

DANIEL 10:13

words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 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.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me.

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

CHAPTER 11

ALSO I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the king of the south shall be

13-14. But the prince of the kingdom of Persia was not the messenger for three weeks until Michael, one of the chief princes, came to help him. This is the first biblical mention of Michael the Archangel. He is only found elsewhere in the Bible: Matthew 28:1; Jude 9; Revelation 12:7; and probably Daniel 10:4:16. The messenger sent to Daniel was no doubt Michael, and likewise, the prince of Persia who defied him must have been one of Satan's principalities and powers. The spiritual warfare going on of which we on earth have had only a small glimpse is afforded us in this chapter. The messenger he brought concerned what shall befall thy people in the latter days. The content of this prophecy is found in Daniel 10:13-18.

15-18. Daniel was overwhelmed with such a vision. The initial report of events outside of his understanding by the messenger strengthened him so that he could receive the vision with composure. Naturally, a three-week fast would have been due to his physical weakness. Thus, this messenger (Michael) like sons of men (vs. 16), as a man (vs. 18, cf. Daniel 10:1) had to reawaken or refresh Daniel several times, i.e., came again and touched me (vs. 18).

19-21. The messenger told Daniel that Michael was the prince for Israel (vs. 21). Most of Michael's duties are related to activity on behalf of Israel (see the references in the comments on vss. 13-14).

E. The Prophecy of Israel's Future to the Millennium Beyond. 11:1-45.

1. Syrian and Egyptian relations foretold down to the year 11:1-20.

11:1-2. In the first year of Darius, the Medes had been given an earlier vision in Belshazzar's reign. The vision foretold of Persian and then Grecian kingdoms that would overthrow the Babylonian Empire. Now that the Persians had taken power, God further revealed, in more detail, that would affect the Jews for several centuries to come. This gave a foreview of the Great Tribulation. From Daniel 11:1-45, four more kings would rule over Persia, appearing as Cambyses, Pseudo-Smerdis, Darius the Great, and Xerxes (Ahasuerus of Esther). Xerxes would stir up all against the realm of Grecia. This he did in fact, even causing a military defeat at Salamis in 480 BC. After that, he withdrew and stayed in Persia.

3. Upon the mention of Greece, there was predicted a king. This could be no other than Alexander the Great.

4. His kingdom shall be broken, and shall be divided toward the four winds of heaven. After his untimely death in the young age of thirty-two, his kingdom did not pass to his posterity, meaning to his own son; but it was eventually divided among four powerful Greek military leaders (see Daniel 11:8:8).

5. The king of the south referred to Ptolemy I Soter.

strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be a great dominion*.

6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened by it.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall notwithstanding, neither

ruled Egypt (cf. vs. 8) and actually began a lengthy dynasty of eleven successive Greek rulers in that ancient land. They ruled from 305 B.C. down to Cleopatra, the last of the Ptolemaic rulers, who occupied the throne from 47 B.C. (the time of Julius Caesar) to 30 B.C., one year after Octavian (Caesar Augustus) defeated her friend Mark Antony. Cleopatra then committed suicide and Rome annexed Egypt.

6. The king of the north was a reference to the Seleucid monarchy established by Seleucus I, Nicator, over Syria, Babylonia, and areas to the east. The Seleucid dynasty held sway over this territory until 65 B.C. Both the Syrian and Egyptian rulers (all of whom were of Greek origin) vied for control over the territory between them, i.e., Palestine. The returned Israelites found themselves in the midst of a severe power struggle. **They shall join themselves together.** Bernice, the daughter of Ptolemy II, Philadelphus, of Egypt married Antiochus II, Theos, in 252 B.C. to end years of war between the two powers. But Antiochus put aside his first wife, Laodice, who had a son, Seleucus II Callinius, and agreed that the progeny of Bernice should inherit the throne. However, both Ptolemy II and Antiochus II died in 246 B.C.; and Bernice and her son were murdered by Laodice just before Ptolemy Philadelphus died.

7. A branch of her roots refers to Ptolemy Philadelphus' son, Ptolemy III, called Euergetes I (246-222 B.C.), the brother of Bernice. In 245 B.C. he came north with an army and plundered Syria, the fortress of the king of the north; but he did not kill the king or take over the kingdom.

8. After plundering the north, Ptolemy III returned to Egypt with great spoils and continued ruling till his death in 222 B.C. He resisted attacking the northern kingdom for some time and never lost a battle with the north.

9. So the king of the south shall come is a mistranslation of the Hebrew, which reads, literally: And he (referring to the king of the north just mentioned in vs. 8) will come into the realm of the king of the south. This refers to Seleucus Callinicus' invasion of Egypt in 240 B.C. in which he was defeated and had to return into his own land.

10. But his sons. The sons of Seleucus II were Seleucus III, called variously Ceraunus or Soter, and Antiochus III, the Great. Seleucus III was assassinated in 223 B.C., so Antiochus III took over, eventually running roughshod over Ptolemy IV in the land of Egypt. Later, he was defeated in the north; but he eventually captured the fortress of Gaza in Palestine.

11-12. And the king of the south, meaning Ptolemy IV, Philopater, shall come forth and fight with him, meaning Antiochus III of vs. 10. The Battle of Raphia in 217 B.C. is in view here. Ptolemy IV was victorious. His heart shall be lifted up. Ptolemy grew proud of his victory and was not strengthened by it because he did not press his victory to completion. Instead, he retired to enjoy himself in various vices.

13-15. The king of the north (Antiochus III, the Great) shall return . . . after certain years. Following his defeat at Raphia, Antiochus the Great strengthened his forces, solidified his eastern holdings, and returned to Egypt in 203 B.C., just after the death of Ptolemy IV who left only a four-year-old son Ptolemy V, Ephiphanes to rule. A great army, allied with the Macedonians, completely sacked Egypt as indicated by the words shall come, and cast up a mount (or siege ramp), and take the most fenced cities. The resistance of the south under their boy king was minimal, and they were badly defeated.

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his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

20 Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.

21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work *deceitfully*: for he shall come up, and shall become strong with a small people.

24 He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

16. **None shall stand before him** indicates the completeness of Antiochus' conquests of Egypt and the territories it controlled, even as far north as Sidon. **He shall stand in the glorious land** is a reference to Palestine (cf. vs. 41; 8:9). The Jews cooperated with Antiochus III and thus were his allies.

17. Hoping to conserve the results of his victory in a permanent manner, Antiochus III gave in marriage his daughter Cleopatra, called here **the daughter of women** (because she was so young), to the young king Ptolemy V in 197 B.C. However, Antiochus' hopes did not materialize, since his daughter Cleopatra did not **stand on his side**. She sided instead with her young husband Ptolemy V. Incidentally, the famous Rosetta Stone of Egypt, written in three languages, Greek, Demotic, and Hieroglyphic, is dated at 196 B.C., during the reign of young Ptolemy V. Discovered by Napoleon's men in A.D. 1799, it provided the information that eventually unlocked the mysterious Egyptian Hieroglyphics.

18. **After this**. Believing that his new marriage alliance with Ptolemy V would protect him in the south, **he**, Antiochus III, turned **his face unto the isles**, meaning some of the islands and coastlands of Asia Minor and even Greece. He was allied with Hannibal of Carthage who aided him. This created difficulties with Rome and eventuated in Antiochus' defeat by Scipio Asiaticus in 190 B.C. at the Battle of Magnesia in Asia Minor.

19. Thereafter, Antiochus III returned to Syria, **his own land: but he shall stumble and fall** is another way of predicting the death of Antiochus the Great which occurred a year after his return, around 187 B.C.

20. **Then shall stand up in his estate**. Antiochus' son, Seleucus IV, Philopater, took over after his father's death. Owing to the Romans huge annual tribute payments, he quickly became a **raiser of taxes**. His reign lasted eleven years, only a few days compared with his father's thirty-seven-year regency. He was assassinated by his minister, Heliodorus, who hoped to gain the throne for himself, since Seleucus' only son was being held hostage by Rome.

2. *The career of Antiochus Epiphanes foretold. 11:21-35.*

21. **And in his estate shall stand up a vile person**. Beginning with verse 21 and continuing through verse 35, the vile person under consideration is Antiochus IV, Epiphanes. Antiochus Epiphanes was the brother of Seleucus IV, and the third son of Antiochus the Great. He quickly ousted Heliodorus and gained control for himself **by flatteries**. The kingdom was not rightfully his, but it belonged to his young nephew in Rome.

22-25. Antiochus Epiphanes began military conquests against Egypt. He worked **deceitfully** against the young Ptolemy Philopater first by posing as a friend coming only **with a small people**. But his true intentions were soon established, for he took the **fattest places of the province**. After these initial successes by Antiochus Epiphanes, **the king of the south** (Ptolemy Philometer) **shall be stirred up to battle**. The battle was fought at Pelusium east of the Nile Delta. The reason for Ptolemy's defeat was that his own men **forecast devices against him**. This simply means that there was treason among Ptolemy's men.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

26-27. Antiochus' army was victorious beyond the battle at Pelusium in which he captured Ptolemy Philometer. But the Greek overlords of Egypt quickly replaced Philometer with Ptolemy Euergetes. Antiochus then assured Philometer he would reinstall him, thus courting his favor. The two spoke lies at one table in their efforts to gain an advantage by way of false promises. For yet the end shall be at the appointed time has reference to the coming death of Antiochus Epiphanes.

28. And his heart shall be against the holy covenant. In 168 B.C. Antiochus Epiphanes left Egypt, returned to Syria, and continued his policy of hellenization among the Jews. He promoted the worship of Zeus, naked participation in the Greek games, and other practices odious to the Jews.

29. He shall return, and come toward the south. Antiochus Epiphanes once again tried to recapture Egypt. But it shall not be as the former, or as the latter means that this latter attempt would not turn out successfully, as had the former campaign.

30. The ships of Chittim (cf. Num 24:24) are the forces of Rome who met Antiochus Epiphanes as he approached Alexandria. They forced him to return home without engaging in battle. Completely humiliated, he vented his wrath and indignation against the holy covenant, meaning the Jews, their sacred Temple, and the practices pertaining thereto. He joined forces with those Jews who forsook the holy covenant, including the Jews' apostate priest Menelaus. I and II Maccabees in the Apocrypha tell the story of those dark days.

31. Antiochus Epiphanes authorized his forces to pollute the sanctuary . . . and . . . take away the daily sacrifice. They sacrificed a sow, spread its remains inside the Holy Temple, and erected a large statue of Zeus for the people to worship. This was the abomination that maketh desolate.

32. Naturally, there were plenty of Jews who went along with Antiochus' new program, but Mattathias Maccabeus was among the people that do know their God. He resisted, along with his five sons; and together they engaged in guerilla warfare from 168 B.C. to 165 B.C. Their exploits were numerous, and they exhibited great courage. Time and again a small number of Jews would defeat Antiochus' much larger armies.

33-35. Yet, it was true that many did fall by the sword. After three years of fighting, they were able to restore worship to the Temple in Jerusalem. It was cleansed and purified on December 25, 165 B.C. This event has been commemorated ever since as the Feast of Hanukkah, or the Feast of Dedication as it is sometimes called (Jn 10:22). For more on the history involved in chapter 11, see the articles on Antiochus, Seleucus, and Ptolemy in *The Zondervan Pictorial Encyclopedia of the Bible* and the standard works on Daniel by Leupold, Walvoord, and Wood.

3. The career of Antichrist foretold. 11:36-45.

36. At this point the prophecy turns to describe the actions of a king that shall do according to his will—sometimes referred to as the Willful King. His actions go beyond those of Antiochus Epiphanes; and he meets death in Palestine (vs. 45), rather than in Persia as Antiochus Epiphanes did. Critics claim that pseudo Daniel here tried to go beyond the events known of Antiochus' career at 165 B.C. (when he supposedly wrote), and made these blunders; but many conservative scholars believe the career of the Antichrist of the Tribulation Period is foretold in this section. Robert Culver, "Daniel" in *The Wycliffe Bible Commentary*, p. 797, lists seven cogent reasons for seeing this Willful King as the future Antichrist, rather than as Antiochus Epiphanes; and Leon Wood, *A Commentary on Daniel*, pp. 304-305 gives eight arguments to support the same view. Their arguments will be evidenced in the following treatment. He shall exalt himself, and magnify himself above every god. Though Antiochus Epiphanes considered himself deity in some

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37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lib'ŷ-anŷ and the E-thi-ŷ'pi-ans shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAPTER 12

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to

degree, as evidenced by his coins, this will be one of the outstanding characteristics of the Roman Antichrist as seen in II Thessalonians 2:3-4. Samuel J. Andrews' *Christianity and Antichristianity in Their Final Conflict*, explains the Antichrist, and especially his claim to deity. **Shall prosper till the indignation be accomplished** refers to the Tribulation Period, as in 8:19.

37-39. **Neither shall he regard the God of his fathers.** This phrase does not prove that the Antichrist will be a Jew. Jew or Gentile, he has no time for the God, or gods, of his ancestors. **Nor the desire of women.** This has been taken as a reference to the Messiah, of whom Jewish women longed to be the mother; or of sexual desire. Actually, no satisfactory meaning has been found. **He shall magnify himself above all.** Paul declared that the Antichrist would enter into the Jewish Temple and declare himself to be God (II Thess 2:3-4).

40-41. **At the time of the end** refers to the end of the Tribulation period, just before Christ returns with His saints to set up His earthly kingdom. **The king of the south** speaks of a ruler from Egypt, or some other African country (perhaps the head of a confederation), who shall attack the Antichrist who **shall enter also into the glorious land**—Israel. Notice as well that **the king of the north** will also come against this endtime personage. In the previous section (vss. 21-35), Antiochus was himself called the king of the north. This distinction points to a third person—the Antichrist.

42-43. The Antichrist will strike back at Egypt and take the spoils of North Africa for a while. He has great power, but it is only temporary.

44-45. **But tidings out of the east** must refer to the great army mentioned in Revelation 16:12. **And out of the north.** Ezekiel 38 and 39 describe the advances of Gog and Magog upon the Antichrist. **Between the seas in the glorious holy mountain.** Antichrist will headquarter for the final time in Jerusalem. However, the Battle of Armageddon will transpire. **He shall come to his end** as Christ Himself returns from heaven and casts the beast, as he is called, into a lake burning with fire (Rev 19:19-20).

F. Daniel's Final Revelation. 12:1-13.

1. *The Great Tribulation and the Resurrections. 12:1-3.*

12:1. **At that time** connects these verses chronologically with what has just preceded, namely the concluding days of the Tribulation. **Shall Michael stand up.** Michael's task is to aid Israel, God's covenant people, the Jews. He does this during the time of their greatest persecution when the Antichrist and others would seek to take their lands. **There shall be a time of trouble.** This is the Great Tribulation, the time of Jacob's trouble (Jer 30:7), the final half of Daniel's seventieth week (9:27). **At that time thy people shall be delivered.** Paul declared that "... all Israel shall be saved ..." (Rom 11:26; cf. Isa 59:20-21). There is coming a day of great deliverance and salvation for Israel. Christ will return (Zech 14:4); Israel will repent (Zech 12:9-10); and King Jesus will reign forever over Israel and all the earth (Zech 14:9).

2. Physical resurrection is spoken of here in a general sense, as in John 5:28-29. Yet, it specifies two separate resurrections by