

Note: Text within a box are quotes from the "Daniel's Prophecy" Box. (The entire dp Box is quoted here.)

### Angelic Guardians or Demonic Rulers?

WE CAN learn much from what the book of Daniel says about the angels. It tells us about the role they play in carrying out Jehovah's word and the effort they put forth to fulfill their assignments.

God's angel said that on his way to speak to Daniel, he was hindered by "the prince of the royal realm of Persia." After contending with him for 21 days, the angelic messenger was able to proceed only with the help of "Michael, one of the foremost princes." The angel also said that he would again have to fight that enemy and possibly "the prince of Greece." (Daniel 10:13, 20) No easy task, even for an angel! Who, though, were these princes of Persia and Greece?

**(Daniel 10:10-21)** But then a hand touched me, and it stirred me to get up on my hands and knees. <sup>11</sup> Then he said to me: "O Daniel, you very precious man, give attention to the words that I am about to speak to you. Now stand up in your place, for I have been sent to you." When he said this to me, I stood up, trembling. <sup>12</sup> He then said to me: "Do not be afraid, O Daniel. Your words have been heard from the first day that you gave your heart to understanding and to humbling yourself before your God, and I have come because of your words." <sup>13</sup> But the prince of the royal realm of Persia stood in opposition to me for 21 days. But then Mi'cha-el, one of the foremost princes, came to help me; and I remained there beside the kings of Persia. <sup>14</sup> I have come to make you understand what will befall your people in the final part of the days, because it is a vision yet for the days to come." <sup>15</sup> Now when he spoke these words to me, I turned my face to the ground and became speechless. <sup>16</sup> Then one who looked like a man touched my lips, and I opened my mouth and said to the one who stood in front of me: "My lord, I am shuddering because of the vision, and I have no strength." <sup>17</sup> So how can my lord's servant speak with my lord? For now I have no strength, and there is no breath left in me." <sup>18</sup> The one who looked like a man touched me again and strengthened me. <sup>19</sup> Then he said: "Do not be afraid, O very precious man. May you have peace. Be strong, yes, be strong." As he spoke with me I was strengthened and I said: "Let my lord speak, for you have strengthened me." <sup>20</sup> Then he said: "Do you know why I have come to you? Now I will go back to fight with the prince of Persia. When I leave, the prince of Greece will come." <sup>21</sup> However, I will tell you the things recorded in the writings of truth. There is no one strongly supporting me in these things but Mi'cha-el, your prince.

**(Daniel 10:13)** But the prince of the royal realm of Persia stood in opposition to me for 21 days. But then Mi'cha-el, one of the foremost princes, came to help me; and I remained there beside the kings of Persia.

Although the words "*hindered*", "*contending*", and "*fight*" are used in the dp box, the Hebrew word *amed* here translated as "*stood*" means "to take one's stand, stand". It is translated elsewhere as "stood, remained, standing, dwelling, ministering, serve, was there," and nowhere did i see it being used as a barrier to block anyone or anything, as in 'standing in front of to stop movement'.

The Hebrew word *neged* here translated as "*in opposition*" means: "in front of, in sight of, opposite to". It is translated elsewhere as "before, presence" and nowhere did i see it being used any other way than just being beside someone or something. No aggression was implied. (possible exception Nu 22:32) So the terms "*hindered*", "*contending*", and "*fight*" do not seem to apply.

**(Numbers 22:32)** because your way is in defiance of my will.

**(The Bible in Living English)** because the journey was waywardly undertaken before my face (before me; in my sight)

Since the angel left Persia and then chose to return, it seems to me that Daniel 10:13 is referring to a willing interaction between two individuals with differing views on a matter. After 21 days Michael came to "*help*" the angel and to possibly send him on his way to finish his errand. Why would the angel return to a battle to fight again if it was that type of confrontation? And it says the angel "*remained*" there, not 'was held there' or 'was detained there'. The one other place that Hebrew word occurs it is also translated as "*remained*" and does not imply being detained there either. (1 Ki 18:22)

I also think that Daniel 10:13 is incorrectly laid out as worded. The scripture says the angel was with the prince for 21 days, then Michael came, and then the angel remained there some more. Yet the angel came to Daniel from Persia on the 21st day of Daniel's mourning. (Da 10:2, 3)

I think the order of events should be like this:

But the prince of the royal realm of Persia stood in opposition to me, and I remained there beside the kings of Persia for 21 days. But then Mi'cha-el, one of the foremost princes, came to help me.

Other translations render "*and I remained there*" (Da 10:13) as "because I was detained there; for I was left there; for I had been left there; after I had been left there; I had been detained there; for I had remained there", showing that the angel's 'remaining' in Persia was before Michael came.

I would guess that Michael went there to stop the "*contending*" and to send the angel on his way with the prophecy and comfort for Daniel since he had already been mourning for 21 days. Then the angel came back to Persia to finish his conversation that was interrupted by Michael. Perhaps the conversation was not whether the angel should go to Daniel, but since the angel was to relay a prophecy to Daniel, perhaps the conversation was what to tell Daniel, or what not to, or what really would happen in the future, or what should happen (since they are the ones that make it happen), or how they should go about accomplishing it. A similar but brief example of such a conversation is recorded in 1st Kings:

**(1 Kings 22:19-22)** Mi-cai'ah then said: "Therefore, hear the word of Jehovah: I saw Jehovah sitting on his throne and all the army of the heavens standing by him, to his right and to his left. <sup>20</sup> Jehovah then said, 'Who will fool A'hab, so that he will go up and fall at Ra'moth-gil'e-ad?' And one was saying one thing while another said something else. <sup>21</sup> Then a spirit came forward and stood before Jehovah and said, 'I will fool him.' Jehovah asked him, 'How will you do it?' <sup>22</sup> He replied, 'I will go out and become a deceptive spirit in the mouth of all his prophets.' So he said, 'You will fool him, and what is more, you will be successful. Go out and do that.'

Side thought: Can you imagine a conversation or argument between two spirit creatures who don't speak with words, but communicate mind to mind with thought, emotion, and imagery, sharing their imagined outcome of the physical world if things were done the way they thought they should be? When we speak at the same time as someone else we miss what the other person says. Perhaps they can communicate at the same time and even interact with the other's thoughts, like two people trying to shape the same piece of clay into different forms (to put it in a very basic way). Wow! It must be very intimate!

### Will Come

**(Daniel 10:20)** Then he said: "Do you know why I have come to you? Now I will go back to fight with the prince of Persia. When I leave, the prince of Greece **will come**."

**(The Bible in Living English)** And he said "Do you know what I have come to you for? and I am going right back to fight the prince of Persia, and when I come out, in comes the prince of Greece."

The dp box says: "*The angel also said that he would again have to fight that enemy and possibly 'the prince of Greece'*." To me the scripture is saying that after the angel leaves Daniel, that the prince of Greece will come there to Daniel. Since the angel is trying to comfort Daniel, perhaps he is telling Daniel not to despair since the prince of Greece is coming to help Daniel after he (the angel) returns to Persia. If the prince of Greece was a threat to Daniel, would the angel leave Daniel unprotected? Of course not. And if the prince of Greece was to meet up with the angel in Persia the scripture would be worded differently. e.g. 'the prince of Greece will join me there.' or something like that. It sounds to me like the prince of Greece was coming to take over for the angel to watch over Daniel while the angel went back to continue his discussion with the prince of Persia.

### Strongly Supporting

**(Daniel 10:21)** However, I will tell you the things recorded in the writings of truth. There is no one strongly supporting me in these things but Mi'cha-el, your prince.

Since the angel was "sent" by God (Da 10:11), he was the one taking the lead in this. Now the verse says "There is no one strongly supporting me". It does not say 'no one is strongly agreeing with me.' And Daniel 12:1 calls Michael "the great prince who is standing in behalf of your people". So the message at Daniel 10:21 is a positive one. Daniel was very frightened (Da 10:15-19) and the angel was encouraging Daniel by telling him that he had the strong support of none other than the great prince Michael.

First of all, we note that Michael was called "one of the foremost **princes**" and "the **prince** of you people." Later, Michael was referred to as "the great **prince** who is standing in behalf of the sons of [Daniel's] people." (Daniel 10:21; 12:1) This points to Michael as the angel assigned by Jehovah to lead the Israelites through the wilderness.—Exodus 23:20-23; 32:34; 33:2.

**(Daniel 10:21)** However, I will tell you the things recorded in the writings of truth. There is no one strongly supporting me in these things but Mi'cha-el, your prince.

**(Daniel 12:1)** "During that time Mi'cha-el will stand up, the great prince who is standing in behalf of your people. And there will occur a time of distress such as has not occurred since there came to be a nation until that time. And during that time your people will escape, everyone who is found written down in the book.

**(Exodus 23:20-23)** "I am sending an angel ahead of you to guard you on the way and to bring you into the place that I have prepared. <sup>21</sup> Pay attention to him, and obey his voice. Do not rebel against him, for he will not pardon your transgressions, because my name is in him. <sup>22</sup> However, if you strictly obey his voice and do all that I say, I will show hostility to your enemies and oppose those who oppose you. <sup>23</sup> For my angel will go ahead of you and will bring you to the Am'or-ites, the Hit'tites, the Per'iz-zites, the Ca'naan-ites, the Hi'vites, and the Jeb'u-sites, and I will annihilate them.

**(Exodus 32:34)** Go now, lead the people to the place about which I have spoken to you. Look! My angel will go ahead of you, and on the day when I make an accounting, I will bring punishment on them for their sin."

**(Exodus 33:2)** I will send an angel ahead of you and drive out the Ca'naan-ites, the Am'or-ites, the Hit'tites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites.

Perhaps in those days many of the angels (princes) were where they were by personal choice. Perhaps not all were assigned some job that they carried out 24/7, but had the freedom to go where they pleased and do what they wanted, within God's moral and ethical guidelines of course and as long as they did not conflict with God's purposes for mankind. Why would God create myriads of angels that did nothing but carry out His orders? He didn't. If angels didn't have a mind of their own and freedom of choice and freedom of action, then none would have become demons.

Lending support to this conclusion is the disciple Jude's statement that "Michael the archangel had a difference with the Devil and was **disputing** about Moses' body." (Jude 9) Michael's position, power, and authority made him truly "the archangel," meaning "the chief angel," or "the principal angel." Most fittingly, this lofty position can be applied to none other than Jesus Christ, the Son of God, before and after his life on earth.—1 Thessalonians 4:16; Revelation 12:7-9.

**(Jude 9)** But when Mi'cha-el the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: "May Jehovah rebuke you."

**(1 Thessalonians 4:16)** because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first.

**(Revelation 12:7-9)** And war broke out in heaven: Mi'cha-el and his angels battled with the dragon, and the dragon and its angels battled <sup>8</sup> but they did not prevail, nor was a place found for them any longer in heaven. <sup>9</sup> So down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels were hurled down with him.

This sounds more like a difference of opinion between two co-managers in an office. They both have authority, but not over each other. Perhaps that's why Michael is called "**An** archangel", and "**one of the foremost princes**". (1Th 4:16; Dan 10:13)

Does this mean that Jehovah also appointed angels over such nations as Persia and Greece to guide them in their affairs? Well, Jesus Christ, the Son of God, openly stated: "The ruler of the world . . . has no hold on me." Jesus also said: "My kingdom is no part of this world . . . my kingdom is not from this source." (John 14:30; 18:36) The apostle John declared that "the whole world is lying in the power of the wicked one." (1 John 5:19) It is clear that the nations of the world never were and are not now under the guidance or rulership of God or Christ. While **Jehovah permits "the superior authorities" to exist and maintain control of earthly governmental affairs**, he **does not appoint** his angels over them. (Romans 13:1-7) Any "princes" or "rulers" over them could be placed there only by "the ruler of the world," Satan the Devil. They would have to be demonic rulers rather than angelic guardians. There are, then, invisible demonic forces, or "princes," behind the visible rulers, and national conflicts involve more than mere humans.

**(John 14:30)** I will not speak with you much more, for the ruler of the world is coming, and he has no hold on me.

**(John 18:36)** Jesus answered: "My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source."

**(1 John 5:19)** We know that we originate with God, but the whole world is lying in the power of the wicked one.

**(Romans 13:1-7)** Let every person be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. <sup>2</sup> Therefore, whoever opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will bring judgment against themselves. <sup>3</sup> For those rulers are an object of fear, not to the good deed, but to the bad. Do you want to be free of fear of the authority? Keep doing good, and you will have praise from it; <sup>4</sup> for it is God's minister to you for your good. But if you are doing what is bad, be in fear, for it is not without purpose that it bears the sword. It is God's minister, an avenger to express wrath against the one practicing what is bad. <sup>5</sup> There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience. <sup>6</sup> That is why you are also paying taxes; for they are God's public servants constantly serving this very purpose. <sup>7</sup> Render to all their dues: to the one who calls for the tax, the tax; to the one who calls for the tribute, the tribute; to the one who calls for fear, such fear; to the one who calls for honor, such honor.

The db box says "*It is clear that the nations of the world never were and are not now under the guidance or rulership of God or Christ.*" There are many cases in the bible where God used angelic forces to control kings and governments to carry out His judgment or to help his people. And Daniel 11:1 clearly shows that angels do meddle in the affairs of kings.

**(Daniel 11:1)** "As for me, in the first year of Da-ri'us the Mede, I stood up to strengthen and fortify him.

So if Jehovah permits "*the superior authorities*" to maintain control, and if princes (angels) are controlling or guiding them even though they are not appointed or assigned to do so, then He must be permitting that to happen as well.

### Question

So my question is: Were the princes of Persia and Greece demons? The bible does not say they were.

God judges all of us by our actions. Were angels forbidden from interfering with human rulers? They may not have been appointed, but if there were no rules against interfering, then they were permitted to do so, and therefore were not breaking any rules. The bible does not say the princes were breaking any rules or sinning in any way. Perhaps the prince of Persia was not contending or fighting with the angel in order to stop him from carrying out his mission as an enemy would, but the confrontation was merely two free individuals expressing differing opinions, each trying to convince the other of what they believe to be the better way to do something, like at 1 Kings 22:20.

The Persian King at the time was Cyrus, who looked with favor upon Daniel and his people. (w11 9/1 p.8) So if the Prince of Persia was wicked, would he not have swayed King Cyrus to dislike Daniel and his people and act against them? It would seem that there were angels at that time, who with good intent, were helping the various kingdoms of men, as with this angel who was helping Daniel and his people and king Darius, along with Michael, the prince of Daniel's people. (Da 11:1; 12:1)

And clearly some demons also steer the actions of governments. Revelation tells us that Pergamum is where Satan's throne is (Rev 2:12, 13) and since Revelation was written from the viewpoint of being "*in the Lord's day*" (Rev 1:10) then that is where Satan's throne is today.

**(Revelation 2:12, 13)** "To the angel of the congregation in Per'ga-mum write: These are the things that he says who has the sharp, long, two-edged sword: <sup>13</sup> 'I know where you are dwelling, that is, where the throne of Satan is; and yet you keep holding fast to my name, and you did not deny your faith in me even in the days of An'ti-pas, my faithful witness, who was killed by your side, where Satan is dwelling."

**(Revelation 1:10, 11)** By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet, <sup>11</sup> saying: "What you see, write in a scroll..."

Note: *The Bible in Living English* is available for reading on [jw.org](http://jw.org)

(See the following pages for maps)

So what do **you** think?

Remember, if there are no scriptures to back it up, then it is opinion.

:^)

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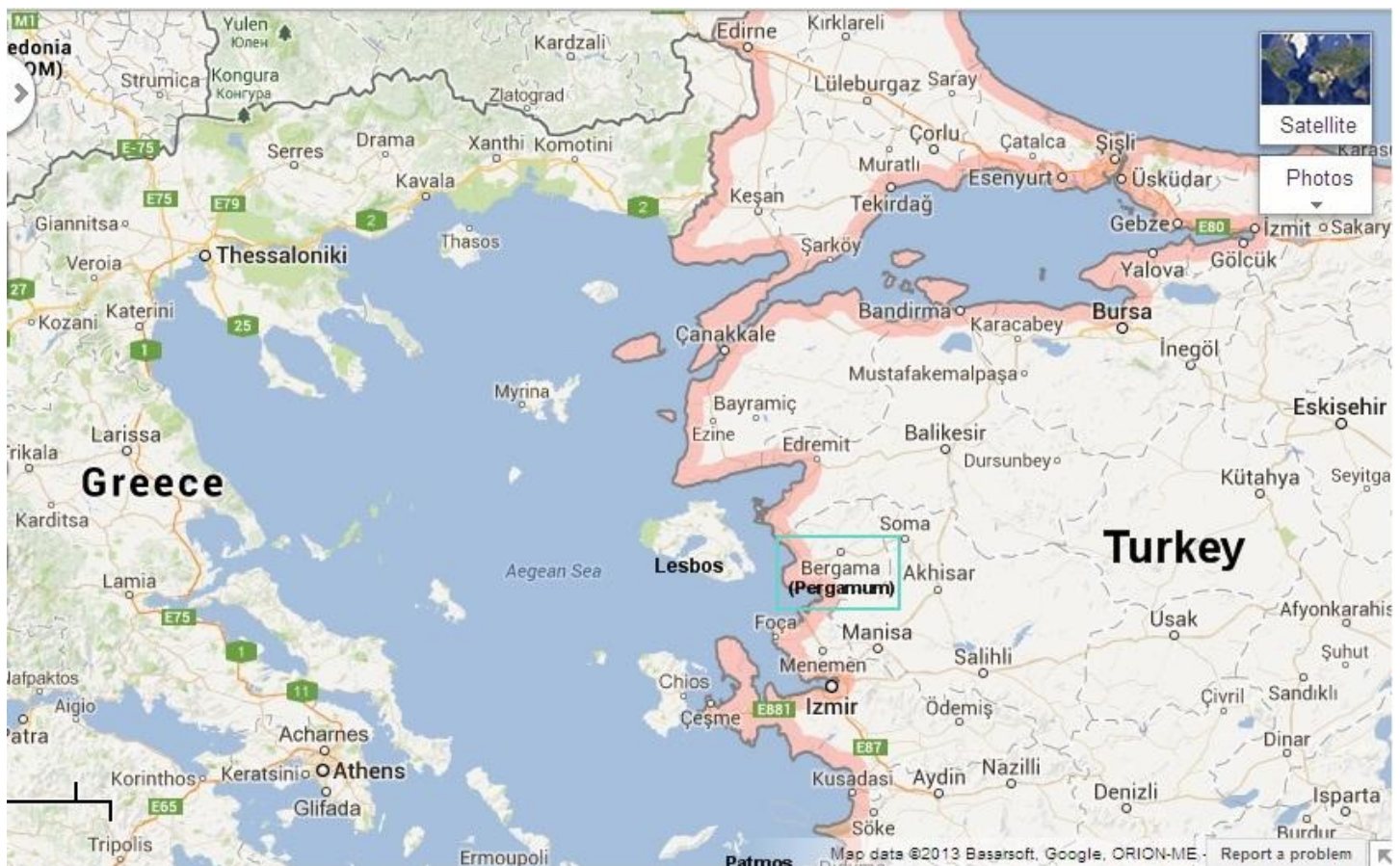
PS: I suspect that the true temptation for the angels to come to earth and take wives was not because they were sexually attracted to the beautiful women. (Ge 6:2) Angels did not have sex with other angels. They did not reproduce. The angels that were in existence were a set number. They did not increase. (Ge 2:1-2) They were created by God through His Son. (Jn 1:3; Col 1:16) And since they did not reproduce God had no reason to give them a sex-drive, as earthly creation was given. (Ge 1:24-25) Angels do not have that built-in urge. (Mt 22:30) So it does not make sense that seeing beautiful women would trigger a desire that was not within them.

But humans do have something that some angels no doubt could have desired: The ability to create offspring through reproduction. Perhaps when they saw the daughters of men some angels were jealous of that beautiful ability that women provide. (Ge 6:2; Ps 127:3) So they took human form so that they too could father children of their own. (Ge 6:4) Note that they only fathered sons. If they only wanted to have sex then there probably would have been both sons *and* daughters. Or possibly even no children at all since if having intercourse with beautiful women was their only goal you would think that they would try to be discreet and not draw attention to what they were doing. But instead they produced the nephilim that caused havoc and drew attention. (Ge 6:4) Perhaps the nephilim were even the main cause of the violence that made Jehovah decide to flood the earth. (Ge 6:11-13)

Just a thought :^)



(Per'ga·mum) A Mysian city in the NW part of Asiatic Turkey (Asia Minor)



Persia is in modern day Iran.



