Daniel 11:13-14

Daniel 11:13-The Prophecy of the Victory of Antiochus III Over Ptolemy V Epiphanes

Review of Daniel 11:2-12

Daniel 11:2 “Now, at this present time, I must reveal to you the truth. Behold, three future kings will ascend to power for Persia. Then, the fourth will cause greater riches to make him wealthier than each and every one of these in comparison. However, when he amasses power through his wealth, the entire nation will stir up the Greek kingdom.” (Author’s translation)

The unidentified elect angel begins to communicate to Daniel revelation of God’s prophetic program for the nation of Israel during the Times of the Gentiles. He begins by issuing a prophecy regarding the Persian Empire, which in 536 B.C. was a world-wide empire. Cyrus the Persian was the ruler of the Medo-Persian Empire at that time. Persian became more dominant than the kingdom of Media, thus the angel does not mention Media. This Persian dominance is predicted in the prophecies found in Daniel chapter seven and eight.

The angel informs Daniel that there will be three kings who will ascend to power immediately after the reign of Cyrus the Persian. These three will be followed immediately by a fourth who will distinguish himself from these three by accumulating more wealth than his predecessors. However, when this fourth king amasses power through his wealth, the entire Persian Empire will stir up hostilities with the Greeks.

This prophecy of these four Persian rulers was fulfilled in history, which records the first as being Cambyses, who was the son of Cyrus the Persian, who reigned from 530-522 B.C. He was followed by Pseudo-Smerdis, who only reigned for a short period of time in 522 B.C. Darius I Hystaspes who ruled from 522-486 B.C. followed Pseudo-Smerdis. The fourth ruler was Xerxes, he was known in the book of Esther as Ahasuerus and he reigned over Persia from 485-465 B.C. He was more powerful than his three predecessors and the most influential and wealthy of the four, thus fulfilling the prophecy found in Daniel 11:2. During the reign of Xerxes, he fought wars against Greece which also served to fulfill this prophecy here in Daniel 11:2.

Daniel 11:3 “Next, a powerful king will ascend to power so that he will rule with great authority with the result that he will do according to his desire.” (Author’s translation)

The unidentified angel continues to present to Daniel God’s prophetic program for the nation of Israel during the Times of the Gentiles and thus simultaneously
during the seventy weeks or four hundred ninety prophetic years. The angelic being informs Daniel that after the four Persian kings mentioned in verse 4 and in particular after the fourth Persian king amasses great power and his nation stirs up hostilities with the kingdom of Greece, a powerful king will ascend to power so that he will rule with great authority with the result that he will do according to his desire. History records that this mighty king was none other than Alexander the Great who reigned from 336-323 B.C. before dying unexpectedly at the age of 32 from complications of malaria and alcoholism. He conquered Asia Minor, Syria, Egypt and the Medo-Persian Empire. Not only is Alexander the Great prophesied about in Daniel 11:3 but he is also prophesied about in Daniel 8:5-8.

Daniel 11:4 “However, after he ascends to power, his kingdom will be broken up. Then, it will be divided towards the heaven’s four winds but not for the benefit of his posterity and in addition, not according to his sovereign will which he sovereignly exercised. For his kingdom will be uprooted specifically, for the benefit of others, to the separation and exclusion of these.” (Author’s translation)

Since history reveals that this powerful king was Alexander the Great, the four-fold division of this powerful king’s empire refers to the four-fold division of Alexander’s empire after his death. The four heads of the leopard in Daniel 7:6 as well as the four horns of the shaggy goat in Daniel 8:5-8 also depict this four-fold division of Alexander’s empire. History records that Alexander’s four generals who divided his empire after he died. To Ptolemy was given Egypt and parts of Asia Minor. Casander was given the territory of Macedonia and Greece. Lysimachus was given Thrace and parts of Asia Minor (western Bithynia, Phrygia, Mycia and Lydia). Seleucus was given the remainder of Alexander’s empire which included Syria, Israel and Mesopotamia.

The angelic prophecy that this powerful king’s empire will not be for the benefit of his offspring or posterity was fulfilled in history since Alexander’s son, Alexander Jr. who was born to Roxana after his death did not succeed his father after his death. Herakles or Hercules who was an illegitimate son by Barsina and his half-brother Philip were also possibilities to succeed Alexander but none of them inherited the throne nor did any of his descendants.

Daniel 11:5 “Then, the king ruling the south as well as one of his subordinate commanders will be strong. In fact, he will become stronger than him because he will exercise authority over a dominion greater than his dominion.” (Author’s translation)

The angel informs Daniel that after the four-fold division of the kingdom of the powerful king, the king ruling the South as well as one of his subordinate commanders will be strong militarily and politically. History records that the king ruling the south is Ptolemy I Soter (323-285 B.C.) who was a general who served
under Alexander. As we noted he was given authority over Egypt in 323 B.C. and proclaimed king of Egypt in 304 B.C. His dynasty ended in 30 B.C. History also tells us that the subordinate commander of the king ruling the south is Seleucus I Nicator (312-281 B.C.), who was also a general of Alexander. He was given authority over Babylon in 321 B.C. His dynasty ended in 64 B.C. In 316 B.C. Babylon came under attack by Antigonus who was another general.

Seleucus turned to Ptolemy I Soter in Egypt for help and got it. The combined strength of Ptolemy and Seleucus defeated Antigonus at Gaza in 312 B.C. Seleucus was greatly strengthened as a result of this victory and returned to Babylon. He ruled over Babylonia, Media and Syria. He assumed the title of king in 305 B.C. Thus, Seleucus I Nicator ruled over far more territory than Ptolemy I Soter. In fact, by the end of his reign, Seleucus reigned over the territory from Punjab to the Hellespont with great power. He gained control over the entire area from Asia Minor to India. Therefore, we can see that Daniel 11:5 was fulfilled with these two men, Ptolemy I Soter and Seleucus I Nicator.

Now, the emergence of Ptolemy I Soter as the king over Egypt and Seleucus I Nicator as king over Syria set the stage for the lines of these two rulers in their respective countries to become rivals or adversaries. “The king of the South” in this prophecy in Daniel 11 is thus a reference to those descendants of Ptolemy who would rule over Egypt. On the other hand, “the king of the north” in this prophecy is a reference to those descendants of Seleucus. This rivalry between these two kingdoms would adversely affect Israel because she would be caught in between their wars.

Daniel 11:5 begins a detailed prophecy of the conflicts that would take place between these two kingdoms. The wars between these two factions would cause quite a bit of suffering for Daniel’s people. In fact, Antiochus Epiphanes IV, the “small or little horn” and “bold-face king” of Daniel chapter 8, would be a descendant of Seleucus and would persecute the Jewish people in the second century B.C.

Daniel 11:6 “Next, at the end of an unspecified number of years, they will form an alliance as the daughter of the king ruling the south will enter into marriage with the king ruling the north in order to secure a peaceful arrangement. However, she will by no means retain her powerful position likewise he will by no means endure, namely his power. For she will be delivered over as well as he who caused her to enter into marriage, as well as her child and in addition, her benefactor during those times.” (Author’s translation)

History records that all the events prophesied by the angel here in Daniel 11:6 have all taken place. As we noted in our study of Daniel 11:5, the king ruling the south was Ptolemy I Soter and his subordinate commander was Seleucus I Nicator
who became more powerful than the former. Now, here in Daniel 11:6 the king ruling the south is the son of Ptolemy I Soter, who was named Ptolemy II Philadelphus (285-246 B.C.). The king ruling the north is Antiochus II Theos (262-246 B.C.) who was the son of Seleucus I Nicator. History records that these two rulers were bitter rivals. However, in fulfillment of this prophecy they formed an alliance, which was secured by the marriage of the daughter of Ptolemy II Philadelphus and Antiochus II Theos. History records this daughter was Bernice. It also records that this marriage did not last. When Antiochus II Theos married Bernice, he divorced his wife Laodice. However, when Bernice’s father, Ptolemy II Philadelphus died in 246 B.C., Antiochus II Theos took back his first wife Laodice who exacted revenge on Bernice by killing her and the child she bore to Antiochus II Theos who was also killed by Laodice by poisoning him. She ruled in his place for a brief time. However, the son of Laodice and Antiochus succeeded Laodice who established him on the throne of his father. His name was Seleucus II Callinicus (246-227). Therefore, we can see that the death of Ptolemy II Philadelphus precipitated the murders of his daughter Bernice, her son and her husband Antiochus II Theos.

There was peace between these two kingdoms during the reigns of Ptolemy I Soter and Seleucus I Nicator. The former abdicated in favor of his son Ptolemy II Philadelphus whose half brother Magas had married a daughter of Antiochus I Soter who had succeeded Seleucus I Nicator as king over Syria. This marriage resulted in a war between these two dynasties since Magas persuaded his father-in-law Antiochus I Soter to declare war against Egypt. Antiochus I Soter was succeeded by Antiochus II Theos who continued the war. However, as prophesied by the angel here in Daniel 11:6, Ptolemy II Philadelphus offered his daughter, Bernice to Antiochus II Theos, as bribe for peace. There was a condition attached to this marriage, namely Antiochus II Theos would have to divorce Laodice and would have to declare her two sons as not legitimate heirs to the throne. However, as also predicted by the angel, when Ptolemy II Philadelphus died, Bernice could no longer retain her position of power as queen since Laodice from her place of exile formed a successful conspiracy. She engineered a successful coup by having Bernice and the child she bore to Antiochus II Theos killed. Not long after the death of these two, she poisoned Antiochus II Theos.

Daniel 11:7 “But one of the branches from her roots will ascend to power in his place. Then, he will wage an attack against their army so that he will enter the fortress of the king ruling the north. Indeed, he will take action against them so that he will be victorious.” (Author’s translation)

This verse was also completely fulfilled in history. “Her” is a reference to Bernice and “one of the branches from her roots” is a reference to her brother Ptolemy III Euergetes (246-221 B.C.). The name “Euergetes” means “Benefactor.”
After the death of their father, Bernice’s brother ascended to power. He then launched an attack against Seleucus II Callinicus who was the king ruling the north at this time who came to power through his mother, Laodice. Ptolemy III Euergetes attacked Seleucus II Callinicus at Antioch, Syria and killed Laodice. He also conquered much of that region around this city. He remained the foremost military power in the Middle East during the rest of his reign. He returned to Egypt not only avenging the death of his sister Bernice and her infant child and husband but also he came back with many spoils. In exchange for peace, Ptolemy III Euergetes was awarded new territories on the northern coast of Syria including the port of Antioch. Thus the Ptolemaic kingdom was at the height of its power.

Daniel 11:8 “Consequently, he will also cause their gods to be transported into captivity to Egypt along with their cast images, as well as their valuable silver and gold articles. Furthermore, for some years he will withdraw from the king ruling the north.” (Author’s translation)

Daniel 11:8 continues the prophecy regarding Ptolemy III Euergetes avenging his sister Bernice’s death by defeating in war Seleucus II Callinicus. The angel informs Daniel that as a result of his victory over the king ruling the north, the king ruling the south will cause the gods of the king ruling the north to be transported into captivity to Egypt along with their cast images, as well as their valuable silver and gold articles. Also, for some years he will withdraw from the king ruling the north. As was the case with Daniel 11:2-7, this verse also was fulfilled in history since as a result of his victory over Seleucus II Callinicus (“the king ruling the north”), Ptolemy III Euergetes transported the gods of Seleucus II Callinicus to Egypt. He also captured their cast images and valuable silver and gold articles from their temple treasuries. Ptolemy III Euergetes also signed a treaty with Seleucus II Callinicus in 240 B.C. which fulfilled the prophecy of the king ruling the south withdrawing from the king ruling the north for some years.

Daniel 11:9 “Then, he will wage an attack against the king ruling the south but will return to his land.” (Author’s translation)

The angel predicts that the king ruling the north will wage an attack against the king ruling the south but will return to his homeland implying that this attack will be a failed invasion. Although there is no ancient source who mentions this failed invasion, we know that this prophecy was fulfilled in history because the angel’s previous predictions in Daniel 11:2-8 have all been fulfilled in history and can be verified by ancient historians. In 240 B.C. Seleucus II Callinicus in retaliation for his great loss waged a failed invasion against Ptolemy III Euergetes. In 225 B.C., Seleucus II Callinicus died as a result of falling off his horse. Therefore, during this period, Egypt was in control of the Middle East and thus the land of Israel. Under Ptolemy III Euergetes, the Jews prospered. Thus the reason for the angel spending some time discussing the highlights of his reign.
Daniel 11:10 “Following this, his sons will initiate hostile military action. Specifically, they will muster a multitude of great military forces. Then, he will as a certainty wage a massive attack so that he will overflow, yes, pass through like a flood with the result that he will turn him back. Indeed, he will engage in hostile military action up to his fortress.” (Author’s translation)

In Daniel 11:10, the angel tells Daniel that following the king of the north’s failed attack against the king of the south, the sons of the king of the north initiate hostile military action against the king of the south. The angelic being then specifies what he means by this informing Daniel that these two sons will muster a multitude of great forces. Then one of the sons will wage a massive attack against the king of the north. The result of this massive invasion is that one of the sons of the king of the north will lead this massive army that will like a flood overflow, yes pass through the territory governed by the king of the south. The result of this is that this son will turn back the king of the south meaning he will recapture territory lost by his father in the previous war with the king of the south. The angel then advances upon this informing Daniel that this son will engage in hostile military action up to the fortress of the king of the south. This also was fulfilled in history.

First of all, the king of the north refers to Seleucus II Callinicus and the king of the south is Ptolemy IV Philopator (221-204 B.C.). The two sons of the king of the north were Seleucus III Ceranunus (also called Soter) who reigned for only three years (227-223 B.C.) and Antiochus III the Great who reigned for thirty seven years (223-187 B.C.). When Seleucus III Ceranunus was killed, the army placed his eighteen year old brother, Antiochus III on the throne.

These two sons of the sons of Seleucus II Callinicus were seeking to restore the lost prestige of their father’s Syrian kingdom. The older son, Seleucus III Ceranunus invaded Asia Minor and the younger son, Antiochus III attacked Egypt. Egypt had controlled all the territory north to the borders of Syria which included the land of Israel. Antiochus III was successful in driving back the Egyptians back to the southern borders of Israel during his campaign in 219-217 B.C. In the process, he gained control of Israel. Antiochus III was called “the Great” because of his great conquests since his efforts strengthened the Seleucid Empire. His forces had reclaimed the territories lost to the Ptolemy III Euergetes who was succeeded by Ptolemy IV Philopater.

Daniel 11:11 “Then, the king ruling the south will cause himself to be enraged so that he will march out in order to wage war against him, against the king ruling the north. Consequently, he will cause a great multitude to be assembled. However, this multitude will be delivered into his power.” (Author’s translation)

The king ruling the south is a reference to Ptolemy IV Philopator (221-204 B.C.). The king ruling the north is a reference to Antiochus III the Great (223-187
B.C.). In 217 B.C., Ptolemy IV Philopator attacked the great army assembled by Antiochus III the Great at Raphia. The account of this great battle appears in Polybius’ work “Histories” (pages 430–436). In this battle, Ptolemy IV Philopator was accompanied by his sister-wife, Arsinoe. He led an army of 70,000 as well as 5,000 cavalry and 73 elephants. Antiochus II the Great led an army of 62,000 as well as 6,000 cavalry and 102 elephants. Antiochus lost 14,000 men according to Polybius. Ptolemy IV Philopator regained the land of Israel. According to Jerome, Antiochus was almost captured but escaped to the desert. Unlike his father, Ptolemy IV Philopator lacked his father’s military instinct and did not press his advantage. Instead, he was content with the victory and did not pursue Antiochus. This came back to haunt him later.

Daniel 11:12 “When this multitude will be defeated, his heart will become arrogant. Even though, he will cause ten thousand to fall in combat, he will in fact by no means continue to prevail.” (Author’s translation)

This verse also was fulfilled in history since history records that Ptolemy IV Philopator did indeed become proud and arrogant because of his great military victory at Raphia over Antiochus III the Great. Unlike his father, Ptolemy IV Philopator lacked his father’s military instinct and did not press his advantage. Instead, he was content with the victory and did not pursue Antiochus. In fact, he established a peace treaty with Antiochus. This came back to haunt his kingdom after his death. Therefore, the ascendency of Ptolemy IV Philopator did not continue after his great victory over Antiochus at Raphia. He did not continue to maintain his military superiority after this great victory. Instead Antiochus III continue to wage war biding his time until he could once again attack Egypt.

During these years of peace between the two kingdoms, Antiochus III no longer possessed Phoenicia and Palestine since he was forced to give them over to Ptolemy IV. However, from 212 to 204, Antiochus III subdued many rebellious provinces in the Middle East. From the Caspian Sea in the north to the Indus River in the east, he achieved great military success. Then, in 203, he saw a great opportunity to exact revenge against the Ptolemaic dynasty since Ptolemy IV had just died and had been succeeded by Ptolemy V (Epiphanes) who was only a small child of four years old when he ascended to the throne.

The King of the North Returns with Greater Army

Daniel 11:13 “For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment.” (NASB95)

“For the king of the North will again raise a greater multitude than the former” is composed of the conjunction wa (׃) (waw), “for” which is followed by
the third person masculine singular qal active perfect form of the verb šûb (שָׁבַע) (shoob), “again” and then we have the masculine construct form of the noun mè·lèḵ (מלך) (meh-lek), “the king of” which is modified by the articular masculine singular noun šā·pôn (North) (tsaw-fone’), “the North” and then we have the conjunction wa (ו) (waw), which is not translated and followed by the third person masculine singular hiphil active perfect form of the verb ʿā·mād ( Mỹמ) (aw-mad), “will raise” which is followed by the masculine singular form of the noun ḥā·môn (יהוּנ) (haw-mone’), “a multitude of” which is modified by the masculine singular form of the adjective rāḇ (robe) (rab), “great” and then we have the preposition min (מ) (min) “than” and its object is the articular masculine singular form of the adjective ri(’)·šôn (שַׁלוש) (ree-shone’), “the former.”

wa

The conjunction wa means “for, because” since it is functioning as a marker of cause meaning that it is introducing a statement which presents the reason for the angel’s previous statement in verse 12 that even though the king of the south will cause ten thousand to fall in combat, he will in fact by no means continue to prevail militarily and politically over the king of the north. The conjunction is introducing a statement which records this unidentified elect angel predicting to Daniel that the king of the north will again muster a large army greater than the first one he mustered which was defeated by the army of the king of the south. Therefore, the conjunction wa indicates that the king of the south will by no means continue to prevail militarily and politically over the king of the north “because” the latter will return again to fight the king of the south.

mè·lèḵ ḥa·šā·pôn'

The noun mè·lèḵ, means “king” and is used with reference to the governmental head of the Seleucid dynasty which is the king ruling the north. The noun šā·pôn means “north” referring to the compass point directly opposite the south. Here the noun refers to the geographical location of the kingdom which was located to the north of Israel and was ruled by the descendants of Seleucus I Nicator who was one of Alexander’s generals who ruled Syria, Israel and Mesopotamia after Alexander’s death.

The articular construction of this noun šā·pôn marks the word as unique in its class and distinctive. Here it indicates that the distinctiveness of this kingdom which lay to the north of Israel geographically in that it was ruled by the descendants of Seleucus I Nicator.
The construct state of the noun *mē·lēk*, means that it is governing the word which follows it, which is *šā·pōn*. These two words have a genitive relation, which is subordination indicating that the region which lies to the north of Israel geographically was subordinate to this king. So the idea is the “king ruling the north.”

šūḥ

The verb šūḥ means “to return” since it pertains to returning to a previous location. Here it refers to the king of the north “returning” to fight in war the king of the south. The qal stem of this verb is factitive expressing the action of the king of the north returning to fight the king of the south. The perfect conjugation of this verb is a future perfect expressing a future state resulting from actions that will have been completed by that time. Here it is expressing the future state of the king of the north returning to fight the king of the south in war as a result of his actions that will be accomplished by that time.

wa

Once again, the conjunction wa means “for, because” since it is functioning as a marker of cause meaning that it is introducing a statement which presents the reason for the angel’s previous statement that the king of the north will return to fight again the king of the south. The conjunction is introducing a statement which records this unidentified elect angel predicting to Daniel that the king of the north will muster a large army greater than the first one he mustered which was defeated by the army of the king of the south. Therefore, the conjunction wa indicates that the king of the north will return again to fight the king of the south “because” he will muster a large army greater than the first one he mustered which was defeated by the army of the king of the south.

ā·mād

The verb ā·mād means “to raise, to muster, to cause to be assembled” since it pertains to the act of assembling an army or causing an army to be gathered together. Here it refers to the king of the north “raising” or “mustering” a large number of troops which are greater in number than the army he assembled which was defeated by the army of the fight the king of the south.

The hiphil stem of this verb is factitive meaning that the subject of the verb causes itself direct object to enter the state described the verb in the qal. Therefore,
After some years, the King of the North will advance with a great army

**Daniel 11:13** “For the king of the North will again raise a greater multitude than the former, and after an interval of some years he will press on with a great army and much equipment.” (NASB95)
“And after an interval of some years he will press on with a great army and much equipment” is composed of the conjunction wa (א) (waw), “and” which is followed by the preposition lē (ל) (leh) and its object is the masculine singular noun qēš (קֶשׁ) (kates), “after” and we have the articular masculine plural form of the noun 'ēt (этаж) (ayth), “an interval” which is followed by the masculine plural form of the noun šā-nā(h) (שָׁנָה) (shaw-naw), “some years” which is followed by the third person masculine singular qal active imperfect form of the verb bô (ב) (bo) and then we have the qal active infinitive absolute form of the verb bô (ב) (bo) which together are translated “he will press on” and then we have the preposition bē (ב) (beh) “with” and its object is the masculine singular form of the noun hā-yil (יחיל) (khah´-yil), “a army” which is modified by the masculine singular adjective gā-dōl (גַּדֹּל) (gaw-dole´), “great” and then we have the conjunction wa (א) (waw), “and” which is followed by the preposition bē (ב) (beh) which is not translated and its object is the masculine singular form of the noun rēk-ōosh (רֶכּ-ooosh) (rek-oosh´), “equipment” which is modified by the masculine singular form of the adjective rāb (ראב) (rab), “much.”

wa

This time the conjunction wa means “in order to” since it is functioning as a marker of purpose meaning it is introducing a statement which presents the purpose for which the king of the north will muster a multitude greater than the first army he assembled which was defeated by the army of the king of the south.

l qēš' hā' 'it·tîm' šā·nîm'

The plural form of the noun šā-nā(h) means “years” referring to a unit of time involving a complete cycle of seasons, spring, summer, fall and winter. The noun qēš means “end” refers to an end of a period of time. Here it is used for the end of a period of years. This noun is the object of the preposition lē means “at” since the word is used in a temporally terminative sense meaning it is marking the end of an indefinite period of time.

The construct state of the noun qēš means that it is governing the word which follows it. Here that noun is noun 'ēt, which is in the plural and literally means “times” and idiomatically “interval” referring to an indefinite period of time in which there is peace between the king of the north and the king of the south. The articular construction of this word means “some” since it is used as an indefinite pronoun.

The construct state of the noun qēš expresses a genitive relation between these two words which in our context is enumerated means that the construct term is a
number of a unit of measure and the genitive specifies what is counted or measured by the construct noun. Here the \textit{qēś} is a unit of measure referring to an end of a period of time and noun \textit{’ēṯ} specifies what is measured by the construct noun. Thus, this means that what is ended is an indefinite period of years. Therefore, we will translate this expression “at the end of an interval of some years” or “at the end of an unspecified number of years.”

\textit{bô(‘)}

The verb \textit{bô(‘)} means “to wage an attack” referring to the king of the north ordering his army “to wage an attack against” the army of the king of the south.

The qal stem is expressing an action which is the king of the north waging an attack against the army of the king of the south.

The imperfect conjugation of this verb \textit{bô(‘)} refers to a completed action as part of a temporal sequence. It is expressing the fact that the king ruling the north will wage an attack against the king of the south in the future from the perspective of Daniel in the sixth century B.C. when he received this revelation from the angel.

\textit{bô(‘)}

Once again we have the verb \textit{bô(‘)} which again means “to wage an attack.” However, this time we have the infinitive absolute form of this verb which means that it stands before the finite verb of the same root in order to intensify the certainty or force of the verbal idea. Here the infinitive absolute form \textit{bô(‘)} intensifies the qal imperfect form of the verb expressing the certainty that the king of the north will wage an attack against the king of the south at the end of an interval of some years. It is also emphasizing that this attack will be a massive invasion as indicated by the multitude of great forces mustered for this attack.

The qal stem is expressing the action of the king of the north waging an attack against the king of the south at the end of an interval of some years.

\textit{ḥā·yil}

The noun \textit{ḥā·yil} means “army” referring to a large organized body of armed personnel trained for war especially on land. Here it refers to the army of the king ruling the north. The word is modified by the adjective \textit{gā·dōl}, which means “great, massive” since it describes the numerical greatness or size of this army mustered by the king of the north. This noun \textit{ḥā·yil} is the object of the preposition \textit{bē} which means “with” since it is functioning as a marker of means indicating that the king of the north will wage an attack against the king of the south “with” a great army.
wa

This time the conjunction wa is adjunctive meaning that “in addition to” waging an attack against the king of the south with a great army the king of the north will also wage an attack with enormous supplies.

rāḥ' rš kūš'

The noun rš kūš means “logistical provision” since it pertains to the supplies which are needed to support this army logistically such as food, clothing, armor and weapons. This word is modified by the adjective rāḥ, which means “enormous” since it pertains to a relatively large collection or mass with emphasis that it is more than enough for the situation. Here it is used in relation to the logistical provision of the army of the king of the north indicating that it was “enormous.” This noun rš kūš is the object of the preposition bē which means “with” since it is functioning as a marker of means indicating that the king of the north will wage an attack against the king of the south “with” enormous logistical provision.

Translation of Daniel 11:13

Daniel 11:13 “For he will return again since he will muster a multitude larger than the first in order to wage a massive attack with a great army as well as enormous logistical provision at the end of an interval of some years.”

Exposition of Daniel 11:13

In Daniel 11:11, Daniel tells the reader that the elect angel informed him that in response to his great defeat at the hands of the king of the north, the king of the south will cause himself to be enraged over this great loss. Consequently, he will take his army and march out in order to wage war against the king of the north. In response to this, the angel tells Daniel that the king of the north will cause a great multitude of troops to be assembled but despite this, this multitude will be delivered over into the power of the king of the south meaning these troops will be defeated in combat by the army led by the king of the south. This has all been fulfilled in human history.

The king ruling the south in Daniel 11:11 is a reference to Ptolemy IV Philopator (221-204 B.C.). The king ruling the north is a reference to Antiochus III the Great (223-187 B.C.). In 217 B.C., Ptolemy IV Philopator attacked the great
army assembled by Antiochus III the Great at Raphia. The account of this great battle appears in Polybius’ work “Histories” (pages 430–436). In this battle, Ptolemy IV Philopator was accompanied by his sister-wife, Arsinoe. He led an army of 70,000 as well as 5,000 cavalry and 73 elephants. Antiochus II the Great led an army of 62,000 as well as 6,000 cavalry and 102 elephants. Antiochus lost 14,000 men according to Polybius. Ptolemy IV Philopator regained the land of Israel. According to Jerome, Antiochus was almost captured but escaped to the desert.

As we noted in our study of Daniel 11:12, the angelic being tells Daniel that when this multitude of troops under the command of the king ruling the north is defeated in battle, the heart of the king ruling the south will become arrogant. The angel then surprisingly adds that despite causing the death of ten thousand in battle, this king ruling the south will by no means continue to prevail militarily and politically over the king of the north. This was fulfilled in history since history records that Ptolemy IV Philopator did indeed become proud and arrogant because of his great military victory at Raphia over Antiochus III the Great. Unlike his father, Ptolemy IV Philopator lacked his father’s military instinct and did not press his advantage. Instead, he was content with the victory and did not pursue Antiochus. In fact, he established a peace treaty with Antiochus. This came back to haunt his kingdom after his death. Therefore, the ascendancy of Ptolemy IV Philopator did not continue after his great victory over Antiochus at Raphia. He did not continue to maintain his military superiority after this great victory. Instead Antiochus III continues to wage war biding his time until he could once again attack Egypt.

Now, here in Daniel 11:13, the angelic being communicates to Daniel the reason why the king of the south will by no means continue to prevail militarily and politically over the king of the north. He tells Daniel that the king of the north will return once again to fight the king of the south. The reason why he will return to fight the king of the south again even though he lost to him previously is that he will muster a multitude of troops larger than the first army he assembled which was defeated by the king of the south. The purpose of mustering this large army was to wage an attack against the king of the south. This large army will possess enormous logistical provision to fight this war with the king of the south. The angel informs Daniel that this massive attack against the king of the south by the king of the north will take place at the end of an interval of some years.

This prophecy of the king of the north was fulfilled in history as well. History records that fourteen years after his army was defeated by the army of Ptolemy IV Philopator at Raphia in 217 B.C., Antiochus III the Great mustered a larger army than the first one he led against the king of Egypt in 201 B.C. He waged a massive attack against Egypt which was no longer under the rule of Ptolemy IV Philopator
who had died mysteriously in his thirties in 205 B.C. His four year old son Ptolemy V Epiphanes (203-181 B.C.) had ascended to the throne.

During the years in which there was peace between these two kingdoms, Antiochus III marched his army as far as India. He took large numbers of Indian elephants and moved along the Persian Gulf to Arabia. By 201, his army was well-trained and seasoned. Antiochus saw a great opportunity to exact revenge against the Ptolemaic dynasty. He conducted many successful campaigns to recapture what he originally lost in the previous war. During these attacks on Egypt, he had retaken Palestine as far south as Gaza. He gained full control of Judaea in 200 B.C. at the battle of Paneas.

Driver writes concerning Antiochus III “Returning from the East, in the same year in which Philopator died, he concluded an alliance with Philip, king of Macedon, for a joint attack upon the infant king of Egypt, and partition of his foreign possessions between them (Polybius XV. 20; Jer. ad loc). Details of the war are not known, the part of Polybius’ history which described it being lost. We only learn from Justin (xxxii. 1) that he invaded Phoenicia and Syria; and from Polybius (xvi. 18, 40) that he captured Gaza, after a stout resistance.”

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1 Driver, S.R.; The Book of Daniel; page 288; Google Books.
Daniel 11:14-The Prophecy of the Alliance Between Philip V of Macedon, Antiochus III the Great and Violent Jews to Fight Ptolemy V Epiphanes

Many Will Wage War Against the King of the South

Daniel 11:14 “Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.” (NASB95)

“Now in those times many will rise up against the king of the South” is composed of the conjunction wa (ג) (waw), “now” which is followed by the preposition bē (beth), “in” and its object is the articular masculine plural form of the noun ḫēṭ (ayth), “times” which is followed by the articular third person masculine plural form of the personal pronoun hēm (haym), “those” and then we have the masculine plural form of the adjective rāb (rab), “many” and then we have the third person masculine plural qal active imperfect form of the verb ʿā-mād (aw-mad), “will rise up” and its followed by the preposition ʿāl (al), “against” and then we have the masculine singular construct form of the noun mēlēk (meh-lek), “a king” which is modified by the articular feminine singular noun nēgheb (neh-gheb), “South.”

wa

The conjunction wa is advancing upon and intensifying the previous statements recorded in Daniel 11:13, which records the elect angel of God communicating to Daniel the reason why the king of the south will by no means continue to prevail militarily and politically over the king of the north. He tells Daniel that the king of the north will return once again to fight the king of the south. The reason why he will return to fight the king of the south again even though he lost to him previously is that he will muster a multitude of troops larger than the first army he assembled which was defeated by the king of the south. The purpose of mustering this large army was to wage an attack against the king of the south. This large army will possess enormous logistical provision to fight this war with the king of the south. The angel informs Daniel that this massive attack against the king of the south by the king of the north will take place at the end of an interval of some years.

This prophecy of the king of the north was fulfilled in history as well. History records that fourteen years after his army was defeated by the army of Ptolemy IV Philopator at Raphia in 217 B.C., Antiochus III the Great mustered a larger army than the first one he led against the king of Egypt in 201 B.C. He waged a massive attack against Egypt which was no longer under the rule of Ptolemy IV Philopator...
who had died mysteriously in his thirties in 205 B.C. His four year old son Ptolemy V Epiphanes (203-181 B.C.) had ascended to the throne.

During the years in which there was peace between these two kingdoms, Antiochus III marched his army as far as India. He took large numbers of Indian elephants and moved along the Persian Gulf to Arabia. By 201, his army was well-trained and seasoned. Antiochus saw a great opportunity to exact revenge against the Ptolemaic dynasty. He conducted many successful campaigns to recapture what he originally lost in the previous war. During these attacks on Egypt, he had retaken Palestine as far south as Gaza. He gained full control of Judaea in 200 B.C. at the battle of Paneas.

Now, here in Daniel 11:14, the conjunction *wa* introduces a statement which advances upon and intensifies the previous statement that the king of the north who is Antiochus III will once again return to wage war against the king of the south, who is Ptolemy V Epiphanes. It introduces a statement which records the angel telling Daniel that many will rise up against the king of the south. The advancement and intensification is that not only Antiochus III will wage war against Egypt but also many others will as well.

\[b\ hā\ hēm\'\ ā\ 'it-tīm\]

The noun *ēt* is in the plural and literally means “times” and idiomatically “days” referring to a period of time in which the king of the north, Antiochus III will wage war against the king of the south, Ptolemy V Epiphanes. The articular construction of this word is anaphoric meaning that the word is pointing back to its usage in Daniel 11:13 indicating that its meaning in Daniel 11:13 its referent is being retained here in Daniel 11:14 and its meaning is being retained as well. In Daniel 11:13, the noun *ēt* was is in the plural and literally means “times” and idiomatically “interval” referring to an indefinite period of time in which there is peace between the king of the north and the king of the south. Therefore, the articular construction of the word here in Daniel 11:14 indicates that the word is referring to this same particular period of time when the king of the north, Antiochus III waged war against the king of the south, Ptolemy V Epiphanes. Here in Daniel 11:14, this noun *ēt* is modified by the articular form of the independent personal pronoun *hēm* which functions a demonstrative adjective meaning “these.” The noun *ēt* is also the object of the preposition *bē* which means “during” since it functions as a marker of an extent of time within a larger unit and thus means “during.” Therefore, it denotes that “during” the period of time in which the king of the north waged war against the king of the south, Ptolemy V Epiphanes, many will also rise up against the king of Egypt.
The masculine plural form of the adjective פָּרַשׁ functions as a substantive and literally means “great ones” referring to the “the leaders” of other nations who constitute the highest authorities in these nations or in other words, the political and military leadership of these nations. Most English translations render the word “many.” However, it appears the word would be best translated “great ones” since the word can have this meaning as it did in Daniel 9:27. Furthermore the context is speaking of the king of the north waging war against the king of the south, which would suggest other governmental or military leaders are involved in this war against the king of the south.

The verb בָּדַע means “to stand” in the sense of maintaining a particular attitude and action with regards to another. Here it is employed with the preposition בַּל, which is a marker of opposition. Together, they indicate that governmental and military leaders of other nations will join the king of the north “to stand against” the king of the south. They refer to opposing the king of the south referring to waging war against him.

The qal stem of the verb is fientive expressing this action of opposing the king of the south. The imperfect conjugation refers to a completed action as part of a temporal sequence. The imperfect conjugation of the verb describes this action as taking place in the future from the perspective of Daniel when he received this revelation from the angel in 536 B.C.

The noun מֶלֶךְ means “king” and is used with reference to the governmental head of the Egyptian kingdom which was ruled by descendants of Ptolemy. The construct form of this noun means that it is governing the word which follows it, which is the noun נֶגֶב. The construct state expresses a genitive relation between these two words.

The noun נֶגֶב means “south” referring to the compass point directly opposite the north. Here in Daniel 11:14, the noun נֶגֶב means “south” and refers to the geographical location of the kingdom which was located to the south of Israel and was ruled by the descendants of Ptolemy who was one of Alexander’s generals who ruled Egypt after Alexander’s death. It refers to Egypt as made clear by the angel’s statements in verse 8.
The articular construction of this noun nēgēb marks the word as unique in its class and distinctive. Here it indicates that the distinctiveness of this kingdom which lay to the south of Israel geographically in that it will was ruled by one of those who divided up Alexander’s kingdom after his death.

The genitive relation between mē-lēk and nēgēb is subordination indicating that the region which lie to the south of Israel geographically was subordinate to this king. So the idea is the “king ruling the south.”

**Violent Jews Will Join in the War Against the King of the South**

Daniel 11:14 “Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.” (NASB95)

“The violent ones among your people will also lift themselves up in order to fulfill the vision” is composed of the conjunction wa (׃) (waw), “also” which is followed by the masculine plural construct form of the noun bēn (׃) (bane), “the one among” and then we have the masculine plural construct form of the noun pā-rīś (׃) (per-eets’), “violent” which is followed by the masculine singular construct form of the noun ʿām (׃) (am), “people” which is modified by the second person masculine singular pronominal suffix ʿāt-tā(h) (׃), “your” and then we have the third person masculine plural niphal passive imperfect form of the verb nā-šāʾ(׃) (naw-saw), “will lift themselves up” and then we have the preposition lē (׃) (leh) “in order to” and its object is the hiphil active infinitive construct form of the verb ʿā-mād (׃) (aw-mad), “fulfill” which is followed by the masculine singular form of the noun ḥā-zôn (׃) (khaw-zone’), “the vision.”

wa

This time the conjunction wa is ascensive meaning that the statement it introduces as an addition to the previous statement is out of the ordinary or unexpected. The “ascensive” use of the conjunction expresses the shock of this holy elect angel of God that certain Jews would be characterized by violence and will join the war against the king of the south. It denotes that violence should never characterize God’s covenant people, Israel.

pā-rîšē’ bēnē’

The noun bēn means “persons, individuals” referring to individuals who belong to a particular class as well as to indicate that they are characterized by a certain quality. Here the word is employed with the noun pā-rīs which is in the plural and
means “violent ones.” Therefore, these two words denote that people characterized by violence will join the king of the north in attacking the king of the south. The construct state of the bēn means it is governing the noun pā·rîṣ indicating a genitive relation between the two. Here the genitive relation is attributive meaning pā·rîṣ describes bēn in a way that is best translated with an attributive adjective. In other it is ascribing an attribute to this construct term. Therefore, we could translate this expression “violent persons.”

'ēṭ'kā' 'ām

The noun 'ām is in the singular and means “people” in the sense of a large group based on various cultural, physical and geographical ties. It refers to a large group that is larger than a tribe or clan but smaller than a race. This word speaks of a national entity and specifically the nation of Israel. This is indicated by the second person masculine singular pronominal suffix 'āt·tā(h), which means “your” referring of course, to Daniel. Therefore, this expression indicates that violent persons from the nation of Israel will join in the war waged by the king of the north against the king of the south. The construct state of the pā·rîṣ means it is governing the noun 'ām indicating a genitive relation between the two. Here the genitive relation is a genitive of possession or relationship indicating that these violent persons “belong to” Daniel’s people the Jews.

nā·śā(’)

The verb nā·śā(’) means “to rebel” indicating that violent persons from the nation of Israel “will rebel” against the king of the south’s authority over them. This verb speaks of these violent persons from the nation of Israel taking up arms against the king of the south in opposition to his authority over them.

The niphal stem of the verb is a middle niphal expressing an action where the subject acts for his own benefit. Here the subject is of course the violent persons from the nation of Israel. Therefore, this stem denotes that these violent persons belonging to the nation of Israel will “for their own benefit” rebel against the king of the south. This would suggest that these violent individuals in Israel will not have the best interests of their nation in mind but will be waging this rebellion against the king of the south for their own selfish purposes.

The imperfect conjugation of this verb nā·śā(’) refers to a completed action as part of a temporal sequence. It is expressing this rebellion against the king of the south by violent persons in the nation of Israel as taking place in the future from the perspective of Daniel in the 536 B.C. when he received this revelation.
The verb \( \textit{ā·māḏ} \) means “to fulfill” and is used of fulfilling the revelation Daniel was receiving from the angel of God which is recorded in Daniel 11:2-12:13. The preposition \( lē \) is prefixed to the infinitive construct form of this verb and governs it and is functioning as a marker of purpose. It is expressing the purpose for which the violent persons from Israel rebelled against the king of the south. They were doing it “in order to” fulfill the revelation that the angel was communicating to Daniel.

The hiphil stem of this verb is factitive meaning that the subject of the verb causes itself direct object to enter the state described the verb in the qal. Therefore, this stem denotes that these violent persons from Israel rebelling against the king of the south as the subject will cause the revelation being communicating to Daniel to be fulfilled.

\( hā·zôn \)

The noun \( hā·zôn \) means “revelation” since it refers to the revelation this unidentified elect angel verbally communicated to Daniel regarding Israel’s future during the times of the Gentiles and following the times of the Gentiles and is recorded in Daniel 11:2-12:13. It does not mean “vision” since the word is not expressing the idea of Daniel receiving a visual experience which communicated God’s will. There are no visual experiences being received by Daniel in Daniel 11:2-12:13. He is simply receiving verbal communication from the angel regarding God’s prophetic program for the nation of Israel during and after the Times of the Gentiles.

The Violent Jews Will Be Defeated

Daniel 11:14 “Now in those times many will rise up against the king of the South; the violent ones among your people will also lift themselves up in order to fulfill the vision, but they will fall down.” (NASB95)

“But they will fall down” is composed of the conjunction \( wā \) (waw), “but” which is followed by the third person plural niphal passive perfect form of the verb \( kā·šāl \) (kaw-shal), “they will fall down.”

\( wā \)

The conjunction \( wā \) means “but” since it is introducing a statement which stands in direct contrast to the angel’s previous statement that violent persons
belonging to Daniel’s people will for their own benefit rebel in order to fulfill the revelation being communicated to him. It is introducing a statement which records this angel informing Daniel that this rebellion will fail. Therefore, the contrast is between the attempt by certain individuals in Israel characterized by violence rebelling against the king of the south and their rebellion failing.

kā-šāl

The verb kā-šāl means “to be overthrown, to be repulsed, to be repelled” referring to the king of the south overthrowing or repulsing the rebellion led by certain violent persons in Israel.

The niphal passive form of this verb means that the subject is acted upon by an expressed or unexpressed agency. Here the niphal passive form indicates that these violent persons who led a rebellion in Israel against the king of the south as the subject will be acted upon by the king of the south. Therefore, this stem indicates that the rebellion in Israel led by certain citizens would be repulsed or overthrown by the king of the south.

The perfect conjugation of this verb is a future perfect expressing a future state resulting from actions that will have been completed by that time. Here it is expressing the future state of this rebellion in Israel against the king of the south being overthrown as a result of the actions of the king of the south that will be completed by that time.

Translation of Daniel 11:14

Daniel 11:14 “In fact, during those days, certain great ones will oppose the king ruling the south. Even violent persons belonging to your people will for their own benefit, rebel in order to fulfill the revelation but they will be overthrown.”

Exposition of Daniel 11:14

Daniel 11:14 advances upon the thought from verse 13, which records the angel communicating to Daniel the reason why the king of the south will by no means continue to prevail militarily and politically over the king of the north. He tells Daniel that the king of the north will return once again to fight the king of the south. The reason why he will return to fight the king of the south again even though he lost to him previously is that he will muster a multitude of troops larger than the first army he assembled which was defeated by the king of the south. The purpose of mustering this large army was to wage an attack against the king of the
south. This large army will possess enormous logistical provision to fight this war with the king of the south. The angel informs Daniel that this massive attack against the king of the south by the king of the north will take place at the end of an interval of some years.

This prophecy of the king of the north was fulfilled in history as well. History records that fourteen years after his army was defeated by the army of Ptolemy IV Philopator at Raphia in 217 B.C., Antiochus III the Great mustered a larger army than the first one he led against the king of Egypt in 201 B.C. He waged a massive attack against Egypt which was no longer under the rule of Ptolemy IV Philopator who had died mysteriously in his thirties in 205 B.C. His four year old son Ptolemy V Epiphanes (203-181 B.C.) had ascended to the throne.

During the years in which there was peace between these two kingdoms, Antiochus III marched his army as far as India. He took large numbers of Indian elephants and moved along the Persian Gulf to Arabia. By 201, his army was well-trained and seasoned. Antiochus saw a great opportunity to exact revenge against the Ptolemaic dynasty. He conducted many successful campaigns to recapture what he originally lost in the previous war. During these attacks on Egypt, he had retaken Palestine as far south as Gaza. He gained full control of Judaea in 200 B.C. at the battle of Paneas.

Now, here in Daniel 11:14, the elect angel of God predicts that during those days in which the king of the north will wage war against the king of the south, certain great ones will oppose the king of the south. Even certain violent persons belonging to Daniel’s people, the Jews will for their own benefit rebel in order to fulfill the revelation the angel was communicating to Daniel. The angel then tells Daniel that this rebellion will be overthrown by the king of the south.

This verse was also fulfilled in history since history records Philip V of Macedonia joining Antiochus III the Great in waging war against Egypt whose king was only a child, Ptolemy V Epiphanes. History records the powerful Egyptian general Scopas leading the Egyptian forces against the armies led by Antiochus and Philip. History also records that at that time politically zealous men in Israel who were characterized by violence waged a rebellion against Egypt who controlled Israel during those days. General Scopas overthrew the Jewish rebellion and punished the ring leaders of this rebellion. Undoubtedly this rebellion was for the purpose of the Jewish nation gaining its independence from Egypt but this did not turn out to be the case.

Unfortunately for Scopas he suffered heavy losses in 200 B.C. at the Battle of Panium, which is now called Banias. In the New Testament, it was known as Caesarea Philippi. The Egyptian general then retreated to Sidon on the Phoenician coast. The army of Scopas at that time only numbered 10,000. Egypt still had their best generals, namely Eropus, Menocles and Hamoxenus. Nonetheless they were
no match for the army led by Antiochus III. This set the stage for what the angel will communicate to Daniel in Daniel 11:15.