

Daniel 11a: Guiding Stars

INTRODUCTION

There is an old saying in English which states, "He couldn't see the forest for the trees." It indicates the condition where a person is focusing on the details to such an extent that he cannot see the larger picture. He cannot see the context because he is focusing on such limited portion of the text. Rather than risking making such a mistake, we shall first look at a couple of anchor points. These are like *Guiding Stars*. After we zero in on those anchor points, we shall take a look at some of the details. I feel much more confident about the basic anchor points or guiding stars than I feel about the details. But we shall look at the details none-the-less.

Daniel 2 looked at a metal man that showed the future. Now we are looking at the living men (the king of the North and the king of the South) in order to see the future.

THEOLOGICAL TOOLS

A couple of highlights stand out in this chapter. At the beginning we see that a lot of detail is added when compared with the previous visions of Daniel 2,7, and 8. There is still a great king that will arise whose kingdom will be broken and there will be four divisions which follow (Daniel 11:3,4). That clearly matches the descriptions of Daniel 7 and 8. But there are more details about some Persian kings before that. And then much more detail on the succession of kings after that. There is no mere mention of major kingdoms. But the focus is on two directions. The King of the North, and the King of the South. These serve as a kind of Spiritual Babylon (considered to be North since they always attacked from the North--following the trade routes rather than striking out across the desert from the East), and a spiritual Egypt (called the South).

This beginning point with an anchor to Daniel 7 and 8 places us in the time of Greece and the four divisions which followed. Another anchor point is in Daniel 11:22 where the נגיד [nagid] *Prince* of the covenant is again mentioned. He was clearly pointed out with this title in Daniel 9:25, and 26 and He was associated with the covenant in Daniel 9:27. This means that whatever is happening in Daniel 11:5-21 refers to the things mentioned which have actually taken place in history.¹

¹For additional information, refer to the excellent resource by C. Mervyn Maxwell, *The Message of Daniel: God Cares, Volume One* (Boise, ID: Pacific Press, 1981), 277-298. A wealth of information is available there.

Another anchor point or guiding star is Daniel 11:31. Once again we see the abomination of desolation, or the desolating abomination. This brings us down to the time when Christian Rome set itself up against God. It included a period of 1260 years of persecution. But Daniel 11 gives a lot more detail. For those who would like to see this information pointing back to the actions of Antiochus Epiphanes, there is actually a comment by Jesus correcting this view. In the middle of His discussion about last day events, He points to a time that is still future for Him (i.e. beyond A.D. 31) when this desolating abomination would exist (Matthew 24:15). His comments can help to keep us on track.

The actions of Christian Rome are further expounded upon through Daniel 11:39. But then the picture moves down to our time and beyond. The power of Egypt (the King of the South) was anti-God. The power of Babylon, (the king of the North) takes the place of God. these two powers meet and clash in the last days.

Daniel 11:40 depicts a time when godless powers shall push against Christianity. But the Christian movement will come like a whirlwind. All around us we see evidence that this is on the brink of happening. The godless actions of many in our own nation are causing those who profess to be Christians to seek serious, strong, political action to change their world. A new, spiritual Babylon will arise. The final movements will be rapid and intense.

There will be more attacks on spiritual Israel (Daniel 11:41). Attacks on Edom and Moab, etc. would again refer to a spiritual Edom and Moab, etc. These literal nations were related to the people of Israel. This would show us that the attacks of the Christians are against the true people of God, against those that are somehow spiritually related to them, and against the godless powers (11:42).

But the King of the North is afraid after hearing news from the East (Daniel 11:44). Jesus is coming again! The message of Daniel 11 is powerful. And it is full of hope for the people of God.

A number of excellent books outline the details of this long prophecy (Daniel 10-12). In the past, there were many serious arguments as to whether the *French Revolution* or the *Papacy* was represented by Daniel 11:36-40. I have come to be convinced that the Papacy fits the picture much better than does the French Revolution. One of the most influential books in this area was written by Louis F. Were. The following chart is based on this particular book.²

²Louis F. Were, *The King of the North at Jerusalem: God's People Delivered: The Relationship Between Daniel 11:45 and 12:1* (Berrien Springs, MI: by H. K. LaRondelle, 1985, first Australian printing, 1949), 25-35. Note that terms in the chart are taken from the King James Version of the Bible.

THE VISION OF DANIEL 8

THE VISION OF DANIEL 10-12

Kings of Media and Persia (8:3,20)	Kings in Persia (11:2)
Grecia (8:5,21)	Grecia (11:2,3)
strong (8:8)	a mighty king (11:3)
waxed very great (8:8)	rule with great dominion (11:3)
great horn was broken (8:8)	kingdom shall be broken (11:4)
toward the four winds of heaven (8:8)	toward the four winds of heaven (11:4)
	Additional features given concerning the break up of Grecia: conflicts of the kings of North and South (11:5-13)
ROME (8:9)	ROME (11:16)
A little horn arises "out of one of them" --the territory of the king of the north (8:9)	came against "the king of the North." Syria conquered and added to the Roman Empire, 65 BC (11:15)
waxed exceeding great (8:9)	none shall stand before him (11:16)
toward the pleasant or glorious land (8:9)	shall stand in the glorious land (11:16)
"stamped upon" God's people (8:10)	"the robbers or breakers of thy people" (11:14) (see also Dan. 12:7)
against the Prince of the host (8:11)	The Prince of the Covenant to be broken (11:22)
by him the <i>daily</i> was taken away (8:11)	shall take away the <i>daily</i> (11:31)
God's sanctuary was cast down (8:11)	shall pollute the sanctuary (11:31)
cast down the truth (8:12)	persecuted those who stood for truth (11:31-35)
practiced and prospered (8:12)	shall prosper (11:36)
the transgression of desolation (8:13)	the abomination that maketh desolate (11:31)
both the sanctuary and the host to be trodden under foot (8:13)	some details of persecution mentioned(11:31-35) [Revelation 11:2 the holy city shall they tread under foot forty and two months.]
how long? (8:13)	how long? (12:6)
Unto 2300 days (8:14)	at the end of days (12:13) 1260, 1290, and 1335 days (12:7,11,12)
The time of the end (8:17)	The time of the end (11:35,40; 12:4,9)
the last end of the indignation (8:19)	till the indignation be accomplished (11:36)

at the time appointed the end shall be (8:19)	the end shall be at the time appointed (11:27,35)
when the transgressors are come to the full (8:23)	the wicked shall do wickedly (12:10)
his power shall be mighty (8:24)	severe persecution of God's people is described (11:31-35)
he shall destroy wonderfully; destroy the mighty and holy people (8:24)	severe persecution of God's people is described (11:31-35)
shall cause craft to prosper (8:25)	shall corrupt by flatteries (11:32)
he shall magnify himself (8:25)	the king [of the North] shall magnify himself (11 36)
he shall stand up against the Prince of princes (8:25)	against the god of gods (11:36)
but he shall be broken without hand (8:25)	yet he shall come to his end, and none shall help him (11:45)
the <i>vision</i> (appearance) מראה [mareh] (8:26a)	the <i>vision</i> (appearance) מראה [mareh] (10:1) "a <i>thing</i> was revealed"
is true (8:26a)	the thing was true (10:1)
shut up the <i>vision</i> , חזון [hazon] (8:26b)	shut up the <i>words</i> (12:4,9)
it shall be for many days (8:26)	for yet the <i>vision</i> (חזון [hazon]) is for many days
the understanding of the <i>vision</i> (appearance) מראה [mareh](8:27)	the understanding of the <i>vision</i> (appearance) מראה [mareh] (10:1)
none understood it (8:27)	Daniel understood the thing (דָּבָר [dabar]) and had understanding of the <i>vision</i> (appearance) מראה [mareh]

Though the many details can become confusing, there should at least be a growing awareness of the fact that Daniel 10-12 covers the same ground as Daniel 8. There are certain details which are expanded significantly in the process. As can also be seen, there is a kind of revival of the king of the North kind of power in Daniel 11:40-45. This is much more detailed and much more vivid than in the previous visions (Daniel 2,7, and 8). Here it becomes obvious that the 1260 days of persecution are not the last terrible persecution. There is coming an extremely difficult time when once again, God's people will suffer such things.

The details of this last stage of persecution are more vividly seen in the next chapter of this syllabus.

SPIRITUAL INSIGHT / PRACTICAL APPLICATION

As nations come and go and as attacks are made against God and His people, we have the comfort of knowing that it will all come to an end. God is in control. We can find joy in the News from the East. Jesus is coming again! Let's live like people that know Jesus is coming again.

Another point to keep in mind is the fact that even though there is such terrible persecution, there is HOPE. Michael stands to rescue His people (12:1)