse 36 is not a doubling back in time to an earlier phase of the papacy - bringing out additional characteristics of the papal reign.

The whole career of the papacy has been a life and death struggle for independence from the emperors who put them into office and then with the kings who sustained them and has seldom, if ever been able to “do according to its own will.”

I believe Uriah Smith made a correct identification of this king with neo-pagan Rome who had just thrown off the yoke of the papacy in verse 35.

Moreover, since pagan Rome was never the KON, the papacy who was sustained by the arms of Roman emperors and then the kings of the divided western empire cannot be in any way adequately classified as the KON. The support for this position is just not in the prophecies of Daniel.

To me this is a non-negotiable point.

**France’s Short Reign**

Daniel 11: 36’s middle phases tell us that the king that does according to his own will, whom we dignify as neo-pagan Revolutionary France, would to prosper till the indignation be accomplished. This implies a short reign. This is historically true.

The Revolution in France broke out in 1789 and was exported to Europe and was high-jacked by the Freemasons behind Napoleon to serve their purposes. By 1814 France was brought to its knees by the other horns of Europe.

**Daniel 11: 31-39 Parallel to Revelation 11: 2-13**

To correctly understand this transition from the papacy in verse 35 to Revolutionary France in verse 36 one has to understand the parallel relationship between Daniel 11: 31-39 with Revelation 11: 2-13.

In Revelation 11: 2-6 the brutal reign of the papacy is showcased.

In Rev. 11: 7 a pagan, atheistic, and occult power springing back from the bottomless pit of death overthrows the papacy and declares war against Christianity and the God of Christianity. Most of us would agree that this atheistic power in Revelation11: 7-13 is Revolutionary France.

**Similarity between Pagan Socialism and the Papacy**

Daniel 11:36 to 39 is an apt description of this new-pagan and atheistic power of Revolutionary France.

An extended study of neo-paganism/Socialism/Communism/ demonstrates that there is not a dime’s worth of difference between the policies of the Vatican and the Kremlin.

They are both religious dictatorships. They have different elite running them who pretend to be god on earth.

**Daniel 11:39-40**

This brings us to the transition between Dan 11: 39 and Dan 11: 40

If we concede that neo-pagan, divided Rome, led by Revolutionary France is the subject of Daniel 11:36-39, then the subject of these verses referred to in pronouns in verses 37-39, becomes the subject of verse 40 as identified by the continued use of the pronouns “he” and “him.”

**Daniel 11:40 a Three-Way War**

The war in verse 40 is a three-way war between Revolutionary France and its enemies, the KON and the KOS.

Here again Smith is correct. We must follow the light he shone for us - even if he did not have all the light on this subject.

**France Retaliates to Egyptian Piracy**

In 1798, Egypt, consistent with a couple of centuries of Muslim pirates attacking European shipping and taking the good and hold their citizens for ransom, raided the maritime merchant fleet of France.

France retaliated by declaring war on Egypt and sent Napoleon in May 1798 to spank them.

**America Retaliates to Muslim Piracy**

How hard is that to understand? Three years later Jefferson did the same thing. Attacks on our merchant shipping by the Muslim pirates had Congress authorize Thomas Jefferson to send a contingent of marines to the shores of Tripoli via Egypt.

**Napoleon Dreams of Restoring the Roman Greek Empire**

However, Napoleon had other dreams of resurrecting the Eastern Roman Empire that the KON had conquered in 1453, so in September 1798 he declared war on the Ottoman Empire and marched into Palestine.

The Ottomans became the KON for they had taken possession of and ruled out of the former territories of the Seleucids from the thirteenth century on.

With the help of France’s rival, England, the Turks came against him like a whirlwind with many ships and upset his plans for an easy victory in Palestine.

Up to this point Uriah Smith is correct in identifying the parties and actors in verse 40.

**Where Smith Went Wrong**:

Where Smith went wrong is in his interpretation of the last phrase of verse 40: “He” shall enter into the countries and overflow.”

Because Napoleon retreated from Acre in May 1799 and went back to Egypt, Smith assumed that the KON won the war and hence the “he” in the last phrase referred to the KON taking the fight to Napoleon in Egypt.

I believe he was wrong on a number of points.

**Rome is still the “he**.”

First of all, the pronoun “he” in the last phrase of verse 40, “he shall enter into the countries and over” does not refer to the KON and his reclaiming of Egypt after the French left a few years later. It refers to Rome who was the primary subject of all the pronouns I verse 40 and going all the way back to verse 16.

There is no hint that the main character in. Daniel 11 verses 16 - 40 has stopped being Rome and is now a revived KON.

**Retreat is not Defeat**

Secondly, one victory in battle does not win a war.

Although Napoleon retreated in May 1799 form Acre, he won a massive victory against the Turks and British at Abukir in Egypt on July 25, 1799.

He could not follow up this victory because he received orders from Paris to return to France immediately to defend their borders.

The parallel here is in verse 15 in which that Rome lost its first skirmish with the KON in 201 when Antiochus III defeated General Scopas. However, Rome ultimately conquered the KON over the next 140 years.

So it was in 1798,9 with Rome led by revolutionary France.

**The Greater War:** **Colonization of the Muslim World**

Thirdly the significance of the three-way war in verse 40 was not to re-introduce the petty warfare between the KOS and KON once again as Smith thought.

There was no prophetic or historical significance in that.

The KON did not win the greater war - the dismantling of the Ottoman Empire that Napoleon initiated by invading Egypt in 1798.

This is the greater significance of verse 40: It was the war between divided Rome and both the KOS and KON.

**Daniel 11:40-43 Parallel to Revelation 9:15**

Daniel 11:40-43 is a parallel prophecy to Revelation 9:15 that predicted the collapse of the Ottoman Empire on August 11, 1840.

The war Napoleon initiated in 1798 as depicted in Daniel 11:40 was a prelude and necessary condition for the collapse of the Ottomans.

The chart on Daniel 11 shows how divided Rome began to dismember the Ottomans after 1798 that by 1840 it was so weak it could not even defend itself against Egyptian aggression and had to ask the European powers for help.

**The Eastern Question**

This was the true meaning of the Eastern Question that our pioneers anxiously followed after August 11, 1840.

The term was coined by Bismarck in 1870 to describe the rivalry of the European powers as they all scrambled to inherit the fragmenting Ottoman Empire.

This rivalry had some European horns taking the side of the Ottomans to prevent Russia from gobbling up too much of the Ottoman territory.

Smith misinterpreted the temporary victories of the Ottomans with the help of England and with the France at the Crimean War as the triumphant march of the KON, eventually resuscitating itself and marching on to Jerusalem in verse 45. He was too close to the trees to see the forest.

With the hindsight of time we see that these verses Daniel 11: 40-43 describe the total fragmentation of the Ottomans and their abolishment of the Caliphate by 1923.

**Daniel 11:40 Overs Much History**

Fourthly, while the beginning time frame of verse 40 is 1798, the commencement of the time of the end, the ending time frame takes us way beyond 1798.

Much history is covered in verse 40. The last phrase ‘he shall enter into the countries and passing over’ only starts with Napoleon’s attack on the Muslim world. The time frame is no longer 1798.

The carving up of the territories of eh KON and KOS is completed by the other “ten” horns of divided Rome as they divided up almost the entire Muslim world from Algeria to Indonesia over the next 100 years.

**Shifting Time Frame**

The time frame of the ending of verse 40 thus takes us over into verses 41-43 which describe this dismantling of not only the KON, but the KOS, Lydia, Ethiopia, and all of Africa, and the Middle East by the Europeans.

**Christ Could Have Returned by 1854**

This process of carving up the Muslim world could have been completed shortly after 1840 and Christ could have returned in 1854 as EGW asserted, but for the insubordination of the pioneers.

Paraphrasing her, she said the pioneers thought they could finish the work of the three angels’ messages in their strength and did not plea for the outpouring of the Holy Spirit.

**WWI is Time Frame of Daniel 11:43**

Thus, instead of the time frame of the last phase of verse 40 through 43 being the mid-1800s, it became, due to God holding back the winds of strife for a subordinate church, WWI when the final dismemberment of the Muslim world took place.

By WWI divided Rome had Palestine, Egypt, Libya, Ethiopia (meaning all of Africa) and created Jordan out of Moah, Edom and Ammon by slicing off the top of Saudi Arabia.

**Jesus and Napoleon**

In giving the prophecy from verse 40, I believe Jesus followed the career of Napoleon and Europe into verses 41-43 for a number of reasons:

**No 1**. **Revelation 9:15**

First, wesaw how the colonization of the KON and Muslim world complemented the fulfillment of Revelation 9: 15. This gave great impetus to the First Angel’s Message.

**No 2**. **Luke 21:24**:

I believe Jesus followed Napoleon and divided Europe from the last phase of verse 40 to verse 43 because these verses have an endpoint parallelism with his prophecy in Luke 21: 24 describing the Liberation and Return of the Jews to Palestine after their banishment ended.

Luke 21: 24 had stated that the Romans would destroy Jerusalem and its temple and banish the Jews, not forever, but until the time of the Gentiles had run its course.

Revelation 11: 2 correlates the’ end of the time of the Gentiles’ with 1798, the end of the papal supremacy.

Napoleon’s invasion of Palestine was crucial in fulfilling the prophecy in Luke 21: 24. While in Palestine Napoleon made a decree on April 20, 1799, that all the Jews could return to Jerusalem.

When Napoleon returned to Europe he liberated the Jews from the Ghettos and set them free after 1700 years of persecution and exile.

However, the Jews could not return to Jerusalem or Palestine in any meaningful way until the dismemberment of the KON and the conquest of Palestine in WWI by England. England was then in a position to create a homeland for the Jews in 1917 and then the state of Israel in 1948.

Note again, England could have accomplished this dismantling of the KON in the mid-1800s if the church was militant and committed to finishing the work of the gospel.

It is not the prophecies that determine when Christ returns, but the commitment of the church (2 Peter 3: 10,11); and if that lingers, God will cut the work short in righteousness.

**No 3**: **Healing of Papal Wound**

Napoleon’s Concordat with the Vatican on July 15, 1801, would commence the healing of the deadly wound and thus set up the conditions for the return of the papacy in verse 45. This history is more significant than an end time petty rival between a revived KOS and KON.

**Daniel 11:44**

Meanwhile, setting up the state of Israel in verses 41-43 increased the intensity of Terrorism from Militant Islam that had begun as early as 1793 when t4eh Wahhabi sect commenced to dominate Saudi Arabia.

The war of annihilation between Europe and its colonies and the Muslim world North and East of Jerusalem in Daniel 11;44 (which could involve their allies Russian and China which are also north and east) would create a world crisis that could prepare the way for the rival of the papacy by a war-weary world

**Daniel 11: 45**

Finally, James White who identified a revived papacy in Daniel 11: 45 was right and Smith was wrong.

Daniel 11: 45 is a parallel passage to Revelation 13: 11-18 in which America relieves the power of the papacy; and a parallel passage to Revelation 11: 10-17 in which Europe assists in the revival of the papacy.

The parallel prophecies of Daniel and Revelation, all ending with the destruction of Rome at the Second Coming is a non-negotiable point for Historicism.