

The background features abstract, overlapping geometric shapes in various shades of green, ranging from light lime to dark forest green. The shapes are primarily triangles and polygons, creating a dynamic, layered effect. The text is centered on a white background that is partially framed by these green shapes.

# DANIEL 11

## Reexamined

# Historical interpretation

# Historical interpretation

**Uriah Smith:**

**King of the North - Turkey**

▶ **King of the South - Egypt**



# Theological interpretation

The background features abstract, overlapping geometric shapes in various shades of green, ranging from light lime to dark forest green. These shapes are primarily located on the left and right sides of the frame, leaving a large white central area where the text is placed. The shapes appear to be layered, creating a sense of depth and movement.

# Kings of the North and South

Anchor Points	“King of the North” Rulers	“King of the South” Rulers
<b>Four Greek Kingdoms</b> (11:4)	<b>Seleucids</b> (vv. 5-16)	<b>Ptolemies</b> (vv. 5-16)
<b>Imperial Rome</b> (11:16)	<b>Imperial Rome</b> (vv. 16-31)	Various versions
<b>Papal Rome</b> (11:31-45)	<b>Papal Rome</b> (vv. 31-45)	<b>Secular/pagan/non biblical worldview (Egypt)</b>



# Islam interpretation



# Kings of the North and South

showing supersession

Anchor Points	“King of the North” Rulers	“King of the South” Rulers
<b>Four Greek Kingdoms</b> (11:4)	<b>Seleucids</b> (vv. 5-19)	<b>Ptolemies</b> (vv. 5-17) <i>Note v. 8: “Egypt”</i>
	<b>Roman Republic</b> (v. 20)	<i>Note: No separate “King of the South” during Roman Republic and Imperial Rome because Rome absorbed Ptolemaic Egypt.</i>
<b>Imperial Rome</b> (11:22)	<b>Imperial Rome</b> (vv. 21-22)	
<b>Papal Rome</b> (11:23-24, 31, 33, 36, 40, 45)	<b>Papal Rome</b> (vv. 23-45) <i>Note v. 23—“an alliance is made with him,” formation of papacy by alliance with Imperial Rome</i>	<b>Southern arch-enemy of Papal Rome</b> (vv. 25-30) <b>Islamic power</b>  <b>Southern arch-enemy of Papal Rome</b> (vv. 40-43) <b>Islamic power</b> <i>Note: “Egypt” and other countries</i>



# Modified theological interpretation

# Kings of the North and South

Anchor Points	“King of the North” Rulers	“King of the South” Rulers
Greek Kingdom uprooted (11:4)	<b>Papacy</b> (vv. 5-45)	<b>Secular/pagan/ Non-biblical worldview (Egypt)</b> (vv. 5-45)

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What interpretation  
should we choose?

## Daniel 11

“Also in the first year of Darius the Mede, I, even I, stood up to confirm and strengthen him.) 2 And now I will tell you the truth: Behold, three more kings will arise in Persia, and the fourth shall be far richer than them all; by his strength, through his riches, he shall stir up all against the realm of Greece.

## Four Medo-Persian kings:

### Most authors:

- ▶ Cambyses
- ▶ Smerdis
- ▶ Darius I Hystapes
- ▶ Xerxes I

### Doukhan:

- ▶ Cyrus
- ▶ Darius
- ▶ Xerxes
- ▶ Artaxerxes

Daniel 11:3 Then a mighty king shall arise, who shall rule with great dominion, and do according to his will.



And when he has arisen, his kingdom shall be broken up and divided toward the four winds of heaven, but not among his posterity nor according to his dominion with which he ruled; for his kingdom shall be uprooted, even for others besides these. Daniel 11,4.

not to his posterity  
Literally: not to what comes after him  
Daniel 11:4

וְלֹא לְאַחֲרָיו  
*lo' leakharito*

nor according to the dominion with  
which he ruled; **for his kingdom shall be  
uprooted**

Daniel 11:4

נִתְּשׁ - uproot

and go to others besides these.  
Daniel 11:4

**וְלֵאחֵרִים מִלְּבַד־אֵלֶּה:**  
Others who are separate from these

11:5. Also the King of the South shall become strong as well as his princes. And he shall gain power over him [King of the North] and have dominion. His dominion shall be a great dominion.

11:6a. And at the end of some years they shall join forces, for the daughter of the King of the South shall go to the King of the North to make an agreement.



# Berenice and Antiochus II???



11:5. Also the King of the South shall become strong as well as his princes. And he shall gain power over him [King of the North] and have dominion. His dominion shall be a great dominion.

11:6a. And at the end of some years they shall join forces, for the daughter of the King of the South shall go to the King of the North to make an agreement.

הִתְחַבֵּר (חָבַר) in Hithpael – join, ally oneself with someone

The same rare Hebrew verbal form, hitkhaber, “join,” is used to characterize the marriage alliance of Jehoshaphat, king of Judah, with faithless Israel (2 Chron. 18:1; 20:35, 37).

2 Chronicles 18:1 Now Jehoshaphat had great riches and honor; and he made a marriage alliance with Ahab.

2 Chronicles 20:35 After this Jehoshaphat king of Judah **allied himself** with Ahaziah king of Israel, **who acted very wickedly**.

אֶתְחַבֵּר (חָבַר) in Hithpael – join, ally oneself with someone

2 Chronicles 20:37 Then Eliezer the son of Dodavahu of Mareshah prophesied against Jehoshaphat saying, "**Because you have allied yourself with Ahaziah, the LORD has destroyed your works.**" So the ships were broken and could not go to Tarshish.

הִתְחַבֵּר (חָבַר) in Hithpael – join, ally oneself with someone

The Hebrew verb *hitkhaber*, “join,” echoes the Aramaic verb *hit'areb*, “mix” (2:41, 43), which describes the joining of clay and iron.

11:6a. And at the end of some years they shall join forces, **for the daughter of the King of the South shall go to the King of the North to make an agreement.**

The initiative comes from the ranks of the king of the South, it was pagan Rome (Constantine and others later) that made the initiative to befriend leaders of the Christian church and find compromise

11:6b. But she shall not retain the power of her authority, and neither he [King of the South] nor his authority shall stand; but she shall be given up, with those who brought her, and with him [King of the South] who begot her, and with him who strengthened her in those times.

11:16. But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.



11:22. With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.

Daniel 8:25 By his cunning he shall make deceit prosper under his hand, and in his own mind he shall be great. Without warning he shall destroy many and shall even rise up against the Prince of princes. But he shall be broken, and not by human hands.

**Persecution – Attack on God pattern (also in 8:10-11)**

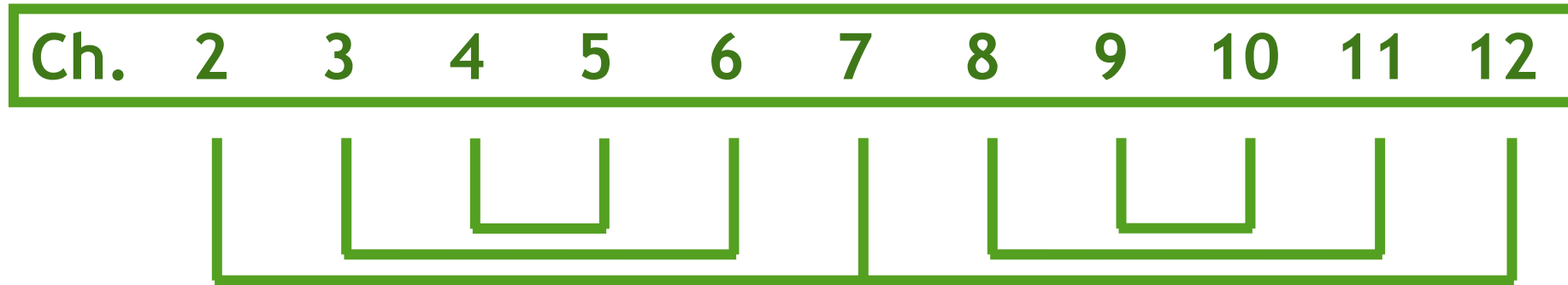
Daniel 11:35-36 Some of the wise shall fall, so that they may be refined, purified, and cleansed, until the time of the end, for there is still an interval until the time appointed.

"The king shall act as he pleases. He shall exalt himself and consider himself greater than any god, and shall speak horrendous things against the God of gods. He shall prosper until the period of wrath is completed, for what is determined shall be done.

**Persecution – Attack on God pattern**

# Structure of the book

# Structure of the book



The background features abstract, overlapping geometric shapes in various shades of green, ranging from light lime to dark forest green. The shapes are primarily triangles and polygons, creating a dynamic, layered effect. The text is centered in a clean, sans-serif font.

# Parallels between chapters 8 and 11

## Same Language (linguistic links)

*ba* | “come” (8:5, 6; cf. 11:6, 7, 8, 9, 10, 13, 15, 16, 17, 21, 29, 30, 40, 41, 45)

*amad*: “rise” (8:3, 6, 7, 17, 18, 22, 23; cf. 11:1, 2, 3, 4, 6, 7, 8, 10, 11, 13, 14, 15, 16, 17, 20, 21, 22, 25, 31; 12:1)

*we'asah*: “he did” (8:12, 24; cf. 11:7, 24, 30, 36, 39)

*'alah*: “rise” (8:3, 8; cf. 11:23)

*emet*: “truth” (8:12, 26; cf. 11:2)

*tsapon-negeb*: “north-south” (8:4, 9; cf. 11:5-45)

*eyn matsil miyyado*: “no one to deliver him from his hand” (8:4, 7; cf. 11:45)

*nishbar*: “broken” (8:7, 8, 22, 25; cf. 11:20, 22, 26)

*gdl*: “grow great” (8:4, 8, 9, 10, 11; cf. 11:36, 37)

*rabbim*: “many” (8:25; cf. 11:14, 18, 33, 35, 44)

## Same Language (linguistic links)

*rum lebabo*: “his heart exalted” (8:25; cf. 11:12, 28, 36)

*hishkhit*: “destroy” (8:24; 11:17)

*qets lamo'ed*: “end for the appointed time” (8:19; cf. 11:27, 35)

*beshalwah*: “peaceably” (8:25; 11:21, 24)

*hitsliakh*: “succeeded” (8:12, 25; 11:27)

*za'am*: “rage” (8:19; cf. 11:30, 37)

*nipla'ot*: “wonders” (8:24; cf. 11:36)

*nagakh*: “push” (8:4; cf. 11:40)

*mizrakh*: “east” (8:9; cf. 11:44)

*tamid*: “daily” (8:11; 11:31)

*qdsh*: “holy” (8:11, 13, 14; cf. 11:28, 30, 31, 45)

*akharit*: “end” (8:19, 23; cf. 11:4)

*yatsa*: “go out” (8:9; cf. 11:11, 43)

*et qets*: “time of the end” (8:17; cf. 11:40)

# Verses 21-39: Lexical data in relation to Dan 8:23-25

<u>Keyword</u>	Power	Vast	Numerous	Extraordinary	<i>Prosper</i>	Holy	Understanding	<i>Treachery</i>	Magnify	Heart	<i>Peace</i>
<u>Dan 8:23-25</u>	8:24 x2	8:24a	8:24b	8:24	8:24, 25	8:24	8:25	8:25	8:25	8:25	8:25
<u>Dan 11:21-37</u>	11:25	11:23	11:25	11:36	11:27, 11:36;	11:28, 30 2x	11:35	11:23	11:36, 37	11:25, 27, 28	11:21, 23
<u>Rome/ Papacy in Dan 8:9-14</u>					8:12				8:9, 10, 11		
<u>Greek Powers</u>	8:22, 11:6, 15	8:8							8:4, 8:8	11:12	

Blue = Keywords in 8:23-25 that are repeated in Dan 11:

Red = 11:21-30; Yellow = 11:36-37; Black = Rome in Dan 8:9-14;

Green = Greek powers in Dan 8



## Same Language (linguistic links)

*rum lebabo*: “his heart exalted” (8:25; cf. 11:12, 28, 36)

King of the South

*hishkhit*: “destroy” (8:24; 11:17) King of the North

*qets lamo'ed*: “end for the appointed time” (8:19; cf. 11:27, 35)

*beshalwah*: “peaceably” (8:25; 11:21, 24)

*hitsliakh*: “succeeded” (8:12, 25; 11:27)

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# Parallels between the horn from smallness and the King of the North

- ▶ Like the King of the North, the little horn originates in the north as implied in the omission of the northerly direction in the formula describing its itinerary: “toward the south, toward the east, and toward the Glorious Land” (8:9);
- ▶ The little horn and the King of the North appear at the same time after the mention of four horns and after the mention of the four winds of heavens (8:8-9; cf. 11:4).

# Parallels between the horn from smallness and the King of the North

- ▶ The little horn and the King of the north move in the same directions: from north to south, to east, to tsebi, “Glorious Land” (8:9; cf. 11:41-45).
- ▶ Both powers persecute God’s people (8:10; cf. 11:16, 22, 24, 28, 32-35, 41).
- ▶ Both are deceptive and prosper (8:25a; cf. 11:17, 20-21, 23).

# Parallels between the horn from smallness and the King of the North

- ▶ Both powers exalt themselves against God, showing the same pride and presumption (8:25b; cf. 11:12, 14, 36) and seeking to usurp Him (8:11a, 25c; 11:7,36-37).
- ▶ Both powers desecrate the sanctuary and take away the daily (8:11; cf. 11:31).
- ▶ Both powers come to the same end without human involvement (8:35; 11:45)

# Parallels between the horn from smallness and the King of the North

- ▶ Both powers are connected with religion, working against true religion. For example, the King of the North attacks holy covenant (Daniel 11:28.30). The horn from smallness casts truth to the ground (Daniel 8:12)
- ▶ The king of the North has a very long existence reaching the time of second coming of Christ (Daniel 12:1). That is also true for the little horn (Daniel 7:26; 8:25).

# THE LINEAR-CHRONOLOGICAL STRUCTURE

10:21. Inclusio (cf. 12:1): Michael Your Prince

## **11:1-4. Prologue: East-West-East Conflict**

A 11:5-8. South-North: 284-476 A.D. The Rise of Christianity

B 11:9-10. North-South: 476- 1400 A.D. Crusades, Inquisition

C 11:11-12. South-North: 1400- 1600 A.D.

Renaissance, Rationalism

A<sub>1</sub> 11:13-25a. North-South: 1600- 1789 A.D. Wars of Religion and Persecution

B<sub>1</sub> 11:25b-27. South-North: 1789- 1798 A.D. French Revolution- Napoleon (Wound)

C<sub>1</sub> 11:28-39. North: Theological Radioscopy

D 11:40-45. Postscript: Time of the End 1798 A.D.-End of Time of the End

11:40-43. North with South

11:44-45 Epilogue: West-East Conflict

12:1. Inclusio (cf. 10:21): Michael the Great Prince

# THE LINEAR-CHRONOLOGICAL STRUCTURE

A 11:5-8. South-North: 284-476 A.D.  
The Rise of Christianity

Price of marriage/compromise

## THE LINEAR-CHRONOLOGICAL STRUCTURE

B 11:9-10. North-South: 476- 1400  
A.D. Crusades, Inquisition

Spiritual darkness and persecution



# THE LINEAR-CHRONOLOGICAL STRUCTURE

C 11:11-12. South-North: 1400- 1600  
A.D.

Renaissance, Rationalism

## THE LINEAR-CHRONOLOGICAL STRUCTURE

A<sub>1</sub> II:13-25a. North-South: 1600- 1789  
A.D. Wars of Religion and Persecution

## THE LINEAR-CHRONOLOGICAL STRUCTURE

B<sub>1</sub> II:25b-27. South-North: 1789- 1798  
A.D. French Revolution- Napoleon  
(Wound)

# THE LINEAR-CHRONOLOGICAL STRUCTURE

C<sub>1</sub> 11:28-39. North: Theological  
Radioscopy

## THE LINEAR-CHRONOLOGICAL STRUCTURE

D 11:40-45. Postscript: Time of the  
End 1798 A.D.-End of Time of the End

# Comparative structure of chapters 8 and 11

# Same beginning

- Dating
- Medo-Persia
- Greece

## Same Conclusion

“Time of the end” (8:17; 11:40);

“not by human hand” (8:25a) // “with no  
one to help” (11:45)



# Comparative structure of chapters 8 and 11

Chapter 8	Chapter 11 Doukhan	Chapter 11 theological
Ram (Medo-Persia)	Medo-Persia	Medo-Persia
Goat (Greece)	Greece	Greece
Divided Greece	Divided Greece	Divided Greece
Horn from smallness (Papacy)	Papacy	Details about divided Greece
		Rome
		Papacy

# Comparative structure of chapters 8 and 11

# Dating

8:1

In the third year of the reign of King Belshazzar a vision appeared *to me—to me, Daniel*

1 verse

11:1

“Also in the first year of Darius the Mede, I, *even I*, stood up to confirm and strengthen him.)

1 verse

# Medo-Persia

8:3-4

Ram vision (Medo-Persia)

2 verses

11:2

Persian kings

1 verse

**Information about this great kingdom is decreasing, since it is not particularly relevant for the end time**

# Greece

8:5-8a

Goat vision

3,5 verses

11:3-4a

Great king

1,5 verses

**Information about this great kingdom is decreasing, since it is not particularly relevant for the end time**

# Divided Greece (Diadochi)

8:8b

Four horns

11:4b

kingdom broken up and  
divided toward the four  
winds of heaven

0,5 verses

0,3 verses

**Information about these divided  
kingdoms is decreasing, since it is not  
particularly relevant for the end time**

# Rome

8:9

Horn from littleness

1 verse (disputed)

11:?

King of the north

? verses

# Papal system

8:9-14

Horn from littleness

5 verses

11:?

King of the north

? (14-40) verses

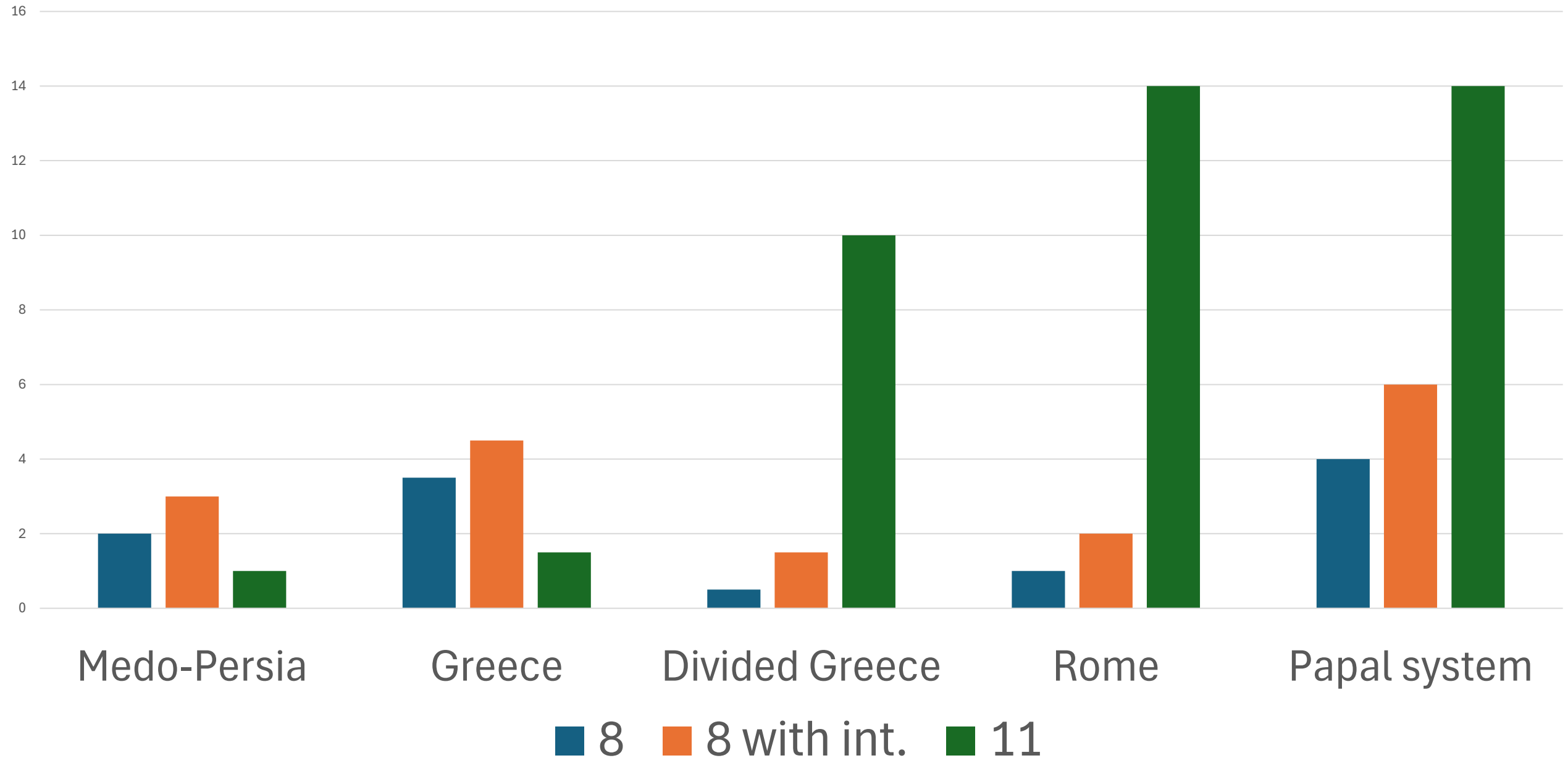
**Information about this power is increasing, since it is very relevant for the end time**



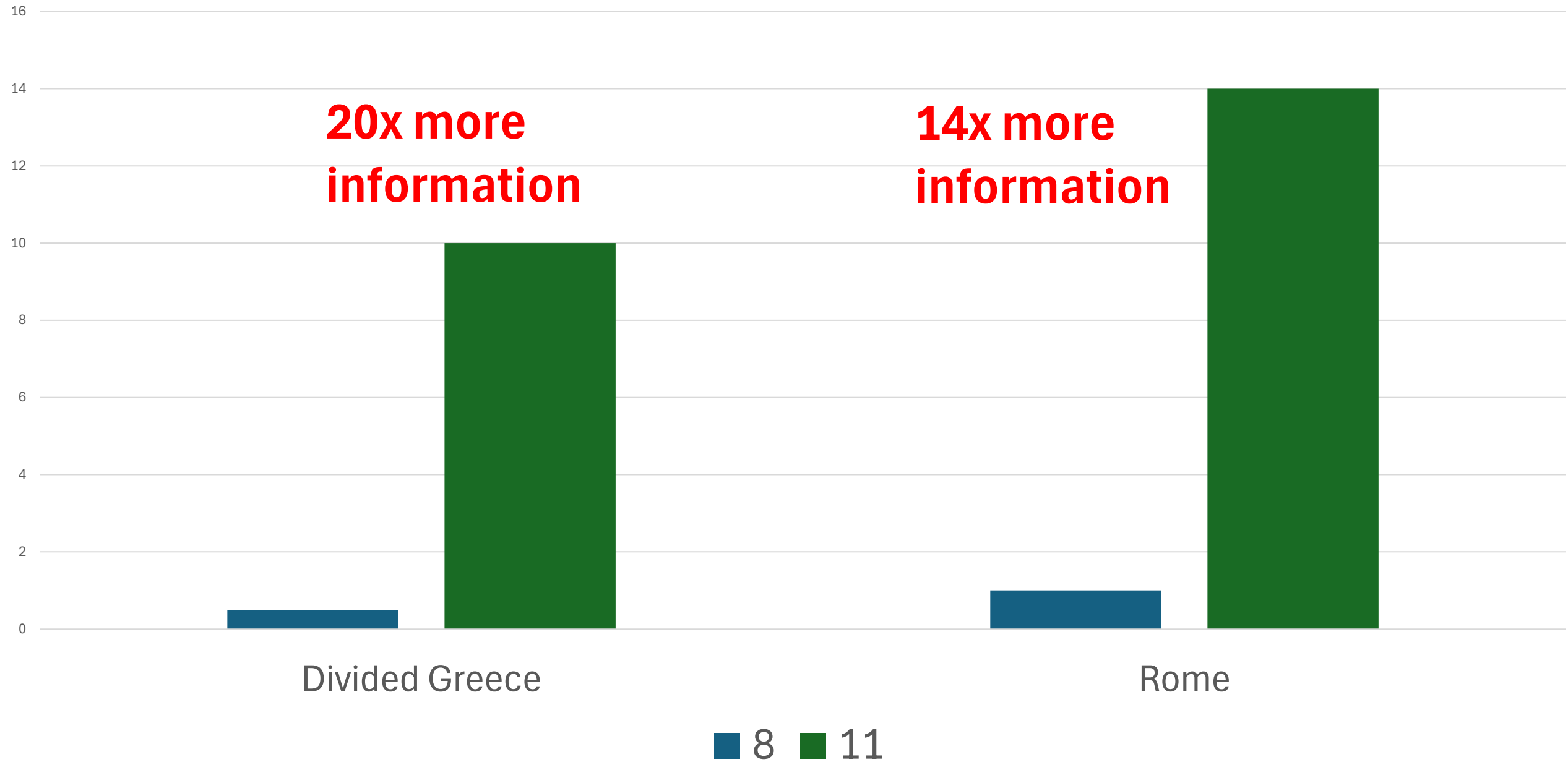
# Theological interpretation

Power	8	8 with interpretation	11
Medo-Persia	2	3	1
Greece	3,5	4.5	1.5
Divided Greece	0.5	1.5	10 (5-15)
Rome	1	2	14 (16-30)
Papal system	4	6	14 (31-45)

# Theological interpretation



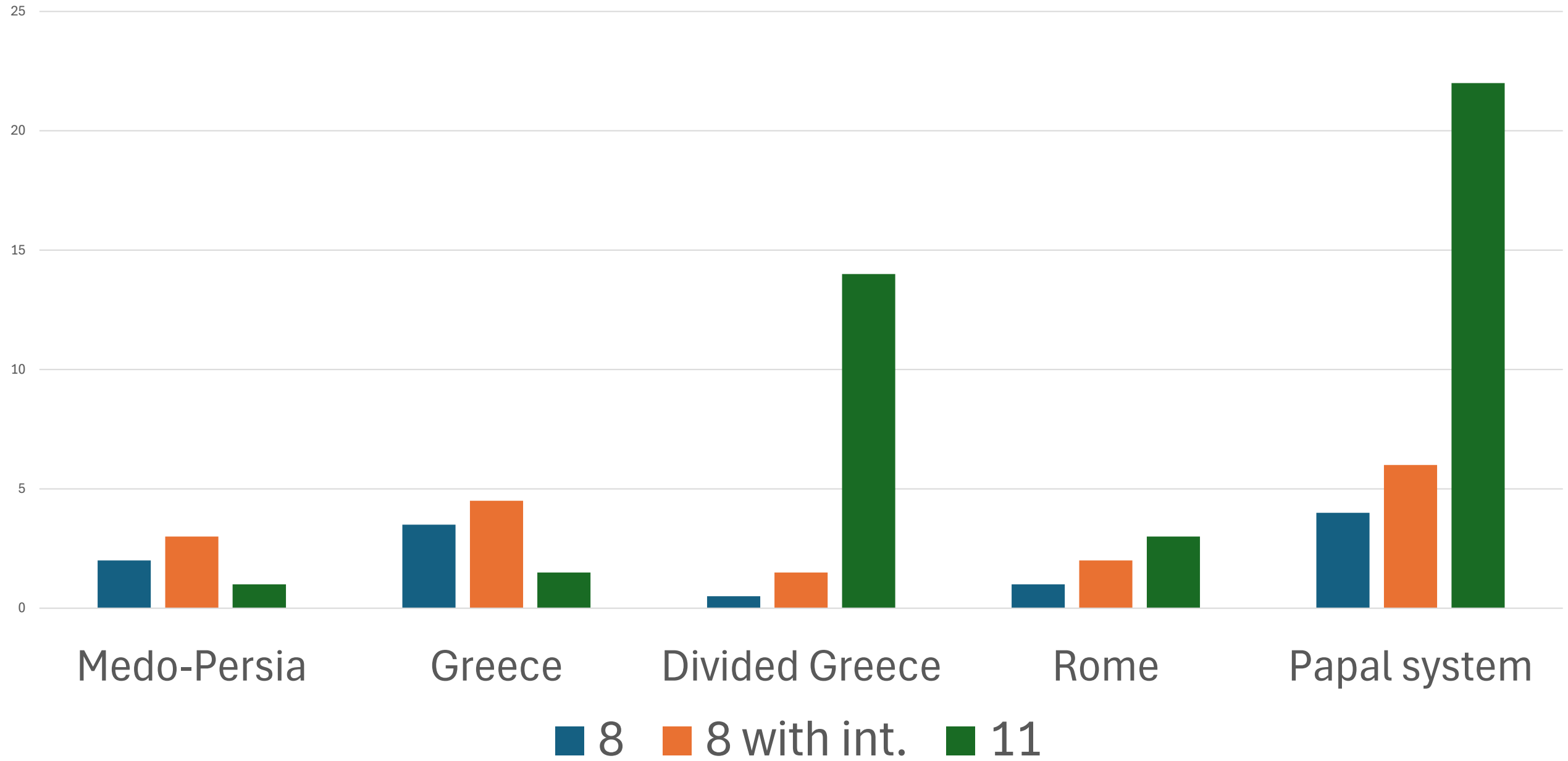
# Theological interpretation



# Islam interpretation

Power	8	8 with interpretation	11
Medo-Persia	2	3	1
Greece	3.5	4.5	1.5
Divided Greece	0.5	1.5	14 (5-19)
Rome	1	2	3 (20-22)
Papal system	4	6	22 (23-45)

# Islam interpretation



# Islam interpretation

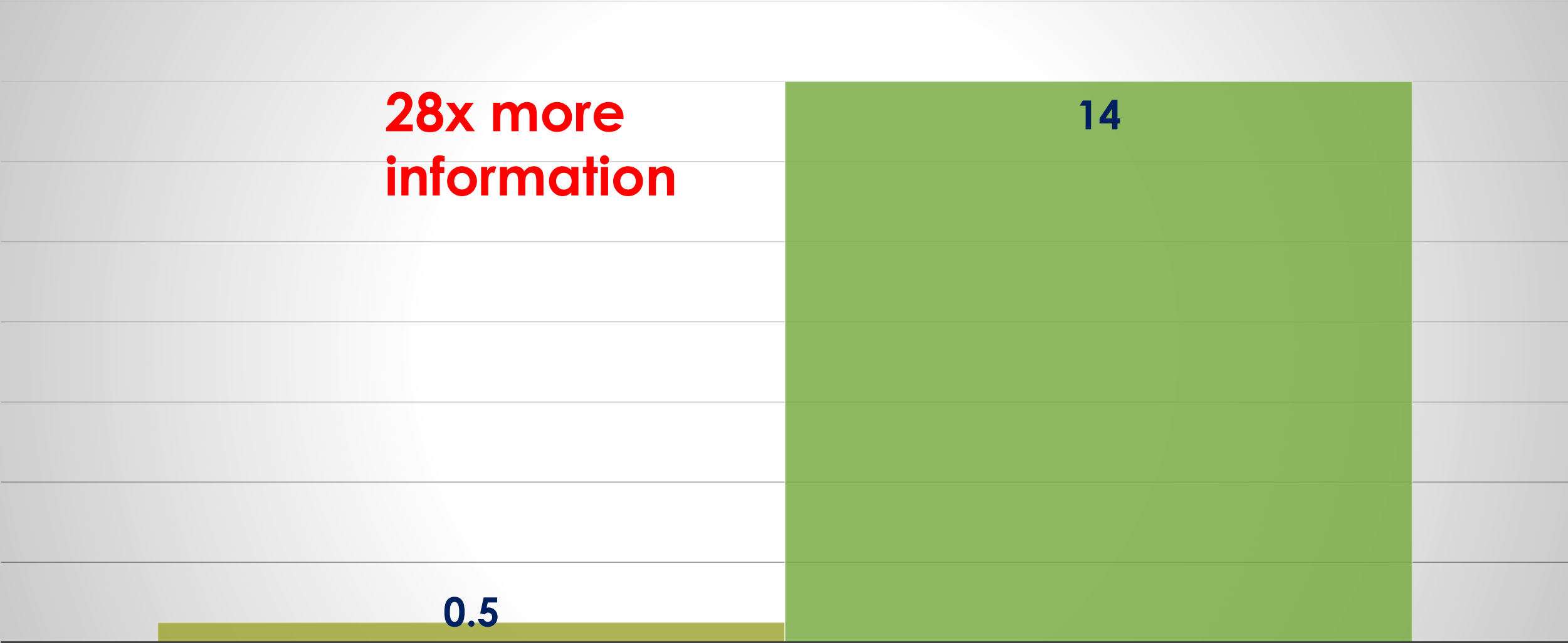
**28x more  
information**

14

0.5

DIVIDED GREECE

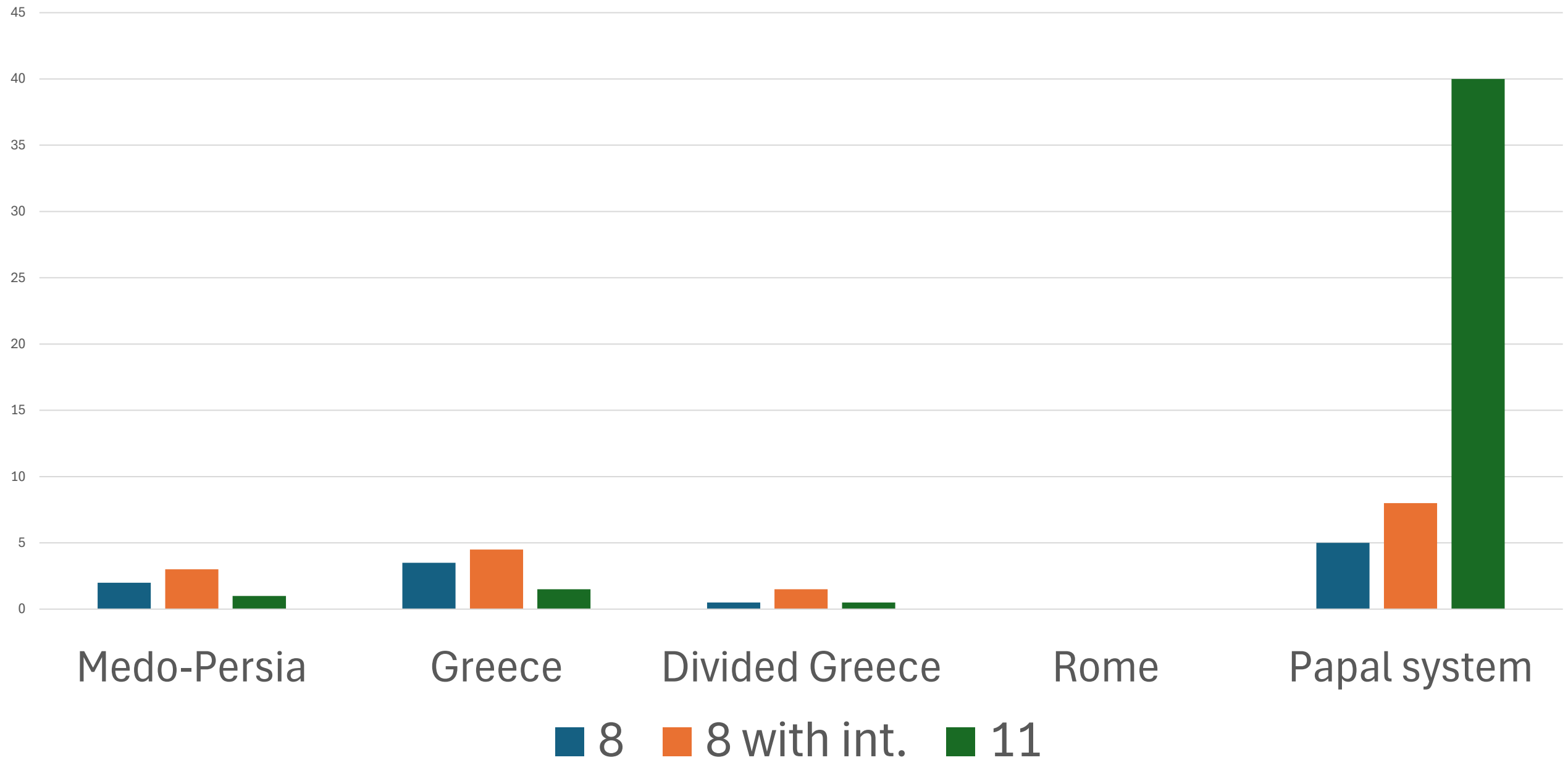
■ 8 ■ 11



# Modified Theological interpretation

Power	8	8 with interpretation	11
Medo-Persia	2	3	1
Greece	3,5	4.5	1.5
Divided Greece	0.5	1.5	0.5 (4a)
Rome	0	0	0 (4b implied)
Papal system	5	8	40 (5-45)

# Modified Theological interpretation





## Interpretative challenge 1

Instead of proportionately increasing the relevant information for the end time, a large portion of the text is irrelevant for the end times, and before end-times people did not understand it anyway

**Repeat and enlarge**

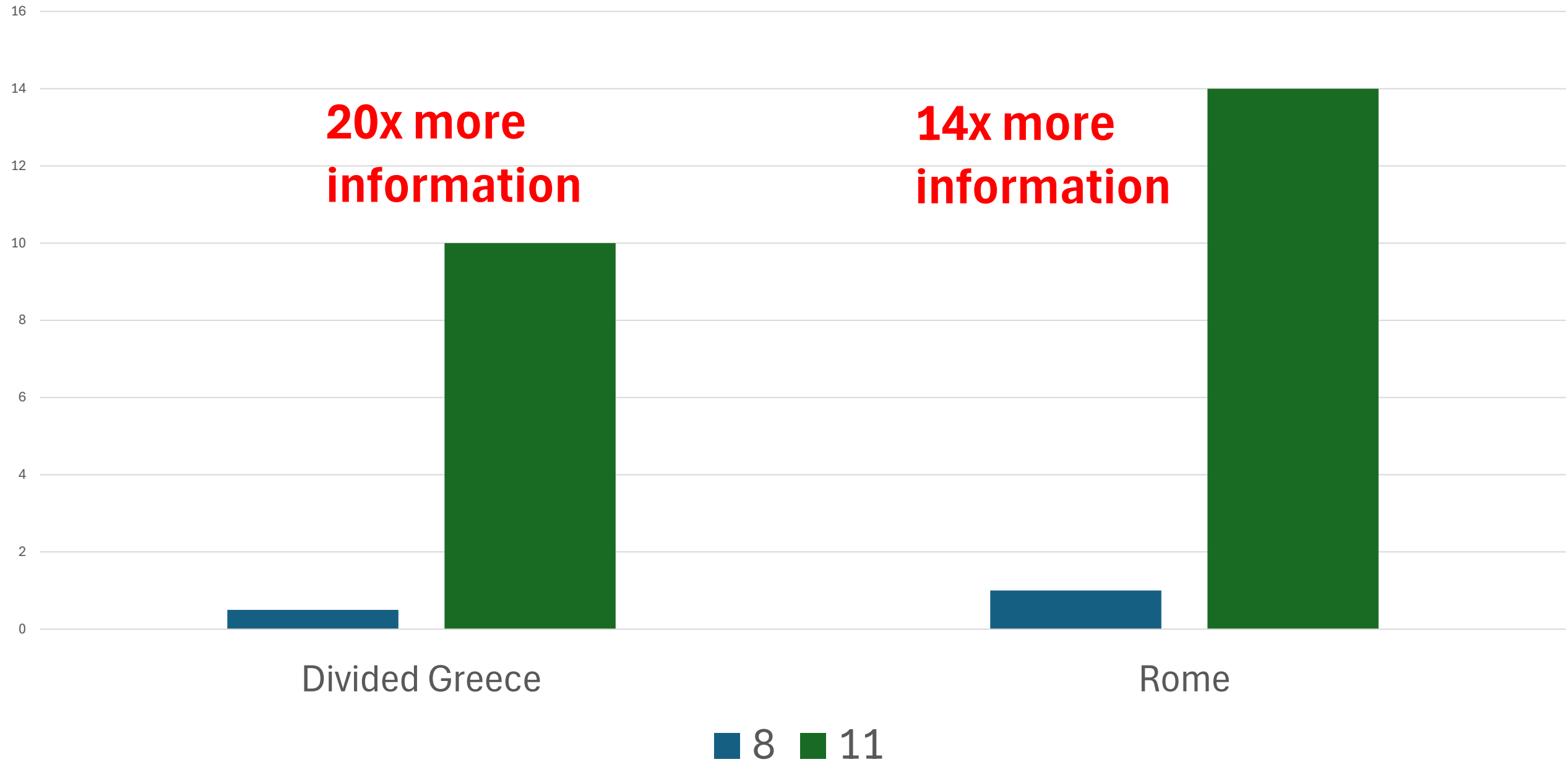
## Interpretative challenge 2

The prophetic or spiritual purpose of dealing with Ptolemaic and Seleucid kings, and then with Roman Ceasars after unsealing of the book of Daniel

## Interpretative challenge 3

Most insignificant and underrepresented divided Greek kingdoms from chapter 8 become very prominent and explained with details like no other kingdom before or after (except for papacy)

# Theological interpretation



# Islam interpretation

**28x more  
information**

14

0.5

DIVIDED GREECE

■ 8 ■ 11



## Interpretative challenge 4

1 symbol – 3 entities from different eras, cultures, territory, very different in their beliefs and relationship to the people of God, spanning over 2300 years

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# DANIEL 11

## Reexamined