

Abstract-Daniel 11:2 to 12:3 Hermeneutical Issues and Path to Consensus

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This paper will give an overview of Dan.11:2-12:3, pointing out the primary hermeneutical issues and areas of needed study. Years of presentations on Daniel 11 have given me a grasp of the issues to be resolved. These include, but are not limited to:

- How to Identify the KON or KOS
- Are place names in 11:23ff Literal, Symbolic, or both?
- Is it the same KON and KOS for all 3 conflicts (11:29) from 11:25 to 45?
- Ships from Cyprus (11:30)
- Relation of Daniel 11 to Revelation 11. Does the context of Daniel and Revelation allow us to directly equate Daniel's Egypt with Revelation's Egypt?

Although, EGW does not say much about Daniel 11, she does say that we will reach consensus near the beginning of the Loud Cry. I will examine these statements that I believe show us the path to consensus on Daniel 11. Also, in 1899 she said that there would be a great increase in our understanding of Daniel (she references the Dan.10-12 vision) as we near the end. This means that the final understanding of Daniel will come from scripture not from her writings, such as the Great Controversy, nor from the pioneers' understanding.

Note:

This presentation will be easily understood by the average person in attendance.

Daniel 11:2 to 12:3 - Hermeneutical Issues and Path to Consensus

Tim Roosenberg, 2018

There are many differing viewpoints on Daniel 11 and 12 in the SDA church. For the last 7 years I have been the Idaho Conference evangelist presenting Daniel 11, Islam and Christianity in Prophecy seminars. This full time Daniel 11 ministry has given me exposure to the areas of conflict that need to be carefully studied from scripture. We have good people from these differing historicist viewpoints that love God, the Bible, and love the SDA church. It is the goal of this paper to help us on the path to consensus. As you will see, I believe the truth of Daniel 11 will come from Bible study not EGW. However, I do believe that EGW gives us the path to consensus and shows us how and when we will come together to unite our voices on Daniel 11.

Here are the Daniel 11 issues as I see them:

- I. **Which viewpoints are historicist?** Proponents of some viewpoints accuse others of not being historicist. The definition of historicism needs to be firmly agreed upon. My understanding of historicism is that the prophecy begins in the time of the prophet (Daniel, in this case) and unfolds from his time to the setting up of God's Kingdom. (See Leroy Froom, **The Prophetic Faith of Our Fathers**, Vol. 1 pp.22,23). If this is true, then all the major viewpoints presenting at this conference are historicist. These viewpoints include: Uriah Smith's viewpoint and the viewpoints that see the KON/papacy with KOS as Atheism, Communism, secularism, Islam or a conglomeration of these. So within these viewpoints we should not accuse others of not being historicist.
- II. **Are the place names in Daniel 11:23 (after the cross and following) literal, symbolic or both?** See Appendix A for a listing of Daniel's and Revelation's usage of place names. If for discussion purposes we exclude Daniel 11:40-45, it appears that Daniel always used place names literally in the entire book of Daniel. Daniel does appear to have a parallel symbolic meaning as well in some instances. If this is the case, the contextual evidence is that Daniel 11:40-45 should also be read literally with a possible parallel symbolic/religious application as well. The Islam as the king of the South viewpoint sees them as both local/literal/geopolitical and global/symbolic/religious. This is how Jesus interpreted Daniel 9:27 in Matthew 24. He applied Daniel literally in the fall of Jerusalem. However, He also applied it symbolically/globally to his followers in the great tribulation. The Uriah Smith viewpoint sees all of Daniel 11 as literal or civil ruler focused while the symbolic view sees it as literal before the cross and symbolic after the cross (vs. 22). We need to decide the strength and weaknesses of these viewpoints from Daniel's context.
- III. **What are the rules for identifying the KON and the KOS, and are the rules consistent before and after verse 22? And if not, why not?** The Uriah Smith view holds they are literal all the way through. The symbolic viewpoints see a change from literal to symbolic at the cross. The king of the South as Islam view sees it as literal before the cross and literal and symbolic after the cross (Daniel 11:22). The king of the North from Daniel 11:23 - 45 uses real armies in real wars but also attacks the covenant and people of God.
- IV. **What are the textual indicators that indicate a transition of identity for the king of the North?** This is quite varied depending on the interpreter, not necessarily by viewpoint. I see the transition point whenever the current king

of the North attacks the rising power and fails to win. I see this as consistent for each transition from Persia in Dan. 11:2 all the way to God's kingdom in 12:1-3.

V. Can each viewpoint give a verse by verse commentary explaining the whole of Daniel 11 without being inconsistent to their own hermeneutic?

Does history fit naturally with the textual understanding or is the history being forced. Some viewpoints can do this while others struggle with this. This is actually very important. Fulfilled prophecy and history should match without a struggle or we have a serious problem with either faulty history or a faulty prophetic hermeneutic.

VI. What is the appointed time of Daniel 11:29? This is important and needs to be studied further. Verse 29 is a critical point in the flow of the prophecy. Glossing this over as unimportant could be very dangerous to finding the truth of Daniel 11.

VII. Is Daniel 11 strictly sequential or are their recapitulations? If there are recapitulations, what are the textual indicators that allow for recapitulations? Many see a recapitulation at Daniel 11:22-23. They go from the cross in v22, then in v23 and following they go back to the early Roman period before the time of Christ. Others see a recapitulation in v30 and following, while most see a recapitulation in Daniel 12:1,2 which is happening at the same time as Daniel 11:44,45.

VIII. Does the phrase “at the appointed time” or “at the time of the end” reference a point in time such as a specific date or year, or does it reference an event occurring during a period of time? This is an issue for the Hebrew scholars to hammer out. We have various views on this. But a definitive textual answer could help rule in or rule out some viewpoints.

IX. Does the text of Daniel 11:29 indicate that the identity of the KON and the identity of the KOS are the same all the way through the 3 conflicts from 11:25 to 11:43? This is another area for the Hebrew scholars to work out. If it is the same KON and KOS from 25 to 45, then the symbolic viewpoint has a serious problem since communism or secularism are not opposed to the Papacy all the way through this period. However, Islam and the Papacy have been in conflict during the entire divided Roman period. This would match both the Uriah Smith and KOS as Islam viewpoint.

X. What are the ships of Kittim/Cyprus? The research of Michael and Randy Younker indicate that the usage of the terms in Daniel's day meant only Cyprus and it was not until the Essenes and Josephus that the term was viewed symbolically. If taken literally, the ships from Cyprus match the Muslim ships that come from Cyprus and stop the Papal “Holy League” fleet from

reaching Cyprus and Israel in the battle of Lepanto in 1571. This fits with the Islam as the KOS viewpoint.

XI. What is the relationship between Daniel 11:40-45 and Revelation 11:7-10? Some say that because both mention Egypt they must be referring to the same power. However, the usage of place names in Daniel and Revelation are very different (See appendix A). For instance, in Daniel the term Babylon means a literal land area in current Iraq. There is no hint that Daniel ever uses Babylon symbolically. In Revelation the term Babylon is symbolic for apostate Christianity. There is no hint that John ever uses Babylon literally in the book of Revelation. With this in mind we should be very wary of saying that Daniel's Egypt = John's Egypt. This is especially true because Revelation 11:7-10 is the only place in the book of Revelation where John specifically points out that he is not talking about a literal place. He does this by saying, "Which is spiritually [symbolically] called Sodom, Egypt, where our Lord was crucified." Anyone who wants to say they are the same will need to support the position from the context of both Daniel and Revelation.

If we can come to a consensus from the study of these individual issues, then the answers will give us the Biblical evidence to begin to rule in, or rule out, specific Daniel 11 viewpoints.

Now I will turn to what I have found in EGW's writings about Daniel that I believe indicate how and when we will come to consensus on the message of Daniel 11.

First we will see the attitude that EGW describes that we need to exhibit towards each other as we search for the truth of Daniel 11.

"If a brother differs with you on some points of truth, do not stoop to ridicule, do not place him in a false light or misconstrue his words, making sport of them; do not misinterpret his words and wrest them of their true meaning. This is not conscientious argument. Do not present him before others as a heretic, when you have not with him investigated his positions, taking the Scriptures text-by-text in the spirit of Christ to show him what is truth. You do not yourself really know the evidence he has for his faith, and you cannot clearly define your own position. Take your Bible, and in a kindly spirit weigh every argument that he presents, and show him by the Scriptures if he is in error. When you do this without unkind feelings, you will do only that which is your duty and the duty of every minister of Jesus Christ." 12MR 376.1

EGW further warns us, “There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas.” DA 487.3

We are to have the Bible as the authority and we are not to misrepresent each other but kindly meet with each other and work through our differences. We have often failed in these areas. The tendency has been to write materials attacking and often misrepresenting other’s viewpoints. We need to realize that we are all human and are likely not correct in everything we each believe. This is why this Daniel 11 conference is so important. We are meeting face to face to kindly examine our differences, with the Bible as our authority. It is ok to see things differently, but not to misrepresent others or be unkind. This will probably be the first of many conferences. It may be a good idea for future conferences to select 2 or 3 of the above issues to help keep the discussions focused.

So far we have the following points for our path to consensus:

- I. **Be kind**
- II. **Do not misrepresent**
- III. **Meet together**
- IV. **The Bible is the authority**

Our next EGW quote says:

“The time has come for **Daniel to stand in his lot**. The time has come for the light given him to go to the world **as never before**. 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 they near the close of this earth’s history**” Manuscript 176, 1899 (bold is mine)

V. The focus is Daniel and the message will go like never before.

In 1899 EGW is saying that Daniel’s writings have a future role that is greater than ever. This means that it will be greater than the Millerite movement which was based on Daniel 8:14. To date, we have not had a Daniel based message that went with greater power than the Millerite movement. So this must yet be future.

VI. “Stand in his lot”, is a reference to the Daniel 10-12 vision.

The phrase “Stand in his lot” is a quote from Daniel 12:13, which is the last verse of the Daniel 10,11 and 12 vision. So the natural context of her quote indicates

that she is referencing Daniel's final vision which is the one that we as a church have understood the least. When understood, it would go like never before.

VII. Great increase in understanding near the end of time.

In saying that there would be "a great increase as we near the end of this earth's history," she is indicating that neither she (i.e. Great Controversy written before 1899) nor any of the early pioneers have the final word on the Daniel 10-12 vision, including Daniel 11. This indicates that we will find the "correct" understanding of Daniel 11 from the study of Daniel 10-12, not from any of our pioneers' writings. This makes studying the above hermeneutical and textual issues very important.

She states that this final, closing work or "Loud Cry" will be based on Daniel and be a repeat of the 1840-1844 message.

"The God who gave **Daniel** instruction regarding the **closing scenes of this earth's history** will certainly confirm the testimony of His servants as at the appointed time they give the loud cry. All the messages given from **1840-1844** are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.... The message was given. And there should be no delay in repeating the message, for the **signs of the times are fulfilling**; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a **loud cry**. Then **Daniel will stand in his lot**, to give his testimony." 21MR 436, 437 (bold is mine)

Once again the focus is Daniel and "standing in his lot" which is a reference to Daniel's final vision.

VIII. The "Loud Cry" or catalyst for the "Loud Cry" is when Daniel "stands in his lot". This suggests that the Loud Cry will be based to a large degree on Daniel 10-12.

IX. The "Loud Cry" is a repeat of "1840 to 1844". We will look at this after the next EGW quote.

X. The Loud Cry is proclaimed while the signs of the times (Daniel's prophecies in context) are being fulfilled. This suggests that the "correct" understanding of Daniel should be able to reach the public in a powerful way. If a

viewpoint is not offering current fulfillment at the time of the start of the “Loud Cry” then it does not match the criteria.

What does EGW mean when she said, “1840-44”? She is referencing the pioneer understanding of the 5th and 6th Trumpet, also known as the 1st and 2nd woes which, in the context of the following statement, she and our pioneers understood to be Islamic incursions against the Papacy. She endorses Josiah Litch’s teaching that the 6th trumpet would end on Aug. 11, 1840 with the Ottoman Islamic empire becoming a protectorate of the European powers. (See appendix B for a defense of 1840 as the prophetic end of the Ottoman empire.)

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from **1840 to 1844** the work rapidly extended.” GC 335.1

Note: It was the fall of Ottoman Islam as a superpower that started the sequence of events of 1840-44, and in the previous quote she said they would be repeated in the “Loud Cry”. Based on these 2 quotes, we should expect a repeat of the following elements or events:

Events of 1840-44 Millerite movement

1. Islam falls as predicted-1840
2. This brings “impetus” or power to the Millerite prophetic movement.
3. The learned and leaders join the prophetic movement.
4. They proclaim the judgement and the return of Christ, but Christ does not return.

“Loud Cry” Repeat of 1840-44 & Linked to Daniel 10-12 KOS as Islam viewpoint:

1. Fall of Radical Islam as predicted in Daniel 11:40-43.
2. This brings power to the “Loud Cry” prophetic movement, because of fulfilling prophecy from Daniel 10-12 at the time of the “Loud Cry”
3. The learned and leadership join after seeing the predicted fall of Islam.
(Currently more and more preachers and scholars are taking Islam as the KOS seriously because current events seem to be agreeing with it.)
4. The “Loud Cry” proclaims the end of the judgement and the final warning message to the world and Christ does return.

Based on my understanding of Islam as the king of the South, EGW's comments now make complete sense. It is the fall of Islam that God once again uses to bring the world to an understanding of Bible prophecy, which opens up the final message to the world. In 1840-44 the prophecy was based on time, but after 1844 the message is no longer based on time (Rev 10:6 "time no longer"), but on a sequence of events, or as EGW says, "for the signs of the times are fulfilling". Daniel 11 offers the sequence without time prophecy.

Some are afraid that Daniel 11 presentations explaining Islam as the KOS will offend Muslims. The truth is, most Muslims greatly appreciate these presentations. I normally take the local pastor to the mosque to meet and befriend the Muslims and invite them to our meetings. This is a way to open the door to reach out to Muslims. In today's world many Muslims are disillusioned by what they see in Islam. However, they do not like what they see in Papal-led or apostate Christianity either. To all those disillusioned from Islam and Christianity, we have good news. Yes, many Christians and many Muslims are serving the same false god of force, fear, and hate - "do it our way or else". However, Jesus will unite a remnant out of both Christianity and Islam that will truly follow Jesus and the Bible. People all over the world resonate with this. These presentations cause Christians and Muslims to be more friendly and open with each other. With the fall of radical Islam, God's remnant will be able to reach the Muslim world like never before. This is God's way to break the 10/40 window wide open!

CONCLUSION

We need to kindly study Daniel 11 because it is likely the catalyst for the "Loud Cry". This final message from Daniel 11 will be found in Bible study, not from the writings of EGW and the pioneers. This means that we should, together, take the challenge of searching for truth in the areas of dispute. We are all human and likely have some error in each of our viewpoints. This means that we should build bridges and not burn them because we are not completely certain which way we will each be crossing these bridges as the "Loud Cry" begins. We will not likely agree until we enter the time of the Loud Cry, when the "correct view" of the Daniel 11 prophecy is vindicated by prophetic fulfillment. In the mean time our differences can be used as iron sharpening iron as we work together to find God's truth and share it with the world.

Appendix A

Daniel's place names compared to Revelation's place names

Bold appears to be literal or localized

Underlined appears to be symbolic or globalized

Bold and underlined appears to be both literal and symbolic or localized and globalized.

(?) indicates unsure of designation

Persia

D8:20 The ram which you saw, having the two horns—they are the kings of **Media** and **Persia**.

D9:1 In the first year of Darius the son of Ahasuerus, of the lineage of the **Medes**,

D10:1 In the third year of Cyrus king of **Persia**

D10:13 But the prince of the kingdom of **Persia** withstood me twenty-one days

D10:13 for I had been left alone there with the kings of **Persia**.

D10:20 now I must return to fight with the prince of **Persia**

D11:2 And now I will tell you the truth: Behold, three more kings will arise in **Persia**

Greece

D8:21 And the male goat is the kingdom of **Greece**.

D10:20 and when I have gone forth, indeed the prince of **Greece** will come

D11:2 he shall stir up all against the realm of **Greece**.

Egypt

D9:15 who brought Your people out of the land of **Egypt** with a mighty hand,

D11:8 And he shall also carry their gods captive to **Egypt**

D11:42 the land of **Egypt** shall not escape.

D11:43 He shall have power over the treasures of gold and silver, and over all the precious things of **Egypt**

R11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Israel/Glorious Land/Glorious kingdom/Judah/Jerusalem

D2:25 “I have found a man of the captives of **Judah**

D8:9 toward the **south**, toward the **east**, and toward the Glorious Land

D9:2 He would accomplish seventy years in the desolations of **Jerusalem**.

D9:7 to the men of **Judah**, to the inhabitants of **Jerusalem** and all Israel

D9:12 for under the whole heaven such has never been done as what has been done to **Jerusalem**.

D9:16 let Your anger and Your fury be turned away from Your city **Jerusalem**, Your holy mountain; because for our sins, and for the iniquities of our fathers, **Jerusalem** and Your people are a reproach to all those around us.

D9:20 confessing my sin and the sin of my people **Israel**, and presenting my supplication before the Lord my God for the **holy mountain** of my God,

D9:24 Seventy weeks are determined For your people and for your **holy city**

D9:25 To restore and build **Jerusalem**

D9:26 And the people of the prince who is to come Shall destroy the city (?) and the **sanctuary** (?)

D11:16 He shall stand in the **Glorious Land** with destruction in his power.

D11:20 “There shall arise in his place one who imposes taxes on the **glorious kingdom**;

D11:41 He shall also enter the **Glorious Land**

D11:45 And he shall plant the tents of his palace between the seas and the **glorious holy mountain**;

R 5:5 Behold, the Lion of the tribe of **Judah**

R 7:4 One hundred and forty-four thousand of all the tribes of the children of **Israel** were sealed: (Skip individual listing)

R 11:2 And they will tread the **holy city** underfoot for forty-two months

R 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, **where also our Lord was crucified**.

R 14:1 Lamb standing on **Mount Zion**

R 21: 2 Then I, John, saw the holy city, **New Jerusalem**, coming down out of heaven from God,

R 21:10 great city, the holy **Jerusalem**, descending out of heaven from God

Cyprus

D11:30 For ships from **Cyprus**

Edom, Moab, and the prominent people of Ammon.

D11:40 **Edom**, **Moab**, and the prominent people of **Ammon**.

Libya and Ethiopia

D11:43 **Libyans** and **Ethiopians** shall follow at his heels.

Tigris River

Others from Daniel” visions

Babylon

D2:14 who had gone out to kill the wise men of **Babylon**

D2:48 he made him ruler over the whole province of **Babylon**

D7:1 In the first year of Belshazzar king of **Babylon**,

R 16:19 And great Babylon was remembered before God

R 17:5 MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS

R 18:2 Babylon the great is fallen

R 18:21 Thus with violence the great city Babylon shall be thrown down

Shushan

D8:1 I was in **Shushan**, the citadel

D8:2 I was by the River **Ulai**.

D8:16 And I heard a man's voice between the banks of the **Ulai**,

Compass directions

D8:4 I saw the ram pushing **westward**, **northward**, and **southward**,

D8:5 And as I was considering, suddenly a male goat came from the **west**

D8:9 toward the **south**, toward the **east**, and toward the Glorious Land

D11:6,7,8,11,13,15,40, KON

D11:5,6,9,11,14,15,25,29,40 KOS

D11:44 But news from the **east** and the **north** shall trouble him

R 16:12 kings from the east might be prepared

Asia

Rev. 1:4 John, to the seven churches which are in **Asia**:

Patmos

R1:9 was on the island that is called **Patmos**

R. 1:11 write in a book and send it to the **seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea.** Same for R2-3.

Euphrates

R 9:14 “Release the four angels who are bound at the great river **Euphrates.**”

R 16:12 Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up

Sodom

R 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Gog and Magog

R 20:9 Gog and Magog, to gather them together to battle

Appendix B

1840 as the Prophetic “end” of the Ottoman empire

Many, including Josiah Litch, have decided that he was wrong about the fall of the Ottoman empire in 1840. I will suggest that he was right, for the following reasons:

- I. In Daniel 11, once a prophetic player becomes subservient to another power it is considered to be at its end, even if it still exists. For example, in Daniel 11:2 Persia falls to the Greeks. It is referencing the end of Persia from the attack of Xerxes the Great (Queen Esther’s husband) when he attacks Greece and loses. This is true even though there were over 10 more Persian Kings following Xerxes the Great! So in Daniel 11 the prophetic end comes much sooner than the absolute, literal, political end.

- II. In Daniel 7:12 it says, “As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.” This is the same as Daniel 11. Prophetically they end when their dominion is taken away, even though they linger on as a weakened power for some time. Of the powers of Daniel 7, the only power to come to its prophetic and literal end at the same time is the Papal/Little Horn. This is because it is destroyed by Christ when He sets up His kingdom. It is when Christ sets up His kingdom that all traces of the earlier kingdoms are destroyed as well.
- III. EGW said that the 1840 fall of the Ottoman empire was a “remarkable fulfillment of Prophecy” and that “the event exactly fulfilled the prediction.” GC 334, 335. Some have said she was not saying that Litch was correct in his understanding of prophecy, only that it appeared to look that way. However, her statement that says it was a remarkable “fulfillment of prophecy” clarifies that she was agreeing with the majority of the pioneers on agreeing with Litch’s understanding of Rev. 9 and the fall of the Ottoman empire.

I have had public university history professors who were satisfied with the difference between the prophetic fall when a nation becomes subservient to others, which proceeds the literal final fall some time later. This harmonizes Scripture, history, EGW and our pioneers.