

THESIS ABSTRACT

Master of Arts in Biblical and Theological Studies

Adventist University of Africa

Theological Seminary

Title: AN EXEGETICAL AND THEOLOGICAL STUDY OF THE IDENTITY AND ROLE OF PRINCE OF PERSIA IN DANIEL 10

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The identity of the prince of Persia in Daniel 10:13 has generated diverse opinions among scholars. Whereas some claim that the prince of Persia is Cyrus, the king of Persia, others assert that he is Cambyses, the crown prince. Yet, some believe he is the guardian angel of Persia assigned the sponsorship and control of the Persian realm. The question still remains: Who is actually the prince of Persia? And what is his role in Daniel 10? Thus, the study attempts to ascertain the identity and role of the prince of Persia in the narrative of conflict in Daniel 10:13-21. This study is exegetical in nature taking into consideration the historicist view of interpreting the book of Daniel.

The study of the entire book of Daniel reveals conflict between the people of God in exile and their captors (c.f. Dan 1:1; 2:44-45; 3:6-30; 7:25; 8:25). Daniel chapter 10 tells of the coming of an angelic messenger to give vital information in response to

Daniel's prayer (Dan 9). However, the prince of Persia opposed God's messenger (Dan 10:13) which delayed answer to Daniel's prayers for twenty one days. The conflict is so fierce that it necessitated the intervention of Michael, "one of the chief princes" (Dan 10:13).

In the OT, the term שַׂר, "prince" is associated with warlord or military leader or captain of the host (Judg 4:2, c.f. 1 Sam 17:55). In the book of Daniel, שַׂר is evenly used to refer to human and heavenly beings. However, the activities of the prince of Persia in the narrative of conflict between שַׂר of Persia and Michael (see Dan 10:13-21) is indicated with the expression עָמַד לְנֹגְדִי "withstood me." The Hebrew נֹגֵד means "opposite" "counterpart" "in front" or "facing" (c.f. Gen 2:18) "over against" (c.f. Exod 19:2). By implication, the prince of Persia did not only stand against the heavenly messenger but also held him in hostage for twenty one days until Michael (literally "Who is like God?"), one mightier than the messenger was sent to intervene, before an answer is delivered to Daniel as he later reported.

The exegetical analysis of Daniel 10:13 reveals conflict between celestial beings (unnamed prince of Persia versus the angelic messenger and Michael), not humans. If this is true, it removes the possibility of a literal interpretation of this unnamed prince of Persia as either Cyrus or Cambyses. This is plausible because human agencies, as powerful as they can be, seem to lack the capacity to withhold God's angelic messengers in a conflict (let alone for three weeks).

On the other hand, it is noteworthy that apocalyptic literature makes wide use of symbols. Hence, the possibility of the title "prince of Persia" used in Daniel 10:13 not in literal terms, but symbolically to designate a celestial being powerful enough to withhold God's angelic messenger, which required the intervention of Michael, a superior angel. An intertextual analysis of conflict motifs involving celestial beings in

the OT and NT reveals that whenever Michael is involved in a spiritual warfare, it is always with Satan, the Devil (Dan 10:13, 21; cf. Jude 9; Rev 12:7). Satan always מַטְּוֵן , “stood” against God’s messenger/people as an antagonist and accuser while Michael מַטְּוֵן “stands” for His people as helper, defender and deliverer (see Dan 12:1). However, the conflict does not preclude the use of human instruments like Daniel or Cambyses as evident in the study.

Consequently, the study conceivably identifies the prince of Persia in Daniel 10:13 as Satan, the antagonist of God’s people (c.f. Eph 2:2; 6:12, John 14:30), who, however employs human instruments to perpetrate his evil plans as evident in the life and activities of Cambyses, the crown prince of Persia, in frustrating the efforts of postexilic Jews while rebuilding the temple in Jerusalem.

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A thesis

presented in partial fulfilment

of the requirements for the degree

Master of Arts in Biblical and Theological Studies

by

Fatai Abiodun Adeoti


June 2016

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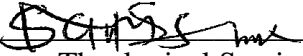
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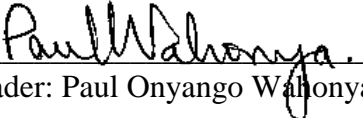
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Dedicated to Elder and Mrs. Julius Olajide
who raised, showed and guided me to the Path of Righteousness

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LIST OF ABBREVIATIONS

AUA	Adventist University of Africa
BDB	A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic
BSac	Bibliotheca Sacra
CHALOT	A Concise Hebrew and Aramaic Lexicon of the Old Testament
NA27	Novum Testamentum Graece, 27 th ed.
NASB	The New American Standard Bible (1995)
NRSV	New Revised Standard Version (1989)
SDA	Seventh-day Adventist
SDABC	Seventh-day Adventist Bible Commentary
OT	Old Testament
NT	New Testament
TWOT	Theological Wordbook of the Old Testament
YLT	The English Young's Literal Translation of the Holy Bible (1898), by J. N. Young.

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CHAPTER 1

INTRODUCTION

Daniel 10, probably more than any passage in the Bible, reveals the invisible powers that govern and influence nations. The Scriptures give account of spiritual beings that carry out God's plan in the physical world (Exod 12:23; 2 Sam 24:16), and the moral world (Luke 15:10), as well as in the political world (Dan 3:25). In Daniel 10, however, it is observed that Israel does not only have a kind Spiritual Watcher to protect her and to watch over her interests (Dan 10:21), but also that the nations opposed to Israel have their 'princes' who are hostile toward those who look over Israel.¹

Daniel 10 introduces the final section of the book and provides the setting in Daniel's experience for his fourth great prophecy² a vision, the detail of which is contained in chapter 11 and 12.³ The opening words in Daniel 10 situate the vision to the third year of King Cyrus, or 536 B.C. Nelson observes that in 536 B.C. Cyrus started his independent reign and seventy years of Babylonian captivity came to an end. Fulfilling the predictions of Isaiah and Jeremiah, Cyrus ended the captivity of the

¹Gerhard Pfandi, *The Seer of Babylon* (Hagerstown, MD: Review and Herald, 2004), 105.

²"The Third year of Cyrus" [Dan 10:1], *Seventh-day Adventist Bible Commentary (SDABC)*, rev ed., ed Francis D. Nichol (Washington, DC: Review & Herald, 1976-1980), 4:856.

³Stuart Olyott, *Dare to Stand Alone*, 6th ed. (Ferverdale North, England: Evangelical Press, 2009), 128.

Jews (Isa 39:6-7, Jer 25:11-12).⁴ By that time the first group of the Jews in exile had already returned to Palestine following the promulgation of Cyrus.⁵ Ezra says:

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which *is* in Judah. (Ezra 1:1-2)

The ascension of Cyrus to the throne “marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon”⁶ reiterated his commitment to fulfil God’s plan when he added, “Who *is* among you of all His people? May his God be with him, and let him go up to Jerusalem which *is* in Judah, and build the house of the LORD God of Israel (He *is* God), which *is* in Jerusalem” (Ezra 1:3).

Cyrus decree must have brought a sigh of relief to the Jews, especially to Daniel. However, his advance in age must have prevented from following those who returned to Palestine. Commenting on the sorrowful state of Daniel, Olyott asks rhetorically, what is the reason for all this? He added, “Why should this old man set aside three weeks for sorrowful fasting and prayer?”⁷ The reason Daniel resorts to his habitual prayer (cf. Dan 6:10, 9:3) and fasting may not be unconnected to the political upheaval faced by the few Jews who have returned to rebuild the city and the temple.

⁴Loren M. K. Nelson, *Understanding the Mysteries of Daniel and Revelation* (n.p.: 2010), 109.

⁵Zdravko Stefanovic, *Daniel: Wisdom to the Wise* (Nampa, ID: Pacific Press, 2007), 376.

⁶Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1917), 556.

⁷Olyott, 130.

In Judea, the rebuilding of the temple had begun with a fresh wave⁸ of ecstasy, jubilation and praise to God (Ezra 3:10-12). However, the joy of the builders was short-lived as they faced strong opposition.⁹ The progress of the work was impeded by certain Samaritans who appeared to be friendly they really were, the “adversary of Judah”¹⁰ who not only weakened their hands but also “hired counsellors against them, to frustrate their purpose” (Ezra 4:5, 6).

Commenting on the opposition faced by the builders Duguid opines that in the first year of Cyrus, the first group of exiled Jews had returned to Jerusalem following the Cyrus’s decree, but found life there hard and far from their expectation. They rebuilt the altar of the temple but almost immediately ran into powerful opposition from their neighbours (Ezra 3:16). Thus, the third year of Cyrus would have been a time of discouragement for God’s people both in Judah and Babylon as the joy that greeted the initial return and rededication of the altar was fading and difficulties of maintaining faithfulness during the hiatus would have been a burden on Daniel’s mind.¹¹

This probably must have been heart-breaking, as it were to Nehemiah when he heard that the survivors who were in Jerusalem were in great distress and reproach. IN describing his lamentation Nehemiah says, “So it was, when I heard these words, that I sat down and wept, and mourned *for many* days; I was fasting and praying before the God of heaven (Neh 1:3-5). Likewise, Daniel’s care and concern for the welfare and wellbeing couples with his faith in God seem to make him to persist in self-denial

⁸Stefanovic, 376.

⁹Ibid., 377.

¹⁰“Ye have nothing to do” [Ezra 4:3], *SDABC*, 3:345.

¹¹Iain M. Duguid, *Daniel* (Philipsburg, NJ: P&R Publishing, 2008), 178.

of normal comfort of life¹². Nothing would have been harder for the Jews than to be fasting for three whole weeks in the first month (Nisan) of the year when the feast of unleavened bread and Passover is being celebrated¹³ (Dan 10:2-4).

Remarking on the enigma of Daniel 10, Uriah Smith opines that little is realized of what is going on in the unseen world concerning human affairs. In the text (Dan 10:13), the veil is for a moment lifted, and the glimpse of the struggles within is revealed. Daniel prays (Dan 10:2), God of the universe hears. The command is given to an angel to go to his relief but the prince of Persia opposes God's messenger (Dan 10:13). Days run to weeks, yet Daniel prays on. The prince of Persia still refuses to yield to the influence of the angels; three weeks expired, and behold, one mightier than the messenger was sent to intervene before answer¹⁴ is delivered to Daniel (Dan 10:12,13).

Chapter ten of the book of Daniel gives a remarkable insight into the spiritual realm. Surprisingly, a heavenly messenger was restricted from getting to Daniel for twenty one days (three full weeks) because of another opposing power called the prince of Persia who resisted him and blocked his way. It was only when Michael, one of the chief princes arrived that this other angel was able to get through to Daniel (Dan 10:13).

The activities of the prince of Persia in the narrative of conflict in Daniel 10:13-21 between שר of Persia and Michael, is indicated with the expression עמד לנגדי "withstood me." The word נגד means "opposite" "counterpart" "in front" or "facing" (c.f. Gen 2:18) "over against" (c.f. Exod 19:2). The prince of Persia did not only

¹²Allan Roy Anderson, *Unfolding Daniel's Prophecies* (Mountain View, CA: Pacific Press, 1975), 125.

¹³Donald E. Gowan, *Abingdon Old Testament Commentaries: Daniel* (Nashville, TN: Abingdon Press, 2001), 143.

¹⁴Uriah Smith, *The Prophecies of Daniel and the Revelation* (Mountain View, CA: Pacific Press, 1944), 243, 244.

standing over-against the heavenly messenger but also held him in hostage for twenty one days until one mightier than the messenger was sent to intervene before answer is delivered to Daniel as he later reported.

More so, designation for the being- מִיְכָאֵל who comes to help the messenger sent to Daniel literally means Who is like God? It is a rhetoric literary term that describes the supremacy of God above all kingdoms and kings, power and principalities (c.f. Rev 5:11; Col 1:16). Therefore, if Michael is the prince of the Jews the people of God, then the study seeks to identify the prince of Persia who put up vehement opposition to God and His people in Daniel 10:13.

Lucas commenting on the nature of the opposition opines that the ‘opposition’ has been seen in two main ways. Since Jerome, there have been those who took it as legal nature (c.f. Job1-2; Zech 3). Others have explained to mean a ‘military struggle.’ Lucas concludes “Either way, presumably the idea implied is that ‘the prince of Persia’ tried to prevent the declaration of the message, because the declaration of God’s intention means implementation.”¹⁵

Statement of the Problem

The identity of the prince of Persia in the text under study has generated diverse of opinions among scholars and questions frequently arise among exegetes, theologians, and evangelicals about the true identity of the biblical character known as prince of Persia. Some claim that the prince of Persia is Cyrus, the prince of Persia.¹⁶ Some scholars like Stefanovic¹⁷ and William Shea assert that he is Cambyses, the

¹⁵Ernest Lucas, *Daniel: Apollos Old Testament Commentary* (Downers Grove, IL: IVP Academic, 2002), 276.

¹⁶“Daniel 10:13 - But the Prince of the Kingdom of Persia Withstood Me One and Twenty,” accessed September 2015, <http://www.godvine.com/bible/daniel/10-13>.

¹⁷Stefanovic, 389.

crown prince.¹⁸ Some said he is Satan the prince of the air.¹⁹ Yet, others, such as Bible commentator Huey, opine that the prince of Persia is guardian angel of Persia²⁰ assigned to the sponsorship and control of the Persian realm that vehemently stands against the delivery of the divine answer to Daniel's quest angel of Persia.

It is obvious the prince of Persia is one of the significant characters in Daniel 10. However, as highlighted above, his identity has generated divisive opinions among biblical scholars. Thus, the study begs the question: who is actually the prince of Persian? And what informs his role in Daniel 10?

Purpose

The study sought to ascertain the identity and role of the prince of Persia in the narrative of conflict in Daniel 10:13-21 between Ψ of Persia and Michael. In the book of Daniel, Ψ is evenly used to refer to human and heavenly beings.

Significance of the Study

Daniel 10 is unique in scripture as portraying the invisible conflict between good and evil²¹ in the great controversy. The correct understanding of Daniel 10 is necessary to know the meaning and messages given entire in the entire book. Further, a proper understanding of the role the Prince of Persia may enhance correct application and readiness on the part of the Bible student.

¹⁸William H. Shea, "Wrestling with the Prince of Persia: A Study on Daniel 10," *Andrew University Seminary Studies* 21, no. 2 (1983):225-250.

¹⁹Nelson, 111.

²⁰F. B. Huey, *Layman's Bible Book Commentary Ezekiel, Daniel, Vol. 12* (Nashville, TN: Broadman Press, 1983), 146.

²¹Desmond Ford, *Daniel* (Nashville, TN: Southern Publishing, 1978), 240.

Methodology

This study was exegetical in nature. Exegesis according to Douglas Stuart “is a theological task but not a mystical one.”²² It took into consideration the textual analysis (determination of the actual word of the author), lexical data (the meaning of the words), grammatical data (the relationship of words to one another), and historical-cultural background.²³

The overview of the study was divided into five chapters. Chapter 1 identified the problem addressed by this study. It also set forth procedural and methodological approach. Chapter 2 reviewed major literatures that are available and relevant to this study and highlight various interpretations. Chapter 3 discussed the issues relating to the authorship of the book, the audience, and historical setting. Chapter 4 engaged in the historical-grammatical exegesis of Daniel 10:1-21 and attempted to interpret correctly the original intent of the author. Chapter 5 summarized the findings of the study. It also drawn conclusions based on the study undertaken.

Delimitation

The primary focus of this study was delimited to Daniel 10:1-21 with emphasis on the identification and activity of the prince (שַׁר) of Persia. And since שַׁר appears often in Old Testament (OT) books aside from the book of Daniel, its usage is also given close attention where it is relevant to this study.

²²Douglas Stuart, *Old Testament Exegesis: A Handbook for Students and Pastor*, 3rd ed. (London: Westminster John Knox Press, 2001), 1.

²³Gordon D. Fee, *New Testament Exegesis: A Handbook for Students and Pastor*, 3rd ed. (London: Westminster John Knox, 2001), v.

CHAPTER 2

LITERATURE REVIEW

A plethora of books, according to Stevens, “testify to a renewed interest in the mysterious realm of celestial powers and their relationship to the terrestrial world.”¹ And articles have been published on the interpretation of the prince of Persia in Daniel 10:13, a verse that Olyott considered as “one of the most mysterious verses in OT.”² Therefore, this chapter will review major literatures that are available and relevant to this study.

Prince of Persia as Cyrus

In ascribing human prince to an antagonist that vehemently stands against the delivery of the divine answer to Daniel’s prayer in Daniel 10:13, Cyrus is also pinpointed.³ Adam Clarke has observed that “Cyrus alone was the prince of Persia, and God had destined him to be the deliverer of his people; but there were some matters, of which we are not informed, that caused him to hesitate for some time.”⁴ Shea suggests that as indicated in Haggai, Zechariah, and Ezra 5-6, it was not God’s

¹David E. Stevens, “Daniel 10 and the Notion of Territorial Spirits,” *Bibliotheca Sacra* 157: 628 (2000): 410-431.

²Stuart Olyott, *Dare to Stand Alone*, 6th ed. (Ferverdale North, England: Evangelical Press, 2009), 132.

³“Daniel 10:13 - But the prince of the kingdom of Persia withstood me one and twenty,” accessed September 2015. <http://www.godvine.com/bible/daniel/10-13>.

⁴Adam Clarke, “Daniel 10 Commentary - Adam Clarke Commentary,” accessed 3 February 2016, <http://www.studydrive.org/commentaries/acc/view.cgi?bk=26&ch=10>.

intention that the rebuilding of the temple should be delayed as long as it was. The setback was caused by local opposition (Ezra 4:4). Counsellors were hired against the returning Jews to “frustrate their purpose” (Ezra 4:5). The counsellors served at the court, and the renowned court of greatest importance at this time was the Persian court in the east where the counsellor would have been the most effective in their lobby.⁵ These factors put together according to Shea suggest that Cyrus, directly or through his representatives, gave in to the pressure exerted by the adversary of the Jews; he agreed to the suspension of the reconstruction of the temple. This act of halting temple reconstruction makes Shea to posit that “the issue most likely at stake in Daniel 10; namely, the development of resistance on the part of Persian authority to the reconstruction of the temple in Jerusalem.”⁶

While Clarke did take emphasis human interpretation of this prince, which is commendable, the problem which his approach raises according to Shea is that “Cyrus was also identified as king in the same chapter, and it would seem strange to identify him as both prince and king at the same time.”⁷ Thus, this claim flounders in the light of overwhelming evidence in Hebrews scriptures. Cyrus is among the few named in the scriptures with their mission and job descriptions clearly stated. Of Cyrus it is written:

Thus says the LORD to His anointed, To Cyrus, whose right hand I have held to subdue nations before him And loose the armour of kings, To open before him the double doors, So that the gates will not be shut: `I will go before you And make the crooked places straight; I will break in pieces the gates of bronze And cut the bars of iron. I will give you the treasures of darkness and hidden riches of secret places, that you may know that I, the LORD, Who call *you* by your name, *Am* the God of Israel. (Isa 45:1-3)

⁵Shea, 223.

⁶Ibid.

⁷Ibid.

More than a century before his birth, prophecy had mentioned him by name, and had caused a record to be made of the specific work he should do in conquering Babylon unawares, and in preparing the way for the release of the Jews in exile.⁸ Thus, Cyrus is widely known for his generous policies towards the Jews in exile.⁹ His auspicious policies are praised by many classical authors (Aeschylus, Herodotus, Xenophon, Plutarch, Cicero and others).¹⁰ The influence of Daniel and Isaiah prediction concerning him seems to have much to do with the formation and implementation of his imperial policies.¹¹ Thus, in favour of the incorrectness of this view are the following points of evidence:

First, the biblical account of Cyrus's decree allows exiles to "go up to Jerusalem which is in Judah and rebuild the house of the LORD, the God of Israel; He is the God who is in Jerusalem" (Ezra 1:3). This marks the beginning of a series of returns of exiles from Babylon to Jerusalem. The first wave, probably a few of the exiles returned, under Sheshbazzar, a son of the exiled king Jehoiachin, shortly after Cyrus's defeat of the Babylonians in 539 BCE. According to Ezra, Sheshbazzar was given the Temple implements stolen by the Babylonians for restoration of the temple. (Ezra 1:7-11), and Sheshbazzar is reported to have rebuilt the foundation of the Temple (Ezra 5:16). A few years later, one of Jehoiachin's grandsons, Zerubbabel, led another group of exiles back to Jerusalem.¹²

⁸Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1917), 551.

⁹ Stefanovic, 389.

¹⁰"Ye have nothing to do" [Ezra 4:3], *Seventh-day Adventist Bible Commentary (SDABC)*, rev ed., ed. Francis D. Nichol (Washington, DC: Review & Herald, 1976-1980), 3:328.

¹¹Ibid.

¹²David M. Carr, *An Introduction to the Old Testament: Sacred Texts and Imperial Contexts of the Hebrew Bible* (Malden, MA: Wiley-Blackwell, 2010), 213.

Biblical text details massive supports given by Cyrus as follows:

Also King Cyrus brought out the articles of the house of the LORD, which Nebuchadnezzar had carried away from Jerusalem and put in the house of his gods; and Cyrus, king of Persia, had them brought out by the hand of Mithredath the treasurer, and he counted them out to Sheshbazzar, the prince of Judah. Now this *was* their number: 30 gold dishes, 1,000 silver dishes, 29 duplicates; 30 gold bowls, 410 silver bowls of a second *kind and* 1,000 other articles. All the articles of gold and silver *numbered* 5,400. Sheshbazzar brought them all up with the exiles who went up from Babylon to Jerusalem. (Ezra 1:7-1 NASB)

The return of these valuable articles play a major role in this decree,¹³ thus it will be unrealistic to see prince of Persia (an antagonist who resisted Who is like God? –Michael for twenty one days) as Cyrus. Conversely, Cyrus sees himself as an appointee of heaven, one who has a divine commission to fulfil; thereby gives such immense support to the restoration of the temple in Jerusalem. The tenacity of purpose is seen in his word, “The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which *is* in Judah” (Ezra 1:2). It has been that the word “he” in the text “is emphatic.” This emphasis is also found in the ancient Greek and Latin rendering of the text. Apparently Cyrus refers to Isaiah 44:28: “*It is I* who says of Cyrus, ‘*He is My* shepherd! And he will perform all My desire.’ And he declares of Jerusalem, ‘She will be built,’ And of the temple, ‘Your foundation will be laid’” (Isa 44:28 NASB). Josephus claims that this passage was shown to Cyrus after Babylon’s fall and it is natural to take Daniel who intimated him about the prophecy of Cyrus’ conquest and his role in rebuilding the Jerusalem’s Temple.¹⁴

¹³SDABC, 3:366

¹⁴Ibid., 3:327. The presence of aged Daniel in Babylon makes this claim probable as White also asserts that, “The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar, and to grant the Jewish

Second, while the word “prince” may seem to allow for the view that the princes of Persia and Greece are human leaders, the context of Daniel 10 suggests otherwise. The intervention of “Michael, first of the chief heads” (Dan 10:13 YLT) or “one of the chief princes” (Dan 10:13 NRSV) indicates a leader other human prince. More so, elsewhere in Daniel the term *שר* obviously refers to angelic beings e.g. Michael an angelic figure is called, “your prince” (Dan 10:21), and “the great prince” (Dan 12:1). Two other usages of *שר* make it clearer: “commander of the host” (Dan 8:11) and “prince of princes” (Dan 8:25). These are strong proof examples in the same book where *שר* refers not to human princes but to God Himself, an angelic prince, or the Messiah.¹⁵

More so, Shea argues that the term “king” in Daniel 10:13 is crucial in ascertaining the meaning of the term “prince” in the same verse. While he rightly notes that *מלך* is never used in the OT to refer to angels, the term *שר* is seldom used in reference to those who are kings. This difference between *שר* and *מלך* is seen in many Old Testament passages (e.g., Lam 2:9, Ezek 17:12, Neh 9:32, Jer 25:18).¹⁶

Third, The famous inscription on the clay barrel of Cyrus, otherwise known as Cyrus cylinder, now in British Museum constitute strong proof of the authenticity of the Cyrus decree,¹⁷ and his generous policies. The edict reads:

I am Cyrus, king of the world, great king, mighty king, king of Babylon, king of the land of Sumer and Akkad, king of the four quarters, son of Cambyses . . . whose rule Bel and Nabu cherish, whose kingship they desire for their hearts' pleasures. . . . I did not allow any to terrorize the land of Sumer and Akkad. I kept in view the needs of Babylon and all its sanctuaries to promote their wellbeing. The citizens of Babylon . . . I lifted their unbecoming yoke . . . At

people their liberty. Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press 1917), 557.

¹⁵Stevens, 415.

¹⁶Ibid. Not even when use back to back as in Lamentations 2:9 “Her gates have sunk into the ground, He has destroyed and broken her bars. Her *king* and her *princes* are among the nations.”

¹⁷*SDABC*, 3:327.

my deeds Marduk, the great Lord, rejoiced, and to me, Cyrus, the king who worshipped, and to Cambyses, my son, the offspring of my loins, and to all my troops he graciously gave his blessing, and in good spirit before him we glorified exceedingly his high divinity. All the kings who sat in the throne rooms, throughout the four quarters, from the Upper to the Lower Sea, those who dwelt in . . . all the kings of the West Country who dwelt in tents, brought me their heavy tribute and kissed my feet in Babylon. From . . . to the cities of Ashur and Susa, Agade, Eshnuna, the cities of Zamban, Meurnu, Der, as far as the region of the land of Gutium, the holy cities beyond the Tigris whose sanctuaries had been in ruins over a long period, the gods whose abode is in the midst of them I returned to the places and housed them in lasting abodes. I (also) gathered together all their inhabitants and restored to them their dwellings. The Gods of Sumer and Akkad whom Nabonidus had, to the anger of the Lord of the Gods, brought into Babylon, I, at the bidding of Marduk, the great Lord, made to dwell in peace in their habitations, delightful abodes.¹⁸ (Translation: ANET 316)

Although Cyrus does not mention Judah in his cylinder, it is clear from the Bible that the Judean exiles also rejoiced at the shift in power. Carr affirms this when he said, “Even before Cyrus had conquered Babylon, Second Isaiah had seen him on the horizon and quoted Yahweh as anointing Cyrus to subdue nations and rebuild Jerusalem (Isa 44:28-45:1).¹⁹” Thus, Cyrus could not have fitted such identity let alone playing an opposing role that prince of Persia displayed in Daniel 10.

Prince of Persia as the Crown Prince Cambyses

Among the proponent of this claim are Calvin, Stefanovic, and Shea. Shea observes that “character wise, Cambyses fits well the kind of problem that his angelic antagonists encountered with him, since his opposition to foreign cults is well documented from ancient records, especially those which deal with his conduct in Egypt.”²⁰ Shea seems to lean on the work of John Calvin, who examined the implications of the title “prince” in the 3rd year of Cyrus. He acknowledges Calvin

¹⁸Carr, 210.

¹⁹Ibid., 211.

²⁰Shea, 225-250.

Commentary on Daniel 10:13; “But I think the angel stood in direct opposition against Cambyses, to prevent him from raging more fiercely against God's people. He had promulgated a cruel edict, preventing the Jews from building their temple, and manifesting complete hostility to its restoration.”²¹

Shea argues unconvincingly that “the use of the word ‘prince’ elsewhere in Daniel indicates that it can refer to either a supernatural prince or a natural human prince. The context of its use in Daniel 10 favours the latter usage. If one looks for an earthly human prince of Persia in the 3rd year of Cyrus, there is one specific candidate for that historical position: Cambyses, the son and crown prince of Cyrus.”²²

Stefanovic is of the same opinion; he posits that in Persia, Cyrus had temporarily elevated his son, the crown prince Cambyses, to the status of coregent.²³ He states further that Cambyses was neither favourable nor have a good disposition towards the provinces and “may have even been religiously hostile toward people like the Jews.”²⁴ In a bid to make good his claim, he avowed that since in the book of Daniel, there is a synergism between events in heaven and on earth,²⁵ there is a possibility that the prince of Persia is a person on earth, someone like the crown prince of Persia, a devout Zoroastrian²⁶, who opposed God’s plan at the instigation of his spiritual counterpart. While Stefanovic’s observation is commendable, he did not

²¹Jean Calvin and Thomas Myers, *Commentaries on the Book of the Prophet Daniel*, reprint ed. (Grand Rapids, MI: Eerdmans, 1948), 2:252.

²²Shea, 25.

²³Stefanovic, 377.

²⁴ Ibid.

²⁵Ernest Lucas, *Daniel: Apollos Old Testament* (Downers Grove, IL: IVP Academic, 2002), 298.

²⁶Stefanovic, Shea follows Calvin’s view (Daniel, 236, 237).

give detail account of the synergism between events in heaven and on earth nor offer any biblical or historical support for his claim. Baur in his reaction to the claim that Cambyses was coregent king of Babylon and crown prince (רִצָּן) to the throne of his father- Cyrus, said רִצָּן is never used to denote royal parentage²⁷ (cf. 1 Chr 29:24).

Stefanovic favours Shea's submission that if some counsellors hired by the Samaritans came to Babylon and met Cambyses, he probably would have been happy to accede to their request,²⁸ although he acknowledges that unseen forces were at work. The heavenly powers being brought to bear upon the unyielding Persian prince as angels of God laboured to fulfil His will, he maintains that the choice is still Cambyses' who never yielded to these influences.²⁹

In a bid to rule out the usage of prince as a malevolent angelic figure, he said, "even when 'prince' is used of an angelic figure, else-where in Daniel, it is consistently used only of such angelic beings on God's side, never for fallen angels, demons, or Satan. The powers opposing God are identified in other ways in Daniel, not by this term."³⁰ Shea maintains the interpretation of human prince and argues that "this is the one interpretation which takes cognizance of both (a) the potentiality for interpreting the word "prince" as a human being, and (b) the actual political situation that obtained in the 3rd year of Cyrus."³¹

²⁷William Baur, "Prince," in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, MI:Eerdmans, 1939), 4:2453-54. However, רִצָּן may carry this meaning in 2 Chronicles 11:22.

²⁸Ibid., 377.

²⁹William Shea, *Daniel 7-12 Prophecies of the End Time* (Oshawa, Canada: Pacific Press 1996), 176.

³⁰Shea, 10.

³¹Ibid.

Shea ingeniously observes that Cambyses, the son of Cyrus and crown prince of Persia, was the particular obstructionist based on first, his own personal attitude and hatred toward foreign cults; and second, the position of political power he held in Babylon at this time. This according to Shea is evident in the desecration by burning the body of Amasis, the pharaoh who died before Cambyses' arrival in Egypt, the burning of the Oracle of Zeus at Siwa, his intrusion into the ³² “temple of Hephaestus and jeered at the god's statue” (3.37). Cambyses also “entered the temple of the Cabiri, which no one but the priest is allowed to do, made fun of the images there, . . . and actually burnt them” (ibid.). Other historical reasons put forward by Shea to argue for Cambyses as the prince of Persia include the looting of, and damage to, Egyptian temples caused by Cambyses' troops, the infliction of “a mortal wound upon the recently selected Apis Bull on the occasion of its installment as god.”³³

Another argument in favor Cambyses, in order to connect him with the obstinate prince of Persia in Daniel 10, is that by the time indicated there he must have come to a position of sufficient power and influence to have had the importance and impact attributed to that obstructionist prince.³⁴ Shea maintains that Cambyses was not king of Persia, since Cyrus was still ruling at this time. This leaves open to Cambyses but one main office of authority through which he could have been the opposing power attributed to the prince of Persia in Daniel 10; namely, the position of King of Babylon, superior in power to the governor of Babylon; but a vassal to his father. As king of Babylon,³⁵ Cambyses would also have been able to exercise

³²Shea, “Wrestling with the Prince of Persia: A Study on Daniel 10,” 236.

³³Ibid., 237.

³⁴Ibid., 240.

³⁵R. H Charles, *A Critical Commentary on the Book of Daniel* (London: Oxford, 1929), 254.

authority over all of Syria and Palestine-including Judah which were in territories controlled by Persian satrapy of ‘Babylon and Beyond the River.’³⁶ The power available to Cambyses as king of Babylon would fit the position of power necessary for the influence exercised by the “prince of Persia” in Daniel 10.³⁷

As plausible as this argument is, it seems to lack depth/merit as far as biblical narrative is concerned. Babylon hegemony ended with the death of Belshazzar. Daniel while interpreting the mysterious handwriting on the wall said “Your kingdom has been divided, and given to the Medes and Persians” (Dan 5:28). Apparently, Shea envisages the question this assumption is prone to when he asked rhetorically. “Is there any evidence that Cambyses did indeed occupy such a position at that time?”³⁸

While, Shea offers profound history on the sacrilegious acts of Cambyses as found in the work of Herodotus and Diodorus Siculus nevertheless, his argument is less satisfactory based on the following: First, his sources lean on historical conjectures as he himself acknowledges. Commenting on Apis Bull mortal wound he posits that “the historicity of this episode has been questioned, partly because there is a fairly extensive overlap between the burial and birth dates on the sarcophagi of two bulls known from the Serapeum to have served as god.”³⁹ More so, Shea claims that “Herodotus is our principal source, supplemented on occasion by Egyptian texts and by the statements of later classical historians.” This submission seems to fall short of principle that guides sound exegesis which put premium on what the text says in its context.

³⁶ Shea, 240.

³⁷Ibid., 240, cf. Frederick A. Tatford, *The Climax of the Ages, Studies in the Prophecy of Daniel* (Grand Rapids, MI: Zondervan, 1953), 175.

³⁸Ibid, 240.

³⁹Shea, *Wrestling with the Prince of Persia: A Study on Daniel 10*, 237.

It is evident that Cambyses as the prince of Persia is grounded on his opposition to foreign cults which Shea claims is well documented from ancient records, especially those which deal with his conduct in Egypt. Based on Cambyses sacrilegious activities Shea concludes that “it would only have been natural for him to oppose the temple building project in Jerusalem.”⁴⁰ Shea argues further that, “it is interesting to note in this connection that no further attempts at rebuilding the temple were undertaken through the last half of Cyrus' reign, when Cambyses exercised a significant degree of influence over the affairs of the province of Babylon and Beyond the River (which included Judah).”⁴¹

Furthermore, Shea argues that when the term Ψ refers elsewhere to angelic powers, it always designates benevolent angels, not evil ones. This claim is not without flaw if the context, remains the determinant and decisive factor. For example the term is often used in Daniel to speak of the dominion of God. (Dan 6:26 [27, Aramaic]; 7:6, 12, 14, 26) is also used of evil powers that will one day serve and obey God (Dan 7:27).⁴² Moreover, the use of Ψ in reference to evil celestial powers is abundantly attested in late Hebrew usage.⁴³

Among many questions that may weaken this interpretation includes, must assumption be allowed to take place of sound exegesis? Calvin's study, on which

⁴⁰Shea, *Wrestling with the Prince of Persia: A Study on Daniel 10*, 237.

⁴¹Ibid.

⁴²In Daniel 7:27 four of these evil powers (*archon* Septuagint) are depicted by beasts that come out of the sea. The fourth one will directly oppose the Most High (v. 25).

⁴³Stevens made reference to O. J. Strugnell, “The Angelic Liturgy at Qumran-4Q SEREK SIROT `OLAT HASSABBAT,” *Vetus Testamentum Supplements* 7 (1960): 324, n. 1. See also the examples cited in Ψ , in *A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature*, ed. Marcus Jastrow (New York: Pardes, 1950), 1627. The term is also used in Assyrian in reference to various demons and angels who protect geographical regions (University of Chicago, *The Assyrian Dictionary* (Chicago, IL: Oriental Institute, 1992), 17/2, 86).

Shea follows, is apparently based on reason and extra-biblical literature without putting the context into the consideration. Shea quoted Calvin who wrote: “But I think the angel stood in direct opposition against Cambyses, to prevent him from raging more fiercely against God's people. He had promulgated a cruel edict, preventing the Jews from building their temple, and manifesting complete hostility to its restoration.”⁴⁴

Without doing any injustice to Daniel 10:13 human prince might have been probable if Daniel 10 is cast in literal narrative form and in historical perspective. But the context suggests otherwise. The apocalyptic nature of Daniel 10 which involves Michael, “the first of the chief heads” (Dan 10:13 YLT) coming to assist another heaven-sent messenger who was held by one designated prince of the kingdom of Persia apparently suggests prince other than human as it is examine in chapter 4 of this study. While the place of historical facts cannot be underestimated, study has shown that they have their limitation as Shea honestly acknowledged in his endeavour to push for human prince-Cambyses. More so, the proponents of human prince will do well if they do not ignored what Rowley⁴⁵ describes as esoteric character of the apocalyptic.⁴⁶

The understanding of the nature of the angelic battle as explained by the two descriptive phrases found in verse 13: עֹמֵד לְנִגְדִי “[he] was withstanding me” and וְאֲנִי נִוְתַרְתִּי “I had been left there”⁴⁷, provides clue on the nature of powers in conflict.

⁴⁴Calvin and Myers, 2:252.

⁴⁵H. H. Rowley, *The Relevance of Apocalyptic: A Study of Jewish and Christian Apocalypse from Daniel to the Revelation* (London: Lutherworth Press, 1947), 14.

⁴⁶Esoteric character of the apocalyptic indicates a message that is represented as something to be kept from general knowledge, and to be handed down in secret. Joel B. Green, in *How to Read Prophecy* (Downers Grove, IL: Intervarsity Press, 1984), 63 rightly observed and stated that “Identifying Daniel as an apocalyptic writing provides an important key to understand its message.”

⁴⁷Stevens, 410-431.

Commentators conclude concerning the first phrase (“[he] was withstanding me”) that, if the angel sent to Daniel was (during twenty-one days) withstood, held back, or deterred from carrying out his primary mission, then it is probable that the prince of Persia” is no other than a malevolent angelic power.⁴⁸ Bruce, in affirming angelic figure, articulated this sublime insight with these words: these “princes,” “who are powerful enough to impede an angel of the divine presence in the execution of his commission, are plainly not the human rulers of the empires mentioned; they are superior angel-princes.”⁴⁹

One final point of interest about Shea’s work is the several citations from Herodotus, certain Egyptian texts, and later classical historians in an effort to demonstrate the intense apathy of Cambyses with respect to foreign religions.⁵⁰ However, Stevens is correct when he observed, that Shea’s findings are interesting but not conclusive. Stevens states further that, if the chronology proposed by Shea is correct, this points up a close relationship between the celestial activity of angels and demons and the affairs of people and kingdoms.⁵¹

Prince of Persia as Satan

Among these proponents are Anderson⁵² and Nelson.⁵³ Nelson posits that the opponent of Michael in the warfare is not human being “but rather the spiritual prince

⁴⁸Ibid.

⁴⁹F. F. Bruce, “Paul and The Powers That Be,” *Bulletin of the John Ryland’s University Library of Manchester* 66 (1983-84): 86, quoted in David E. Stevens, 410-431.

⁵⁰Shea, 247.

⁵¹Stevens, 410-431.

⁵²Allan Roy Anderson, *Unfolding Daniel’s Prophecies* (Mountain View, CA: Pacific Press, 1975), 127.

⁵³Nelson, *Understanding the Mysteries of Daniel and Revelation*, 110, 111.

or ruler of Persia.”⁵⁴ He added that Judah’s neighbours, who were under the influence of Satan, the real prince of Persia, tried to influence the king of Persia to withdraw his help and retract his decree to rebuild Jerusalem. This opposition influenced Cyrus and impacted the warfare for three weeks. Nelson drives home his claim by emphasizing that, the term Michael (who came to defeat the Prince of Persia) is always the name given Christ when in battle against Satan, and always victorious against Satan.⁵⁵ In the same vein, Smith opines that the king is torn between conflicting emotions; he hesitates and delays till one mightier than Gabriel joins him in the palace of the king and counteracts opposing forces mustered by Satan.⁵⁶

While Nelson’s identification of Satan as prince of Persia is plausible, yet his claim that Satan’s influence was upon Cyrus the king of Persia is less satisfactory because a closer study will prove this view to be untenable as follows

1. The claim is contrary to the prediction of prophet Isaiah. More than a century before Cyrus’s birth, prophecy had mentioned him by name, and had caused a record to be made of the specific work he should in preparing the way for the release of the Jews in exile.⁵⁷
2. Cyrus is widely known for his generous policies towards the Jews in exile⁵⁸ and commended by many classical authors (Aeschylus, Herodotus, Xenophon, Plutarch, Cicero and others).⁵⁹

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Uriah Smith, *Daniel and Revelation*, 228, 229.

⁵⁷ Ellen G. White, *Prophets and Kings*, 551.

⁵⁸ Stefanovic, 389.

⁵⁹ “Ye have nothing to do,” *SDABC*, 3:328.

According to Abe, Cyrus demonstrated his religious liberality by allowing the returning Jews to take with them the captured treasures of Solomon's Temple and made needed provision for the rebuilding of the Temple in Jerusalem⁶⁰. Thus the gap created by the incorrectness of Nelson's view that Satan influenced Cyrus to retract his decree and help to the Jews is expansively delved into in this study.

Prince of Persia as Territorial Spirit/ Guardian Angel

Russell notes that the notion of guardian angels appointed to rule nations of the earth takes different forms made up of the background to both Jewish and Gentiles during the inter-testamental period.⁶¹ Russell identifies the prince of Persia as the guardian angel of Persia (Jub 5:15).⁶² While he makes reference to Daniel 10:13 and identifies Michael as the archangel and guardian angel of God's own people, Israel and invariably sees prince of Persia as guardian angel of Persia, his claim seems to lean on extra-biblical sources, e.g. the book of Jubilees where it is written, "There are many nations and many people, and all are his, and overall hath he placed spirits in authority to lead them astray from him. But over Israel he did not appoint any angel or spirit, for he alone is their ruler" (Jubilees 15:31 c.f Ben Sira 17:17).

One difference Russell is aptly pin point between extra-biblical and the Danielic passage is that in the former only Gentile nations are under the dominion of angels. Israel is shepherd by God.⁶³ Baldwin, in the same vein says "a representative

⁶⁰Gabriel O. Abe, *The Religion of the Exile* (Lagos, Nigeria: New Dawn International, 2005), 79.

⁶¹David S. Russell, *The Method and Message of Jewish Apocalyptic* (Great Britain: SCM 1964), 245.

⁶²Ibid.

⁶³Russell, 246.

of Persia in the heavenliest is intended.⁶⁴ Walvoord⁶⁵ and Arnold also argue that the prince of Persia in Daniel 10:13 is not reference to human ruler but to angelic force who has a specific connections to the successive empires of Persia and Greece.

Arnold grounds his argument on the fact that the archangel Michael is also referred to as “prince” the one who appears to have guardianship over Israel.⁶⁶ He maintained that the Septuagint (Theodotion) translation of the Hebrew term *שר* is *archon*, a word that was used by Paul (1 Cor 2:6, Eph 2:2) and early Christian writers for angelic forces.⁶⁷

While there are several proofs why this interpretation is less than satisfactory, the strength of the territorial spirit or guardian angel as the prince of Persia in Daniel 10:13 lies in recognition of supernatural being who opposed the messenger of God. Daniel chapters 10-12 provides a window into the reality of the conflict that rages in the supra-terrestrial scene (cf. Isa 24:21). As Lincoln states, these chapters depict “war in heaven between the angels of the nations which has its counterpart in events on earth.”⁶⁸

⁶⁴Joyce G. Baldwin, *Daniel: An Introduction and Commentary*: (Downers Grove, IL: Intervarsity Press, 1978), 179. Baldwin, however posits that the hierarchy in the heaven is not a replica of that of on earth, where Israel had no prestige and Persia was the imperial power. Thus if God’s messenger was so delayed, “the inference is that there is a measure of contingency of human history, even though the final outcome is certain.” His reference to Revelation 12:7 apparently undermine his claim in ascribing prince of Persia to one of the angelic counterparts because Revelation 12:7 unequivocally ascertains that Michael’s opponent is “that serpent of old, called the Devil and Satan, who deceives the whole world” (Rev 12:9).

⁶⁵John F. Walvoord, “The Vision of the Glory of God,” accessed 23 August 2015, <https://bible.org/seriespage/10-vision-glory-god>.

⁶⁶Roland S. Wallace, *The Lord is King: The Messages of Daniel* (Leicester, England: Intervarsity Press 1979), 179.

⁶⁷Clinton E. Arnold, *3 Crucial Questions about Spiritual Warfare* (Grand Rapids, MI: Baker Books, 2005), 153-154.

⁶⁸A. T. Lincoln, “Liberation from the Powers: Supernatural Spirits or Societal Structures?” in *The Bible in Human Society*, eds. M. Daniel Carroll R., David J. A. Clines, and Philip R. Davies (Sheffield: Sheffield Academic, 1995), 350, quoted in Stevens.

However, the notion of territorial spirit appears weak in the context of Daniel chapters 10-12. Stevens is correct on non-delineation of domain of princes in Daniel 10-12 and expresses the concept so clearly:

Angelic princes mentioned in Daniel do not rule over geographical areas with “explicitly defined boundaries.” The archangel Michael, for example, is described as “the great prince who protects your people” (12:1, NIV, italics added). This emphasizes the protective role of Michael in relation to the people of God rather than with respect to a given territory. Michael remained the guardian angel of the people of God, whether Israel was in the Promised Land or was dispersed in exile among the nations. And in view of the parallel between Michael and the angelic princes of Persia and Greece, one can conclude that the same correspondence exists for the latter, that is, the “princes” are over the people of Persia and Greece and their socio-political structure rather than their respective geographical boundaries.⁶⁹

The above assertion is conceivable when considered similar emphasis on peoples and socio-political structures that is evident throughout the Book of Daniel. The Babylonians conquered Judah (Dan 1–5), but were soon supplanted by the Persians (Dan 6–10), who in turn were subdued by the Greek Empire (Dan 11:2). Furthermore, the Greek Empire disintegrated into four kingdoms (Dan 11:4–36).⁷⁰ As Lowe posits, ‘The princes of Daniel 10 rule not over . . . fixed geographical regions, but over imperialistic empires whose boundaries expand and contract. . . . So the respective princes may be tutelary powers, but if so, then they are expansionistic—not geographical—spirits.’⁷¹ Taken in this sense, says Stevens, they are better termed ‘empire spirits rather than territorial spirits.’⁷²

⁶⁹Stevens, 428.

⁷⁰Ibid.s

⁷¹ Lowe, *Territorial Spirits and World Evangelization*, 34, quoted in David E. Stevens, 429.

⁷²Stevens, 429.

Distinction of Biblical Literature

This emphasis on the peoples of the earth and their socio-political formation is evident throughout OT (Old Testament) and distinguishes the biblical literature from the traditions of the surrounding nations as stressed by Stevens.⁷³ In pagan nations around Israel the identity of a people was described first in view of a false god's relationship to his domain. These deities were defined only secondarily with respect to the dwellers of those environments. However, the biblical literature concept is diametrically opposite of such mythical and animistic notions. In contrast to this pagan concept (Judg 11:24; 1 Sam 26:19–20; 2 Kgs 3:27), OT never takes such notion as God's view. The emphasis is rather on the relationship between God (or the "gods) and the peoples of the earth.⁷⁴

While Stevens demonstrated depth of scholarship, his conclusion is less satisfactory semantically and exegetically weak by arguing for national spirits or "empire spirits" as substitute for territorial spirits.⁷⁵ In-depth study of the word שָׂרָא shows that the term may be used for human being as well as angel. For instance, the word appears in Daniel 9 referring to the princes of Judah (vv 6, 8).

More so, while Hebrew Scriptures attest to demonic powers (Deut 7; Ps 106:37, 38) wielding influence through earthly kings⁷⁶, the allusion to Michael, (designated "the first of chief heads in Daniel 10:13 YLT and "the great Prince in Dan

⁷³ Stevens, 429.

⁷⁴Ibid, 429, 430. The issue at stake was not territorial, but political, personal spiritual. The political authorities, Cyrus and his son, Cambyses, opposed God's program through His people Israel, while influenced by a strong malevolent celestial power.

⁷⁵Clinton E. Arnold, 151.

⁷⁶Ibid., 151.

12:1) in the conflict suggests that the prince of Persia is neither a mere territorial spirit nor empire spirit. This oversight this study took cognizance of.

From the foregoing, several factors indicate that “prince” in Daniel 10:13 refers to a superhuman being, not to a “human ruler”: (a) the use of the term in OT to refer to a celestial being; (b) the clear parallel between the prince of Persia and Michael the prince; (c) the non-existence of the use of Ψ in the Old Testament to designate a “crown prince” to the throne,⁷⁷ (d) The distinction of biblical literature from the traditions of the surrounding nations; in OT the emphasis is on the relationship between God (or the “gods”) and the peoples of the earth while in pagan nations the identity of a people was described first in view of a false god’s relationship to his domain.

⁷⁷Stevens, 410-431.

CHAPTER 3

THE PASSAGE IN ITS CONTEXT

Ferch remarks that a researcher's presupposition regarding the origin, the structure and theology of Daniel, influences his interpretation¹. This is obvious in the evaluation of the perspectives held by commentators as regards the book of Daniel. There are two opposing views on the origins of the book of Daniel today. The minority view (embraced by both synagogue and church until the nineteenth century) may be labelled as the Exilic Thesis. It accepts as valid the book's own testimony that the events in book took place during the sixth century Babylonian captivity of the Jews. Therefore, it ascribes the Authorship of the entire book (both its historical narratives and prophetic visions) to Daniel, the Jewish captive who held high office in the succeeding realms of Babylon and Persia from the time of Nebuchadnezzar to Cyrus.²

The majority view which is termed the Maccabean Thesis is advanced by historical-critical scholars.³ It claims that the book of Daniel was written during the second century B.C. persecution of the Jews in Palestine by Antiochus Epiphanes.⁴

¹Arthur J. Ferch, "Authorship, Theology and Purpose of Daniel" in *Symposium on Daniel: Introductory and Exegetical Studies*, ed. Frank B. Holbrook (Washington, DC: Biblical Research Institute, 1986), 3.

²Stevens, 5.

³R. H. Charles, *A Critical Commentary on the Book of Daniel* (London: Oxford, 1929), 16, Frederick Tatford, *The Climax of Ages: Studies in the Prophecy of Daniel* (Grand Rapids, MI: Zondervan, 1953), 176.

⁴Stevens, 3.

According to Scolnic, the authors detest Antiochus IV and insist that despite his display of power in a violent persecution, this cruel king should be seen in the light of the Jewish people's ultimate destiny; he is merely one in a long line of foreign kings who will fall.⁵

The Maccabean Thesis

Commenting on the Maccabean Thesis⁶, Yamuchi opines that conservative scholars are not unaware that there are serious problems that face such traditional view of the authorship of the book of Daniel.⁷ Thus this view has been challenged since 1890 by historical critical scholars. These scholars following Porphyry, the third century A.D Neoplatonist enemy of Christianity,⁸ assume that the book of Daniel was substantially compiled (if not in its entirety) during the religious persecution of the Jews by Antiochus IV Epiphanes. The wide acceptance of this view is corroborated by Scolnic who suggests that “Most scholars would agree that Daniel 7-12 was written between 168 and 166 B.C. and is therefore a remarkably contemporary witness to the reign of the Seleucid king Antiochus IV (175-164).”⁹

⁵Benjamin E. Scolnic, “Antiochus IV as the Scorned Prince in Dan 11:21,” *Vetus Testamentum* 62, no. 4 (2012): 573, doi:10.1163/15685330-12341086.

⁶Maccabees were the Jewish leaders during the last two centuries B.C. during the epic struggle of the Jews against Hellenistic culture and imperialism especially under Seleucus' son, Antiochus Epiphanes. He sought to prevent imperialistic expansion of Rome by conquering Egypt and uniting it with Syria. An important step to actualize this aim was the Hellenization which led to the Judean Revolt championed by the Maccabees. “Maccabees,” *The Interpreter's Dictionary of the Bible*, ed. George A. Buttrick (Nashville, TN: Abingdon Press, 1962), 197-198.

⁷Edwin Yamauchi, “Hermeneutics Issues in the Book of Daniel,” *Journal of the Evangelical Theological Society* 23/1 (March 1980) 13-21, accessed 19 June 2015, <http://www.etjets.org/files/JETS-PDFs/23/23-1/23-1-pp01>.

⁸R. H. Pfeiffer, *Introduction to Old Testament* (New York: n.p, 1941), 755, Quoted in Author J. Ferch, 6.

⁹ Scolnic, 573.

Maccabean thesis teaches that the book of Daniel was composed or edited by an unknown second century B.C. author(s) who posed as a sixth century statesman-prophet Daniel. Thus, ever since the Enlightenment and the rise of higher criticism, the traditional date of Daniel has suffered set back. Instead of the sixth century B.C., modern commentators maintain this fictional account was written to Jews in Palestine suffering persecution under Antiochus IV. The author's "project was to galvanize the spiritual resistance of the Pious against the persecution of Antiochus IV and the Hellenists."¹⁰ With the profanation of the Jerusalem temple by Antiochus in December 7, 167 B.C. (cf. Dan 11:1), the reference to the revolt of the Maccabeus, and the first victory of Judah, Lacocque concludes that the second part of Daniel (chaps 7-12) can at least be situated "very comfortably in 164 B.C."¹¹ This bizarre position has given rise to what Collins in 1975 describes as bewildering range of scholarly opinions."¹²

In the same vein, Collins rejected the prophetic character of the content of the Daniel of book. Like the anti-Christian Neo-platonist Porphyry (die about A.D. 304), Collins claimed that all prophecies were *vaticinia ex eventu* (prophecies after the event), compiled in the Maccabean era, and that they represented intentional forgeries,¹³ unadulterated fiction. On the increasing and vicious attack against the book of Daniel, Criswell posits that, "The Book is discredited because of the attempt on the part of modern rationalism to destroy the supernatural and the prophetic in the

¹⁰André Lacocque, *The Book of Daniel*, trans. David Pellauer (Atlanta, GA: John Knox, 1979), 10. Quoted in Sidney Greidanus, "Applying Daniel's Messages to the Church Today," *Calvin Theological Journal* 47, no. 2 (November 2012): 257.

¹¹Ibid, 8.

¹²J. J. Collins, "The Court-Tales in Daniel and the Development of Apocalyptic," *JBL* 94 (1975): 218 cf. also pp 219-34.

¹³Klaus Koch, "The Book of Daniel," *Interpretation* 39, no. 2 (April 1985): 116.

Bible. The ultimate aim of the critic is to make of the Bible a human book like any other book.”¹⁴

Commenting on this alternate approach to the book of Daniel, Ferch is right when he writes, “To maintain this suggestion is to depart from the clear testimony by the book of Daniel. They must assume not only the book’s pseudonymity but must also conjecture a purpose and theology which reflect the contemporary, second century B.C. situation.”¹⁵

Exilic Thesis

Until the nineteenth century of our era both synagogue and church accepted the explicit claims in the book of Daniel. According to these, the writer of the autobiographical accounts (Daniel chaps. 7-12) is identical with Daniel who, according to the first half of the book, was taken as a Jewish captive to Babylon. During the period of the exile, he and few friends were of royal or noble lineage, possessing exceptional mental ability, religious piety, and spiritual strength.¹⁶ They were thus elevated to high administrative positions of both Neo-Babylonian and Medo-Persian governments.¹⁷

This same Daniel asserted to have had several divinely granted dreams and visions. These, together with their interpretations, explain events which extended from his time to the period when all human empires will have run full course and

¹⁴W. A. Criswell, *Expository Sermons on the Book of Daniel* (Grand Rapids, MI: Zondervan 1972), 15.

¹⁵Ferch, 6.

¹⁶Aron Pinker, “A Dream of a Dream in Daniel 2,” *Jewish Bible Quarterly* 33, no. 4 (October 2005): 232.

¹⁷Ferch, 5.

establishment of God's kingdom.¹⁸ Exilic Thesis is grounded on the following propositions:

First is the community's acceptance of the divine and unitary nature of the book. Commenting on this, Rollins rhetorically asks, "What sort of psycho dynamics was at work when the book first came to the hands of the original community of readers?"¹⁹ More specifically, did they perceive the Daniel presented in chapters 1-6 as the same authentic historical figure as the Daniel behind the "I"—voice in chapters 7-12?

The claim that can be established regarding the authenticity of Daniel is the acknowledgement of the first community that the book (in its entirety) is from God. The allusion to dating and foreign kings (c.f. Dan 1:1; 2:1; 3:1; 4:1; 5:1; 6:1; 7:1; 8:1; 9:1; 10:1; 11:1) has situated the book in precise historical settings. It was God who gave Johoiakim into the hand of Nebuchadnezzar (Dan 1:2). He brought Daniel into the favour court official (Dan 1:9). More so, He (God) gave knowledge and understanding to Daniel and his three friends (Dan 1:17). The claim that the visions and dreams are from God, directed to Daniel through various divine media and intermediaries (Dan 1:17b; 2:45; 4:2-3, 34-35; 5:18; 7:15-18; 8:13-26; 9:20-27; 10:8-21; 12.1), collectively appeals to the first audience of the divine origin of the Danielic exotic visionary experience.²⁰ This according to Levenson is crucial in establishing the authenticity and unity of the book of Daniel.²¹

¹⁸Ferch, 5.

¹⁹Wayne G. Rollins, *Soul and Psyche: The Bible in Psychological Perspective* (Minneapolis, MN: Fortress Press, 1999). Quoted in Barbara M Leung Lai, "Aspirant Sage or Dysfunctional Seer?: Cognitive Dissonance and Pastoral Vulnerability in the Profile of Daniel," *Pastoral Psychology* 57, no. 3-4 (November 2008): 200, doi:10.1007/s11089-008-0150-1.

²⁰Rollins, 200.

²¹Lai following Jon Douglas Levenson, "The Eighth Principle of Judaism and the Literary Simultaneity of Scripture," *Journal of Religion*, (1988) 68:205-225, reiterated that "What is crucial in

Second, the use of the third person with reference to Daniel which appear side by side with the use of the first person (Dan 7:1; 10:1) is prevalent in the narrative section of the book (Dan chaps 1-6). Bible critics who investigate the Book of Daniel are unable to discern the unity in the compilation. Before them lie two very different documents. The first (Dan chaps 1-6), is a collection of dream interpretations written in the third person, in Aramaic; the second (Dan chaps 7-12), is a collection of apocalyptic visions, written in the first person, in Hebrew.²² Hendriksen posits that the book of Daniel bears the name of its chief character. The sections that introduced Daniel speaking in the first person “I saw, understood, was mourning,” etc were written by Daniel himself (Dan 7:2, 8:1, 9:1, 10:2).²³ This literary device is not limited to the OT writer but also employed by Paul when interestingly narrating uncommon vision given to him. He writes:

It is doubtless not profitable for me to boast. *I* will come to visions and revelations of the Lord: I know a man in Christ who fourteen years ago whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven. And *I* know such a man whether in the body or out of the body *I* do not know, God knows—how *he* was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. (2 Cor 12:1-4, Emphasis mine)

Daniel’s accounts of his first and last vision are similar to that of Paul. Daniel 10:1-2 reads “In the third year of Cyrus king of Persia a message was revealed to *Daniel*, whose name was called Belteshazzar. The message *was* true . . . *he*

establishing the authenticity and unity of Daniel is the acceptance by the first community of readers that it (together with all the Danielic visions) was from God, not humans.”

²² Ibid., 15. Naor claims that, “This is the general pattern. There are exceptions to the rule: Chapters 1-2:4 are in the third person and in Hebrew; Chapter 7 is in the first person and in Aramaic. These may be explained by the residual effect of language. Daniel, though having lost his “I” to use Rav Kook’s term, is not converted to Aramaic until he becomes interpreter to Nebuchadnezzar. Likewise, after having discovered his I/ eye he reversion to native Hebrew is not immediate; the foreign Aramaic tongue lingers for a while.”

²³William Hendriksen, *Survey of the Bible: A Treasury of Information* (Grand Rapids, MI: Baker Books, 2007), 307.

understood the message, and had understanding of the vision. In those days *I*, Daniel, was mourning three full weeks” (Dan 10:1-2). The underlying factor for this side by side usage of these literary devices according to Paul is modesty, an enviable characteristic of messenger of God. Third, what is more, judging by Jesus’ frequent use of Daniel, it seems that Daniel is one of Jesus and NT writers of Bible books.²⁴

Historical Difficulties that Puzzled Conservative Commentators of Daniel

Two main reasons are given for ascribing so late a date to the book of Daniel: (1) They assert that certain prophecies point to Antiochus IV Epiphanes (175-c. 163 B.C.), and since, according to their view, most prophecies— least those that have been demonstrated to have had an accurate fulfillment – were written after the events described had occurred, Daniel’s prophecies, according to their claims, must be dated in the time following the reign of Antiochus IV. (2) Contentions on the historical sections of Daniel’s account of certain events that disagree with historical facts known from available sources, these disagreements can best be examined by assuming that the author was absent from the actual events but have a limited knowledge of what had actually happened in the 7th and 6th centuries B.C., 400 years earlier.²⁵

The first of the two arguments has no validity for one who believes in inspiration that informed accurate predictions of the prophets concerning the course of history. The second argument deserves close scrutiny because of the weight of the claim that Daniel contains historical inaccuracies, anachronisms, and

²⁴Craig A. Evans, “Daniel in the New Testament: Visions of God’s Kingdom,” in *Book of Daniel*, eds. John Collins, Peter Flint, Cameron VanEpps (Boston, MA: Brill, 2001). “The book of Daniel is one of the books of Scripture that is quoted or alluded to in most of the New Testament writings. The index in the Nestleland Novum Testamentum Graece (27th ed.) . . . lists some 200 references. Proportionately, this puts Daniel in the same category as Isaiah and the Psalms, the books most frequently quoted and alluded to in the New Testament.”

²⁵*SDABC*, 4:747.

misconceptions.” On this vital issue, *Seventh-day Adventist Bible Commentary* (SDABC)²⁶ sets forth sublime truth on the historical trustworthiness of Daniel as follows:

Supposed Chronological Discrepancy

The supposed chronological discrepancy between Daniel 1:1 and Jeremiah 25:1. Jeremiah, is a reliable historical source, synchronizes the 4th year of Jehoiakim of Judah with the 1st year of Nebuchadnezzar of Babylon. However, Daniel speaks of King Nebuchadnezzar’s first conquest of Jerusalem to have occurred in Jehoiakim 3rd year, apparently showing that Nebuchadnezzar’s 1st year coincided with the 3rd year of Jehoiakim. The contemporary records discovered have revealed various systems of reckoning the regnal years of ancient kings. The year in which a Babylonian king came to the throne was not counted as his official 1st year, but merely the year of his accession, and his 1st year, meaning his 1st full calendar year, did not start until the next New Year’s Day, when, in a religious ceremony when he held the hands of the Babylonian god Bel.

Nebuchadnezzar, the Great Builder of Babylon

According to the Greek historians, he is never accord such recognition. Such honour is said to have been accorded Queen Semiramis. Nevertheless, the contemporary cuneiform records, unearthed by the archaeologist during the last hundred years, have validated the account of the book of Daniel, which credits Nebuchadnezzar with the building (rebuilding of “this great Babylon” (Dan 4:30). Semiramis, called *Sammu-ramat* in cuneiform inscriptions, was a queen mother of Assyria, regent for her infant son Adad-nirari III, and not a queen over Babylonia as

²⁶ Ibid., 748.

the classical sources maintained. Commenting on the importance of archaeological discovery to biblical studies R.H. Pfeiffer, of Harvard University made this sterling statement, “We shall presumably never know how our author learned that the new Babylon was the creation of Nebuchadnezzar . . . as the excavations have proved.”²⁷

Belshazzar, King of Babylon

One of the one of the strongest arguments against the historicity of the book of Daniel is inability to find the name of this king mentioned in any non-biblical writings of antiquity, while Nabonidus always appeared as the last Babylonian king before the Persian conquest. “But discoveries since the mid-nineteenth century have refuted all critics of Daniel in this respect and vindicated the trustworthiness of the prophet’s historical narrative with regard to Belshazzar in most impressive way.”²⁸

The Dual Languages in the Book of Daniel

The author of the book Daniel wrote first part of the book in Hebrew then switched to biblical Aramaic and finally wrote in Hebrew. Such Linguistic structure is known as A-B-A *structure*.²⁹ It is of interest to note that Daniel begins to write in Aramaic at the point where the Chaldeans addressed the king in Syriack (literally, Aramaic), “Then the Chaldeans spoke to the king in Aramaic: ‘O king, live forever! Tell the dream to your servants, and we will declare the interpretation.’” (Dan 2:4-5) , and continued in this language as long as he was writing at that time, but that when he resumed writing in chapter 8 he used Hebrew. Critical historical scholars have pointed

²⁷R. H. Pfeiffer, *Introduction to the Old Testament* (New York: Harper, 1941), 758-759, quoted in *SDABC*, 4:748.

²⁸*SDABC*, 4:748.

²⁹Stefanovic, 48.

out that the Aramaic in Daniel to argue for second-century B.C. dating of the book. However, Vasholz posits that Daniel is written partly in Hebrew, as it is also found in the composition of the book of Ezra. Daniel's proximity to the both Elephantine papyri and the Aramaic of Ezra speaks volume of the authenticity of sixth century B.C. More so, there is apparently a general consensus among the scholars that majority of the Elephantine papyri are fifth century B.C. and majority of the modern scholars agree that original composition of Ezra is no later than fourth century B.C.³⁰

Daniel as a trained government official spoke and wrote in several languages. His exceptional learning ability made him to excel from his youth age, youths, showing intelligence in every *branch of wisdom*, endowed with understanding and discerning knowledge, "in the literature and language of the Chaldeans" (Dan 1:4-5). He probably wrote chapter 1 in Hebrew in the first year of Cyrus, and the historical account of Daniel chapters 3-6 in Aramaic. The prophetic vision of chapter 7 was composed in Hebrew, while the vision of chapter 7 was written in Aramaic. In chapter 2, the ingenuity of Daniel is evident in stating the speech of the Chaldeans in Aramaic (Dan 2:4) in course of interpreting Nebuchadnezzar's dream of the future monarch. While compiling all his writing, Daniel may not have deemed it fit to translate some part in other to unify the book linguistically, owing to the fact that most of his readers were bilingual.³¹

³⁰Robert I. Vasholz, "Qumran and the Dating of Daniel," *Journal of the Evangelical Theological Society* 21, no. 4 (December 1978): 317.

³¹*SDABC*, 4:749.

Contemporary Systems of Interpretation

The contents of the book Daniel which are mainly history and prophecies have subjected the book to three major approaches; namely Preterist, Futurist and historicist.

Preterist

The “preterist” approach explains prophecy by reference to past events. Those who assert that Daniel was being written in the second century B.C. are noticeably preterist in expounding the book.³² They claim that the book of Daniel was written against the background of contemporary events, in this instance, the oppression of Antiochus Epiphanes (175-164 B.C.). Thus, the book is said to address the issue of the banning of the daily sacrifice in Jerusalem during the reign of Antiochus Epiphanes.³³

According to these interpreters, the book of Daniel is a work of fiction written during the Maccabean period to encourage resistance against tyranny. Modern commentators and critical scholars hold fast to this position reject the “miracle” of the prediction and prefer the more reasonable and elegant *vaticinium ex eventu*.³⁴

Ford, however, observes that not all preterists are antisupernaturalists. Some accept the late dating for Daniel, yet believe in inspiration. They claim that the Old Testament God, while using “an apocalyptic style speaking of the past as though it

³²Ford, *Daniel*, 65.

³³H. J. M. (Hendrik Johannes Marthinus) Van Deventer, “Another Look at the Redaction History of the Book of Daniel, or Reading Daniel from Left to Right,” *Journal for the Study of the Old Testament* (Online) 38, no. 2 (December 2013): 260, doi:10.1177/0309089213511756.

³⁴Jacques B. Doukhan, *The Vision of the End* (Berrien Springs, MI: Andrews University Press, 1987), 7.

were future, also reveals divine insights regarding days to come.”³⁵ Most commentators on the book of Revelation who are preterists also believe that book to have been fulfilled in the first century A.D.

Futurist

The “futurist” approach is diametrically opposite of the former and projects all prophecies into the future, hence beyond our control. As its name indicates, it locates either all or important sections of the prophecy to the future, claiming that book of Daniel and Revelation have to do with the final crises and therefore contain a vast gap in their portrayal of the centuries.³⁶ An example of these interpretations is obvious in the so-called “dispensationalist” system, especially as it deals with the 70 weeks of Dan 9:24-27. This school of thought posits that a gap of about 20 centuries intervenes between the end of the 69th week at Christ’s death and the 70th week at the time of the end. Most futurists posit that the symbols employed by the historicists as regard to the papacy will have their true fulfilment in a futurist antichrist.³⁷ It is also probable that some Christian theologians may be futurists and stressed the eschatological fulfilment of the prophecy without, however, accepting the whole dispensationalist view.³⁸

Commenting on the rise of the futurist approach, Ford posits that the system coincided with the Reformation emphasis on historical interpretation of the prophecies.³⁹ He adds that the Protestant or historical system of interpretation claims

³⁵The Preterists see empires of Dan 2 and 7 as Babylon, Media, Persia and Greece. The little horns of chapters 7 and 8 are ascribed to Antiochus Epiphanes. See Desmond Ford, *Daniel* (Nashville, TN: Southern, 1978), 65.

³⁶Ford, 65.

³⁷Ibid.

³⁸Doukhan, *The Vision of the End*, 8.

³⁹Ford, 65.

that the Papacy was the antichrist of Scripture and that fiery persecution of Scripture was the long period of papal reign. In reaction, two learned Jesuits, Alcazar and Ribera, came up with the preterist and futurist approach respectively.⁴⁰

Historicist

The “historicist” approach interprets prophecy with regard to historical events from the time the prophecy was given span to the end of time. This is likely to be the most ancient system of interpretation (in both Jewish and Christian traditions). This system of interpretation is also known as the Protestant system because it was embraced during the Reformation.⁴¹ Historicists teach that the prophecy has *continuity* as its major characteristic. Ford buttresses this concept by quoting Alford, “Historical Interpreters...hold that the prophecy embraces the whole history of the church and its foes from the times of its writing to the end of the world.”⁴²

Additional argument in favour of historical system is that its proponents believe this view is in line with Christ’s own teaching about prophecy. “I have told you before it takes place so that when it does takes place, you may believe” (John 14:29 cf. 13:19; 16:4). Here Jesus categorically tells us that the primary aim of prophecy is not to make us prophets but to establish in us the faith when event foretold comes to pass. More so, Jesus while teaching his audience on end time signs urged them to seek to understand the “abomination of desolation, spoken of by Daniel the prophet” (Matt 24:15, 16).⁴³ This latter method is so far the only one which puts

⁴⁰Ford, 65.

⁴¹Ibid., 68.

⁴² Henry Alford, *The New Testament for English Readers* (Cambridge: Deighton, Bell and Co., 1872) ch.XXII, sec. V, pars 2, 16, 348, 341, quoted in Desmond Ford, 68.

⁴³Uriah Smith, “Daniel and the Revelation - Daniel and the Revelation.pdf,” 9, accessed 4 September 2015, <http://adventpioneerbooks.com/text/pioneer/usmith/daniel%20and%20the%20revelation.pdf>.

premium on the historical intention of the biblical author as such. Doukhan is right when he said, “The “preterist” approach makes the Bible lie, the “futurist” approach makes the Bible a work of science fiction; neither one seriously takes the historical data into account.”⁴⁴ Therefore, Daniel 10 will be studied exegetically with attention given to historicist view which interprets prophecy with regard to historical events from the time the prophecy was given down to the end of time.

Historical Setting of Daniel 10

Doukhan while commenting on the historical setting on the spiritual warfare of Daniel 10 opines that “The whole book of Daniel is pervaded with tension which inexorably involves two camps in a merciless war.”⁴⁵ From chapter 1, Babylon is opposed to Jerusalem (Dan 1:1, cf. 10:13) and word employed there point beyond the mere national conflict which brought Israel into exile. Through the rare word ‘Shinar’ (Dan 1:2 which is the obsolete name for Babel as found in Gen 11:2), the author refers to “another conflict of a spiritual order.”⁴⁶

The story continues with the setting up of two camps. On one side is Babel, attempting to exercise the authority of God of Israel. The king of Babel intends to compel Daniel to change their diet, their names, and more importantly their worship. On the other side are the Daniel and his companions. Daniel chapter 1 relates certain experiences of the statesman-prophet and his associates and was written with specific objectives in mind. Although we have a little or no account of his early life than is recorded of that of any other prophet, yet his birth and lineage are left in complete

⁴⁴Doukhan, *The Vision of the End*, 8.

⁴⁵Ibid, 73.

⁴⁶Ibid., 73-74.

obscurity, except that he was of the royal line, probably of the house of Judah: “Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah” (Dan 1:6). Daniel first appears as one of the noble captives of Judah, in the first year of Nebuchadnezzar, king of Babylon, at the commencement of the seventy years’ captivity, B.C.606. Smith claims that:

Jeremiah and Habakkuk were yet uttering their prophecies. Ezekiel commenced soon after, and a little later, Obadiah; but both these finished their work years before the close of the long and brilliant career of Daniel. Three prophets only succeeded him, Haggai and Zechariah, who exercised the prophetic office for a brief period contemporaneously, B.C. 520-518, and Malachi, the last of the Old Testament prophets, who flourished a little season about B.C. 397.⁴⁷

Daniel and his friends “purposed” to keep themselves from defilement and opted for simple meal, a re-echoed Edenic diet: “Please test your servants for ten days, and let us be given some vegetables to eat and water to drink” (Dan 1:12).

Doukhan observes that the three words “vegetables given to eat” (Dan 1:12) reoccur only in Gen 1:29⁴⁸. In chapter 3 and 6, the two opposing camps clashed again. The king of Babel’s demanded for worship was greeted with resistance from the camp of Daniel as the demand to pray to the king Dairus defied (Dan 3:6, 10-14; 6:7-13).⁴⁹

Although in Daniel chapters 4 and 5, the conflict took a different dimension, “yet the two opposite power are still involved in the same conflict. Both Nebuchadnezzar and Belshazzar “lift themselves up against the Lord of heaven” (Dan 5:23; 4:30). As Doukhan aptly observes, “The more we progress into the book of Daniel, the more explicit and larger the conflict becomes.”⁵⁰

⁴⁷Smith, 243-244.

⁴⁸Doukhan, *The Vision of the End*, 74.

⁴⁹Ibid., 75.

⁵⁰ Doukhan, 74.

The universality of conflict becomes evident in Daniel chapters 7 and 8. Hitherto the conflict which was limited in scope as it was local and essentially involved either Israel or Daniel. The war now overflows beyond the frontier of space, time, and nations, to involve heavenly powers. The little horn as in Daniel chapters 7 and 8 did not war against the saints of God but also against God, the Prince of princes (Dan 7:25; 8:25).⁵¹ Symbolic presentation reaches its climax in vision of Daniel chapter 8—the great controversy between good and evil as shadowed forth by the conflict between Babylon’s worship and Jerusalem’s worship. The vision prefigures the war between good and evil, the kingdom of God represented by Jerusalem’s sanctuary while Babylon stands for the kingdom of Satan. The wicked will be judged and condemned, while the righteous, the worshippers at God’s sanctuary, will be vindicated.⁵²

The conflict takes a cosmic dimension involving two supernatural princes in Daniel chapter 9. The passage that highlights the 70 weeks prophecy sets the Messiah Prince of Daniel 9:25a as against the repulsive prince of v. 24. The conflict is in the favour of the people of Messiah the Prince (Dan 9:25) as the total overthrow of opposition has been announced by Gabriel. Although that seems not to be the final message, there were still expectations of more positive assurance for God’s people which given in the longest and most detailed account in the book in the book of Daniel.⁵³

Again, the conflict motif Daniel chapter 10 begins on an alarming note,⁵⁴ the supernatural princes are involved again and named for the first time and last in OT

⁵¹Ibid.

⁵²Ford, 241.

⁵³Baldwin, 178.

Michael, and in it is in regard to conflict (or rescue mission).⁵⁵ The introduction sets the stage for the final revelation (Dan 10:1; 12:1-3). The prologue gives adequate information: telling when the vision was given, where Daniel was, how he prayed, his reaction when he saw the vision, the appearance of the angelic beings, and the spiritual warfare preceding it. The unit gives a detail about the Hellenistic era, stressing the wars between Seleucid and the Ptolemy and events leading to the desecration of the temple. This is followed by an epilogue, which revisited the question ‘How long’ (Dan 12:6) mentioned earlier (Dan 8:13). The earlier answer (Dan 8:14) is review with three additional answers (Dan 12:11-13) which ends the book.⁵⁶ In the most comprehensive statement Ford penned these words;

Daniel’s final prophecy is a fitting capstone to all that has preceded it, and it *is the continued literal expansion of the previous symbolic portrayals* (emphasis original). To be specific in explaining the earlier outlines and hazy on this one is to reverse the intention of the Divine Author. Furthermore, all earlier interpretations can be tested by the plain statements here to be found. Particularly those portions of the earlier prophecies concerning the latter days are now enlarged. That is to say, the earlier climaxes – the smiting of the image by the stone, the judgment scene and the coming of the Son of man in the clouds, the “cleansing” of the sanctuary, the pouring out of “the decreed end” upon the abominable desolator, and the establishment of “everlasting righteousness”—all these are now elaborated in plain language.⁵⁷

The last vision in Daniel chapters 10-12 has three parts: (1) the prologue in chapter 10; (2) the vision (Dan 11:2-12:4); and epilogue (Dan 12:5-13) that ends both the chapter and the entire book. The vision was given to Daniel about two years after the return of some Jews from Babylon; God gave Daniel a glimpse of the conflict

⁵⁴Jacques B. Doukhan, *Secrets of Daniel* (Hagerstown, MD: Review and Herald, 2000), 151.

⁵⁵Doukhan, *The Vision of the End*, 74.

⁵⁶William B. Nelson, *Daniel* (Grand Rapids, MI: Baker Books, 2012), 246.

⁵⁷Ford, 239.

going on between the forces of good and evil.⁵⁸ The exiles have been allowed to return and rebuild the temple. Yet, we find the prophet not rejoicing but mourning. Why?

First of all, why is he there at all, in a Gentile land, instead of returning to the holy mountain he cherished? Ford suggests that “He is there still that he might remain a power behind the throne on behalf of his people. Not only have his advanced age but the possibility of further service kept him where he is.”⁵⁹ Instead of singing psalms at the good fortune of Israel, Daniel immersed himself in fasting and prayer. Ford posits that “The news from Palestine was not good. The situation in Babylonia also was not cheering. Only a comparative handful of the Jewish captives had availed themselves of the privilege of returning. The others had settled down comfortably in their adopted land.”⁶⁰ Strauss notes that from the twelve tribes of Israel in exile only 49, 697 chose to return.⁶¹

Those at Jerusalem experienced hard times, for these days were the beginning of that “troubled time” foretold in Daniel 9:25. The glooming circumstances that greeted the beginning of the work of restoration brought sorrow (c.f. Ezra 3). In addition, the returned exiles faced trouble from the Samaritans. Ezra 4 shows that from the second year of the return, the work of rebuilding was hindered due to Samaritan interference. Message sent by Judah’s adversary to Persian court seemed certain to prevent the ongoing work in Jerusalem. Besides, many even of those who returned to the Holy Land were much more concerned with selfish ambition building

⁵⁸Gerhard Pfandl, *Daniel, The Seer of Babylon* (Hagerstown, MD: Review and Herald, 2000), 103.

⁵⁹Ford, 239.

⁶⁰Ibid., 240-241.

⁶¹Lehman Strauss, *The Prophecies of Daniel* (Neptune, NJ: Loizzeaus Brothers, 1969), 291.

of comfortable homes for themselves than with the rebuilding the temple. Not yet is the tale complete. Other matters seemed stunned the aged prophet. The most recent revelation given him showed that when the Messiah, that Great Prince, did come, He would be disowned by His own people and as a result fresh abominations would arise. “What did it all mean?” Ford queried, “It looked almost as though Yahweh were surrendering the helm.”⁶²

Against this background Daniel was given vision of “great conflict” (Dan 10:1). Wood rightly observes, “The information was presented, not in the symbolism of animals as in the first two visions, but in direct word revelation through a heavenly messenger who appeared to Daniel.”⁶³ Daniel chapter 10 tells of the coming of angelic messenger to give vital information on the on-going war with obstinate prince of Persia that resulted in delay to the prayer of Daniel for twenty one days. The conflict is so fierce that necessitated the intervention of Michael, “one of the chief princes” (Dan 10:13) in respective interest in the people and work of the Lord.⁶⁴ The veil is for a moment lifted, and the glimpse of the struggles within is revealed. Daniel prays (Dan 10:2), God of the universe hears. The command is given to an angel to go to his relief but the prince of Persia opposes God’s messenger (Dan 10:13). Days run to weeks, yet the prince of Persia still refuses to yield to the influence of the heavenly messenger sent to Daniel; three weeks expired, and behold, one mightier than the messenger was sent to intervene before answer⁶⁵ is delivered to Daniel (Dan 10:12, 13). The record of his coming is important as it contains the key to understand the

⁶²Ford, 240-241.

⁶³Leon Wood, *A Commentary on Daniel* (Grand Rapids, MI: Zondervan, 1973), 264.

⁶⁴Wood, 264.

⁶⁵Smith, 243-244.

entire vision⁶⁶ in v. 14: “Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future*”(Dan 10:14).

The raging arguments include; first, do Daniel 10:13 and 20 speak of demons (supernatural beings) governing their respective nations? Or is the one who transmitted this revelation to Daniel referring to human prince (*sar*) who opposed God’s intervention in favour of Israel? Who was this “prince of the kingdom of Persia” who dared to resist an angel of God for three weeks? Can we know the real identity and the role of this being? Second, the perception of the meaning of *prince of Persia* in Daniel 10:13, 20. These questions are given thorough examination in the next chapter.

⁶⁶Lehman Strauss, 291.

CHAPTER 4

EXEGESIS OF DANIEL 10:13

In the previous chapter, various approaches to the interpretation of the book of Daniel are highlighted, namely preterist, futurist, and historicist. However scholars observed that, preterism and futurism were used as tools to critique the Reformers' use of historicism in their interpretations of the prophecies. More so, each of the approaches has its strengths and weaknesses: the weaknesses of preterism, futurism, and lie largely in their principles, presuppositions, and claims, whereas the weaknesses of historicism lie largely on its tendency to be abuse by interpreters.¹

In the light of this background, Akpa rightly suggests that there is the need to divest each approach of its biases and apparent subjectivity so as to arrive at a consistent approach in interpreting the book of Daniel. By so doing, either a new approach emerges or one of the approaches becomes more consistent than the others in its interpretation of the messages, prophecies, and symbols."² While Akpa presupposition will be given consideration, Daniel 10 will be studied with attention given to historicist view which interprets prophecy with regard to historical events from the time the prophecy was given down to the end of time.

¹Michael Akpa, *The Identity and the Role of Michael in Revelation*, Phd Dissertation, Babcock University, Nigeria, 12:7-11, 27.

²Ibid.

Literary Context

The immediate literary context, which contains the smallest unit of thoughts, is Daniel 10:1-21, while the larger context is found in chapters 10-12 of the book. The immediate literary context has five-part structural analysis and a chiasm as shown below.

- A. Prologue (Dan 10:1-4)
 - i. Dating of the Vision (Dan 10:1)
 - ii. Mourning and Fasting (Dan 10:1-4)
- B. The Vision of the glorious man (Dan 10:5-10)
 - i. The Shattering presence of the glorious man (Dan 10:5-9)
 - ii. Exalting presence glorious of the man (Dan 10:10)
- C. Revelatory Dialogue (Dan 10:11-14)
 - i. Message delayed by the “Prince of Persia” (Dan 10:11-13a)
 - ii. Divine intervention by Michael, the Prince (Dan 10:13b)
- D. Daniel’s reaction to the vision (Dan 10:15-19)
 - i. Daniel prostrated and was speechless (Dan 10:15-16)
 - ii. Daniel was touched and strengthened (Dan 10:17-19)
- E. Summary of the long conflict (Dan 10:1-21)

Chiastic structure is as follows:

- A. Prologue to the long conflict (Dan 10:1-4)
- B. The Vision of the glorious man (Dan 10:5-10)
- C. Revelatory Dialogue (Dan 10:11-14)
- B¹. Daniel’s reaction to the vision (Dan 10:15-19)
- A¹. Summary of the long conflict (Dan 10:1-21)

The core message in the text is apparently an anticipated and radical intervention of God at the end or beyond history. This is disclosed through human agents; the presence of God and activity communicated with bizarre images make the predominant genre of Daniel 10 an apocalyptic. This unique literary form is one of the indispensable keys to a reliable interpretation for it helps pay attention to the life settings and forces which occasioned the development of the text. Joel Green opines that apocalyptic notion was born and developed as emphasis on the transcendent –the future and spiritual –gradually replaced the material.³

Verbal Analysis

The verbal analysis of the text that pays attention to syntax and semantic is invaluable to sound exegesis. Thus, the study of interconnectedness of words and phrase is crucial to the understanding of the message in Daniel 10:1-3.

In Daniel 10:1 the phrase נגלה דבר literally means “a thing is revealed” because in Hebrew thought דבר “word” “speech” “discourse”⁴ is more of concrete a term than an abstract as it is today. While נגלה (*niphal*) means “uncover” “reveal” “disclose secret” (Amos 3:7). The shades of meaning are obvious in different version e.g. NRSV renders “a word was revealed” to Daniel (Dan 10:1). Daniel describes the word revealed as וְצָבָא גְדוֹל וְאִמָּן “true and *one of great conflict*” (NASB). This seems to underscore the reliability of the revelation as אִמָּן (truth) may also mean “reliability.” וְצָבָא means “war,” “warfare.” Thus the phrase could be better rendered as “and the word *is* true, and the warfare *is* great.”

³Joel B. Green, *How to Read Prophecy* (Downers Grove, IL: Intervarsity Press, 1984), 61-63.

⁴Francis Brown, Edward Robinson, S. Driver, and C. Briggs, *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 2012), 182.

In Daniel 10:2 the Hebrew expression אָנִי דָנִיֵּאל הָיִיתִי מִתְאַבֵּל “I, Daniel, had been mourning for three weeks.” The word אָבַל is a term for “caused lamentation or “being grieved.” The burden for his weighs heavily on Daniel that he apparently gives himself to a long fast and prayer—humbling himself before God for three weeks.

In Daniel 10:4-8 the “great vision” saw by Daniel caused him “great trembling” תַּרְדֵּה גְדֹלָה. The sight of glorious, great and dazzling “man” dressed in” linen causes Daniel’s companions a great תַּרְדֵּה “anxiety” or “fear” that make them to flee and hide themselves, while Daniel who is left alone remained without כֹּחַ “strength,” or “power.” In other words, he remains prostrated on the ground due to what he describes as אֶת־הַמְּרָאָה הַגְּדֹלָה “the great vision” (Dan 10:8).⁵

In Daniel 10:10, 18 the word נָגַע means “to touch” or “to reach.” The word appears twice (vv. 10, 18) and in the context each has the same connotation of impacting strength to the overwhelmed Daniel.

In Daniel 10:11 Daniel was addressed as the “greatly beloved.” The Hebrew תְּמוּדָה means “desirableness” “preciousness.” The word seems to indicate recognition of Daniel’s devotion and patriotism⁶.

In Daniel 10:12 the Hebrew expression מִן־הַיּוֹם הָרִאשׁוֹן “from the first day” indicates that from the “beginning” (a synonyms of רִאשׁוֹן) of Daniel supplication his prayer was heard, a similar account of his previous prayer when Gabriel was sent to bring him answer (Dan 9:21-23).

In Daniel 10:13 the phrase, “But the prince of the kingdom of Persia” וְיֵשֶׁר is given detail attention as this study seeks to understand the identity of the

⁵W. A. Criswell, *Expository Sermons on the Book of Daniel* (Grand Rapids, MI: Zondervan, 1968), 131.

⁶Frank E. Gaebelien, *The Expositor’s Bible Commentary with the New International Version: Daniel and the Minor Prophets vol. 7* (Grand Rapids, MI: Zondervan, 1985), 124.

prince of Persia in the conflict in Daniel 10:13. The word רָשָׁא means, chief, “ruler,” “official,” “captain,” “prince.” It appears five times in this periscope (Dan 10).

Interestingly, the two of which are used in association with “Persia” (Dan 10:13, 20) and two in relation to Michael (vv. 14, 21) while the last usage is with Greece.

The Use רָשָׁא “Prince” in Old Testament

In Daniel 10:13, the word רָשָׁא “prince” is prominent and appeared twice; it is used to designate two opposing powers- Michael, the first of the chief heads and the prince of the kingdom of Persian. The verb whose forms seem early to have blended in with those of רָשָׁא “to rule,” and “to hold dominion over” appears infrequently. In Judges 9:22 Abimelech is said to have “reigned” three years over Israel. In Numbers 16:13, Moses' opponents accused him “Thou make thyself altogether a prince over us.” The notion of ruling or having authority over is prevalent in the usage of רָשָׁא and shed light on its noun form.⁷

The word רָשָׁא “prince” is a masculine noun, used 381 times in the OT. It has shades of meaning which includes prince, chief, captain, ruler, governor, keeper, chief captain, steward, master.⁸ The word may denote leaders, chieftains.⁹ Thus, in the plural it refers to the leaders of Israel who dug well in the wilderness (Num 21:18), the princes of Issachar who were with Deborah (Judg 5:15), the two chieftains Midianites captured by Gideon’s army (Judg 7:25), the Philistines (1 Sam 29:3ff), the Moabites (Jer 48:7), and the Ammonites (Amos 1:15). In the singular it refers to David as leader of freebooters (1 Sam 22:2).¹⁰

⁷*Theological Wordbook of the Old Testament* (TWOT), s.v. “ רָשָׁא .”

⁸*Ibid.*, “ רָשָׁא .”

⁹Brown et al., 978.

¹⁰TWOT, s.v. “ רָשָׁא .”

Furthermore, שר also appears frequently as a word ascribe to royal rulers and officials, no doubt of various ranks and titles, hence, nobles and courtiers. Thus Jeremiah 26:11 mentions the princes of Judah, and the context (vv. 10-16) shows that they possess judicial power, ordering Jeremiah to die or to be spared. 2 Chronicles 21:9 speaks of King Jehoram's princes, while 2 Chronicles 31:8 tells of the princes with Hezekiah. Jeremiah 26:21 deals with those of Jehoiakim. OT account also indicated that the pagan nations have commanders who are referred to as princes (e.g. Egypt, Gen 12:15; Midian, Judg 7:25; Assyria, Isa 10:8). Often, only the context indicates whether a military or civil officer is meant.¹¹

Fausset Dictionary posits that שר is also uniquely associated with warlord or military leader. In OT, Sisera and Abner are called “captain of his host” and both were in the service of kings; in Judges 4:2, after naming Jabin as the king of Canaan and Hazor, Sisera is referred to as “captain of his host.” Likewise, Abner is the “captain of the host” of Israel under King Saul (1 Sam 17:55).

Interestingly, in the theophany of Joshua 5:14, 15, it is evident that the use of שר is not limited to human figure as the heavenly messenger sent to assist Joshua before the siege of Jericho refers to himself as “the captain of the hosts of the Lord.” According to Fausset שר in Joshua 5:14 is a “high military title applied to a superhuman being”¹².

¹¹TWOT, s.v. “שר.”

¹²*Faussett Bible Dictionary*, (c) 1888. Electronic edition was generated by and is owned by International Bible Translators (IBT), 1998. BibleWorks™, 1992-2003. s.v “Prince.”

Commenting on the meaning of שַׂר Holladay opines that often it denotes a leader of a military group (1 Sam 17:18), higher being or guardian angel (Dan 10:20, 12:2 c.f. Judg 5:14).¹³

In the Hebrew portions of Daniel (Dan 1:1-2:4a, 8:1-12:13) שַׂר appears no less than seventeen times, and speaks of “the prince of the eunuchs” (Dan 1:7), “the prince of the host” of heaven (i.e. God; Dan 8:11), Israel's princes (Dan 9:6), and the angelic princes of Persia and Greece who contend with Michael “the great prince” (Dan 10:13, 20, 21; Dan 12:1). No less than the prophesied Messiah himself is called “Sar-Shalom” in Isaiah 9:5 [H 6], “Prince of Peace.”¹⁴

In Hebrew scriptures שַׂר the feminine of שַׂר “prince” is employed five times to refer to princesses, queens, noblewoman, royal ladies of the court (Judg 5:29; 1 Kgs 11:3; Eccl 1:18; Isa 49:23; Lam 1:1). This was the name given to Sarai, Abraham's wife (Gen 17:15), when the Lord blessed her and gave her new name, “Sarah,” i.e. princess royal lady, “for . . . kings of people shall be of her.” “She shall be *a mother of nations*; kings of peoples will come from her” (Gen 17:16). It is a word for rank and dignity. The idea of royalty, rank and dignity or of holding position honour is evident even the feminine of שַׂר.¹⁵

On the phrases “the prince of princes” in Dan 8:25 that this title is ascribed to God Himself in its absolute sense applied to God.¹⁶ The activities of the little horn: exalting “himself as high as the Prince of the host,” the taken away of “daily

¹³William L. Holladay, *A Concise Hebrew And Aramaic Lexicon of The Old Testament* Based Upon the Lexical Work of Ludwig Koehler And Walter Baumgartner (Netherland: Brill, 2000), 8261.

¹⁴CHALOT, s.v. “שַׂר.”

¹⁵TWOT, s.v. “שַׂר.”

¹⁶CHALOT, s.v. “שַׂר.”

sacrifices” and cast down His sanctuary” (Dan 8:11-12) show that his attack is against God, the Prince of princes (Dan 8:23-26).

Michael, Israel Prince

In Daniel 10:21, the title “Michael your prince.” Michael the archangel is here called the prince of the Jewish people. He is the princely representative of God's people in the sight of God, a royal title suggesting high power and alliance with God in the great struggle going on between Him and the powers of darkness. Thus, the term שׂר “prince” among many other rendering designates man or angelic figure of high authority.¹⁷

Writing on the meaning of שׂר Holladay opines that often it denotes a leader of a military group (1 Sam 17:18), or of temple or priests (1 Chr 24:5, Ezra 8:24), higher being or guardian angel (Dan 10:20, 12:2 c.f. Judg 5:14). It often indicates actual royal or ruling power, together with royal dignity and authority. As it has been highlighted above, the term שׂר “prince is given to human beings; in a few instances it is applied to God and Christ, the angels and the devil.¹⁸

In the Hebrew expression עֹמֵד לְנִגְדִי, the term נִגֵד means “opposite” “counterpart” (c.f. Gen 2:18) “over against” (c.f. Exod 19:2). While עָמַד means “to stand” “to stop.” Therefore the phrase literally is “standing over-against me” meaning to withstand or to oppose.

The Hebrew phrase מִיכָאֵל אֶחָד הַשָּׂרִים הַרְאִישִׁים is mostly translated “Michael one of the chief princes” (Dan 10:13 NASB, NRSV, NKJV, and NIV). The Hebrew phrase has generated divisive opinions among scholars. The crux of the debate is how

¹⁷TWOT, s.v. “שׂר.”

¹⁸Stevens, 410-431.

to translate מִיכָאֵל which may mean cardinal numeral—one (c.f. Gen 48:22) or ordinal numeral—first (Gen 1:5). Thus, it reads “Michael, one of the chief princes” or Michael, first of the chief princes. The latter translation is preferred in the light of usage of the same term in the same context (Dan chaps 10-12). In Daniel 12, Michael is referred to as “the great prince.” The former rendering parallels or reflects the record of apocryphal. For instance, in the Qumran “War Scroll” (1QM 15, 16) Michael is one of the four archangels (cf. 1 Enoch 9:1; 10:11).¹⁹ Or pattern after the Greek version: Μιχαηλ εἷς τῶν ἀρχόντων τῶν πρώτων (Dan 10:13 BNT/LXX) where εἷς is rendered “one” though is equivalent to πρῶτος “first.”²⁰

The designation for the being- מִיכָאֵל who comes to help the messenger sent to Daniel literally means “Who is like God?” It is a rhetoric literary term that describes the supremacy of God above all kingdoms and kings, power and principalities (c.f. Rev 5:11; Col 1:16).²¹

Theological Analysis and Interpretation

Third Year of King Cyrus

The apparent emphasis that Daniel placed on every vision especially in Daniel 10:1 (c.f. Dan 7:1) lends credence to the presence of Daniel in the land of Persia when he received the vision. He reports that “In the third year of King Cyrus of Persia a word was revealed” to him (Dan 10:1 NRSV). Thus his authorship of the book is thereby reinforced contrary to the claim that naming the book after him is pseudonymous.

¹⁹Lucas, *Daniel: Apollos Old Testament*, 276.

²⁰Novum Testamentum Graece, Nestle-Aland 27ed. (c) 1993 Deutsch Bibelgesellschaft, Stuttgart.

²¹Brown et al., 566, 567.

The third year of King Cyrus was 537 B.C. Some of the Judean exiles had returned to Jerusalem, but Daniel and many others stayed back in Persia. The reference to the name *Belteshazzar* according to Baldwin “is a reminder of the occasion, nearly seventy years before, when Nebuchadnezzar gave the name to Daniel, and a reminiscence also probably of Daniel 1:21, where Cyrus was first mentioned. Thus author (Daniel) presents the book as a unity.”²²

Daniel and his unnamed companions were walking by the river Tigris (Hiddekel, KJV) during the spring in the third year of King Cyrus probably 535 B.C.) Tigris was about fifty-five kilometre from Babylon, where he found a serene place to pray for a whole three weeks seeking God’s intervention on the stiff opposition that greets Cyrus’s authorization from surrounding tribesmen.²³ Ezra 4:7 shows that hostile Samaritans had even “counsellors” against Jews. Daniel resorted to prayer as he did when threatened with execution in chapter 2.²⁴

Twenty-One Days of Mourning

Daniel’s care and concern for the welfare and well-being of his people coupled with his faith in God seem to make him to persist in self-denial of normal comfort of life,²⁵ mourning, and humbling himself so as to receive from the Lord. Nothing would have been harder for the Jews than to be fasting in the first month (Nisan) of the year when the feast of unleavened bread and Passover is being celebrated²⁶ (Dan 10:2-4). Such is the patriotic life of Daniel, who seeks the Lord in season and out of season.

²² Baldwin, 179.

²³C. Mervyn Maxwell, *God’s Care. Vol. 1* (Canada: Pacific Press, 1981), 267.

²⁴Ibid., 265.

²⁵Anderson, 125.

²⁶Gowan, 143.

However, his fasting at this period is not without significance as Maxwell rightly observes that the “Passover had reminded him of God’s mighty power in delivering Israel from Egyptian nearly a thousand years before.”²⁷ More so, Daniel’s importunate prayer pays off as his perseverance was eventually rewarded as indeed “man always ought to pray and not lose heart” (Luke 18:1).

The Appearance of the Glorious Man

After twenty one days of mourning and praying, a heavenly messenger receives a breakthrough to be with Daniel. The appearance the glorious man whose sight is of astounding brilliance that makes Daniel unidentified companion flee to hide (cf. Act 9:23)²⁸ and left Daniel without כֹּחַ “strength.” Nevertheless, when the glorious being touches Daniel, he is able to speak. This shows that none is qualified to be in the presence of God by his own merit except through the empowerment and through the touch of the divine (Dan 10:10, 16). Scholars argue that this glorious being is an angel (Gabriel) but his theophanic appearance suggests something different. The context covertly indicates that the glorious being dressed in כָּהֵן “white,” with his face of כְּרִישׁ “lightning” is different from the man (probably Gabriel) who latter conversed with Daniel in verses 10-13. The blazing light usually characterizes God’s appearance in OT (Exod 3; 19:16; Ezek 1:13, 14). More so, Daniel’s description of the glorious being parallels the vision of the Son of Man in Revelation 1:12-15. Fyall convincingly posits that the glorious man seems to have been the appearance of the pre-incarnate Son of God, who is also Son of Man²⁹ –Jesus Christ, who identifies with us in good time and in gloomy moment.

²⁷Maxwell, 267.

²⁸Michael B. Shepherd, *Daniel in the Context of Hebrew* (New York: Peter Lang, 2009), 99.

²⁹Robert Fyall, *Daniel* (Great Britain: Christian Focus, 1998), 154.

The Term **הַמְּבֹרָךְ** “Greatly Beloved”

In Daniel 9:23, the same word **הַמְּבֹרָךְ** that Gabriel used to address Daniel is also used in Daniel 10:11. The term that some Bible versions render “greatly beloved” is literally “man of preciousness.” It is a privilege status resulted from Daniel complete delight in the will and glory of God which parallels a whole-souled devotion of a Paul or Moses. Thus, he was given a fascinating glimpse into what happened beyond the ordinary.³⁰

Gabriel reveals to Daniel that his prayer was heard from the day one he set his to seek the Lord, and was sent to bring him answer but only to be opposed (**נִגְזַר**) and stopped (**מִנְעָר**) by the prince of the kingdom of Persia. There appears no enigmatic and problematic³¹ verse in OT as Daniel 10:13.³² The verse generates myriads of questions. Who is this prince of Persia? Why was such expression chosen to relay the message? How is it read? And what does it meant? And how is it to be understood by the modern reader who is separated from the original audience by space and time? The veritable key to unlock these riddles, which have caused no small debates among exegetes, theologians and evangelicals, is context dependent.³³

³⁰Gaebelein, 124.

³¹William B. Nelson, *Daniel*, 257.

³²See Lucas, *Daniel: Apollos Old Testament Commentary*, 276; Huey, *Layman's Bible Book Commentary* *Ezekiel, Daniel Vol. 12*, 146; Stefanovic, *Daniel: Wisdom to the Wise*, 389; Shea, “Wrestling with the Prince of Persia: A Study on Daniel 10,” *Andrew University Seminary Studies* 21, no. 2 (1983):225-250. “Daniel 10:13 - But the prince of the kingdom of Persia withstood me one and twenty,” accessed September 2015. <http://www.godvine.com/bible/daniel/10-13>; Nelson, *Understanding the Mysteries of Daniel and Revelation*, 109.

³³Michael Gorman, *Element of Biblical Exegesis* (Grand Rapids, MI: Baker Academic, 2005), 70.

Satan as the Prince of Persia

The literary context indicates that the messenger to Daniel is withstood and stopped by the שָׂר “prince” or “ruler” of Persia. He receives help from Michael, the first of הַשְּׂרָיִים. Why would the name of עֲזָרָה “helper” of Israel be given and his opponent’s identity appears hidden? Amazingly, the identity of Michael (who is like God?) is more explicated in Daniel 10:21 as מִיכָאֵל שָׂרְכֶם “your prince.”

Several issues in Daniel 10 must be considered in ascertaining the identity of the prince of Persia. First he has connection with the kingdom of Persia and opposed the plan of God towards His people. Second, though called a prince, he must have been more than a mere human being to be able to hold God’s angelic messenger hostage for twenty one days.³⁴ Third, the obstinacy of the prince of Persia in letting go the angel sent to Daniel necessitated the intervention of superior archangel Michael (who is like God?). Fourth, the being that is so damning to challenge the one called who is like God may not be human prince. Fifth, the position this prince held in the kingdom of Persia appears as continuous, because the angel interpreter later told Daniel of his intention to return to “fight” with him again. Sixth, the fact that the angel interpreter came to make Daniel understand what would happen to his people in latter days (בְּאַחֲרֵי יוֹמֵיָא Dan 10:14 c.f. Dan 2:38, 8:23) shows that the issue at stake goes beyond the tenure of Cambyses. These issues taken together show that this adversary was no doubt of highest rank among malevolent angelic host whose chief vicious aim is not only to “stand against” (Dan 10:13; c.f. Zach 3) God but also attempted to frustrate God’s messenger and thwart His plans towards Daniel and his people.

³⁴Wood, 272.

Further, the exegetical analysis of Daniel 10:13 reveal conflict between celestial beings (unnamed prince of Persia versus the angelic messenger and Michael), not humans. If this is true, it removes the possibility of a literal interpretation of this unnamed prince of Persia as either Cyrus or Cambyses. This is plausible because human agencies, as powerful as they can be, seem to lack the capacity to withhold God's angelic messengers in a conflict (let alone for three weeks).

On the other hand, it is noteworthy that apocalyptic literature makes wide use of symbols. Hence, the possibility of the title "prince of Persia" used in Daniel 10:13 not in literal terms, but symbolically to designate a celestial being powerful enough to withhold God's angelic messenger, which required the intervention of Michael, a superior angel. An inter textual analysis of conflict motifs involving celestial beings in the OT and NT reveals that whenever Michael is involved in a spiritual warfare, it is always with Satan, the Devil (Dan 10:13, 21; cf. Jude 9; Rev 12:7). Satan always מַגֵּן , "stood" against God's messenger/people as an antagonist and accuser while Michael מַגֵּן "stands" for His people as helper, defender and deliverer (see Dan 12:1). However, the conflict does not preclude the use of human instruments like Daniel or Cambyses as evident in the study.

Consequently, the study conceivably identifies the prince of Persia in Daniel 10:13 as Satan, the "prince of the air" (Eph 2:2; 6:12), and "prince of this world" (John 14:30), who however employs human instruments to perpetrate his evil plans as evident in the life and activities of Cambyses, the crown prince of Persia, in frustrating the efforts of postexilic Jews while rebuilding the temple in Jerusalem.

Cambyses: Historical Equivalent

It is pertinent to give close attention to those who see human prince as the opponent in the conflict. For instance Shea ingeniously observes that Cambyses, the

son of Cyrus and crown prince of Persia, was the particular obstructionist based his own personal attitude and hatred toward foreign cults couple with the position of political power he held in Babylon at this time. As plausible as this argument is, it is less satisfactory and literally impossible based on the following: (1) Cambyses, a mere man, could not have held Gabriel for twenty one day. The name Gabriel means the “strong man of God.” Thus, he was not a match for any human prince. (2) Symbolism which characterized apocalyptic writings is usually allegorical,³⁵ (i.e., object mentioned stands for something else: four beasts represent four kings. Thus, symbolically, the prince of Persia is Satan, the direct opponent of God’s plan (Dan 7:25, 8:25; 9:26; c.f. Rev 12:7-9; Jude 9).

Synergy and Mythic-realistic Symbol

Collins in his work on apocalyptic literature aptly observed symbols plays significant role in Daniel prophecies.³⁶ Collins argues further that mythic realistic symbol however does not stand for something else but its own reality. At this junction, it is plausible that Satan as his custom is employed Cambyses as instrument of retardation or agent to hinder the rebuilding of the temple. This is the kernel of this study.

The Scriptures is replete with instances where Satan personally engaged in spiritual warfare with either God (Rev 12:7-9, Jude 9), Jesus Christ (Matt 4, cf. Luke 3), or humans (Job 1-2; Zech 3). On the other hand, there are biblical evidences where Satan also employs human agencies in carrying out his vices: In Genesis 3:1, he employed the serpent in deceiving Adam and Eve as Finley observes that behind the

³⁵John J. Collins, *Daniel with an Introduction to Apocalyptic Literature* (Grand Rapids, MI: William B. Eerdmans, 1984), 6.

³⁶Ibid.

vice was Satan, “that fallen angel who resented God’s authority”³⁷; the Chronicler records that “Satan stood up against Israel, and moved David to number Israel” (1 Chr 21:1); he “entered into Judas” to betray Jesus (Luke 22:3). More so, Apostle Paul, in revealing the clandestine plan of the false apostles and the true identity of Satan, articulated this sublime insight with these words, “for such *are* false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light” (2 Cor 11:13-15). Apparently the synergism between Satan (the real prince of Persia - having spiritual powers) and Cambyses (his human agency) explains the delay for complete twenty one of Daniel fasting and prayer, which perhaps figuratively describes the historical period in which Cambyses stood against the rebuilding of the Temple in Jerusalem.

In line with the historical details Stefanovic asks, “Who on earth was hostile to God’s plan in regard to the work of restoration in Judea?”³⁸ Stefanovic made a bold claim that the best answer that can be offered is Cambyses—the crown prince. McCain posits that Cambyses reigned for only seven years and during his did not possess “the same gift for administration that his father had.”³⁹ Thus the supernatural force of evil worked through his attitude of resistance that he opposed the rebuilding of the Jerusalem’s Temple after he became the coregent with his father.⁴⁰ Owing to his opposition to foreign cults and his conduct of looting and damaging the temples as

³⁷Mark A. Finley, *Beyond Orion’s Gate: Your Part in the War Behind All Wars* (Fallbrook, CA: Hart Books, 1995), 240.

³⁸Stefanovic, 389.

³⁹Danny McCain, *Notes on Old Testament Introduction* (Bukuru, Nigeria: ACTS, 1996), 157. C.f Gabriel O. Abe, 120. Abe in the list of Chronology of Persian Kingdom put the reign of Cambyses in 530-522 BCE while he located the stopped of the work of the Temple during the the reign of Artaxerxes I, Longimanus. He nevertheless opines, “Like all other books of the Bible, the Jewish editor were not concerned with historical accuracy but with the superiority of the elect nation.” 101.

⁴⁰Stefanovic, 389.

well documented from ancient records. More so is interesting to note in this connection that no further attempts at rebuilding the temple were seen through the last half of Cyrus' reign, when Cambyses was coregent with his father. The same was true during Cambyses' independent reign thereafter. It was only with the accession of Darius I to the throne of Persia that the Jews resume the temple building project.⁴¹

The argument of commentators like Calvin, Charles, and Shea who see Cambyses as human prince of Persia is pertinent at this junction and deserves close scrutiny. They claim that the only historical candidate that would have hindered the progress of work of the Temple in Jerusalem in the third year of Cyrus is Cambyses, the son and crown prince of Cyrus.⁴² This claim is however inappropriate except Cambyses is seen only as human instrument in the hand of Satan the real prince of Persia as Cambyses is no match to Gabriel let alone holding him hostage for twenty one days. From the foregoing it clear that biblical evidence points away from Cambyses's interpretation to other possibility as noted above.

Whereas Satan's interpretation which sees synergism with Cyrus would have been plausible, yet this claim is problematic and untenable because 1 (1) the claim is contrary to the biblical prediction of prophet Isaiah in regards to the role Cyrus in preparing the way for the release of the Jews in exile⁴³ (Isa 45:1-3). (2) Cyrus' religious liberality is widely acknowledged by classical historians.⁴⁴ Thus the only interpretation that fills the gap created by the incorrectness of this view and other claims is of the idea that the prince of Persia is Satan himself—the prince of air and

⁴¹Shea, "Wrestling with the Prince of Persia: A Study on Daniel 10," 249.

⁴²R. H. Charles, *A Critical Commentary on the Book of Daniel*, 254; Calvin and Myers, *Commentaries on the Book of the Prophet Daniel*, 2:252; William Shea, 249-250.

⁴³Ellen G. White, *Prophets and Kings*, 551.

⁴⁴Abe, 79.

who capitulated on the hostility of Cambyses (human instrument) towards foreign cults to opposed God's plan in the restoration of the Temple in Jerusalem.

Intertextual Analysis

Both the OT and NT do not only make allusion to Satan as the prince of this world (and an antagonist of God and His people) but also record age long conflict between God and Satan, the fallen archangel. Prophet Zachariah records that Satan טָמַן “stand” (the same word used in Dan 10:13) at the right hand of Joshua accuse him. He takes his stand at him and against him but for the intervention of the Lord; “The LORD said to Satan, ‘The LORD rebukes you, Satan! Indeed, the LORD who has chosen Jerusalem rebukes you!’” (Zech 3:2).

In the wilderness while tempting Jesus, Satan claims the kingdom of this world is his (Matt 4:8, 9). Thus Jesus calls him “the ruler of this world”—usurper (John 12:31). Moreover, Paul Apostle refers to Satan as the “prince of the power of air” (Eph 2:2). In the same book, he counsels believers to put on the whole armour of God that in order to *stand against* wiles of the devil (Eph 6:11-18). Again in Jude, Michael, the archangel, rebukes the devil over his agitation for the body of Moses (Jude 1:9). Lastly the book of Revelation reveals that the dragon, Satan and his angel waged war against Michael and His angel, the decisive war⁴⁵ which ends in favour of Michael.

Thus, the claim that prince of Persia is on the guardian angels of earthly empires flounders when they made reference to Revelation 12:7-9. Commentators like Baldwin ascribes prince of Persia to a representative of Persia in the heavenly realm, adding that the hierarchy in the heaven is not a replica of that of on earth, where Israel

⁴⁵Ronald S. Wallace, *The King is Coming* (Downers Grove, IL: Intervarsity Press, 1979), 180.

had no prestige and Persia was the imperial power. Thus if God's messenger was so delayed, "the inference is that there is a measure of contingency of human history, even though the final outcome is certain."⁴⁶ His reference to Rev 12:7 apparently undermine his claim in ascribing prince of Persia to one of the angelic counterparts because Rev 12:7 unequivocally ascertains that Michael's opponent is "that serpent of old, called the Devil and Satan, who deceives the whole world"(Rev 12:9).

The biblical assertion that Satan is the prince of Persia whose pervasive role is to against God and His people (c.f. Zech 3:2; Eph 6:11, 12) is corroborated by the work Anderson. He posits that Satan is prince of power of the air, the author of evil who had bad influence on Cyrus the king to hinder the rebuilding program.⁴⁷ Gerhard,⁴⁸ Uriah Smith,⁴⁹ and Anderson also agree with Melancthon, the great reformer, who argued that Michael (the first of the chief princes) should be identified with Christ, the one who had stood for Daniel's people in their ordeal.⁵⁰ The same Christ, who is the first to arise from the dead (Act 26:23) will in the last day raise "those who sleep in the dust of the ground" to awake to everlasting life (Dan 12:2; cf. John 5:29).

In the light of the overwhelming biblical evidences that the Satan is the real prince of Persia,⁵¹ there is polarity of opinions, as remarked earlier, invariably, any claims of prince of Persia as human prince (either Cyrus or Cambyses) other than

⁴⁶Baldwin, 179.

⁴⁷Anderson, 127.

⁴⁸ Pfandl, 108.

⁴⁹Smith, 228.

⁵⁰Ibid.

⁵¹Loren M. K. Nelson, 111.

Satan appears to be inconsistent with the context⁵² in which the message is given to Daniel (Dan 10:1-21). More so, there is no text or passage in the OT or NT which refers to Cambyses or any other human being as the “prince of air” (Eph 2:2) and “prince of the world” (John 14:30) In the same vein there is no record that Michael and falling human beings engaged in warfare. Conversely, the analysis of conflict motifs involving celestial beings in the OT and NT reveals that whenever Michael is involved in a spiritual warfare, it is always with Satan, the Devil (Dan 10:13, 21; cf. Jude 9; Rev 12:7) as highlighted under intertextual study. In addition, four verses that record such incidence (Dan 10:13, 21; Jude 1:9; Rev 12:7) indicate that Satan always מַלְאָכִים against God’s messenger/people as an antagonist and accuser while Michael מַלְאָכִים for His people as helper, defender and deliverer. However, the conflict does not preclude the use of use of human instrument like Daniel or Cambyses as highlighted above.

Message of Daniel 10

Stefanovic could not be far from the truth when he titles his scholarly book on Daniel as “Daniel: Wisdom to the Wise.”⁵³ If there is any book whose messages are to be taken seriously in times like these, it is the book of Daniel. We are living in a time when everything virtually has fallen apart. When it appears that Satan, the prince of this world is winning the battle. However, the book of Daniel offers us hope that God rules and reigns⁵⁴ supreme at every point of history and beyond history. His beloved Son Jesus Christ is our Michael who will מַלְאָכִים for us as Satan the prince of Persia מַלְאָכִים

⁵²Fernando Canale, *The Cognitive Principle of Christian Theology: A Hermeneutical Study of the Revelation and Inspiration of the Bible* (Berrien Springs, MI: Andrew University, 2010), 452.

⁵³Stefanovic, Cover page.

⁵⁴Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of Old and New Testaments* (Grand Rapids, MI: Baker Academic, 2013), 396.

against us through “the power that be” but Satan’s power will not last. The notion is stated clearly in last chapter of the book of Daniel:

Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued” (deliver) “Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace *and* everlasting contempt.” (Dan 12:1-2)

This hope and assurance teach us that we must persist in our prayer and duty as Daniel did even when it seems that God does not come at our expected time.⁵⁵

Thus, prayer is a spiritual language. It is spiritual because, it connects us as spiritual being to a higher Being.⁵⁶ Prayer at its best is a love relationship with the living God.⁵⁷ An avenue where we intimately encounter God and God encounters us, and in such encounter, transformation inevitably happens.⁵⁸

Interestingly, the persistence and importunate prayer of Daniel pays off, a very necessary condition to our prayer been answered in this modern day, especially when it seems that God is silent. When Daniel does not know why the delay to his request for a whole three weeks, he does not lose heart he prays on without ceasing (1 Thess 5:17).

Eventually and at the fullness of time Michael, the archangel (the first of the chief princes) came to dislodge Satan, the prince of Persia who prevented a heavenly messenger (Gabriel) from reaching with the needed answer. The message relayed to Daniel though involved upheavals (Dan 11-12), and power contests in which some

⁵⁵Linda B. Hinton, *Exekiel and Daniel* (Nashville, TN: Abingdon Press, 1988), 141.

⁵⁶William A. Dyrness, Veil-Matti Karkkainen, Juan Francisco Martinez, and Simon Chan, *Global Dictionary of Theology: A Resource for the Worldwide Church* (Nottingham, England: Intervarsity Press, 2008), 701.

⁵⁷ *Ibid.*

⁵⁸ Dyrness et al., 703.

God's people might suffer casualty but messenger given Daniel offers hope beyond the grave (Dan 12:1).

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Daniel 10, probably more than any passage in the Bible, reveals the invisible powers that govern and influence nations. The scriptures give account of spiritual beings that carry out God's plan in the physical world (Exod 12:23; 2 Sam 24:16), and the moral world (Luke 15:10), as well as in the political world (Dan 3:25). In Daniel 10, however, it is observed that Israel does not only have a kind Spiritual Watcher to protect her and to watch over her interests (Dan 10:21), but also that the nations opposed to Israel have their "prince" who is hostile toward those who look over Israel.

Daniel 10 introduces the final section of the book and provides the setting in Daniel's experience for his fourth great prophecy a vision, the detail of which is contained in chapter 11 and 12. The opening words in Daniel 10 situate the vision to the third year of King Cyrus, or 536 B.C. during the reign of Cyrus. Cyrus fulfilled the predictions of Isaiah and Jeremiah and ordered the restoration of the temple.

However, the joy of the builders was short-lived as they faced strong opposition. The progress of the work was impeded by certain Samaritans who appeared to be friendly they really were, the "adversary of Judah" who not only weakened their hands but also "hired counsellors against them, to frustrate their purpose" (Ezra 4:5, 6). The hiatus would have been a burden on Daniel's mind who for the care and concern for the welfare and wellbeing couples with his faith in God

seem to make him to persist in self-denial of normal comfort of life for full three weeks. Daniel was oblivious of the on-going war in the spiritual realm concerning human affairs. In Dan 10:13, the veil is for a moment lifted, and the glimpse of the struggles within is revealed. The prince of Persia stoutly refuses to yield to the influence of the angel; three weeks expired, and behold, Michael a superior messenger was sent to intervene before answer is delivered to Daniel (Dan 10:12,13). What is the identity of the being designated “prince of Persia” that put restricted divine messenger from getting to Daniel?

Thus, the identity of the prince of the prince of Persia in the text under study has generated diverse of opinions among scholars and questions frequently arise among exegetes, theologian, and evangelicals about the true identity of the biblical character known as prince of Persia. Some claim that the prince of Persia is Cyrus the prince of Persia. Some scholars like Stefanovic and William Shea assert that he is Cambyses, the crown prince. Some said he is Satan the prince of the air. Yet, others, such as Bible commentator Huey opines that the prince of Persia is guardian angel of Persia assigned to the sponsorship and control of the Persian realm that vehemently stands against the delivery of the divine answer to Daniel’s quest angel of Persia.

An exegetical study of the text enhanced the correct understanding of Daniel 10—a key to know the meaning and message given entire in the entire book of Daniel. The various relevant works that have been undertaken show divergent views and lack of depth as to the identity of prince of Persia. The interpretations given by scholars include Prince of Persia as human prince namely Cyrus, Cambyses. Cyrus is pinpointed because he was the reigning king couple with his role in of prophecy. Cambyses, on other hand is mentioned as that angelic antagonist of the messenger of

God due to his hostility towards foreign religions in history as spelled out by Shea in his work on Daniel 10.¹

While, Shea offers profound history on the sacrilege act of Cambyses as found in the work of Herodotus and Diodorus Siculus nevertheless, his argument is less satisfactory based on the following: First, his sources lean on historical conjectures as he himself acknowledges. Calvin's study, on which Shea follows, is apparently based on reason and non-biblical literature without putting the context into the consideration.²

Bruce, in affirming angelic figure, articulated this sublime insight with these words: these "'princes' who are powerful enough to impede an angel of the divine presence in the execution of his commission, are plainly not the human rulers of the empires mentioned; they are superior angel-princes."³ Prince of Persia is also ascribed to Satan. Nelson posits that the opponent of Michael in the warfare is not human being "but rather the spiritual prince or ruler of Persia."⁴ He added that Judah's neighbours, who were under the influence of Satan, the real prince of Persia, tried to influence the king of Persia to withdraw his help and retract his decree to rebuild but his work does not fully show contextual study that is required for conviction of such claim. The notion of guardian angels appointed to rule nations of the earth, according to Russell, takes prominent position above all interpretations. This claim holds sway majorly because of the background to both Jewish and Gentiles during the inter-testamental period, when non-biblical sources came to prominence.⁵ The

¹Shea, "Wrestling with the Prince of Persia: A Study on Daniel, 240.

²Calvin and Myers, 2:252.

³F. F. Bruce, "Paul and The Powers That Be," *Bulletin of the John Rylands University Library of Manchester* 66 (1983-84): 86, quoted in David E. Stevens, 410-431.

⁵Russell, 245.

distinction of biblical literature from the traditions of the surrounding nations faulted the claim of territorial spirit; in OT the emphasis is on the relationship between God (or the “gods”) and the peoples of the earth while in pagan nations the identity of a people was described first in view of a false god’s relationship to his domain.

Chapter 3 of this study examined two opposing views on the origins of the book of Daniel today. The minority view (embraced by both synagogue and church until the nineteenth century) may be labelled as the Exilic Thesis. It accepts as valid the book’s own testimony that the events in book took place during the sixth century Babylonian captivity of the Jews. Therefore, it ascribes the Authorship of the entire book (both its historical narratives and prophetic visions) to Daniel, the Jewish captive who held high office in the succeeding realms of Babylon and Persia from the time of Nebuchadnezzar to Cyrus.

The majority view, is termed the Maccabean Thesis, is advanced by historical-critical scholars. It claims that the book of Daniel was written during the second century B.C. persecution of the Jews in Palestine by Antiochus Epiphanes. Like the anti-Christian Neo-platonist Porphyry (die about A.D. 304), Collins claimed that all prophecies were *vaticinia ex eventu* (prophecies after the event), compiled in the Maccabean era, and that they represented intentional forgeries,⁶ unadulterated fiction. On the increasing and vicious attack against the book of Daniel, Criswell posits that “The Book is discredited because of the attempt on the part of modern rationalism to destroy the supernatural and the prophetic in the Bible. The ultimate aim of the . . . critic is to make of the Bible a human book like any other book.”⁷

⁶Klaus Koch “The Book of Daniel,” *Interpretation* 39, no. 2 (April 1985): 116.

⁷W. A. Criswell, *Expository Sermons on the Book of Daniel* (Grand Rapids, MI: Zondervan, 1972), 15.

Chapter 4 is devoted to basic steps in the exegetical process couple with historicist approaches to the interpretation of the book of Daniel. The contextual close attention given to the dating of the Vision (Dan 10:1), Mourning and Fasting (Dan 10:1-4), The Vision of the glorious man (Dan 10:5-10), Divine intervention by Michael, the Prince (Dan 10:13b) the Revelatory Dialogue (Dan 10:11-14) Daniel’s reaction to the vision (Dan 10:15-19) aid the identification of the prince of Persia in Daniel 10.

Conclusion

The biblical weight of evidence is clearly in favour of the idea that the prince of Persia is Satan himself—the prince of air and not any human prince, Satan whose pervasive role is to stand against God and His people (c.f. Zech 3:2; Eph 6:11, 12).

The activities of the prince of Persia is indicated with the expression עָמַד לְנִגְדִי “withstood me.” The word נִגַּד means “opposite” “counterpart” “in front” or “facing”⁸ (c.f. Gen 2:18) “over against” (c.f. Exod 19:2). While עָמַד means “to stand” “to stop.” Therefore the phrase literally is “standing over-against me” meaning to withstand or to oppose.

In the OT, the term שָׂר, “prince” is associated with warlord or military leader or captain of the host (Judg 4:2, c.f. 1 Sam 17:55). In the book of Daniel, שָׂר is evenly used to refer to human and angelic figure. However, the activities of the prince of Persia in the narrative of conflict between שָׂר of Persia and Michael (see on Dan 10:13-21) is indicated with the expression עָמַד לְנִגְדִי “withstood me.” The Hebrew נִגַּד means “opposite” “counterpart” “in front” or “facing” (c.f. Gen 2:18) “over against” (c.f. Exod 19:2). By implication, the prince of Persia did not only stand against the heavenly messenger but also held him in hostage for twenty one days until Michael

⁸TWOT, s.v. “שָׂר.”

(literally “Who is like God?”), one mightier than the messenger was sent to intervene, before answer is delivered to Daniel as he later reported.

The exegetical analysis of Daniel 10:13 reveal conflict between celestial beings (unnamed prince of Persia versus the angelic messenger and Michael), not humans. If this is true, it removes the possibility of a literal interpretation of this unnamed prince of Persia as either Cyrus or Cambyses. This is plausible because human agencies, as powerful as they can be, seem to lack the capacity to withhold God’s angelic messengers in a conflict (let alone for three weeks).

On the other hand, it is noteworthy that apocalyptic literature makes wide use of symbols. Hence, the possibility of the title “prince of Persia” used in Daniel 10:13 not in literal terms, but symbolically to designate a celestial being powerful enough to withhold God’s angelic messenger, which required the intervention of Michael, a superior angel. An inter textual analysis of conflict motifs involving celestial beings in the OT and NT reveals that whenever Michael is involved in a spiritual warfare, it is always with Satan, the Devil (Dan 10:13, 21; cf. Jude 9; Rev 12:7). Satan always מַגֵּן , “stood” against God’s messenger/people as an antagonist and accuser while Michael מִיכָאֵל “stands” for His people as helper, defender and deliverer (see Dan 12:1). However, the conflict does not preclude the use of human instruments like Daniel or Cambyses as evident in the study.

Consequently, the study conceivably identifies the prince of Persia in Daniel 10:13 as Satan, the “prince of the air” (Eph 2:2; 6:12), and “prince of this world” (John 14:30), who however employs human instruments to perpetrate his evil plans as evident in the life and activities of Cambyses, the crown prince of Persia, in frustrating the efforts of postexilic Jews while rebuilding the temple in Jerusalem.

Cambyses interpretation as the prince of Persia is less satisfactory because:

1. Cambyses, a mere man, could not have held Gabriel for twenty one day. Gabriel means the “strong man of God.” Thus, he was not a match for any human prince.
2. Prince of Persia is an apparent apocalyptic symbol of God’s direct opponent—Satan. (Dan 7:25, 8:25; 9:26; c.f. Rev 12:7-9; Jude 9).
3. Satan as his custom is employed Cambyses as instrument of retardation or agent to hinder the rebuilding of the temple. This is the kernel of this study.
4. Apparently the synergism between Satan (the real prince of Persia - having spiritual powers) and Cambyses (his human agency) explains the delay for complete twenty one of Daniel fasting and prayer, which perhaps figuratively describes the historical period in which Cambyses stood against the rebuilding of the Temple in Jerusalem.
5. McCain posits that Cambyses reigned for only seven years and during his did not possess “the same gift for administration that his father had.”⁹ Thus the supernatural force of evil worked through his attitude of resistance that he opposed the rebuilding of the Jerusalem’s Temple.

Whereas Satan’s interpretation which sees synergism with Cyrus would have been plausible, yet this claim is problematic and untenable because 1 (1) the claim is contrary to the biblical prediction of prophet Isaiah in regards to the role Cyrus in preparing the way for the release of the Jews in exile¹⁰ (Isa 45:1-3).

⁹Danny McCain, *Notes on Old Testament Introduction* (Bukuru, Nigeria: ACTS, 1996), 157. C.f Gabriel O. Abe, 120. Abe in the list of Chronology of Persian Kingdom put the reign of Cambyses in 530-522 BCE while he located the stopped of the work of the Temple during the the reign of Artaxerxes I, Longimanus. He nevertheless opines, “Like all other books of the Bible, the Jewish editor were not concerned with historical accuracy but with the superiority of the elect nation.” 101.

¹⁰White, *Prophets and Kings*, 551.

In the light of the overwhelming biblical evidences that the Satan is the real prince of Persia,¹¹ there is polarity of opinions, as remarked earlier, invariably, any claims of prince of Persia as human prince (either Cyrus or Cambyses) other than Satan appears to be inconsistent with the context¹² in which the message is given to Daniel (Dan 10:1-21). More so, there is no text or passage in the OT or NT which refers to Cambyses or any other human being as the “prince of air.” In the same vein there is no record that Michael and falling human beings engaged in warfare. Conversely, this study reveals that warfare is always with the Devil whenever Michael is mentioned as highlighted under intertextual analysis above. In addition, four verses that record such incidence (Dan 10:13, 21; Jude 1:9; Rev 12:7) indicate that Satan always קָטַף against God’s messenger/people as an antagonist and accuser while Michael קָטַף for His people as helper, defender and deliverer. However, the conflict does not preclude the use of use of human instrument like Daniel or Cambyses as noted above.

Contribution to Knowledge and Recommendation

The major contributions of this study to knowledge are as follows:

1. The apparent synergy between Satan and human instrument.
2. In spite of his sacrilegious acts and opposition to foreign cults Cambyses is seen as human instrument in the hand of Satan the real prince of Persia.
3. The position that conceivably fills the gap created by other scholarly interpretations is the identification of the prince of Persia as Satan himself—the prince of air, who instigated the hostility of Cambyses

¹¹Loren M. K. Nelson, 111.

¹²Canale, 452.

(human instrument) towards foreign cults to opposed God's plan in the restoration of the Temple in Jerusalem.

4. The interpretation of the prince of Persia as Satan, by implication, will de-emphasize imprecatory prayers against human being and enhance contemporary Christians to "put on the whole armour of God" so as to "be able to stand firm against the schemes of the devil" (Eph 6:11).

I, therefore, suggest that the contributions highlighted be taken into consideration in the study of the book of Daniel as they help to see the involvement and role of the supernatural beings in the conflict between the forces of good and evil.

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Present Position	Clergy

Academic Institutions

1. Adventist University of Africa, Kenya	2014-2016
2. Babcock University, Ilishan-Remo, Nigeria	2005-2009
3. Owena Community Grammar School, Owena-Ijesha	2002-2003
4. Ondo State Polytechnic, Owo	1996-1999
5. Moba Grammar School, Otun-Ekiti, Nigeria	1990-1995

Academic Qualifications

1. MABTS	Jan 2017
2. B.A. Theology (First Class Honours)	June 2009
3. National Examination Council	June 2002
4. National Diploma Elect/Elect (Upper Credit)	Dec 1999
5. Waec	June 1995
6. Primary School Leaving Certificate	1989

Youth Ministries

Adventist Youth Society-Investiture Certificate as Master Guide, March 2007

Academic Awards

1. South-West Nigeria's Award – Best Pastoral/Chaplaincy Graduating Student– Babcock University June 2009
2. Theology Club Academic Awards – For Outstanding Academic Performance in 2005/06 (100level), 2006/07 (200level), 2007/08 (300 Level) Sessions.2006–2010

Recognition of Service Awards

1. Theology Club, Babcock University – Award of Excellence as Assistant Business Manager, 2007.
2. Student's Association of Literature Evangelists – Award of Service as Public Relation Officer.
3. Student's Association of Literature Evangelists – Award of Service as President, 2008.
4. Student's Association of Literature Evangelists –Service Award as Ex-Official, 2009.
5. Adventist Youth Ministries Ogun Conference –Meritorious Award as Associate Youth Director, 2016.

Work Experience

1. Seventh-day Adventist Church in Nigeria Sept 2000 – Present
Primary Assignment:
 - a) District/Church Pastor – Shagamu District Oct 2014 – Present
 - b) Associate Youth Director- Ogun Conference Oct 2013 – Present
 - c) Associate Youth Director- South-West Nigeria Aug 2010 – 2011
 - d) Church Pastor – Ido-Ekiti in Ayetoro District Dec 2009 – Aug 2011
 - e) Pioneer (Bible Teacher) Okeagbe, Ondo July 2009 – Dec 2009
 - f) Assistant Student Pastor – Siloam Valley, Babcock University Sept 2006 – 2009
 - g) Student Chaplain-Babcock Medical Centre Sept 2006 – 2009
 - h) District Evangelist – Owena, Ilaramokin, Timo-Oloja & Bolunduro Churches in Akure District Sept 2000 – Aug 2003
 - i) Church Pastor – Iloro & Ijurin in Ipoti District
 - j) Church Pastor May 2003 – Aug 2005
2. Local Government Education Authority as Office Assistant 1996 – 1997