

## Update #6

### CBCG Research Projects for 2016 The Daniel Project *April 3, 2016*

Sunday April 3, 2016

Dear Fred,

As you know, I have been utilizing the commentary of Keil and Delitzsch from the very beginning of this project. I have done so first of all because their view of the Hebrew Text is Sola Scripture—they never “bought into” the various schools of thought later known as German Rationalism, and in fact were very much against it. I also chose to use their commentary because they comment on individual Hebrew terms and phrases. So in that sense it is “grass roots” exegesis. Lastly they were very qualified linguistically to exegete the Scriptures and summarize their conclusions in a commentary that bears their names.

**Updates #2** through **#5** were rather straight forward, and so was the commentary of Keil and Delitzsch, in that they were prophecies of events that to us are in the ancient past, thus they have left a large historical footprint in the Ancient Near East that is relatively easy to track across the landscape of time. This, however, is not the case beginning with **Update #6**.

I knew from our college days and the work of others down through the years that there was a major “personality” break beginning with Daniel 11:21 and that this “personality” was yet future to us. Bullinger for example is very clear on this, even stating that Verses 21-45 of Daniel 11 describes events of the last 7 years.

Nevertheless, it took me awhile to understand what Keil and Delitzsch, writing in the later half of the 19<sup>th</sup> Century in the Germany of Prussia, were in fact saying in their commentary beginning with Verse 21. At first read it looked as though they were supporting the traditional view that Verse 21 described the battles of **8-Antiochus IV Epiphanes** with the Kings of the South.

Why then were they seemingly arguing that Verse 21 was a continuation of the historical period of **8-Antiochus IV Epiphanes** (175-163 BC) or **6-Ptolemy VI Philometor** (181-164 BC)]? After a few days of consternation I realized that beginning with Verse 21 the two exegetes were **presenting the Traditional View of these verses** so they could demonstrate through the an exegesis of the Hebrew that this view was totally unsupportable linguistically as well as unsupportable by the facts of history!

It slowly became evident that they were arguing the Traditional View in order to demonstrate from the Hebrew Text that this view was indeed an impossibility! The translator(s) of Keil's commentary did not make this fact evident to their English readers. Neither did they offer any commentary to that fact so as to aid in resetting the mental focus of the any one attempting to understand what was going on here. Indeed this reader was having difficulty doing so. After all a lapse of nearly 150 years from Keil's writing to my reading didn't help matters.

Now, I don't mean to imply that my difficulty was totally the fault of others for it is not the case. I should have read the short introduction to their commentary, but alas I did not and here we are with a project that is pushed down in time a few extra days because of this lapse of common sense. Accordingly, I will present the exegetes short Introduction for your edification, but with commentary on my part. In research such as this we must know and know that we know that we are "sniffing" along the right exegetical trail. Otherwise, we might find ourselves barking up the wrong tree in our final analysis! So-what follows below is a copy of Keil's short introduction annotated where necessary by yours truly:

**Keil and Delitzsch's  
Introduction to their Commentary on  
Daniel 11:2-12:3**

**Keil--Introduction-Section #1**

**A Prophetic Historic Period of 234 Years  
Covering 539 BC to 305 BC**

**The Great Gentile Empires of  
The Ancient Near East**

**Keil--**Proceeding from the present

[The “present” being the year 539 BC. Proceeding forward from that date into the future through unwritten history-cdf],

**Keil--**the angel

[Gabriel-cdf]

**Keil--**reveals in great general outlines the career

[ by “career” Keil means the progress through history of an institution or organization-cdf]

**Keil--**of the Persian world-kingdom

[The Medo-Persian Empire—539 BC-336 BC—**See Update #2-cdf**],

**Keil--**and the establishment and destruction, which immediately followed, of the kingdom which was founded by the valiant **king of Javan**

[the Empire of Alexander the Great—336 BC-323 BC— **See Update #2-cdf**],

**Keil--**which would not descend to his posterity, but would **fall to others**

**[the four generals of Alexander fought for dominance—323 BC-305 BC—  
See Update #3-cdf]**

## **Keil--Introduction-Section #2**

### **A Prophetic Historic Period of 142 Years Covering 305 BC to 163 BC**

#### **The Wars of the Seleucide Kings of the North against the Ptolmaic Kings of the South**

**Keil--**Then there follows a detailed description of the wars of the kings of the south and the north for the supremacy— **See Update #4 and Update #5,**

wherein first the king of the south prevails ([Daniel 11:5-9](#));

the decisive conflicts between the two ([Daniel 11:10-12](#)),

wherein the south is subjugated; and the attempts of the kings of the north to extend their power more widely, wherein they perish ([Daniel 11:13-20](#));

## **Keil--Introduction-Section #3**

### **A Short Prophetic Period of 7 Years Covering End Time Events Yet Future to Us**

### **The Wars of the “Vile” King of the North Against the King of the South and**

### **The “Vile” King’s Destruction at the Hands of the Returning King of Kings**

**Keil--**finally, the coming of a “vile person,” [**Verse 21-cdf**] who rises suddenly to power by cunning and intrigue, humbles the king of the south, has “indignation against the holy covenant,” [**Keil refers to the Holy Land as the Glorious Land-cdf**] desolates the sanctuary of God [**found in the Rebuilt Temple-cdf**], and brings severe affliction [**tribulation-cdf**] upon the people of God, “to purge and to make them white to the time of the end” ([Daniel 11:21-35](#)).

**Keil--**At the time of the end this hostile king [**of the North-cdf**] shall raise himself above all gods, and above every human ordinance, and make the “god of fortresses” his god, “whom he will acknowledge and increase with glory” ([Daniel 11:36-39](#)).

**Keil--**But in the time of the end he [**the King of the North-cdf**] shall pass through the countries with his army as a flood, enter into the glorious land, and take possession of Egypt with its treasures; but, troubled by tidings out of the east and the north [**most likely the area of Armenia-cdf**], shall go forth in great fury utterly to destroy many, and shall come to his end on the holy mountain [**in Israel at Megiddo-cdf**] ([Daniel 11:40-45](#)).

**Keil--**At this time of greatest tribulation shall the angel-prince Michael contend for the people of Daniel. Every one that shall be found written in the book shall be saved, and the dead shall rise again, some to everlasting life, some to everlasting shame ([Daniel 12:1-3](#)).

Your brother in Christ,  
Carl

CC: Ron Cary  
Dwight Blevins

# Introductory Material

## Outline of Updates #6, 7 and 8

Fred, after long thought, I have decided to break the 38 remaining verses of Daniel 11 and 12 into three Updates. Updates #6, #7 and #8 will therefore cover the prophetic events of Daniel 11:21 through Daniel 12:3. I have grouped them into three Updates because of the exegetical complexity of the commentary of Keil and Delitzsch and because one final Update could end up being 150 to 200 pages—too large for one Update.

Keil and Delitzsch divide these 38 verses into 8 groupings based on the content and grammatical structure of the Hebrew Text. I have dubbed these 8 groupings “**Prophetic Verbal Clusters.**”

The first 7 **Prophetic Verbal Clusters** cover Daniel 11:21 through 45. And the 8<sup>th</sup> **Prophetic Verbal Cluster** covers the events of Daniel 12:1-3—the return of the King of Kings.

**NOTE: This Update—Update #6, will cover the prophetic events of the first two clusters of Daniel 11:21 through Daniel 11:27.**

The subject matter of these 8 **Prophetic Verbal Clusters** is summarized as follows:

**Prophetic Cluster #1)—Daniel 11:21-24** The Sudden and Unforseen Rise to Power of The Future King of the North.

**Prophetic Cluster #2)—Daniel 11:25-27** The Future King of the North Wars Unsucessfully with the King of the South for Supremacy of the Holy Land and the Middle East.

**Prophetic Cluster #3)—Daniel 11:28-31** The Future King of the North Takes away the Daily Sacrifice.

# Introductory Material

## Prophetic

**Cluster #4)**—**Daniel 11:32-35** The Great Falling Away. Traitorous Jews form a league with The Future King of the North and turn the Holy Land over to the King of the North.

## Prophetic

**Cluster #5)**—**Daniel 11:36-39** The Future King of the North sits in the Temple Declaring that he is very God.

## Prophetic

**Cluster #6)**—**Daniel 11:40-43** The King of the South attacks The King of the North.

## Prophetic

**Cluster #7)**—**Daniel 11:44-45** The Returning King of Kings Destroys The King of the North as well as the Armies of the world.

## Prophetic

**Cluster #8)**—**Daniel 12:1-3** The Triumphant King of Kings Ushers in the Millenium beginning with the Resurrection of the saints.



# Background Material Regarding Keil and Delitzsch

## Biographical Sketches of Karl Fredreich Keil and Franz Delitzsch



Karl Fredreich Keil (1807-1888) was a German Protestant exegetist. Several years after finishing his theological studies in Dorpat and Berlin, he accepted a call to the theological faculty of Dorpat, where he labored for twenty-five years as lecturer and professor of Old and New Testament exegesis and Oriental languages. In 1859 he settled at Leipsic, where he devoted himself to literary work and to the practical affairs of the Lutheran Church. In 1887 he moved to Rodlitz, continuing his literary activity there until his death.

He belonged to the strictly orthodox and conservative school of Hengstenberg. Ignoring modern criticism almost entirely, all his writings represent the view that the books of the Old and New Testaments are to be retained as the revealed word of God. He regarded the development of German theological science as a passing phase of error. His chief work is the commentary on the Old Testament (1866), which he undertook with Franz Delitzsch. To this work he contributed commentaries on all the books from Genesis through Esther, Jeremiah, Ezekiel, Daniel, and the minor prophets.

# Background Material

## Short Bio of Franz Delitzsch



Franz Delitzsch

Franz Delitzsch (1813-1890) was a Lutheran, from Leipsic. He came of Hebrew parentage; studied at Leipsic where he became a private lecturer in 1842; held the position of professor in Rostock in 1846; then in Erlangen in 1850; and then again in Leipsic in 1867.

His exegetical activity began in earnest at Erlangen, where he prepared independently and in connection with Karl Keil some of the best commentaries on the Old Testament (Job, Psalms, Proverbs, Song of Solomon, Ecclesiastes, Isaiah, 1866) which had been produced in Germany. These were soon translated into English and published at Edinburgh.

Delitzsch opposed the idea "of fencing theology off with the letter of the Formula of Concord." In an introduction to commentary on Genesis published in 1887, he made it clear that the Bible, as the literature of a divine revelation, cannot be permitted to be charged with a lack of veracity or to be robbed of its historic basis.

In 1886 he founded a seminary at Leipsic in which candidates of theology are prepared for missionary work among the Jews, and which in memory of him is now called Institutum Judaicum Delitzschianum.

Biographical text adapted from The New Schaff-Herzog Encyclopedia of Religious Knowledge.

# Background Material

## A Complete Listing of the Kings of the North and South

### Kings of the North

<b>1-Seleucus I Nicator</b>	King 305-281	Apama <sup>C</sup>	<b>Subject of Daniel 11:5</b>
<b>2-Antiochus I Soter</b>	King 281-261	Stratonice <sup>C</sup>	<b>Subject of Daniel 11:6</b>
<b>3-Antiochus II Theos</b>	King 261-246	Laodice I <sup>C</sup>	<b>Subject of Daniel 11:6</b>
		Berenice <sup>C</sup>	
		Daughter of <b>2-Ptolemy II</b>	
<b>4-Seleucus II Callinicus</b>	King 246-225	Laodice II <sup>C</sup>	<b>Subject of Daniel 11:7-10</b>
<b>5-Seleucus III Ceraunus or Soter</b>	King 225-223	Euboea <sup>C</sup>	<b>Subject of Daniel 11:10-12</b>
<b>6-Antiochus III the Great</b>	King 223-187	Laodice III <sup>C</sup>	<b>Subject of Daniel 11:10-20</b>
<b>7-Seleucus IV Philopator</b>	King 187-175	Laodice IV <sup>C</sup>	<b>Subject of Daniel 11:20</b>
<b>8-Antiochus IV Epiphanes</b>	King 175-163	Laodice IV <sup>C</sup>	<b>Deduced* Daniel 11:20</b>

---

**C = Consort**

**\*Deduced by Historical Exegesis.**

### Kings of the South

<b>1-Ptolemy I Lagus or Soter</b>	King 305-284	Thais <sup>C</sup>	<b>Subject of Daniel 11:5</b>
		Artakama <sup>C</sup>	
		Eurydice <sup>C</sup>	
		Berenice I <sup>C</sup>	
<b>2-Ptolemy II Philadelphus</b>	King 284-246	Arsinoe I <sup>C</sup>	<b>Subject of Daniel 11:6</b>
		Arsinoe II <sup>C</sup>	
<b>3-Ptolemy III Euergetes</b>	King 246-221	2-Berenice II <sup>C</sup>	<b>Subject of Daniel 11:7-9</b>
		2-Berenice II <sup>C</sup>	<b>Subject of Daniel 11:8-9</b>
<b>4-Ptolemy IV Philopator</b>	King 221-203	Arsinoe III <sup>C</sup>	<b>Subject of Daniel 11:10-12</b>
<b>5-Ptolemy V Epiphanes</b>	King 203-181	Cleopatra I <sup>C</sup>	<b>Subject of Daniel 11:13-17</b>
<b>6-Ptolemy VI Philometor</b>	King 181-164	Cleopatra II <sup>C</sup>	<b>Deduced* Daniel 11:20</b>

---

**C = Consort**

**\*Deduced by Historical Exegesis.**

**Prophetic Cluster #1**  
**Daniel 11:21-24**

**Prophetic Events of the End Times**

# Prophetic Cluster #1

## Daniel 11:21

### The Sudden Rise to Power of The Future King of the North

#### King James Bible (Blue text = KJB)

*11:21 And in his estate shall stand up a vile person* [The future King of the North—who is vile. Therefore one who is despised by world leaders. One who is of bad character, not fit to rule a people, unworthy of power and the responsibility of high office-cdf],

*to whom they shall not give the honour of the kingdom* [The future King of the North who has no legitimate claim to power, therefore no splendor or majesty is accorded him-another reason he is despised-cdf]:

*but he shall come in peaceably*, [meaning unexpectedly at a time of careless security-cdf] (cf. [Dan 8:25](#)),

*and obtain* [to quickly grasp or take control of the territory—by drawing it violently to himself-cdf]

*the kingdom by flatteries* [by intrigues and cunning, not merely flatteries or smooth words, but generally hypocritical behaviour in word and deed. See verses 34 on-cdf].

## Prophetic Cluster #1

### Daniel 11:21

#### The Sudden Rise to Power of The Future King of the North

Hebrew Terms Highlighted in Green are Exegeted by Keil

#### Interlinear Transliterated Bible

<p>וְעָמַד vqp[2]3ms Pc And shall stand up <u>5975</u> W-‘aamad</p>	<p>עַל- Pp in <u>5921</u> ‘al-</p>	<p>וְכֵן ncmscX3ms his estate <u>3653</u> kanow</p>	<p>נִבְזֵה vnPmsa a vile person, <u>959</u> nibzeh</p>	<p>וְלֹא- Pn Pc not <u>3808</u> w-lo’-</p>	<p>נָתַנּוּ vqp3cp they shall give <u>5414</u> naat-nuw</p>	<p>וְעַלֵּי PpX3ms to whom <u>5921</u> ‘aalaayw</p>
<p>הוֹד ncmsc the honour of <u>1935</u> howd</p>	<p>מַלְכוּת ncfsa the kingdom: <u>4438</u> malkuwt</p>	<p>וּבֵא vqp[2]3ms Pc but he shall come in <u>935</u> Uwbaa’</p>	<p>בְּשָׁלוֹחַ ncfsa Pp peaceably, <u>7962</u> b-shalwaah</p>	<p>וְהִחְזִיק vhp[2]3ms Pc and obtain <u>2388</u> W-hech-ziyq</p>	<p>מַלְכוּת ncfsa the kingdom <u>4438</u> malkuwt</p>	

בְּחַלְקֵי קוֹת:  
ncfpa Pa Pp  
by flatteries.  
2519  
bach-laqlaqowt

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

# Prophetic Cluster #1

## Daniel 11:21

### The Sudden Rise to Power of The Future King of the North

#### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

**Keil Verse 21—General Introductory Comments:** *one despised*, i.e., is not such an one as by reason of birth has any just claim to the throne, and therefore as an intruder, also one who finds no recognition (Kranichfeld); which Hitzig has more definitely explained by mentioning [**given as an example of what nib-zeh<sup>959</sup>, is despised in Verse 21 means in an actual historical context**-cdf] that not Antiochus Epiphanes, but his nephew Demetrius, the son of the murdered Seleucus Philopator, was the true heir, but was of such a character that he was not esteemed worthy of the throne.

**Keil Verse 21—nib-zeh<sup>959</sup>, is despised—**, not = *bad, unworthy*, but yet supposes unworthiness [**this King of the North is considered base, sordid, despicable, contemptible**-cdf]. There was not laid on him the honour or majesty of the kingdom [**this King of the North is a vile outsider in the eyes of other leaders**-cdf]. The dignity of the kingdom requires

**Keil Verse 21—howd<sup>1935</sup>, splendour, majesty**, such as God lays upon the king of Israel, **Ps 21:6** (5), **1 Chron 29:25**. But here the subject spoken of is the honour which men give to the king, and which was denied to the "despised one" on account of his character. He comes

**Keil Verse 21—b-shal-waah<sup>7962</sup>**, literally *in a time of careless security*, i.e., **unexpectedly** (cf. **Dan 8:25**), and takes possession of the kingdom.

Daniel 8:25

25 He'll plot and schemes to make crime flourish —  
and oh, how it will flourish!  
He'll think he's invincible  
and get rid of anyone who gets in his way.  
But when he takes on the Prince of all princes,  
he'll be smashed to bits —  
but not by human hands.

(THE MESSAGE: The Bible in Contemporary Language  
© 2002 by Eugene H. Peterson. All rights reserved.)

**Keil Verst 21**—*hecheziaq*<sup>2388</sup>, *to grasp*, here to draw violently to himself.

**Keil Verse 21**—*bachalaq-laqowt*<sup>2519</sup>, properly, *by smoothnesses, intrigues and cunning*, not merely flatteries or smooth words, but generally hypocritical behaviour in word and deed; cf. v. 34.

## Various Translations of Daniel 11:21

21 “And a contemptible one shall stand up in his place, and they shall not give to him the majesty of the kingdom; but he will come in a time of peace and seize the kingdom by flatteries. (**The Holy Bible In Its Original Order: A New English Translation**)

21 ““His place will be taken by a reject, a man spurned and passed over for advancement. He'll surprise everyone, seemingly coming out of nowhere, and will seize the kingdom. (**The Message: The Bible in contemporary Language**)



# Prophetic Cluster #1

## Daniel 11:22

### The Sudden Rise to Power of The Future King of the North

#### King James Bible (Blue text = KJB)

**CDF--Please Note:** The term covenant in Verse 22 refers to a confederation, league or alliance of leaders who are bound by treaty. This term cannot refer to a prince or leader of Israel, such as Bibi Netanyahu or anyone else. The phrase “the covenant prince” is properly translated “a covenant prince.”

As Keil attests to the fact that the definite article is missing in the Hebrew—thus “a covenant...” and not “the covenant...” Notice as well that no one translates this phrase “the prince or a prince of the covenant”, which would imply a covenant with God as opposed to a treaty. As we know, modern Israel is not under the Old Covenant as it was done away in Christ.

*11:22 And with the arms of a flood shall they be overflown from before him* [this King of the North will very quickly sweep away all opposition, including armies that are much stronger-cdf],

*and shall be broken; yea, also the prince of the covenant* [the traditional view is that this prince is a prince of the Holy Land with whom he has an alliance. But this is not so. Keil states that the term Prince in V. 22 is used in the generic sense of a ruler in the region with whom the King of the North has an alliance with. The breaking of a covenant with a prince or leader of the Holy Land does not occur until Verses 30-31-cdf].

## Various Translations of Daniel 11:22

### Dan 11:22 The New Living Translation

**22** Before him great armies will be swept away, including **a covenant prince**.

### Dan 11:22 The New Century Version

**22** He will sweep away in defeat large and powerful armies and even **a prince who made an agreement**.

### Dan 11:22 The New English Translation

**22** Armies<sup>f</sup> will be suddenly<sup>g</sup> swept away in defeat<sup>h</sup> before him; both they and **a covenant leader<sup>i</sup>** will be destroyed.<sup>j</sup>

## Prophetic Cluster #1 Daniel 11:22

### The Sudden Rise to Power of The Future King of the North

Hebrew Transliterations Highlighted in Green are Exegeted by Keil

### Interlinear Transliterated Bible

<p>וְזַרְעוֹת</p> <p>ncfpc Pc</p> <p>And with the arms of</p> <p><u>2220</u></p> <p>Uwzro'owt</p>	<p>הַשִּׁטָּף</p> <p>ncmsa Pa</p> <p>a flood</p> <p><u>7858</u></p> <p>hasheTep</p>	<p>יִשְׁטְפוּ</p> <p>vni3mp</p> <p>shall they be overflown</p> <p><u>7857</u></p> <p>yishaaT-puw</p>	<p>וּמִלְפָּנָיו</p> <p>ncbpcX3ms Pp Pp</p> <p>from before him,</p> <p><u>6440</u></p> <p>milpaanaayw</p>
---	---	--	---

<p>וְיִשָּׁבְרוּ</p> <p>vni3mp Pc</p> <p>and shall be broken;</p> <p><u>7665</u></p> <p>w-yishaabeeruw</p>	<p>וְגַם</p> <p>Pc Pc</p> <p>yea, also</p> <p><u>1571</u></p> <p>w-gam</p>	<p>נְגִיד</p> <p>ncmsc</p> <p>the prince of</p> <p><u>5057</u></p> <p>n-giyd</p>	<p>בְּרִית:</p> <p>ncfsa</p> <p>the covenant.</p> <p><u>1285</u></p> <p>b-riyt</p>
--	--	--	--

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

# Prophetic Cluster #1

## Daniel 11:22

### The Sudden Rise to Power of The Future King of the North

#### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

**Keil Verse 22**—The kingdom he seized he also knew how to hold fast with great power.

**CDF--Please Note:** Keil and Delitzsch procede to expound Verse 22 in the traditionally understood historical setting of **8-Antiochus IV Epiphanes** (175-163 BC) or **6-Ptolemy VI Philometor** (181-164 BC)]. But this is not at all what Keil and Delitzsch are arguing for here. They are simply stating the common belief among exegetes that Verses 21-24 and forward are a continuation of the history of **8-Antiochus IV Epiphanes** (175-163 BC) or **6-Ptolemy VI Philometor** (181-164 BC)]. At first glance this was not apparent. And I had some trouble understanding what Keil was arguing. Thus making it a bit difficult to grasp at first read what Keil actually meant.

**Keil Verse 22**—*hasheTep z-ro±owt*,<sup>7858 2220</sup> *arms* (i.e., warlike strength) of an inundation, i.e., armies overflowing the land are swept away before him, destroyed by yet stronger military forces. It is not merely the enemy, but also the "prince of the covenant," whom he destroys.

**Keil Verse 22**—*b-riyt*<sup>1285</sup> *n-giyd*<sup>5057</sup> is analogous to *b-riyt*<sup>1285</sup> *ba±aleey*<sup>1167</sup>, [Gen 14:13](#), and

## Note: Genesis 14:13 Interlinear

<p>וַיָּבֹא vqw3msXa Pc And there came <u>935</u> Wayaabo'</p>	<p>הַפְּלִיט ncmsa Pa one that had escaped, <u>6412</u> hapaaliyT</p>	<p>וַיִּגְדַּל vhw3msXa Pc and told <u>5046</u> wayageed</p>	<p>לְאַבְרָם np Pp Abram <u>87</u> l-'Abraam</p>	<p>הָעִבְרִי np Pa the Hebrew; <u>5680</u> haa-'Ibriy</p>		
<p>וְהוּא pi3ms Pc for he <u>1931</u> W-huw'</p>	<p>שָׁכֵן vqPmsa dwelt <u>7931</u> shokeen</p>	<p>בְּאַלְנֵי ncmpc Pp in the plain of <u>436</u> b-'eeloneey</p>	<p>מִמְרֵא np Mamre <u>4471</u> Mamree'</p>	<p>הָאֱמֹרִי np Pa the Amorite, <u>567</u> haa-'Emoriy</p>	<p>אָחִי ncmsc brother of <u>251</u> '-chiy</p>	<p>אֶשְׁכּוֹל np Eschol, <u>812</u> 'Eshkol</p>
<p>וְאָחִי ncmsc Pc and brother of <u>251</u> wa'-chiy</p>	<p>עָנֵר np Aner: <u>6063</u> 'Aaneer</p>	<p>וְהֵם pi3mp Pc and these <u>3807a</u> W-heem</p>	<p>וְהָיָה ncfsc ncmpc confederate <u>1285 1167</u> b-riyt- ba'-leey</p>			

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

**CDF-Please Note: Once again I must point out that Keil and Delitzsch argue in Daniel 11:21-24 that the kings of Daniel 11:25-27 cannot be Ptolemaic or Seleucid kings 8-Antiochus IV Epiphanes (175-163 BC) or 6-Ptolemy VI Philometor (181-164 BC) or any kings that followed in their lines. They do so by presenting the traditional interpretation and then explain why the facts of history do not warrant the interpretation of the “prince of the covenant” in Daniel 11:22 as either 8-Antiochus IV Epiphanes (175-163 BC) or 6-Ptolemy VI Philometor (181-164 BC)].**

**(A Keil Inset Comment-cdf)**— And is analogous to *b-riyt*<sup>1285</sup> *ba±aleey*<sup>1167</sup>, Obad 7, cf. Mal 2:14, and, as the absence of the article shows, is to be taken in a general sense. [And not interpreted as-cdf] ... *b-riyt*<sup>1285</sup> *n-giyd*<sup>5057</sup> of the high priest Onias III, who at the commencement of the reign of Antiochus Epiphanes was driven from his office by his brother, and afterwards, at the instigation of Menelaus, was murdered by the Syrian governor Andronicus at Daphne near Antioch, 2 Macc 4:1ff., 33ff. (Rosenmüller, Hitzig, etc.) –

**Keil Verse 22**—This murder does not at all relate to the matter before us, not only because the Jewish high priest at Antioch did not sustain the relation of a "prince of the covenant," but also because the murder was perpetrated without the previous knowledge of Antiochus, and when the matter was reported to him, the murderer was put to death by his command (2 Macc 4:36-38).

**Keil Verse 22**—Thus also it stands in no connection with the war of Antiochus against Egypt. The words cannot also (with Hävernick, v. Leng., Maurer, Ebrard, Kliefoth) be referred to the Egyptian king Ptolemy Philometor, because history knows nothing of a covenant entered into between this king and Antiochus Epiphanes, but only that soon after the commencement of the reign of Antiochus Epiphanes the guardians of the young Philometor demanded Coele-Syria from Antiochus, which Antiochus the Great had promised (see above, p. 792) as a dowry to his daughter Cleopatra, who was betrothed to Ptolemy Philometor, but Antiochus did not deliver it up, and hence a war arose between them.

**Keil Verse 22**—To this is to be added, that, as Dereser, v. Lengerke, Maurer, and Kranichfeld have rightly remarked, the description in vv. 22-24 bears an altogether general character, so that v. Leng. and Maurer find therein references to all the three expeditions of Antiochus, and in vv. 25-27 find more fully foretold what is only briefly hinted at in vv. 22-24. The undertaking of the king against Egypt is first described in v. 24. **We must therefore, with Kranichfeld, understand b-riyt n-giyd in undefined generality of covenant princes in general, in the sense already given.**

## Prophetic Cluster #1

### Daniel 11:23

#### The Sudden Rise to Power of The Future King of the North

#### King James Bible (Blue text = KJB)

*11:23 And after the league made with him he shall work deceitfully* [referring to the King of the North secretly building a power base by confederating himself with the surrounding rulers-cdf]:

*for he shall come up, and shall become strong with a small people* [the armies of the King of the North are small by comparison with the surrounding armies, in the same way the armies of Alexander the Great were small in comparison to the armies of the Persians and other nations. See Daniel 8-cdf].

## Prophetic Cluster #1 Daniel 11:23

### The Sudden Rise to Power of The Future King of the North

Hebrew Transliterations Highlighted in Green are Exegeted by Keil

#### Interlinear Transliterated Bible

<p>וּמִן־ Pp Pc And after <u>4480</u> Uwmin-</p>	<p>הַחִבְרוֹת vtc the league <u>2266</u> hitchabruwt</p>	<p>וְאֵלָי PpX3ms with him <u>413</u> 'eelaayw</p>	<p>יַעֲשֶׂה vqi3ms he shall work <u>6213</u> ya'-seh</p>	<p>מִרְמָה ncfsa deceitfully: <u>4820</u> mirmaah</p>
--	--	--	--	---

<p>וְעָלָה vqp[2]3ms Pc for he shall come up, <u>5927</u> W-'aalaah</p>	<p>וְעָצָם vqp[2]3ms Pc and shall become strong <u>6105</u> w-'aatsam</p>	<p>בְּמַעֲט־ amsc Pp with small <u>4592</u> bim'aT-</p>	<p>גוֹיִם ncmsa a people. <u>1471</u> gowy</p>
---	---	---	--

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]



# Prophetic Cluster #1

## Daniel 11:23

### The Sudden Rise to Power of The Future King of the North

#### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

**Keil Verse 23**—In these verses there is a fuller statement of the manner in which he treats the princes of the covenant [**that is other rulers of the confederate nations—cdf**] and takes possession of their territory.

**Keil Verse 23**—The *w* at the beginning of v. 23 is explicative (that is, serving to explain; explanatory—cdf), and the suffix in

**Keil Verse 23**—*eelaayw*<sup>413</sup>, pointing back to

**Keil Verse 23**—*b n-giyd*, is also to be interpreted collectively.

**Keil--Verse 23**—*eelaayw*<sup>413</sup> *min*<sup>4480</sup> *-hit-chab-ruwt*<sup>2266</sup>, literally, "**from the time of confederating himself with them**"

**Keil Verse 23**— (*hit-chab-ruwt*<sup>2266</sup> is infin. formed in the Syriac manner), i.e., **from the time when he had made a covenant [of confederation-cdf] with them, he practised deceit**. This was done by his coming

**Keil Verse 23**— (*aalaah* of a warlike coming [this Hebrew term sounds very much like Allah--the god of Islam. Add *Akbar* (Arabic: الله أكبر) meaning god is the greatest or god is greater, and you have Allah (*aalaah*) Akbar—cdf]) and gaining strength with a few people, namely (v. 24), by his coming unexpectedly into the fattest and richest places of the province, and there doing unheard-of things-things which no previous king, no one of his predecessors, had ever done, scattering among them (his followers) spoil and prey and riches [**this description may not be related to ISIS but it fits the *modus operandi* of ISIS to a "tee". "Tee" probably being an abbreviation of the original Scottish word *Tittle*—meaning every little detail. When ISIS first came on the scene they were openly**

**calling for Armageddon by calling for all the armies of the world to gather for the final battle that would bring their Islamic savior. They also conquered the rich Fertile Crescent of Iraq with its farm land, water and oil-cdf].** Thus rightly, after the Syriac and the Vulgate.

# Prophetic Cluster #1

## Daniel 11:23

### The Sudden Rise to Power of The Future King of the North

#### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

(A Keil Inset Comment—See Verse 35-cdf) —*w-ad-et*, and indeed (he did this) even for a time. We cannot, with Klief., refer this merely to the last preceding passage, that his assaults against the fortresses succeeded only partly and for a time. **The addition "and that for a time" denotes a period determined by a higher power (cf. v. 24 and Dan 12:4,6), and relates to the whole proceedings of this prince hitherto described;** as C. B. Michaelis has already rightly explained: *nec enim semper et in perpetuum dolus ei succedet et terminus suus ei tandem erit.*

# Prophetic Cluster #1

## Daniel 11:24

### The Sudden Rise to Power of The Future King of the North

#### King James Bible (Blue text = KJB)

*11:24 He shall enter peaceably [in a time of careless security-cdf] even upon the fattest [agriculturally fat, fat with water and fat with mineral wealth-cdf] 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: [ISIS provided water, food, electricity and medical care for the people they overran—as long as they supported ISIS-cdf]*

*yea, and he shall forecast his devices [plot] against the strong holds, even for a time [Meaning in the Hebrew—“a time determined by a higher source—that is—an Appointed Time-cdf].*

# Prophetic Cluster #1

## Daniel 11:24

### The Sudden Rise to Power of The Future King of the North

Hebrew Transliterations Highlighted in Green are Exegeted by Keil

### Interlinear Transliterated Bible

<p>בְּשָׁלוֹחַ ncfsa Pp peaceably <u>7962</u> B-shalwaah</p>	<p>וּבְמִשְׁמַנֵּי ncmpc Pp Pc even upon the fattest places of <u>4924</u> uwbmishmaneey</p>	<p>מִדְּיָנָה ncfsa the province; <u>4082</u> m-diynaah</p>	<p>יָבוֹא vqi3msXa He shall enter <u>935</u> yaabow'</p>			
<p>וְעָשָׂה vqp[2]3ms Pc and he shall do <u>6213</u> W-'aasaah</p>	<p>אֲשֶׁר Pr which <u>834</u> '-sher</p>	<p>לֹא- Pn not <u>3808</u> lo'-</p>	<p>עָשׂוּ vqp3cp have done, <u>6213</u> 'aasuw</p>	<p>וְאֲבֹתָי ncmpcX3ms his fathers <u>1</u> '-botaayw</p>	<p>וְאֲבוֹתָ ncmpc Pc nor fathers; <u>1</u> wa'-bowt</p>	
<p>וְאֲבֹתָי ncmpcX3ms his fathers' <u>1</u> '-botaayw</p>	<p>בְּיָדָהּ ncfsa the prey, <u>961</u> <b>Bizaah</b></p>	<p>וְשָׁלַל ncmsa Pc and spoil, <u>7998</u> w-shaalaal</p>	<p>וּרְכוּשׁ ncmsa Pc and riches: <u>7399</u> uwrkuwsh</p>	<p>הֵמָּלָה PpX3mp among them <u>1992</u> <b>laahem</b></p>	<p>יִבְזֹר vqi3ms he shall scatter <u>967</u> yibzowr</p>	<p>yea, <u>9999</u></p>
<p>וְעַל Pp Pc and against <u>5921</u> W-'al</p>	<p>מִבְּצָרִים ncmpa the strong holds, <u>4013</u> mib-tsaariym</p>	<p>יַחְשָׁב vpi3ms he shall forecast <u>2803</u> y-chasheeb</p>				

(Interlinear Transliterated Bible. Copyright © 1994, 2003, 2006 by Biblesoft, Inc. All rights reserved. [For more detail see the full copyright page.]

# Prophetic Cluster #1

## Daniel 11:24

### The Sudden Rise to Power of The Future King of the North

#### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

**Keil Verse 24**—*baazar*<sup>961</sup> in the sense of *to distribute*, and [**scholars wrongly-cdf**] refer the words to the circumstance that Antiochus Epiphanes squandered money lavishly, and made presents to his inferiors often without any occasion. **But to distribute money and spoil is nothing unheard of, and in no way does it agree with the "fattest provinces."** The context decidedly refers to conduct which injured the fat provinces. **This can only consist in squandering and dissipating the wealth of this province [on war—cdf] which he had plundered to its injury**

**Keil Verse 24**—(*laahem*<sup>1992</sup> {*to them*, dativ. incommodi}). An historical confirmation is found in 1 Macc 3:29-31. To bring the provinces wholly under his power [**the King of the North-cdf**], he devises plans against the fortresses that he might subdue them.

**Prophetic Cluster #2**  
**Daniel 11:25-27**

**Prophetic Events of the End Times**

## Prophetic Cluster #2

### Daniel 11:25

The Future King of the North  
Wars with The Future King of the South  
for Supremacy of the Holy Land

King James Bible  
(Blue text = KJB)

*11:25 And he shall stir up his power and his courage* [the King of the North is “stirred up” by Divine Decree to have the mental energy and ability to bring a powerful army under his control—in-other-words this is akin to an appointed time--cdf] *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* [the King of the South is “stirred up” by Divine Decree to have the mental energy and ability to bring a powerful army under his control—in-other-words this is an appointed time--cdf];

*but he shall not stand:* [the king of the south will make no stand-cdf]

*for they* [those of his own “household” meaning his inner circle or “his table companions”] *shall forecast devices against him* [in-other-words there will be a palace coup-cdf].



## Prophetic Cluster #2 Daniel 11:25

### The Future King of the North Wars with The Future King of the South for Supremacy of the Holy Land

Hebrew Transliterations Highlighted in Green are Exegeted by Keil

### Interlinear Transliterated Bible

25

<p>וַיַּעַר vhi[1]Jf3msXa Pc And he shall stir up <u>5782</u> W-yaa'eer</p>	<p>חֹכַח ncmscX3ms his power <u>3581</u> kochow</p>	<p>בְּוִלְבָּ ncmscX3ms Pc and his courage <u>3824</u> uwlbaabow</p>	<p>עַל- Pp against <u>5921</u> 'al-</p>	<p>מֶלֶךְ ncmsc the king of <u>4428</u> melek</p>	<p>הַנֶּגֶב np Pa the south <u>5045</u> hanegeb</p>
---	---	--	---	---	---

<p>בְּחַיִל ncmsa Pp with a army; <u>2428</u> b-chayil</p>	<p>גָּדוֹל amsa great <u>1419</u> gaadowl</p>	<p>וּמֶלֶךְ ncmsc Pc and the king of <u>4428</u> Uwmelek</p>	<p>הַנֶּגֶב np Pa the south <u>5045</u> hanegeb</p>	<p>יִתְגַּרֵּה vti3ms shall be stirred up <u>1624</u> yitgaareh</p>	<p>לְמַלְחָמָה ncfsa Pa Pp to battle <u>4421</u> lamilchaamaah</p>
--	---	--	---	---	--

<p>בְּחַיִל- ncmsa Pp with a army; <u>2428</u> b-chayil-</p>	<p>גָּדוֹל amsa great <u>1419</u> gaadowl</p>	<p>וְעֲצוּמִים amsa Pc and mighty <u>6099</u> w-'aatsuwm</p>	<p>עַד- מְאֹד Pd Pp very <u>3966 5704</u> m-'od 'ad-</p>	<p>וְלֹא Pn Pc but not <u>3808</u> W-lo'</p>	<p>יַעֲמֹד vqi3ms he shall stand: <u>5975</u> ya'-mod</p>	<p>כִּי- Pc for <u>3588</u> kiy-</p>
--	---	--	--	--	---	--

<p>יַחְשְׁבוּ vqi3mp they shall forecast <u>2803</u> yachsh-buw</p>	<p>וְעָלָי PpX3ms against him. <u>5921</u> 'aalaayw</p>	<p>מַחְשְׁבוֹת: ncfpa devices <u>4284</u> mach-shaabowt</p>
---	---	---

## Prophetic Cluster #2

### Daniel 11:25

**The Future King of the North  
Wars with The Future King of the South  
for Supremacy of the Holy Land**

### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

**Keil Verse 25**—*w-yaa±eer*<sup>5782</sup> (*he shall stir up*) is *potentialis* **in the sense of divine decree**: "he shall stir up his power and his heart."

*koach*<sup>3581</sup> is not warlike power, which is mentioned in

*b-chayil*<sup>2428</sup> *-gaadowl*<sup>1419</sup> (v. 25), but the power which consists in the bringing of a great army under his command;

*leebaab*<sup>3824</sup>, the mental energy for the carrying out of his plans. For

(A Keil Inset Verse-See Dan. 8:4--cdf) *ya±amod lo*<sup>•</sup>, cf. Dan 8:4. The subject is the last-named king of the south, who, notwithstanding **his very great and powerful army, shall not stand in battle, but shall give way, because devices are contrived against him. The subject to**

*yach-sh-buw*<sup>2803</sup> **is not the enemy, the king of the north, with his army, but, according to v. 26, his table-companions.**

**Prophetic Cluster #2**  
**Daniel 11:26**

**The Future King of the North  
Wars with The Future King of the South  
for Supremacy of the Holy Land**

**King James Bible**  
(Blue text = KJB)

*11:26 Yea, they that feed of the portion of his meat* [the most trusted companions of the King of the South-cdf] *shall destroy him,*

*and his army shall overflow* [The army of the King of the South will engage the army of the King of the North-cdf]:

*and many shall fall down slain* [The army of the King of the South will be annihilated—many will be killed in battle-cdf].

## Prophetic Cluster #2

### Daniel 11:26

The Future King of the North  
Wars with the Future King of the South  
for Supremacy of the Holy Land

Hebrew Transliterations Highlighted in Green are Exegeted by Keil

### Interlinear Transliterated Bible

26

וְאֵכְלִי vqPmpc Pc Yea, they that feed of <u>398</u> W-'ok-leey	גֹּזֶפֶת־בָּרֶךְ ncmscX3ms the portion of his meat <u>6598</u> pat-baagow	הַיֹּשְׁבֵרֵי vqi3mpX3ms shall destroy him, <u>7665</u> yishb-ruwhuw	לְוַחֲיוֹ ncmscX3ms Pc and his army <u>2428</u> W-cheeylow
--	---	--	--

יִשְׁטוּף vqi3ms shall overflow: <u>7857</u> yishTowp	וְנָפְלוּ vqp[2]3cp Pc and shall fall down <u>5307</u> W-naap-luw	חֲלָלִים ncmpa slain. <u>2491</u> ch-laaliym	רַבִּים: ampa many <u>7227</u> rabiym
---	---	--	---

## Prophetic Cluster #2

### Daniel 11:26

**The Future King of the North  
Wars with the Future King of the South  
for Supremacy of the Holy Land**

### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

Verse 26. Here it is more definitely stated why he cannot stand.

*pat-baagow<sup>6598</sup> •ok-leey<sup>398</sup>, who eat his food*

(A Keil Inset Verse-See Dan. 1:5, cf Ps. 41:10---cdf) (*pat-baag<sup>6598</sup>*, see under Dan 1:5), i.e., his table-companions (cf. Ps. 41:10), persons about him.

*yish-b-ruwhuw<sup>7665</sup>*, shall break him, i.e., cast him to the ground. His army shall therefore overflow, but shall execute nothing, only many shall fall down slain. **The first member of the verse points to treachery, whereby the battle was lost and the war was fruitless.**

Keil-Hitzig incorrectly interprets *yish-Towp* rushes away, i.e., is disorganized and takes to flight. But *shaaTap* cannot have this meaning.

## Prophetic Cluster #2

### Daniel 11:27

The Future King of the North  
Wars with the Future King of the South  
for Supremacy of the Holy Land

#### King James Bible

(Blue text = KJB)

*11:27 And both these kings' hearts shall be to do mischief<sup>4827</sup>,*

**Keil--** *l-meeraa<sup>4827</sup>* the evil-doing [mischief-cdf], consists in this, that the one seeks to overthrow and destroy the other under the cloak of feigned friendship;

**and they shall speak lies at one table** [the future King of the North and the future King of the South--cdf];

**Keil--**for they eat as friends at one table, and "speak lies" - the one tells lies to the other, professing friendship.

*but it shall not prosper<sup>6743</sup>:*

**Keil—** *tits-laach lo<sup>6743</sup>* [the plan of the King of the North-cdf] to make himself master both of the north and the south, shall not succeed

*for<sup>3588</sup> yet<sup>5750</sup> the end<sup>7093</sup> shall be at the time appointed<sup>4150</sup>.*

**Keil--** *lamow'eed<sup>4150</sup>* (appointment of time) does not lie in the present, but in the future

**Keil--** *geets ±eet<sup>7093</sup>* is the time of the resurrection of the dead [Daniel 12:1-4-cdf], thus the end of the present course of the world [the consummation of the age—Mat. 24-cdf], with which all the oppression of the people of God ceases.

## Prophetic Cluster #2

### Daniel 11:27

The Future King of the North  
Wars with the Future King of the South  
for Supremacy of the Holy Land

Hebrew Transliterations Highlighted in Green are Exegeted by Keil

### Interlinear Transliterated Bible

הַמְּשֻׁנִי ucmdcX3mp Pc And both <u>8147</u> Uwshneeyhem	הַמְּלָכִים ncmpa Pa these kings' <u>4428</u> ham-laakiym	בְּמִלְבָּב ncmscX3mp hearts <u>3824</u> l-baabaam	שָׁלֵב ncmsa Pp shall be <u>9999</u>	לַמְרָע ncmsa Pp to do mischief, <u>4827</u> l-meeraa'	וְעַל- Pp Pc and at <u>5921</u> W-'al-	
שְׁלֹחַן ncmsa table; <u>7979</u> shulchaan	אֶחָד ucmsa one <u>259</u> 'echaad	כָּזָב ncmsa lies <u>3577</u> kaazaab	יְדַבְּרוּ vpi3mp they shall speak <u>1696</u> y-dabeeruw	וְלֹא Pn Pc but not <u>3808</u> W-lo'	תִּצְלַח vqi3fs it shall prosper: <u>6743</u> titslaach	כִּי- Pc for <u>3588</u> kiy-
עוֹד Pd yet <u>5750</u> 'owd	קֵץ ncmsa the end <u>7093</u> qeets	שָׁלֵב ncmsa Pp shall be <u>9999</u>	לְמוֹעֵד: ncmsa Pa Pp at the time appointed. <u>4150</u> lamow'eed			

## Prophetic Cluster #2

### Daniel 11:27

#### The Future King of the North Wars with the Future King of the South for Supremacy of the Holy Land

#### Keil and Delitzsch Commentary on the Old Testament

(Green words = transliteration of Hebrew words, phrases of sentences)  
(Orange numbers = Strong's Universal Numbering System)

**Keil Inset Comment**—Here then is described how the two kings seek through feigned friendship to destroy one another. *The two* [end time-cdf] kings are of course the two kings of the north and the south previously named

**Keil Inset Comment**—Of a third, namely, of two [traditionally viewed-cdf] kings of Egypt, Philometor and Physkon, Daniel knows nothing. The third, Physkon, is introduced from history; and hence Hitzig, v. Lengerke, and others understand by the "two kings," the two kings Antiochus and Philometor confederated against the king of the south, but Kliefoth, on the contrary, thinks of Antiochus and Physkon, the latter of whom he regards as the king of the south, v. 25.

**Keil**—All this is arbitrary.

**Keil**—Jerome has already rejected the historical evidence for this, and remarks: *verum ex eo, quia scriptura nunc dicit: duos fuisse reges, quorum cor fuerit fraudulentum...hoc secundum historiam demonstrari non potest.*

*l-meeraa*<sup>4827</sup> ± *l-baabaam*<sup>3824</sup> Hitzig translates: "their heart belongs to wickedness," contrary to the context.

*l-* denotes also here only the direction: "their heart goes toward wicked deeds," is directed thereto.

*meera*± (from *r±±*), formed after



meetsar (cf. Ewald, §160a), the *evil-doing*, consists in this, that the one seeks to overthrow and destroy the other under the cloak of feigned friendship; for they eat as friends at one table, and "speak lies" - the one tells lies to the other, professing friendship.

But their design shall not succeed. **All interpretations of these words which are determined by historical *facta* are arbitrary. The history of Antiochus Epiphanes furnishes no illustrations for this. In the sense of the prophecy**

tits-laach lo<sup>6743</sup> has only this meaning: the design of the king of the north to destroy the king of the south, and to make himself master both of the north and the south, shall not succeed, and the king of the south will not fulfil what he promises to his deceitful adversary. For yet the end shall be at the time appointed. These words state the reason why the

meera± shall not succeed. Hitzig incorrectly translates: "but the end holds onwards to the appointed time;" for

kiy<sup>3588</sup> cannot in this connection be rendered by *but*, and *l-* cannot express the idea of holding to anything. *l-* denotes here, as generally, the direction toward the end, as v. 35, and Dan 8:17,19.

The end goes yet on to the time appointed by God. That this

mow±eed<sup>4150</sup> (**appointment of time**) **does not lie in the present, but in the future**, is denoted by ±owd, although we do not, with Hävernack, interpret

±owd<sup>5750</sup> by "for the end lies yet further out," nor, with v. Lengerke and Maurer, may we supply the verb "withdraws itself, is reserved."

±owd stands before

Qeets<sup>7093</sup> because on it the emphasis lies.

qeets is, however, not the end of the war between Antiochus and Egypt (v. Leng., Maur., Hitzig), but cannot be otherwise taken than

qeets ±eet, vv. 35, 40, and Dan 12:4. But in the latter passage

qeets ±eet<sup>7093</sup> is the time of the resurrection of the dead, thus the end of the present course of the world, with which all the oppression of the people of God ceases. Accordingly

qeets<sup>7093</sup> in the verse before us, as in vv. 35 and 40, is the time in which the conduct of the kings previously described, in their rising up and in their

hostility against the people of God, reaches its end (v. 45); and with the overthrow of these enemies the period of oppression also comes to an end.

This end [*qeets*<sup>7093</sup> — **The resurrection of the dead and the consummation of the ages-cdf**] comes only:

*la mow±eed*<sup>4150</sup>, at the time which God has determined for the purifying of His people (v. 35). So long may the kings of the north and the south prosecute their aims; so long shall they strive for the possession of the kingdom without succeeding in their plans.

*la mow±eed*<sup>4150</sup> has here and in v. 35 the definite article, because in both verses the language refers not to any definite time, but to the time determined by God for the consummation of His kingdom. The placing of the article in this word in the verse before us is not, with Kliefoth, to be explained from a reference to [Dan 8:17, 19](#). The two revelations are separated from each other by too long a space of time for this one to refer back to that earlier one by the mere use of the article, although both treat of the same subject. The

*la mow±eed*<sup>4150</sup> occurs besides in v. 29, where it is natural to suppose that it has the same meaning as here; but the contents of the verse oppose such a conclusion. V. 29 treats, it is true, of a renewed warlike expedition against the south, which, however, brings neither the final deciding of the war with the south (cf. v. 40), nor yet the end of the oppression of the people of God;

*ha mow±eed* is thus only the time determined for the second aggression against the south, not the time of the end.

## End of Update #6