

Daniel 11

Principles and Precedents

Identifying the guidelines in the book of Daniel that provide the keys to a consistent interpretation and simple understanding of the prophecy in Daniel 10-12.

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PROPHECY	SYMBOLIC VISION/DREAM	LITERAL INTERPRETATION
Nebuchadnezzar's Image (Daniel 2)	Daniel 2:31-35 →	Daniel 2:36-45 <i>"This is the dream; and we will tell the <u>interpretation</u> thereof before the king" (2:36).</i>
The Great Tree (Daniel 4)	Daniel 4:10-17 →	Daniel 4:18-27 <i>"This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the <u>interpretation</u> thereof" (4:18).</i>
The Four Beasts (Daniel 7)	Daniel 7:1-14 →	Daniel 7:15-28 <i>"I came near unto one of them that stood by, and <u>asked him the truth</u> of all this. So he told me, and <u>made me know the interpretation</u> of the things" (7:16).</i>
The 2300 Days (Daniel 8-9)	Daniel 8:1-14 →	Daniel 8:15-27, 9:23-27 <i>"And it came to pass, when I, even I Daniel, had seen the vision, and <u>sought for the meaning</u>, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, <u>make this man to understand the vision</u>" (8:15-16). <i>"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee <u>skill and understanding</u>... therefore <u>understand</u> the matter, and <u>consider</u> the vision" (Dan. 9:22-23).</i></i>
Michael the Prince (Daniel 10-12)	Daniel 10:4-9 →	Daniel 11:2 - 12:13 <i>"And he said unto me, O Daniel, a man greatly beloved, <u>understand</u> the words that I speak unto thee, and stand upright: for unto thee am I now sent... Fear not, Daniel: for from the first day that thou didst set thine heart to <u>understand</u>, and to chasten thyself before thy God, thy words were heard, and I am come for thy words... Now I am come to make thee <u>understand</u> what shall befall thy people in the latter days: for yet the vision is for many days" (Dan. 10:11-14).</i>

Daniel 11: A Literal Interpretation

The book of Daniel follows a consistent pattern: there is a vision or dream given in symbolic language, followed by its interpretation given in literal language.

The interpretations are meant to give understanding. They explain the meaning of symbols.

The entire interpretation is literal. It doesn't switch partway through.



Daniel 11 is an interpretation of the vision in chapter 10, given in plain language by the angel in order to "make thee understand", and thus no new symbols are introduced and it is taken literally throughout its entirety.

Daniel 11: Israel, the Church and "Thy People"

1 LITERAL ISRAEL AFTER 34 AD:

Because the Jewish nation was replaced with the church as God's chosen organization on earth after 34 AD (see Daniel 9), some conclude that we must interpret references to Israel/Jerusalem to symbolize the church if it occurs in the part of Daniel 11 that occurs after 34 AD (11:22-45). Yes, Israel does indeed symbolize the church, IF the prophecy is a vision given in symbolic language (such as in Rev. 7) (or when used metaphorically - see Rom. 2:29, Gal. 3:29). Daniel 11 is not given in symbolic language, but rather is a literal interpretation of a symbolic vision. Thus, Israel, Jerusalem, Egypt, Edom, and other references are interpreted literally as the areas were understood to be in Bible times.

Israel symbolizes the church in prophecy WHEN it is part of a symbolic vision. Daniel 11 is not a symbolic vision, but is a literal interpretation.

2 PRECEDENT IN DANIEL 9:

In Daniel 9, the Jewish nation plays a role in prophecy even after 34 AD. In verse 26, the Romans "*shall destroy the city and the sanctuary*", which occurred in 70 AD, many years after the cross. There would also be desolations until "*the end of the war*", which occurred well into the 2nd century AD as the Roman-Jewish Wars continued. Given this precedent in Daniel 9, we can apply it to Daniel 11 and safely refer to literal Jews or literal Jerusalem after the cross. Using precedents is one of the ways the Bible interprets itself.

Daniel 9 establishes a precedent of the Jewish nation being interpreted literally in prophecies after 34 AD.

3 "THY PEOPLE" CONSISTENCY:

In Dan. 9:24 it refers to "thy people", which refers to the Jews because the angel is talking to Daniel and the Jews are "Daniel's people". "*Seventy weeks are determined upon thy people and upon thy holy city*" (Dan. 9:24). Then in Dan. 10:14, as the angel talks to Daniel again, he refers to "thy people" again. "*Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days*" (Dan. 10:14). We can take both of these usages and be consistent with them. And we must, if we are going to let the bible interpret itself.

There should be a consistent interpretation of "thy people" throughout Daniel's prophecies. It is literal in Daniel 9, and thus would be literal in Daniel 11-12.

4 THE ANGEL'S PURPOSE:

"*Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days*" (Dan. 10:14). The angel said he would describe what would happen to Daniel's people ("thy people"), the Jewish nation, during the latter days, or the time of the end (1798 to the Second Coming). Even though the Jews were no longer God's chosen organization, they didn't disappear. They could still have a role in prophecy just like any other nation. Daniel must have been comforted to know, that Jews who follow Jesus, along with all those written in the Book of Life (Rev. 21:27) will be delivered: "*at that time thy people shall be delivered, every one that shall be found written in the book*" (Dan. 12:1).

The angel's purpose was to give Daniel, and us, comfort regarding what would happen to the Jews and all who follow Jesus at the end of time.



Daniel 11: Follow-the-Church

The prophecies of Daniel and Revelation follow the powers that rule over God's people. God's people are everywhere, so more specifically, they follow the powers that rule over God's visible church, the organization on earth, and its associated movement, that He establishes to share His truths with the world. God always has a church, one church/movement, through which He works in a special way. This does not preclude other churches, organizations and individuals from working for God and being used for His purposes. But, He works to bring all into one fold.

The church was the nation of Israel (Acts 7:38), located in Palestine. They were replaced by the Apostolic church by 34 AD (Dan. 9). Over the centuries that church was replaced by successive organized movements to whom God entrusted His work, including the Waldenses, the Protestant Movement and finally the Remnant. If we track the church, we can see it initially located in Palestine, and then moving its base of operations north and west to various areas as God provided safe havens from persecution and opportunity for sharing His message. These areas are encompassed within the territory of the four successive realms of prophecy.



THE CHURCH CONTINUES...

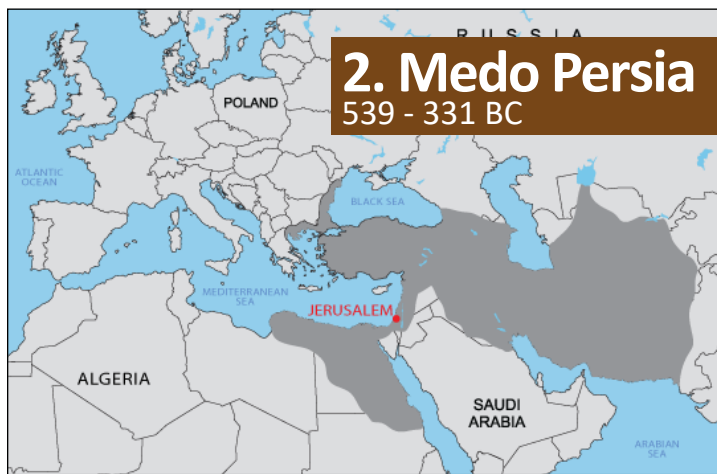
- **31 AD:** God's organized church did not become an untraceable non-entity after the cross. It is real, organized, and known.
- **34 AD:** When the church shifted from Israel to the Apostolic Church, prophecy keeps right on going. The literal church keeps right on going, and literal wars keep right on going.
- **538 AD:** The interpretations in Daniel 2-9 do not switch from literal to symbolic at the cross. Likewise, in Daniel 11, the interpretation method doesn't change.
- **1840 AD:** During the time of the end, there is a real, organized and functioning Remnant church. The angel's interpretation (Dan. 11:40-45), just continues describing the wars and actions of those who rule over God's people (divided Rome).

THE CHURCH AS SYMBOLIC ISRAEL?

When "Israel" is used in a symbolic vision, it symbolizes God's church (Rev. 7,14). When "Israel" is used in a literal interpretation, such as Daniel 11, it means Israel. In the same way, Moab means the area where Moab was located during Bible times, and the glorious land means the area of Palestine. The holy mountain, means Jerusalem, as it was understood to be in Bible times (Dan. 9:16).



The church continues as a literal entity from Israel to the Remnant, operating from the territory of four successive realms ruled by literal rulers. As Daniel's previous prophecies show, we must **FOLLOW-THE-CHURCH**, which means we must **FOLLOW-THE-REALM**; both lead us away from the Middle East and into western Europe and America.



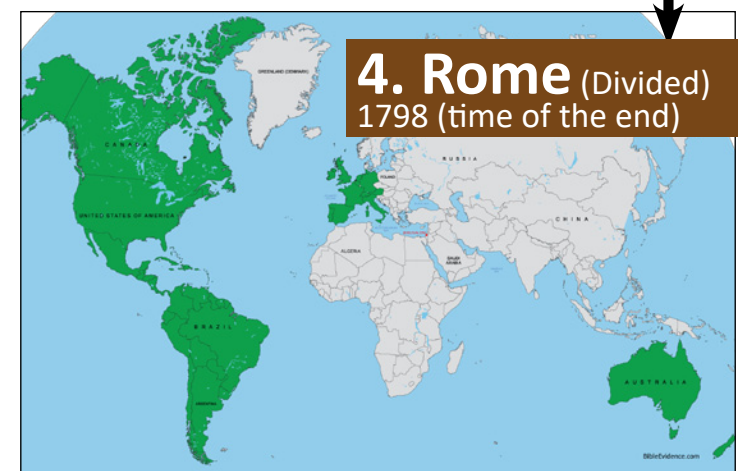
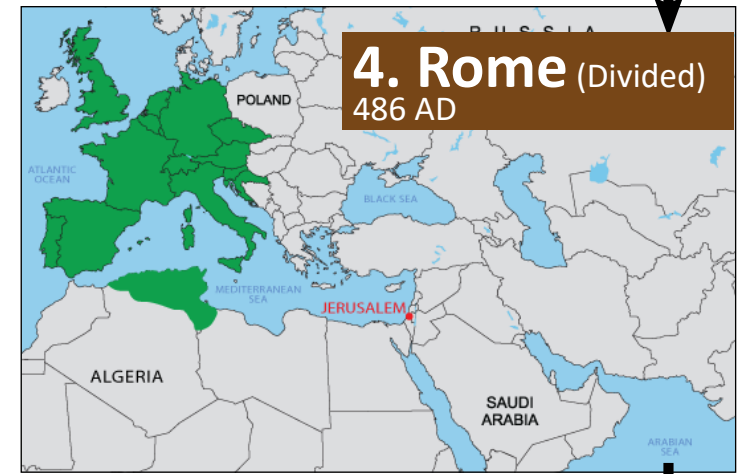
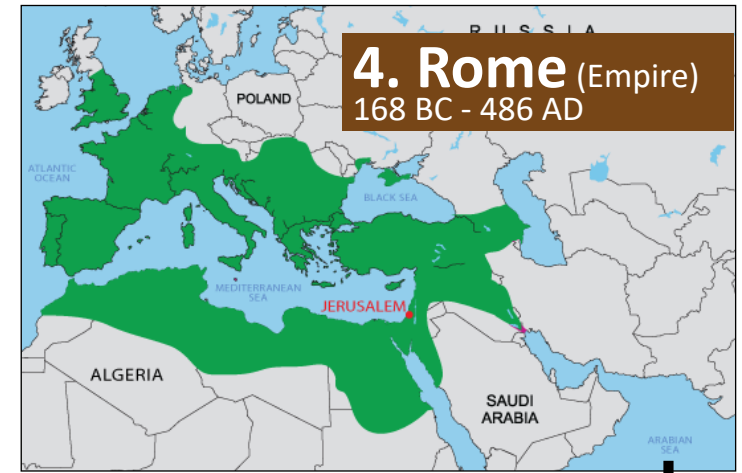
Daniel 11: Follow-the- Realm

Daniel & Revelation foretell events within the context of 4 successive realms that rule where God's Church is located. To properly identify events and ruling powers, we MUST "follow-the-realm".

When we get to 486 AD in each of Daniel's first three prophecies (Dan. 2, 7, 8-9), we follow-the-realm to western Europe as it divides into 10 tribes (10 toes, 10 horns) under the influence of the papacy (little horn). The rulers are ALWAYS within the realm. We need to consistently follow that pattern in Daniel 11 also. Thus, the wars, events and rulers (from at least verse 25 and on) can only be understood within the context of the divided Roman realm.

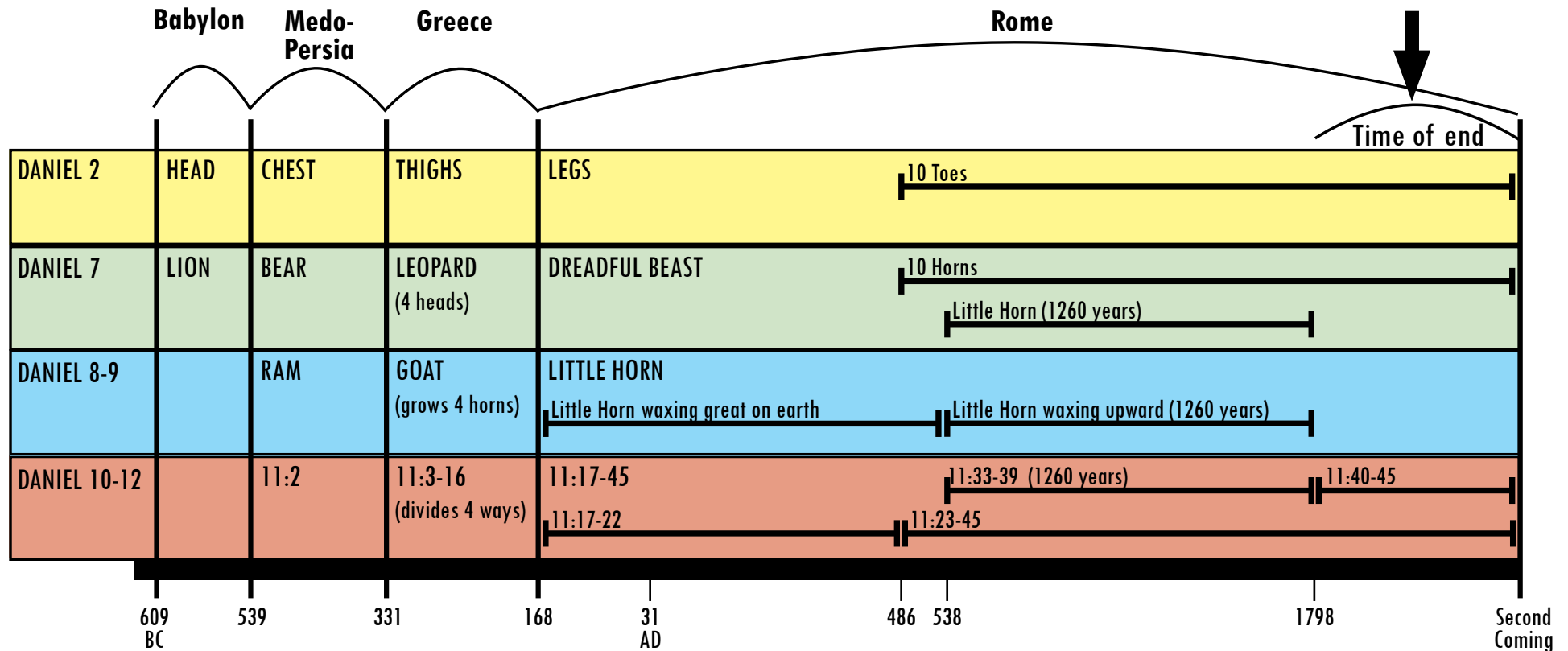


The King of the North and King of the South, after 486 AD, can only be accurately identified when we follow-the-realm and look for them within the divided realm of Rome.

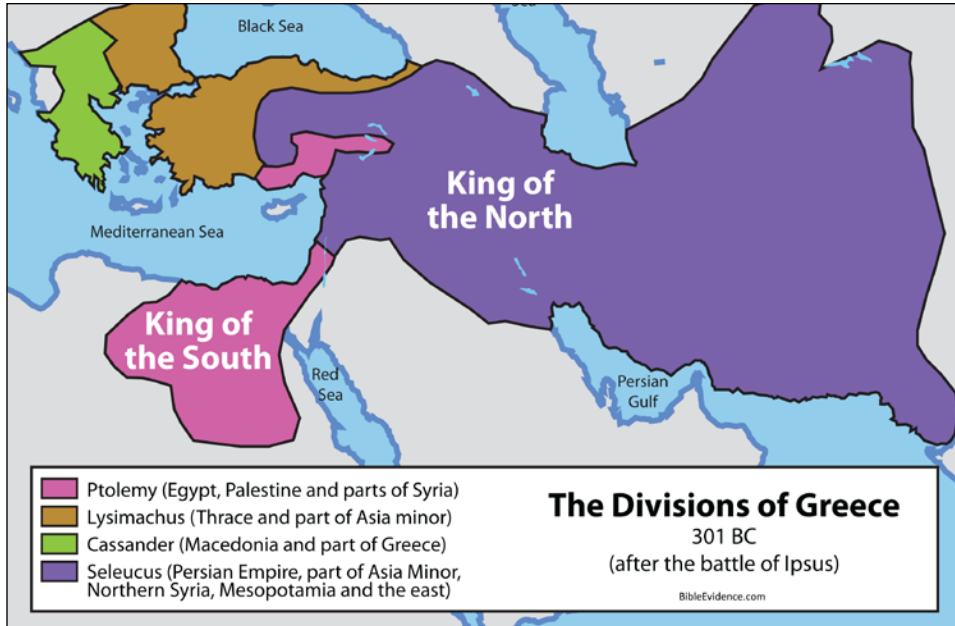


Daniel 11: A Parallel Prophecy

As Daniel 11 progresses through the events of MEDO-PERSIA (*Dan. 11:2*), GREECE (*11:3-16*), and ROME (*11:17-45*), a clear parallel is seen with Daniel's previous prophecies (*Dan. 2, 7, 8-9*). When we get to verses 23-45, the parallels to the King of the North (KON) and the King of the South (KOS) are the 10 toes (*Dan. 2*) and 10 horns (*Dan. 7*), which symbolize divided Rome under the influence of religious powers. This internal method of "repeat and enlarge" in the book of Daniel tells us that the activities and identity of the KON and KOS will be explained within the framework of divided Rome. Just like the rulers in Daniel's previous prophecies, these kings rule over God's organized church ("follow-the-church") and thus arise from within divided Rome (the last in the succession of the four earthly realms) ("follow-the-realm").



Daniel 11: The Precedents of Greece




1 DETERMINE THE PRECEDENTS ESTABLISHED BY GREECE

Early on in Daniel 11, Greece divides into 4 divisions of political power (Dan. 11:5-6). Two of the divisions engage in a series of wars with each other and are named the King of the North (KON) and King of the South (KOS). Though there are 4 separate divisions, Daniel's prophecies still treat them as all belonging to the single realm of Greece (e.g. 4-headed leopard in Dan. 7, 4 horns replacing 1 horn on the goat in Daniel 8) (one beast = one realm). This establishes several precedents to be used throughout the chapter:

PRECEDENT A: The KON and KOS do not exist until a realm is divided.

PRECEDENT B: The KON and KOS both arise from within the same realm and both are identified as one of the divisions of the realm.

 The KON and the KOS are two of the divisions of a divided, but single, realm. They are the two main political powers that war against each other, generally positioned north and south of each other.

2 APPLY THOSE PRECEDENTS TO ROME

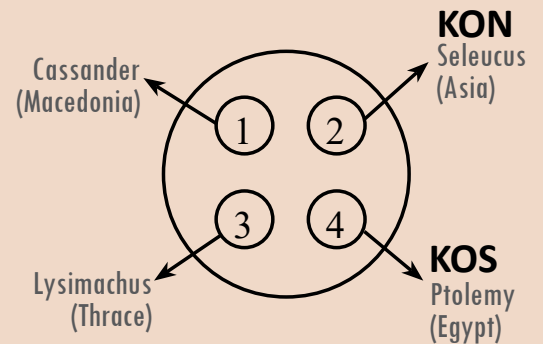
PRECEDENT A: The KON or KOS are not mentioned until verse 5, because they arise after Greece divided. Then, when Rome becomes the next realm in verse 16 (168 BC), the KON and KOS are not mentioned again until verse 25, because they arise after Rome divided. So, the wars described from verse 25 and on, can only occur after Rome divided in 486 AD.

PRECEDENT B: Just like Greece, prophecy treats the Roman realm as one single realm, even after it divides (one beast = one realm). **The KON and KOS both arose out of the divisions of Greece, and in like manner, the KON and KOS BOTH arise out of the divisions of Rome.** In 486 AD, 10 divisions emerged in the Roman realm, identified as 10 Germanic tribes. We can expect two of them to become the KON and KOS.

GREECE

4 Horns on Goat =
4 Divisions of Power
(Daniel 8)

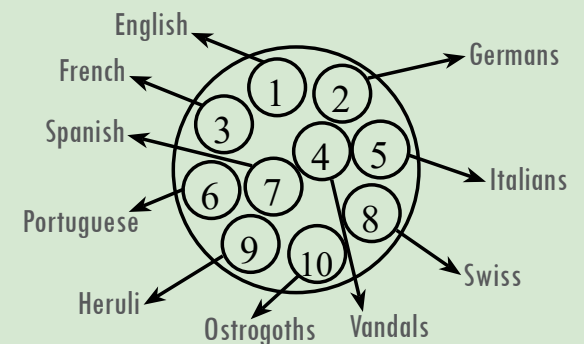
Two of the divisions become the KON and KOS.



ROME

10 Horns on Beast =
10 Divisions of Power
(Daniel 7)

Two of the divisions become the KON and KOS.



Daniel 11: The Reference Point

When the angel refers to south, north and east, he is looking at the directions from a certain location or reference point. Knowing his perspective is critical to understanding his interpretation.

PRECEDENT FROM DANIEL'S PREVIOUS PROPHECY:

In Daniel's previous vision, he saw the ram (Medo-Persia) pushing west (toward Babylon), north (toward Lydia) and south (toward Egypt) in relation to its location in the east (Dan. 8:4). He also saw the little horn (Rome), from its location in the west, waxing great toward the south (Carthage and Northern Africa), the east (Greece and Syria) and toward the pleasant land (Judea/Israel) (Dan. 8:9). These reference points were from the location of the king/kingdom's perspective.

APPLYING THE PRECEDENT TO DANIEL 11:

In like manner, the compass directions described in Daniel 11 are also given from the perspective of the realm and location of the kings themselves. The reference point is not a fixed location that doesn't move, such as Israel. Rather, it is the location of the kings within the realm, which move as the realm moves. This is important because we must follow-the-realm as its territory changes, just like we do in Daniel's previous prophecies. Our reference point must change as the realm changes.

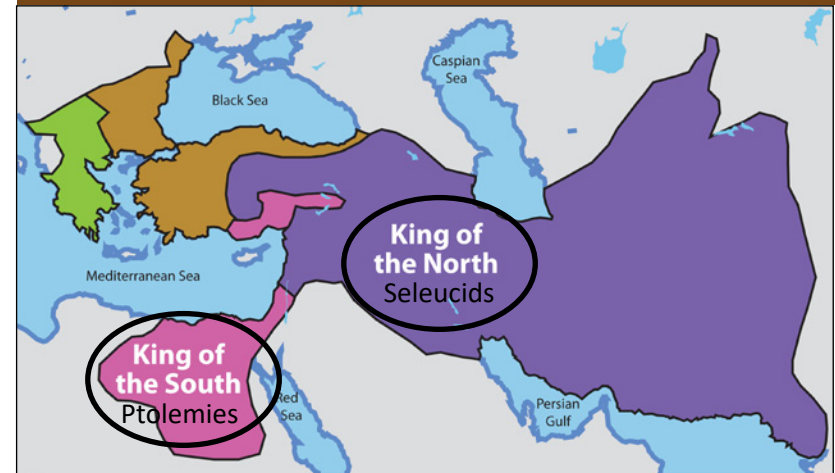
During the Roman realm, its territory moved out of the Middle East to western Europe (and eventually expanded to the New World). So this becomes our new reference point. A king in western Europe is going to see an attack from the north from a different perspective than a king in Egypt sees it. The perspective depends on who is being attacked and who is attacking. Once the two main divisions of power within the realm are identified, the reference point is then seen from their perspectives.

- The King of the North is the division located further north of the King of the South.
- The King of the South is the division located further south of the King of the North.



The reference point in Daniel 11 is from the perspective of the kings; from within the realm. The reference point can move as a new realm takes over and as its territory and rulers change.

North and south from the perspective of the kings/divisions of the Realm of Greece (301 BC)



The reference point changes as the realm changes.

North and south from the perspective of the kings/divisions of the Realm of Rome (486 AD)



Map Source: "Europe and the Near East at 476 AD.png". This work is licensed under the Creative Commons Attribution-ShareAlike 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-sa/4.0/>.

Daniel 11: Applying the Principles to verses 25-32

The principles and precedents established by Daniel have given us the tools we need to understand Daniel 11. The flow of events and the named time periods in Daniel 11 tell us when to look in history, the divisions/tribes of Rome tell us who to look for, and the description of wars tell us what to look for and where. The following is an example of putting this all together in verses 25-32, as we are pointed to very specific events.

DANIEL 11:25-28

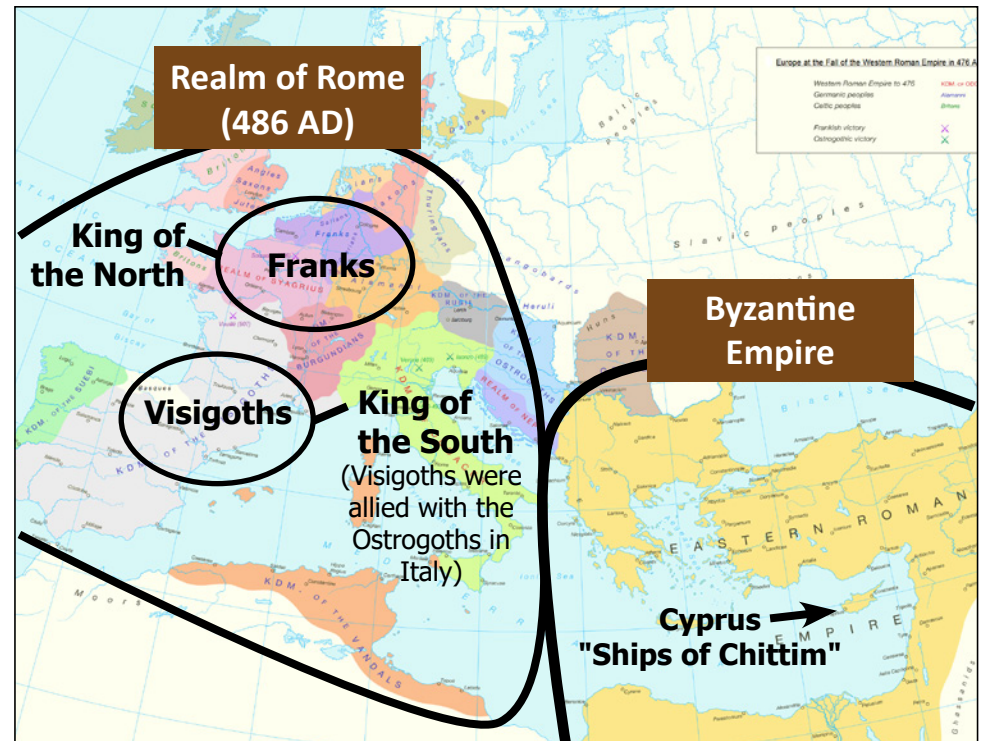
According to these verses, after the Roman realm divides (486 AD) and prior to the **"time appointed"** (538 - 1798 AD), we can expect two major western European powers (2 of the 10 tribes/divisions that made up the Roman realm at that time) to engage in major war for the heart of the realm. It would be history-making, just like all the previous wars in Daniel 11. This occurred in the events leading up to and culminating in the Battle of Vouille in 507 AD. The Franks became the King of the North, and the Visigoths the King of the South, based on the precedent established where the reference point is the perspective of the kings themselves within the realm.

DANIEL 11:29-30

In these verses, the Franks (KON - **"he"**) would return to the south during the **"time appointed"** (538-1798 AD), but would be defeated by another power, a naval power that ruled Cyprus (**"ships of Chittim"**), which would upset the Franks and cause them to make plans with those who forsook God. This occurred in the events leading up to and culminating in the Battle of the Volturnus in 554 AD. The Franks returned to the south in 538, during the Ostrogoth-Byzantine wars, with continued plans to take control of Italy. But the Byzantines (rulers of Cyprus) defeated the Franks in 554, which thwarted the Franks plans and **"grieved"** them. But, they had regard for and understood the papacy's position in Italy (**"have intelligence with them"**), knowing that the papacy was the Franks' key to dominance in Italy and beyond.

DANIEL 11:31-32

Just like the precedent in previous verses, the defeat of the Franks by the Byzantine-papal alliance signal that the focus has now shifted away from the Franks to the next power, the papacy (**"them that forsake the holy cov-**



File adapted from: Europe and the Near East at 476 AD.png. (2021, February 18). Wikimedia Commons, the free media repository. Retrieved 22:47, January 5, 2022 from https://commons.wikimedia.org/w/index.php?title=File:Europe_and_the_Near_East_at_476_AD.png&oldid=533993423.

enant"). The Pragmatic Sanction of 554 provides the decree to begin the 1290 years (Dan. 12:11) when the daily is taken away and the abomination established.

Summary: **"31 And arms** [strong ones, force, Byzantines] **shall stand on his** [the papacy's - "them that forsake the holy covenant"] **part** [Pope Vigilius requested the Byzantine emperor Justinian to issue the Pragmatic Sanction of 554, which officially put Justinian's laws into effect in Italy, making the papacy an integral component of civil government and the papacy's religion enforced], **and they** [Byzantines] **shall pollute the sanctuary of strength** [wound the heavenly sanctuary], **and shall take away the daily sacrifice** [divert attention away from Jesus' continual ministry in the heavenly sanctuary and to the papacy's earthly substitute system of priestly mediation and forgiveness], **and they** [Byzantines] **shall place the abomination that maketh desolate** [will establish the devastating revolt, or set into place the substitute mediatorial system of those who rebelled, the papacy]."

Daniel 11: Applying the Principles to verses 40-45

The principles and precedents already established by Daniel should be continued with no less consistency in the final verses. According to Daniel 11:40-45, during the *"time of the end"*, we can expect two major European powers (2 of the 7 remaining divisions that make up the Roman realm) to engage in a history-making war that would involve significant battles in the Middle East. This occurred in the events surrounding World War I and II between the English tribe/division (and its allies) and the German tribe/division (and its allies). From the reference point of these kings within the realm, the one located further north of the other is the King of the North (KON) (English), and the king further south is the King of the South (KOS) (Germans).

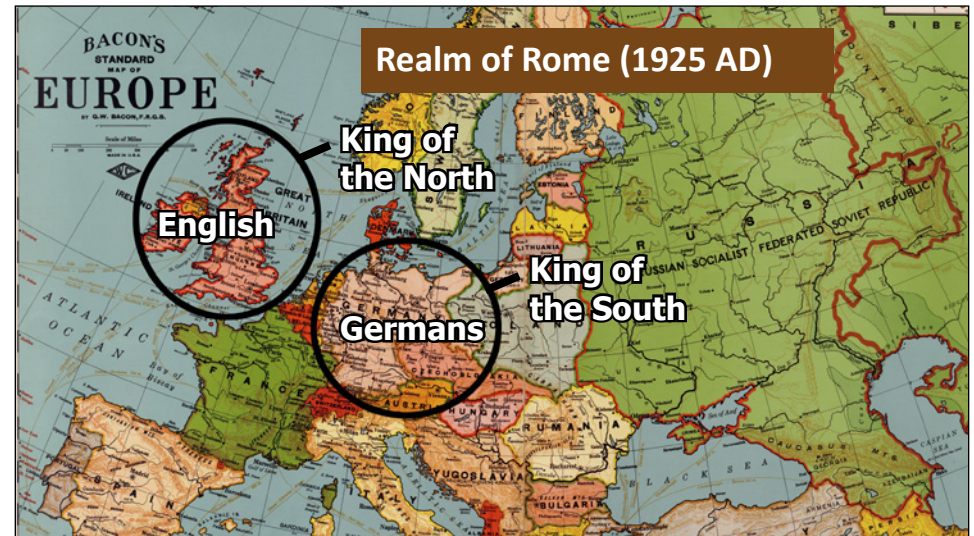
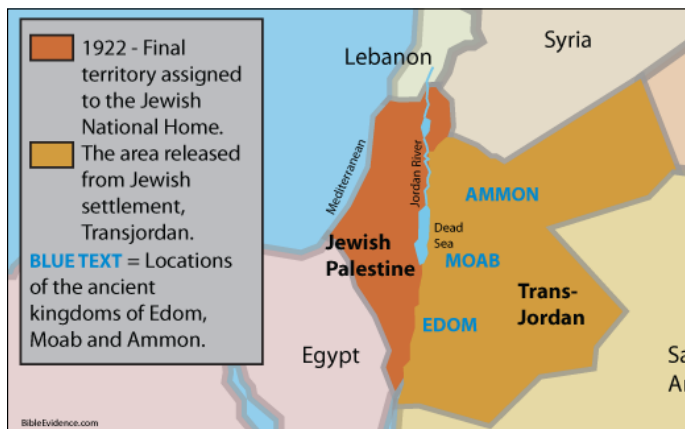
DANIEL 11:40

The Central Powers in World War I, led by Germany (Germans), began invading lands of British allies (*"push at him"*). The Allied Powers, led by Britain (English), responded like a fearful storm (*"whirlwind"*), engaging militarily in many countries (*"enter...countries"*), sweeping through like a flood (*"overflow and pass over"*).

DANIEL 11:41-43

The Allies also entered the Middle East and Palestine (*"glorious land"*) defeating the Ottoman Empire (allies of Germans) and taking over the land (*"many countries shall be overthrown"*). The British assigned a large region west and east of the Jordan River to become a Jewish national home. However,

in 1922, they released the east area from involvement in the Jewish settlement (*"these shall escape out of his hand"*). The east area is where the people of *"Edom"*, *"Moab"* and *"Ammon"* were located in



Bible times. The British also defeated Libya and declared Sudan (*"Ethiopians"*) and *"Egypt"* protectorates.

DANIEL 11:44

World War I destabilized the world and led to conditions that fueled World War II (1939 - 1945). The Empire of Japan had imperialist aims of dominating Asia and the Pacific and went to war with China in 1937 (*"tidings out of the east"*). Also during the late 1930s, Nazi Germany began invading its neighbors and in 1939 made an agreement with the Soviet Union including secret protocols to overrun the countries that lay between them (*"tidings... out of the north"*). This news disturbed and alarmed the English-led Allied powers (*"trouble him"*), who went to war and emerged victorious (*"go forth with great fury to destroy"*). The war resulted in the death of 50 - 85 million people (*"utterly to make away many"*).

DANIEL 11:45

After the war, the land designated for the Jewish Homeland officially became the state of Israel in 1948, with Jerusalem becoming its capital. The King of the North, the English tribe (*"he"*), initially led by Britain and then the USA, established and fixed (*"shall plant"*) a dwelling place (*"the tabernacles"*) or an outpost in Israel, specifically a place of rule or capital (*"of his palace"*) between the Mediterranean Sea and Dead Sea (*"between the seas"*) in Jerusalem (*"in the glorious holy mountain"*). The English (KON) will remain planted in Jerusalem until its power ends (*"come to his end"*) when no one will help (*"none shall help him"*).