

Daniel 11 – What Happens Next?

The last two months have taught us that this world can change drastically in just moments. In spite of such uncertainty, we can trust that God is in control. It is one of the main purposes of prophecy to teach us that truth. Now is a good time to look to see what comes next. There are many prophecies in Daniel and Revelation that tell us about our future, but Daniel 11 is one that is seldom taught, but it is recommended to us by the inspiration of God. This essay examines the part of Daniel 11 that is contemporary with our time and looks forward to view our future. This should prepare us for what is coming. The discussion has been simplified so as not to become tedious with complex reasoning and a multitude of Bible texts. Researching the texts is your job.

The prophecies in the Book of Daniel are repetitive and expansive. Daniel 2 tells of four kingdoms, a divided kingdom, and then the coming of Jesus. Chapter 7 tells the same story giving more details and introduces new material on Satan's war against the saints and the investigative judgment. Daniel 8 provides yet more details and tells more about the Little Horn. It also tells important things about judgment in the sanctuary. Daniel 9 answers questions Daniel had about the prophecy in Daniel 8, and in so doing, gives us the 70-week prophecy.

Daniel's last prophecy is spread over three chapters, Chapters 10-12. Chapter 10 is the prologue. The prophecy itself is contained in Daniel 11:2 to Daniel 12:4. (The break in chapters after Daniel 11:45 is unfortunate.) The epilogue is Daniel 12:5-13. If the pattern of repetition and expansion is continued in this last prophecy, then we should expect to see covered the same general events as in the other prophecies, many elements of which have already transpired. The parallel prophecies should guide us in interpreting the prophecy of Daniel 11. Near the end of this prophecy, we should see parts of the prophecy that are yet in our future. We should look at this part, in as much detail and we can understand it, to understand our future.

The Spirit of Prophecy, in the writings of E.G. White, confirms that this prophecy has nearly been completely fulfilled. "The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place" *Testimonies*, Volume 9, page 14. (This was written in 1909.) Therefore, we should look to the last verses of Daniel 11 to pick up where future events are described. Sr. White makes similar statements about Daniel in a few other places as well. She apparently wants to draw our attention to this prophecy, but never quotes from Daniel 11:40-45 or explicitly explains it. It is as if the Holy Spirit wants us to dig for it ourselves.

Daniel 11 is a difficult chapter. It is not as full of symbols as the other prophetic chapters, but the language is somewhat coded. We should be careful to not be too dogmatic about interpretations, especially the unfulfilled verses. Verses 1-39 clearly go over the same historical material that is in the other Daniel prophecies, although not all the details are clear. Starting with Darius the Mede, through the Greek Empire and the Roman Empire, the death of Jesus (verse 22), it finally focuses on blasphemies of the Papal power (beginning approximately verse 31) and its persecution of the saints for 1,260 years. Most conservative SDA scholars believe that verse 39 refers to 1798 when the King of the North (Babylon, Man of Sin, Little Horn, papacy, beast of Revelation 13) is ripe to receive its deadly wound.

Daniel 11:40

At the time of the end the king of the South shall attack him [King of the North]; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.

We must know who the King of the North (KoN) and the King of the South (KoS) are to understand this. Throughout Chapter 11, the literal identity of the KoN and KoS changes, but behind the scenes, the KoN is always Satan. For consistency, it has to be the same power as in each of the other prophecies of Daniel that oppose God and oppress His People. By the time we get to verse 40, worldly empires are no longer the issue; it is most directly the alliance of the papacy, apostate Protestantism, and Satan himself through spiritualism – in short, the enemies of God and His people.

Both historically and geographically, the KoS was literal Egypt, a well-known symbol of atheism. However, the KoS similarly changes literal identities, but beginning in verse 40 and onward it is a worldly force that opposes the KoN alliance. It is not a godly entity but evil in its own way. It is generally believed to be atheism, but in 1798 it was the atheism of the French Revolution (described in Revelation 11 and the book *Great Controversy*, Chapter 15). The KoS also symbolized atheistic Communism, as we shall see. Today, it is the atheistic influence that now dominates most of the universities, news organizations, entertainment, and politics – powers that are now bringing an insanity of belief against all that has been considered righteous and proper throughout world history.

It should be pointed out that some good SDAs believe the KoS is Islam, including the beloved Doug Batchelor. He could be right, but there are reasons to think otherwise. The simplest of those reasons is as follows. The KoN is an apostate religious power. The KoS is the antithesis of the KoN (South is opposite of North.). Islam is just another apostate religious power. The anti-religion of atheism fits the KoS much better. Given the extreme ecumenism the world is experiencing, including the embracing of Islam by Christians, the last days may see Islam being enveloped into the three-fold power that opposes God's people.

Verse 40 begins with the phrase “At the time of the end.” When is this? This phrase appears only in the Book of Daniel, once in Daniel 8 and four times in this current vision. The prophecies of Daniel 8 and 11 are both explicitly stated to reach to the time of the end. One of these usages, Daniel 12:4 states, “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.” From this we conclude that the increase in knowledge of Daniel's prophecies, which began after the 1,260 years, is a good marker for determining the time of the end to begin in 1798. The book *Great Controversy* concurs, “since 1798 the book of Daniel has been unsealed” (pages 355, 356). (This also should solidify the identity of the KoS, given only one power, an atheistic power, engaged in combat with the papacy in 1798.)

A second element of verse 40 is that the KoS shall attack the KoN. We know that in 1798 the KoN (literal papacy) received a deadly wound when the atheistic French government (KoS) took the Pope prisoner. A third element is that “the king of the North shall come against him like a whirlwind.” This can be likened to the deadly wound being healed. Many conservative SDA scholars have taken this view (Were, Bohr, and others). While I believe the deadly wound is not yet healed (the power of persecution has not yet been rekindled), two giant leaps in the healing of the wound occurred with 1) the restoration of the papacy in 1929 and 2) the fall of atheistic Communism, which was facilitated by an alliance of the papacy and the United States under President Ronald Regan.

The final element of verse 40 is that after overwhelming the countries of the KoS, the KoN continues on or passes through. Passes through to where? Perhaps it is to the next objective. When the deadly wound is fully healed, the KoN (papacy) will have overcome the entire world, with the annoying (to the KoN) exception of the people of God. “All the world marveled and followed the beast” (Revelation 13:3).

Daniel 11:41

He shall also enter the Glorious Land, and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon.

We now see to where the KoN is going in passing through the nations of the KoS and the whole world: on the surface, Israel. The term, glorious land, and similar terms are used elsewhere in the Bible to represent literal Israel. However, as we learn reading Daniel 11, literal nations and geography become symbolic. In the post-1798 world, literal Israel has no spiritual meaning. Jerusalem represents the location of God. Therefore, Israel represents the people of God, spiritual Israel. Some believe that the glorious land means the United States as the power that has nurtured Protestantism. Given faithful Protestants (nurtured in the United States) are spiritual Israel, this is a logical conclusion. From Revelation 13, we know that the United States will make an image to the beast. Regardless, he is coming after us. “The dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ” (Revelation 12:17).

The phrase, “many countries shall be overthrown” should be restated without the added word “countries” of the King James translators. This means that many of the people who have identified as members of the Protestant denominations (including SDAs) shall fall. This is the result of the deceptions of the last days and for SDA’s, the “shaking.”

What about Edom, Moab, and Ammon? If the other powers and religious systems are symbolic, then these countries are also symbolic. These countries are named after prominent relatives of Jacob, but not his direct descendants. These countries were a thorn in the side of the nation of Israel. When the Loud Cry of Revelation 18 goes forth, many in Babylon (relatives of spiritual Israel being apostate Protestants and Catholics) who resisted the truth will come out of her and join the remnant. They will escape the KoN by entering the ark of safety – the Remnant Church. “Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot [a relative of Jacob] was hurried out of Sodom before her destruction” *Early Writings* 279.

Daniel 11:42

He shall stretch out his hand against the countries, and the land of Egypt shall not escape.

This verse can be explained by a single statement from the *Testimonies*. “As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example” (*Testimonies*, Volume 6, page 18). Whereas, Edom, Moab, and Ammon escape, those who do not enter the protection of God, symbolized by Egypt, will be swept up into the alliance against God.

Daniel 11:43

He shall have power over the treasures of gold and silver, and over all the precious things of Egypt; also the Libyans and Ethiopians shall follow at his heels.

Revelation 17 and 18 tells us that Babylon will have riches of silver and gold. Babylon will also have control of the world economy because it can influence the political powers to deny the right to buy and sell (Revelation 13). Ezekiel 30:1-6 tell us that Libya and Ethiopia uphold Egypt and will fall by the same sword

that comes against Egypt. Ezekiel 38 tells us that Ethiopia and Libya are allied with Gog, the symbolic enemy of God. Therefore, we see that the KoN is in Egypt and has gathered all the riches and powers of the nations allied against God in the last days.

Daniel 11:44

But news from the east and the north shall trouble him; therefore, he shall go out with great fury to destroy and annihilate many.

The news is the final message from God to save the world, the proclamation of the Three Angels' Messages coupled with the power of the latter rain (loud cry). This news will ultimately seal the people of God so that Satan (KoN) cannot deceive them. Why does this news come from the east and the north? Jerusalem is east and north of Egypt where the KoN now is. In antiquity, north was where God was from, that is up. Isaiah 14:12-14 states that Lucifer wanted to ascend and occupy God's place in the "sides of the north." Jesus (Michael) is reported to be coming from the east (Revelation 16:12). Therefore, news from the east and north represents news from God. The messages enrage the KoN so that he attacks God's people. This is the beginning of the end where KoN persecutes God's people with a death penalty, making war with the remnant of the seed of the woman. "The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message" (*Early Writings*, page 279).

Daniel 11:45

And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.

Australian SDA evangelist turned scholar, Louis Were, tells us that 2 Kings 18:13 to 20:19 and Isaiah 36 to 38 deal with the Assyrian invasion of "the glorious land" and the attempted invasion of Jerusalem. He points out several similarities of the Assyrian invasion and the invasion of the "glorious land" by the KoN in Daniel 11:42. If the Assyrian invasion truly typifies last day events, then the KoN will not enter "the glorious holy mountain," that is, he will not succeed against God's people.

The fact that the Assyrians played havoc with the land of Israel is parallel to the fact that the KoN, in planting his tents in spiritual Israel has some success against professed believers, resulting in the shaking of the Remnant and the failure to accept the Three Angels' Messages among other Protestants. Ultimately, "the angel of the Lord went forth, and smote in the camp of the Assyrians and they were all dead corpses" Isaiah 37: 35, 36. The antitypical smiting of the Assyrians occurs after Michael stands up in Daniel 12:1. Indeed, in the chapter "God's People Delivered" of *The Great Controversy*, the promised judgment on the Assyrians in Isaiah 30:29-31 is quoted, indicating the connection of type and antitype.

Daniel 12:1

At that time Michael shall stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time. And at that time your people shall be delivered, every one who is found written in the book.

It can easily be established that when Michael stands up, it is Jesus ceasing his high priestly ministry and exiting the Most Holy Place to put an end to the warfare against God's people. The demonstration of the wickedness of Satan's principles is completed. The close of probation occurs. Jesus is no longer our Intercessor

and High Priest; he is Michael, the Captain of the Lord's Host, coming on his symbolic white horse as described in Revelation 19.

The Time of Trouble is one "such as never was since there was a nation." It was trouble when the Earth was flooded in Noah's time. It was trouble when Jerusalem was besieged by Rome in 70 AD. It was trouble during the Inquisition during the 1,260 days. However, this trouble is worse than any of these. It is a time in which "the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose" (*Great Controversy*, page 614). This is when the seven last plagues are poured out. Although the Saints are spared the direct effects of the plagues (Psalm 91), they too suffer its indirect effects. More importantly, they suffer in the Time of Jacob's Trouble, which occurs only for the Remnant. (More on this in a promised sermon.)

Daniel 12:2

And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt.

This is not speaking of the resurrection of the righteous dead at the Second Coming described in 1 Thessalonians 4. It is not speaking of the post-millennial resurrection of the wicked dead at the return of New Jerusalem in Revelation 20. It is describing the special resurrection just before the Second Coming. Regarding the special resurrection of the wicked, Jesus told the Sanhedrin, "hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven" (Matthew 26:64). The same event is referred to in Revelation 1:7 when Jesus says those who pierced Him will see Him coming in the clouds of glory. To my knowledge, the special resurrection of the righteous is not mentioned anywhere but here in Daniel 12:2. However, *Great Controversy* states, "Graves are opened, and "many of them that sleep in the dust of the earth ... awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified" (page 637). Jesus arrives immediately after this.

Summary

So, what is the sequence of events in our future based on Daniel's last prophecy? It starts with a prophecy of the end of the 1,260 days and the infliction of the deadly wound on the papacy in 1798. This is declared to be the start of the "time of the end." Next the deadly wound was healed. The first requirement for that healing was the Lateran Treaty of 1929 which restored the papacy. The second requirement for healing the wound was the defeat of Communism in 1991 with the collapse of the Soviet Union. The complete healing of the wound, which restores the power of the papacy to control world governments and persecute God's people worldwide is yet future. We already see rapid, almost miraculous, success of the papacy in gaining influence in the ecumenical movement. Soon all the world will wonder after the beast.

Once that power is restored, Babylon will begin to form a three-fold union to include apostate Protestantism and spiritualism. With this union, it will begin to go after God's people. Eventually, the Remnant of the seed of the woman will not be able to buy or sell if they do not yield to the laws dictated by Rome. As momentum builds for the Sunday law, the resulting turmoil will result in a shaking of God's people and rejection of truth among most of the apostate Protestants. However, the Three Angels' Messages will have great power and win many to the truth.

As the power of the alliance increases, it goes for the elimination of those who resist. Infuriated with the success of the Three Angels' Messages, a death decree is proposed. As the date for the implementation of the decree approaches, it looks as if the powers of Babylon will succeed. However, Michael, the Prince of the Host of God comes to settle the matter. God's people will not be destroyed, just as ancient Jerusalem was not destroyed by the Assyrians. The seven last plagues fall on the wicked during the Time of Trouble. As God's people are being delivered, a special resurrection occurs that ensures some of the prominent wicked see Jesus in victory. Similarly, those who died in the faith of the Third Angel's Message are resurrected. Jesus then comes and slays the wicked, resurrects the dead saints, and takes His people to heaven.

Conclusion

There is not universal agreement on the interpretation of these verses. What I have described may not be totally correct. Nevertheless, it is consistent with other prophecies in Daniel and Revelation, and it is consistent with the order of events in *The Great Controversy*. Also, there may be a richness of meaning in this prophecy that has so far escaped every commentator. Further understanding may yet develop. We may have to learn the full truth from Jesus, Himself, in heaven. In the meantime, we should seek to understand what the future holds and to align ourselves with God's expectations for His people. The full restoration of the papacy is next, so we should be watching the ecumenical movement for indications of the imminent healing of the wound. Motivated by the Holy Spirit and under the grace of God, it is time to put away sin as we allow it to be revealed to us. If we fail at this task now, we will fail to be among those taken to heaven.

When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. *Testimonies to Ministers*, page 114