

Hayden, Daniel 11 Interlinear Interpretation

Da 11:2 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.

There are four Persian kings after Cyrus the Great (see Daniel 10:1) that are mentioned here. They were Cambyses II (530-522 BC); the False Smerdis (522 BC); Darius I Hystaspes (522 -486 BC); and Xerxes the Great (486-465 BC, the Ahasuerus of the book of Esther).

Da 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

After skipping over eight Persian kings, the prophecy next speaks of the rise of Alexander the Great (331-323 BC) and the Greek Empire.

Da 11:4 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.

Greece was fractured into four kingdoms in 301 BC: Cassander had Macedonia; Lysimachus had Thrace and most of Asia Minor; Ptolemy had Egypt and Palestine; and Seleucus had Syria, Babylonia, and the eastern territories as far as the Indus River. Greece was further divided in 277 BC into three other kingdoms: "Frontiers might change, but the Antigonid, Seleucid, and Ptolemaic kingdoms remained until the coming of Rome" (Hellenic History, p. 385).

Da 11:5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The King of the South was Ptolemy I Soter (322-285 BC). He established his kingdom in Egypt in 323 BC after Alexander died. The other one of Alexander's princes was Seleucus I Nicator (312-280 BC), who ruled from Syria to India. He established his kingdom when he took Babylon in 312 BC: "Seleucus, however, seized this moment to dash across the desert to Babylon and reinstate himself in his old satrapy. The Seleucids dated their Era from this event (October, 312 B.C.)" (Hellenic History, p. 375).

Da 11:6 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.

The daughter of Ptolemy II Philadelphus (285-246 BC) was Berenice. She married the King of the North, Antiochus II Theos (261-247 BC), and a son was born shortly after. Antiochus' previous wife Laodice, who had been sent to Asia Minor when he married Berenice, poisoned him during a visit in 246 BC and then had Berenice, her son, and her attendants murdered.

Da 11:7 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:

Berenice's brother, Ptolemy III Euergetes (246-221 BC) avenged Berenice's murder. The King of the North was then Seleucus II Callinicus (246-226 BC), a son of Laodice. Ptolemy took his army into the northern territory and went all the way to Babylon.

Da 11:8 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.

Ptolemy III Euergetes retrieved from Babylon the idols that were taken there by Cambyses of Persia and took them back to Egypt with captives and other treasures from the North. Seleucus II Callinicus' eastern provinces also rebelled after Ptolemy entered and pillaged the northern territory.

Da 11:9 So the king of the south shall come into his kingdom, and shall return into his own land.

This verse is more correctly translated: "And he shall come into the kingdom of the king of the south and shall return into his own land." Seleucus II Callinicus attacked Egypt but was repulsed by Ptolemy III Euergetes. Seleucus also lost Asia Minor at this time to his brother Antiochus Hierax.

Da 11:10 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.

The sons of the King of the North were Seleucus III Ceranus (226-223 BC) and Antiochus III Magnus (223-187 BC). Magnus Marched against Ptolemy IV Philopater (221-203 BC, King of the South). He regained his western capital, Seleucia on the Orontes, and much of Palestine, but eventually returned to Seleucia to await negotiations with Ptolemy. When negotiations failed, he was stirred up to battle again.

Da 11:11 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.

During the negotiations, Ptolemy IV Philopater had prepared a large army. When Antiochus III Magnus again entered the southern territory, Ptolemy's army attacked and defeated him at Raphia near the Egyptian border in 217 BC. Significantly, Antiochus is called "king of the north" in this verse but his territory was mainly limited to Babylon and northern Syria.

Da 11:12 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.

After his victory over Antiochus at Raphia, Ptolemy IV Philopater took many captives. On his return to Egypt, he attempted to enter the Most Holy Place of the Jewish temple, but was repulsed. After that, Ptolemy began persecuting the Jews and slaughtered tens of thousands in Alexandria.

Da 11:13 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.

After his loss at Raphia, Antiochus recaptured Asia Minor and his eastern provinces, which earned him the title of “Magnus,” the Great. Antiochus III Magnus gained much wealth and resources from his eastern conquest, and returned to wage war against Ptolemy’s dependencies in Asia Minor (203 BC).

Da 11:14 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.

When Ptolemy IV Philopator died in 203 BC, Antiochus III Magnus and Philip V of Macedonia fought in an alliance against the young Ptolemy V Epiphanes (203-181 BC) of Egypt. Philip also attacked allies of Rome bringing these robbers, “sons of breakage” (NKJV margin), as in Dan. 2, 7 & 8, into the prophecy. In the end, Rome will be destroyed.

Da 11:15 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 not withstand, neither his chosen people, neither shall there be any strength to withstand.

Antiochus III Magnus defeated the Egyptian general Scopas at Panium (Panion). He then took Sidon and all of Palestine, and made it as far south as the Sinai desert by 198 BC. Ptolemy and Antiochus then signed a treaty whereby the Seleucids would retain Palestine.

Da 11:16 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.

Rome overthrew Philip at Cynoscphalae in 198 BC; it then “came against” and defeated Antiochus III Magnus at Magnesia in 189 BC. The Roman Pompey later conquered Syria and Palestine, “the glorious land,” in 63 BC and brought an end to the Hasmonaean kingdom, an independent Jewish state that had broken free from the Seleucids.

Da 11:17 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.

Julius Caesar entered Egypt in 48 BC in pursuit of Pompey in the Roman civil war. Pompey was murdered by an Egyptian officer. Caesar later propped up the joint reign of Cleopatra and Ptolemy XIV. Cleopatra became his mistress and later went with him to Rome but never married him. She bore him a son, Caesarian.

Da 11:18 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.

After Ptolemy XIII was killed in the Battle of the Nile, Julius Caesar left Egypt and subdued many of the coastlands of the Mediterranean that were in rebellion, as well as North Africa, and Munda, Spain (47-45 BC). Mark Anthony, the Prince, defended Caesar's interests against the Senate in Rome because of the reproach they were casting on him to cease, but the reproach was later placed on Antony for his poor handling of conflicts in Rome.

Da 11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.

When returned to Rome after his many victories around the Mediterranean, Julius Caesar was assassinated on the Ides of March, in 44BC, in the Senate house in Rome.

Da 11:20 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.

Caesar Augustus (63BC-14AD) is the one who taxed the Roman Empire (see Luke 2.1). He reigned in the golden years of Rome and died in a time of peace. Though his reign in Rome was long in human terms, it was but a few days to the Lord (see 2 Peter 3:8).

Da 11:21 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.

Tiberius Caesar, who was the Roman Emperor from AD 14-37, was vile and cruel. He at first rejected the imperial throne, but after long pleading and flatteries from senators and other people, he accepted the government.

Da 11:22 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.

Tiberius Caesar put down rebellions and killed many of his own people. Many others lived in fear. Christ was crucified during his reign (31AD) (c.f. Dan. 9.24-27). The prophecy here enters the Christian era and the focus shifts to spiritual powers. The territories of the North and South, Babylon and Egypt respectively, must be identified by spiritual characteristics: Babylon being apostate Christianity and Egypt as atheistic-paganism.

Da 11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

The union between apostate Christianity and pagan philosophy in people like Justin Martyr, Clement, and Origin brought rise to the Roman Church. It gained power and influence through deceit. Although small at first, it would "come up and become strong," as the little horn did (see Daniel 7:8, 20).

Da 11:24 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.

These Christian Philosophers established schools in Rome and Alexandria and scattered the “plunder, spoil, and riches” of pagan philosophical teachings within Christianity. Various traditions then began to appear, which many pagans embraced and joined the church. These corrupt Christians philosophers then began a struggle against the strongholds of paganism that would continue for 360 years (i.e. AD 148 to 508).

Da 11:25 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.

In AD 312, Constantine began to support the Roman Church and used his army against the pagan Maxentius (king of the south) at the Battle of Milvian Bridge. Many of Maxentius’ people were plotting against him.

Da 11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

Continuing from verse 25, Maxentius’ own men asked Constantine to deliver them from him. Many in Maxentius’ army were literally drowned in the Tiber River and many others were slain. Maxentius was also killed in the battle.

Da 11:27 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.

In AD 313, Constantine met with Licinius (another pagan ruler, the next king of the south) and created the Edict of Milan, giving Christians freedom of worship. Both rulers were plotting the other’s destruction, Licinius’ plot was detected and small battles were fought between them (AD 314-317). Nothing was resolved and the end between them was delayed until the “time appointed” (see verse 29).

Da 11:28 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.

In his conflicts with Maxentius and Licinius, Constantine gained a much territory, resources, and wealth. Then on March 7, AD 321, Constantine made his Sunday law, attacking “the holy covenant.” That spring he sent out an army to do exploits against the Donatist Christians in Africa who refused to have a Catholic Bishop over them.

Da 11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

In AD 323, the “end” between Constantine and Licinius mentioned in verse 27 would take place at the “time appointed.” But it would not be a conflict like the Christian philosophers were waging, neither would it be like Constantine’s military battles.

Da 11:30 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.

The conflict with Licinius used "the ships of Chittim." In AD 322, ships from the coast of Greece and Rome were gathered by Constantine and brought to Thessalonica in preparation for the conflict. Licinius was defeated (AD 323). In AD 325, Constantine presided at Nicaea and counseled with the Bishops of Rome. That year, Pope Sylvester I also renamed Sunday to "the Lord's day," and commanded people to rest on that day and to fast on the Sabbath. A few years later, Eusebius boasted they transferred Sabbath duties (i.e. rest, sacredness, etc.) to the Lord's day. This was another attack on "the holy covenant."

Da 11:31 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.

In AD 330, Constantine removed the capital of the Roman Empire from Rome, "the sanctuary, the fortress" of paganism (see J. P. Green's translation), to Constantinople. After 360 years of conflict with the Roman Church, the daily pagan desolation was taken away in AD 508. The king of the south is then absent from the prophecy until verse 40. The civil reign of the papal church-state abomination of desolation was finally set up in Rome in AD 538.

Da 11:32 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.

During the 1260 years of papal supremacy (AD 538-1798), the Bishops of Rome flattered those apostate Christians who were discarding God's Sabbath, but the Waldenses and others stood up courageously for the truth. Many insisted that the Bible Sabbath be maintained.

Da 11:33 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.

Faithful Bible students instructed many and made converts throughout Europe, yet they would fall to Papal persecution during the 1260 years of Papal supremacy (see also Dan. 7:25; 8.12-13).

Da 11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

The continued persecution of the saints during the 1260 years of papal supremacy. The Holy Spirit was given to them, spoke through them, and comforted them in their trials. Yet, some joined the persecuted saints from false motives and flattery.

Da 11:35 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.

The reason the Lord allowed the persecution of the saints during that long period was to refine and purify them. This continued until AD 1798 when the time of the end began.

Da 11:36 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.

The prophecy here speaks of the self-exaltation and blasphemous actions against God by the Papacy (cf. Dan. 7:25, 8:11). The Papacy set itself up and attempted to usurp the place of God (cf. 2 Thess. 2:3-4). The marvelous thing this king did against "God" reveals him as a ruler of both church and state. It reveals the character of the Papacy throughout the 1260 years of papal supremacy until that determined period of wrath against the saints ended.

Da 11:37 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.

Disregard does not mean disbelieve and is not referring to an atheist power here. However, the Papacy completely ignores the Divine claims as recognized by the apostles and sets itself up above Christ and the various gods of other religions. Its disregard for "the desire of women" is a probable reference to celibacy that is required of Catholic leaders.

Da 11:38 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.

The "god of fortresses" is a reference to patron saints that are worshipped by Roman Catholics. Every city and state in the Middle Ages had a patron. It was the gifts given to these saints that made the Roman Church so wealthy.

Da 11:39 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.

The "strange god," is a reference to the idolatry connected with the worship of patron saints. Through these, the Roman Church controlled the people. It is a well-known fact that the Roman Church also controlled vast territories in Europe. They even claimed the American continents as their possession. They claimed the right to divide these territories to whoever they pleased to enrich themselves.

Da 11:40 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.

"At the time of the end," in the year 1798, at the end of the 1260 years of papal supremacy, the "king of the south" (antitypical "Egypt," which was the resurgence of atheism manifested in France during its revolution) inflicted a deadly wound ("push," or "gore" in Ex. 21:28) on papal Rome (Rev. 13:3). After its wound is healed by uniting church and state in Europe, and a Sunday law is enacted in America, the Papacy will re-emerge as the visible "king of the north" (the king of antitypical, spiritual Babylon of Rev. 13 and 17, including Europe and America). It will literally and very quickly conquer the atheist nations of earth (southern powers, possibly China, North Korea, Cuba, etc.) using real military force.

Da 11:41 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.

During the war mentioned in v. 40, the papal “king of the north” will also “enter the glorious land” (antitypical “Israel”) by the legislation of Sunday, and “many” people will receive the mark of the beast and be shaken from God’s church. However, those in antitypical “Edom,” “Moab,” and “Ammon,” who anciently were relatives of the Jews (Gen. 19:30-38; 25:24-34; 36:1, 19; possibly a symbol of converted people in Spiritual Babylon), will “escape” the influence of the papacy and come out of Spiritual Babylon by joining God’s end-time Remnant.

Da 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

The king of the south, antitypical, spiritual “Egypt,” will “not escape” the attack of the papal king of the north. The atheistic nations, and all nations on earth at that time, will be completely under the control of the papal king of the north. They will all bow to its supremacy by enforcing the mark of the beast in their territories.

Da 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

The papal king of the north will then control the finances of the nations, referred to here as “the treasures of gold and silver.” This will allow the Papacy to take the next step in apostasy by instituting a no buy, no sell decree against those who refuse to obey the Sunday legislation (cf. Rev. 13:17). Also, “the Libyans and Ethiopians . . . at his heels” were anciently allies of Egypt (cf. Jer. 46:1-9). They must be referring to those people or nation allied to antitypical, spiritual Egypt in the final crisis. They will also yield to papal control.

Da 11:44 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.

The “tidings out of the east and out of north” (from God’s throne) will “trouble” the papal king of the north. This is the loud cry and sealing messages of the third and fourth angels. It will be a final call for people to come out of Spiritual Babylon, enter the judgment of the living, and receive the seal of God (Ezek. 9:2-4; Rev. 7:1-3; 14:9-12; 18:1-5). Once the faithful remnant are sealed, probation will close. In fury, the king of the north will make a death decree “to destroy and annihilate many” (cf. Rev. 13:15; GC 615-616).

Da 11:45 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.

Once probation closes, Satan will appear as Christ (GC 624-625). The pope will yield his power to this true king of spiritual Babylon (see Isa. 14:4). Satan will then attempt to place his throne in “the mount of the congregation” (Isa. 14:12-14), in Mount Zion (Rev. 14:1), by usurping the place of Christ over His church. The phrase, “between the seas,” is a symbol of the nations of earth among which God’s people

are scattered, and Satan will appear to the saints in various places trying to convince them to bow down and worship him. Satan will fail to convince the Remnant to sin, and he will ultimately come to his end and no one will be able to help him.

Da 12:1 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.

Michael is Christ, the Prince of God's people and commander of heaven's army. This verse is given as a contrast to Daniel 11:44b-45. When probation closes, the death decree is made, and Satan appears as Christ in an attempt to deceive and destroy God's people, Michael stands to make war with Satan and to defend and deliver the saints. During this time of extreme trial and distress for those whose names are written in the book, the seven last plagues fall on the wicked (Rev. 16).

Da 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

The resurrections mentioned here refer to the resurrection of the righteous at the second coming of Christ (1 Thess. 4:13-18), the special resurrection for those who condemned Jesus to die (Mark 14:61-62; Rev. 1:7), and most likely the resurrection of the wicked after the millennium when Satan and his followers will be eternally destroyed (Rev. 20).

Da 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Those who have been faithful will reflect the beauty of God's character and they will be ambassadors to the universe. They will bring stability to God's creation, and sin will never exist again (Nah. 1:9).