

struggle involved all of the decisions and relationships pertaining to the Jews during the Persian period (e.g., the reconstruction of the temple, deliverance for the Jews during the time of Esther, permission for Ezra and Nehemiah to return, and their subsequent construction of the city). Of course, even in the Old Testament period the scope of God's activities reached beyond the affairs of the Jews" (Miller 1994: 288).

v21 "Collins is surely right that, from what follows, we are to understand that book as containing the course of future history as shaped by God. He is also correct to note that the concept of such a book, followed by a detailed reading of centuries that follow Daniel, has a strong deterministic flavor....The fact that God has scripted history and that the rescue of his people is the punch line is cause for great optimism and celebration" (Longman 1999: 252-53).

11:1 "Therefore an intense spiritual conflict took place during the first year of Darius the Mede. Since Michael (Israel's prince) was involved, the battle must have concerned the Jewish people. The text does not name the occasion of this particular struggle, but it may have been the fall of Babylon (Young), the conveying of the "seventy sevens" prophecy in chap. 9 (cf. 9:1), or the decree of Cyrus allowing the Jews to return to Palestine (Archer, Wood). All of these events took place in the first year of Darius the Mede (Cyrus), but the latter suggestion seems to be most likely. If so, the conflict involved Cyrus's decision to allow the Jews to return to their homeland. Archer remarks: "Knowing that such a development could lead to the ultimate appearance of the Son of God as the Messiah for God's redeemed, Satan and all his hosts were determined to thwart the renewal of Israel and the deliverance of its people from destruction." (Miller 1994: 289-90).

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DANIEL 10: THE GREAT WAR

OUTLINE OF DANIEL 10

- I. The Lord reveals the history of two future kingdoms, the last ruler of which foreshadows the final great persecutor of God's people (10:1-12:13).
 - A. Daniel was so troubled by the vision that he mourned for three weeks (10:1-3).
 - B. An angel came to interpret the vision but he was detained for three weeks by angelic conflict (10:4-11:1).
 - C. The angel interprets the vision of the great war, beginning with the present day in Daniel's time (11:2-12:4).
 - D. Daniel seeks clarification on the conclusion of the vision (12:5-13).

THE PURPOSE OF DANIEL 10

This introduction to the final vision in the book "pulls back the curtain" a bit and reveals to the reader that the battle of the earthly kingdoms against God's people Israel is also being waged on the spiritual level between angels and demons. The four kingdoms and their "little horns" are motivated and supported by Satan in their war against God, his people, and his promises.

NOTES

"If you have been studying the Book of Daniel carefully, you may have noticed that the visions of the book tend to increase in length and complexity as they unfold. Or, to put it another way, later visions expand the earlier ones. This feature is particularly evident as we come to the last three chapters. They form a unit, the longest unit in the entire book, and they contain a vision. Up to this point the visions have been handled in one chapter each. Now there is a lengthy vision, presented in chapter 11, to which a preface (chapter 10) and a postscript (chapter 12) are added" (Boice 2003: 104).

v1 "This understanding came as an answer to Daniel's prayers (cf. 10:12). Evidently the prophet was again praying for wisdom concerning the future of his people, the Jews. In the previous three

visions God had already revealed much pertaining to Israel's fate, but Daniel desired to know more. By now the Jewish captives had returned to Palestine, but their plight was precarious. Work on the temple was being opposed by the Samaritans, and it is possible that reconstruction had already been halted (cf. Ezra 4:5, 24)" (Miller 1994: 278).

v6 "An argument commonly raised against the equation of this person with deity is that the angel described in vv. 10–14 was clearly inferior to God. For example, this angel was "sent" to Daniel (v. 11) and required Michael's help to fight against other angelic forces (v. 13). G. C. Luck offered the proper solution to this problem, which is that the "man dressed in linen" and the interpreting angel introduced in v. 10 are distinct personalities....The personage described in 10:5–6 is a theophany, but the contents of the vision are related by the interpreting angel, who is introduced at v. 10. In the Book of Revelation there is a similar pattern" (Miller 1994: 282).

v7 "Paul had a similar experience when he met Christ on the Damascus Road (Acts 9:1–7). Only he saw Jesus, but the others with him felt the presence of the Lord and became speechless with fear" (Miller 1994: 282).

v10 "Three times he needs the touch of his heavenly visitor before he is capable of receiving the revelation intended for him. Such a reaction is not confined to apocalyptic contexts (Deut. 5:26; Acts 9:8; 22:11) and is a salutary reminder of the majesty of our God and of the amazing condescension of the incarnation" (Baldwin 1978: 198).

v13 "Michael is introduced in this verse and is also mentioned in Dan 10:21; 12:1; Jude 9; and Rev 12:7 in Scripture. In Jude 9 he is called the "archangel," which means "first (chief) angel." Michael has been assigned by God as Israel's prince (cf. 10:21); he is "great" in power and protects the Jewish people (cf. 12:1). The implications of these statements are clear. Israel has a mighty angelic supporter in the heavenly realm. Therefore, regardless of Israel's political,

military, and economic weaknesses, its existence is assured because no earthly power can resist their great prince" (Miller 1994: 285).

v13 "Who was this "prince of the Persian kingdom" who resisted Gabriel for three weeks? (1) He must have been an angel since no human prince could have withstood Gabriel. Moreover, Israel's "prince" was the angel Michael (10:21), and it is reasonable to suppose that in the same context the "prince" of Persia was also an angel. (2) Since this prince opposed God's angel, he may safely be assumed to have been an evil angel, that is, a demon....(3) He is called the "prince of the Persian kingdom," so Persia must have been his special area of activity. Therefore this demon was either a powerful angel assigned to Persia by Satan or possibly he was Satan himself. Persia ruled the world in that day, and Satan would surely have concentrated his personal efforts in this most influential area" (Miller 1994: 285).

v13 "From this passage several important facts are evident concerning angels: (1) angels are real; (2) there are good and evil angels; (3) angels can influence the affairs of human beings. Particularly this passage teaches that angels inspire human governments and their leaders. Antiochus IV Epiphanes, who was described in chap. 8 (also chap. 11), was certainly encouraged by demonic forces in his attempts to eradicate the Jewish religion. Antichrist, depicted in chaps. 7; 9; and 11 of this book, also will be satanically inspired (cf. 2 Thess 2:9; Rev 13:2). In Daniel's day Persia ruled the earth. Satan would naturally have attempted to influence the decisions made by the Persian government because policies made there would affect the world....(4) There is an invisible, spiritual warfare being waged that involves angels and believers....(5) God's angels act on behalf of the saints. Here they are instrumental in delivering to Daniel a message from God" (Miller 1994: 285–86).

v20 "Parenthetically the angel announced that soon he must "return to fight against the prince of Persia," a battle that would continue for two centuries of Persian rule (539–331 B.C.). This