

Daniel #15

June 16, 2024

Series Title: Daniel's Visions Of the Ages

Today's Message: A Glimpse of the Unseen World; Daniel 10:1-21; 11:1

Daniel 10 introduces us to the last great prophecy of the book of Daniel. The prophecy will come to us in Daniel 11 and 12. The prophecy concerns the people of Israel. And apparently the prophetic vision revealed to Daniel has a near-term and far-term reach. In the near term it is a very detailed prediction of events involving the "Ptolemies and the Seleucids". If you remember these were two of the four kingdoms which splintered off of the Greek empire after Alexander the Great died. And then the far term vision concerns Antichrist. In both the near and far term visions Israel is at the heart of the great upheaval. Oh, how we must pray for Israel. They will suffer to the end—the time of Jacob's trouble, and then Christ will come to them and Israel will receive Him and believe on Him! Salvation will come to Israel! Then, her darkness will become light; her warfare ended; and everlasting peace will belong to Israel!

Daniel 10 is one of the most wonderful, revealing chapters in all the bible. Yes, as mentioned, it is an introduction to the final revelation given to Daniel. But it is itself a revelation as it pulls back the curtain giving us a glimpse of an unseen world of activity, which lies behind an invisible veil.

Daniel 10 is rich and full. We will tackle this chapter in three ways. First, we will unpack the chapter. Second, Why I think that the Glorious One describe in Daniel 10:5-6 is a theophany and not an angel. And third, we will talk a little about demons, their warfare and the Christian's involvement in that warfare.

I) **An Overview of Daniel 10.**

- A) (10:1-3) Daniels pain and prayer.
 - 1) (v1) 3rd year Cyrus (536 B.C.).
 - (a) 3rd year since the decree given for exiles to return with Zerubbabel to rebuild temple.
 - (i) Remember Isaiah's prophecy concerning Cyrus (Is. 44:28; 45:1)
 - (a) Cyrus came on the scene about 170 years after the prophecy.
 - 2) (vv2-3) "At that time"
 - (a) Only approximately 42,360 exiles returned to Jerusalem, plus 7,337 servants (Ez. 2:64-65).
 - (b) Daniel was in *pain*/ anguish/ mourning
 - (i) Possibly because of the small number who returned.
 - (ii) Likely because of the reports of the great difficulty the people encountered upon return. Their enemies hated them and harassed them. (**Ez. 4:1-5**).
 - (iii) Most likely because of the vision he received, which we will learn about in Daniel 11-12.
 - (c) During the time of mourning, he didn't eat "choice foods" and he did not groom himself.
 - (i) When a person was in great anguish/ mourning/ sorrow they refrained from such things.
 - (d) For 3 weeks (21 days), he sought guidance and wisdom from the Lord.
 - (i) He was disturbed because he heard nothing from God. It is like the heavens were shut.
 - (a) But God did hear. Daniel just didn't know it. (**see Daniel 10:12**)
 - (b) Yet, even with no answer forthcoming, he **persisted** in prayer.
- B) (10:4-9) The Glorious Being
 - 1) (vv4-6) Then help came!
 - (a) Daniel had faith that the answer he was seeking from God would come!
 - (i) **Truth:** God's people always look to the Lord for help! The Psalmist in Psalm 121:1 sure did: "I lift up my eyes to the hills (of Zion)—where does my help come from? My help comes from the Lord, the Maker of heaven and earth."

- (b) (v4) Daniel was standing by the Tigris River when the appearance of a glorious being appeared. Presumably Daniel was in mourning while waiting beside the river.
 - (i) Psalm 137:1 provides us with a sense that this was a practice of the Jewish exiles; to meet at a river to mourn. “By the rivers of Babylon, we sat and wept/ mourned/ sat in anguish when we remembered Zion.”
 - (a) It is interesting that Ezekiel was standing by a river (the Kebar) when his great vision of God was revealed (Ezekiel 1).
 - (b) Perhaps that is where Daniel went to mourn and grieve for Zion.
 - (c) (vv5-6) Who is this?
 - (i) Was it the preincarnate Christ?
 - (a) The description is almost exactly what we see in Revelation 1:13-15, including the very loud and unique voice!
 - 1. In Daniel he heard a voice sounding like a *multitude*.
 - 2. In Revelation the voice sounded like *rushing waters*.
 - (ii) Was it a mighty angel?
 - (a) Revelation 10:1 provides a similar but less detailed description of an angel.
 - (iii) I think it was the preincarnate Christ appearing and speaking. But Daniel didn’t say what He said.
 - (a) Daniel and his companions were gripped with terror. Daniel stayed but fell face down to the ground and as he spoke, he fell into a deep sleep.
 - 1. When John saw the Glorious One, he fell as though dead (Rev.1:17)
- C) (10:10-21; 11:1) The angels strengthen Daniel preparing him to receive the vision.
- 1) (vv10-11) “A hand touched me” and “said to me”. I think it was an angel speaking now to Daniel.
 - (a) “Beloved” or “highly esteemed”: Similar words spoken by Gabriel to Mary in Luke 1:28.
 - (i) John was the “beloved” disciple, and he received the great revelation! (Jn.13:23; 21:7,20)
 - (b) “sent to you”: [See Hebrews 1:14](#)
 - (i) “Are not all angels ministering spirits *sent* to serve those who will inherit salvation?”
 - 2) (12-13) Calming words to Daniel: “Do not be afraid.”
 - (a) (v12) Daniel was not forgotten or ignored!
 - (i) From the moment he started seeking God, his words were heard!
 - (ii) Now the angel came as soon as possible.
 - (b) ((v13) Resistance from an evil spirit, the Prince of Persia.
 - (i) Resisted in order to keep the message from going to Daniel.
 - (a) Exactly 21 days! The length of the time of Daniels anguish and praying!
 - 1. But, help came from the arch-angel Michael!
 - 3) (v14) He came to explain the vision and how it concerns the people of Israel yet future to him.
 - 4) (vv15-21) The angels served to strengthen Daniel. (I take it that there may be two angels w/ him.)
 - (a) The angel of 10:10-14 was still speaking when another angel ministered to Daniel making him able to speak (10:17).
 - (i) Then Daniel spoke, confessing his helplessness and utter weakness.
 - (a) The anguish was beyond Daniel’s ability to overcome. He needed divine help!
 - 1. Often God’s revelation of things to come causes deep anguish and weakness.
 - a. An encounter with God will deeply humble people.
 - (b) (vv18-19) The angel of 10:10-14 again touched Daniel and **gave** him strength.
 - (i) “Peace! Be strong! Be strong!”
 - (a) Daniel acknowledged renewed strength!
 - 5) (vv20-21; 11:1) The invisible war and the powers that move nations and kings!

- (a) (Question: (v20) Do you know why I have come? Answer: (v21) to tell you what is to come.
 - (b) Limited time: Soon to leave Daniel to return to the unseen battle.
 - (i) His return to war: Against the prince of Persia and then later the Prince of Greece.
 - (a) The unseen powers and authorities moving these empires
 - (ii) Why is Michael helping support this angel?
 - (a) Because Michael is the angel given by God to protect Israel (see Daniel 12:1).
 - 1. So, the nameless angel has to “support Darius”. Darius is God’s instrument in moving exiles to Israel and providing for them. And Michael is charged with protecting Israel. So, both angels have interests in the events concerning the Persians and then in the future concerning Greece’s involvement with Israel.
 - D) Application: 1. Persistent prayer is of great value. 2. Those who persist in prayer will have answers given to prayer. 3. When you think nothing is happening, or if you are tempted and feel helpless, you can be assured by this passage that you are not abandoned! 4. Be strong! Be strong!
- II) **A Defense for why I am taking the position that the Glorious One of Daniel 10:5-6 is a theophany and not merely an angelic being.**
- A) Because the description of the man before Daniel is similar or nearly exact to other definite appearances of the Lord in his glory:
 - 1) Similar: Ezekiel 1:27-28 and referred to again in Ezekiel 3:22-23
 - 2) Nearly exact: Revelation 1:13-15. This person is clearly identified as the Ascended Christ.
 - (a) His voice was described as sounding both as “a multitude of voices” or “rushing waters.” When he was speaking in Daniel 10:9, Daniel heard Him but did not quote Him.
 - (i) When individual angels are identified, their voices are understood.
 - B) In Daniel none of the other previous references to angels described them this way.
 - 1) Why would Daniel wait until this point to describe any of them this way.
 - (a) When we see Gabriel in Daniel 8:16; 9:21, or Luke 1:19, he is not described like this.
 - (i) Even though, when Gabriel spoke in 8:18 Daniel fell asleep. No description of Gabriel being clothed in such marvelous splendor.
 - (b) Even the archangel Michael is not described in such a glorious fashion. He is simply referred to by name and rank: Daniel 10:13, 21; 12:1; Jude :9; Revelation 12:7.
 - C) In Daniel it is the angels that are sent to serve Daniel.
 - 1) In Daniel 8:18 it is clearly the angel Gabriel that touched Daniel. I have no little doubt that it was an angel that touched him and spoke to him in 10:10; and another angel is identified as having touched Daniel’s lips and made him speak (10:16), then touched him and made him strong (10:18-19). The second angel did not speak.
 - (a) **Hebrews 1:14: “Are not angels ministering spirits sent to serve those who will inherit salvation?”**
 - (i) Also, in Isaiah 6, when Isaiah is terrified by the thrice holy presence of the Lord that he cries out in “woe”. Then an angelic being touches his lips with a hot coal and pronounces Isaiah clean. The angel was doing the will of God, serving both God and Isaiah!
 - D) Both Daniel and Mary, the mother of Jesus, are each addressed by an angel in a similar manner:
 - 1) Daniel 9:23; 10:11: “highly esteemed,” or “beloved”.
 - 2) Luke 1:28, the angel Gabriel speaks using very similar words, “...you who are highly favored.”
 - E) The logic of Daniel’s earthly hierarchies, connects well with the unseen hierarchy, both of heavenly and of satanic hierarchies:
 - 1) Of heavenly: Daniel 10 alone shows: God, archangel Michael, speaking angel, and serving angel.
 - 2) Of satanic: Daniel 10 identifies invisible rulers of Persia and Greece. Apparently strong but equal.
- III) **Demons, their warfare and the Christian’s involvement in warfare.**
- A) Ephesians 6:10-18: Unseen. A real, organized demonic enemy. Involves the Armored Church!