

the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

In the third year of Cyrus king of Persia, a thing was revealed to Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision. ² In those days I Daniel **was mourning** three full weeks. ³ I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. ⁴ And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; ⁵ Then I lifted up my eyes, and looked, and behold a certain **man clothed in linen**, whose loins *were* girded with fine gold of Uphaz: ⁶ His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude. ⁷ And I Daniel alone saw the vision: for the men that were with me saw not the vision: but a **great quaking** fell upon them, so that they fled to hide themselves. ⁸ Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. ⁹ Yet I heard the voice of his words: and when I heard the voice of his words, then I was in a deep sleep on my face, and my face toward the ground. ¹⁰ And behold, a hand touched me, which set me upon my knees and *upon* the palms of my hands. ¹¹ And he said to me, O Daniel, a man greatly beloved, understand the words that I speak to thee, and stand upright: for to thee I am now sent. And when he had spoken this word to me, I stood trembling. ¹² Then said he to me, Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, **thy words were heard, and I am come for thy words**. ¹³ **But the prince of the kingdom of Persia** withstood me one and twenty days: but lo, **Michael, one of the chief princes, came to help me**; and I remained there with the kings of Persia. ¹⁴ Now I have come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for many days. ¹⁵ And when he had spoken such words to me, I set my face towards the ground, and I became dumb. ¹⁶ And behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spoke, and said to him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. ¹⁷ For how can the servant of this my lord talk with this my lord? for as for me, immediately there remained no strength in me, neither is there breath left in me. ¹⁸ Then there came again and touched me *one* like the appearance of a man, and he strengthened me, ¹⁹ And said, O man greatly beloved, fear not: peace *be* to thee, be strong, yes, be strong. And when he had spoken to me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. ²⁰ Then said he, Knowest thou for what cause I come to thee? and now **will I return to fight with the prince of Persia**: and when I am gone forth,

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ment that the antichrist will establish with Jewish people who have re-gathered in the land of Israel during the "tribulation" period, but this outlook is less likely. In the middle of the 'seven' he will put an end to sacrifice and offering. This may be a reference to the termination of the Old Testament sacrificial system by the atoning death of Christ. It is also possible that it refers to the desecration of the temple by Antiochus IV Epiphanes or Titus (see note on v. 26). Some interpreters take the less likely view that this is a reference to the antichrist's prohibition of "sacrifice and offering" (perhaps standing for religious practice in general) by the re-gathered Jewish people after three and a half years (Rev 11:2; 12:6, 14) of the "tribulation" period. And on a wing of the temple he will set up an abomination that causes desolation. Daniel most likely described the destruction of the temple under either Antiochus IV Epiphanes or Titus (see note on v. 26 and "Introduction: Purpose and Distinctives"), rather than actions of a future antichrist. Phrases similar to "an abomination that causes desolation" occur in 8:13, 11:31 and 12:11 (see their notes), as well as in 1 Maccabees 1:54. Daniel 8:13 and 1 Maccabees 1:54 refer to the activities of Antiochus IV. Daniel used the same language to describe one who would defile the temple in the time near that of the Messiah. Jesus alluded to this abomination in Matt 24:15 and Mk 13:14.

10:1-11:1 *The Angel's Message to Daniel.* Daniel was prepared by an angelic being to receive a revelation pertaining to "a time yet to come" (10:14).

10:1-12:13 *Vision of the Future of God's People.* The prophet turned his attention to a final, lengthy vision that focused on the reign of Antiochus IV Epiphanes (see "Introduction: Purpose and Distinctives") and looked beyond that reign as well. This material divides into four main sections: the angel's announcement to Daniel (10:1-11:1), events from

Daniel until Antiochus IV Epiphanes (11:2-20), the reign of Antiochus IV Epiphanes (11:21-12:3) and a final message to Daniel (12:4-13).

10:1 **In the third year of Cyrus king of Persia.** In 537 B.C. See notes on 1:21, 5:30, 6:1 and 9:1. The repatriated exiles were at this time back in the land to rebuild the temple (Ezr 1:1-4; 3:8), but they would soon have to give up the rebuilding (Ezr 4:24).

10:2 **Was mourning.** Daniel probably mourned because of the state of Jerusalem (Ne 1:4; Isa 61:3-4; 64:8-12; 66:10).

10:5 **Man clothed in linen.** Verses 5-6 give a detailed description of an angel, perhaps Gabriel (9:21) or the one who spoke to Gabriel (8:16). His appearance was similar to that of the glory of the Lord (Eze 1:26-28; Rev 1:12-16). For other references to angels see Jdg 13:6, Eze 9:2-3; 10:2 and Lk 24:4.

10:7 **Great quaking.** See Isa 6:5 and Lk 5:8.

10:12 **Thy words were heard, and I am come for thy words.** The vision and revelation that Daniel received came as a direct response to his prayers.

10:13 **But the prince of the kingdom of Persia.** In the context it is apparent that this prince refers to an evil, but powerful, spiritual being (cf. Job 1:6-12; Ps 82; Isa 24:21; Lk 11:14-26) assigned by Satan to activity pertaining to Persian rule. Similarly, the archangel Michael is called "the great prince who protects" Israel (12:1). The host of heaven are said to fight for Israel elsewhere in the Old Testament (Jdg 5:20; 2Ki 6:15-18; Ps 103:20-21).

Michael, one of the chief princes, came to help me. Michael is depicted as the commander of the holy angels in Jude 9 and Rev 12:7. Here a glimpse is given into the spiritual battles waged in the heavenly realms that affect events on Earth (cf. Eph 6:12; Rev 12:7-9).

10:20 **Will I return to fight with the prince of Persia.** See note on