

1. Last week I exegeted Dan 10:4-9. When time expired I was about to begin an exegesis Dan 10:10-12.
2. We will review some of that learned and then return to our analysis of verses ten, eleven and twelve.
3. Before beginning that analysis I want to give you an expanded translation of Dan 10:1-9.

Dan 10:1 In 535 B.C., which was the third year of Cyrus the Great's reign, Daniel (who was called by Nebuchadnezzar, Belteshazzar) received a message from God. The message, delivered by Gabriel, was true and it concerned a time of trial in which Israel would greatly suffer. The understanding of the message also came to him in a vision.

Dan 10:2 Hearing of the difficulties being encountered by those who had returned to the land to rebuild the Temple, I mourned for three weeks.

Dan 10:3 I did not eat any choice foods; in fact I ate no meat and drank no wine; neither did I use any body lotions during these three weeks.

Dan 10:4 On the twenty-fourth of March while on assignment from the King, I was standing on the banks of the Tigris River.

Dan 10:5 Suddenly before me stood a man Who was dressed in linen; he wore a belt of fine gold.

Dan 10:6 His body was like a transparent stone with a refulgence like that of gold, his face flashed like lightning, his eyes like flaming torches, his arms and legs like the gleam of highly polished brass, and his voice roared like the sound of thunder. It was apparent to me I had been visited by a Theophany.

Dan 10:7 I was the only one who could see or hear the Theophany; the men who were with me were overcome with fear; in fact they were so overcome that they ran away and hid themselves. I have no idea what so terrified them.

Dan 10:8 I was left alone, gazing at the magnificent vision; I turned deathly pale, fainted and fell to the ground.

Dan 10:9 Then I heard the voice of the Theophany, as I listened I fell into a deep trance with my face to the ground.

4. Now let's take a look at Dan 10:11-12.

KJV

Dan 10:10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

Dan 10:11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Dan 10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

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Dan 10:10 A hand touched me and set me trembling on my hands and knees.

Dan 10:11 He said, "Daniel, you who are highly esteemed, consider carefully the words I am about to speak to you, and stand up, for I have now been sent to you." And when he said this to me, I stood up trembling.

Dan 10:12 Then he continued, "Do not be afraid, Daniel. Since the first day that you set your mind to gain understanding and to humble yourself before your God, your words were heard, and I have come in response to them.

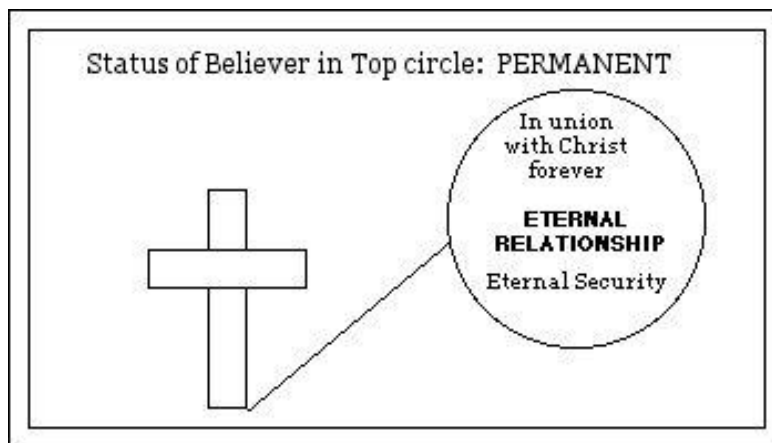
1. In verse 10, Daniel records that someone aroused him from his trance and then lifted him so that now he was resting on his hands and knees.

2. Walvoord writes "If the original vision was a Theophany as I believe, it is evident that this is another personage, probably an angel."

3. As earlier stated, I agree with Dr. Walvoord; further it is my opinion given what we have studied in chapters eight and nine that this other personage is none other than Gabriel.

3.1 It is said that the angel "set me upon my knees," literally translated, "shook me up upon my knees." The action was much like arousing one from a deep sleep and then physically assisting them from the prone position to "on my hands and knees."

4. The angel addresses Daniel and gives him the title, "a man greatly beloved." Although God loves the entire world so much that He provided His Son as its Savior, certain individuals, because of their special relationship to God, are the objects of unusual divine love.



5. David, in spite of his sins, was sought of the Lord as "a man after his own heart" (1Sa 13:14; Acts 13:22); and John the apostle was "one of his disciples, whom Jesus loved." (Joh 13:23)

1Sa 13:14 But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the LORD'S command."

Acts 13:22 After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do.'

Joh 13:21 After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me."

Joh 13:22 His disciples stared at one another, at a loss to know which of them he meant.

Joh 13:23 One of them, the disciple whom Jesus loved, was reclining next to him.

6. As a parent loves all of his children but may love one or more in a special way, so the heart of God is said to respond more to those who love Him most as compared with those who love him least.

7. Gabriel then exhorts Daniel to understand his message and to stand upright to receive it, for this was his purpose in coming to Daniel.

8. Upon this exhortation, Daniel is able to stand upright although trembling. The message of the angel tended to reassure Daniel of God's purpose in giving him the vision.

9. Daniel is told he has nothing to fear. To allay the fears of Daniel still further, the angel informs him that from the very beginning of his intercession, three weeks before, God had undertaken to answer his prayers.

10. What a reassurance this should be to us; when we come to God as Daniel did, setting our hearts to understand we can expect a response from God.

11. The delay will be explained in verse thirteen, but first let me give you an expanded translation of Dan 10:10-12.

Dan 10:10 And then the angel Gabriel stood over me and aroused me from my trance; he lifted me trembling to my hands and knees.

Dan 10:11 "Daniel, in God's eyes you are highly esteemed and dearly loved, I want you to consider carefully the words I am about to speak, now stand up and understand that it was God Himself Who sent me to you." And when he said this I raised myself to a standing position but I was still trembling.

Dan 10:12 Gabriel saw my trepidation and said, "stop being afraid, since the first day that you wanted to know more about Israel's future I was dispatched from God's presence for the specific purpose of answering your questions."

12. Now let's see what we can learn from verses thirteen and fourteen:

KJV

Dan 10:13 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.

Dan 10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

NIV

Dan 10:13 But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia.

Dan 10:14 Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."

Principles:

1. The delay experienced by Gabriel is explained in verse 13 as being occasioned by the opposition of "the prince of the kingdom of Persia" who "withstood me one and twenty days."
2. This "prince" is not the king of the kingdom of Persia but rather the angelic leader of Persia, a fallen angel under the direction of Satan, in contrast to the angelic prince Michael who leads and protects Israel.
3. That the angel described as "the prince" of Persia is a wicked angel is clear from the fact that his opposition to the angelic messenger is given as the reason for the delay of twenty-one days.
4. All during the period of Daniel's fasting and prayer, a spiritual conflict was underway. This conflict is resolved by the coming of Michael described as "one of the chief princes." (cf. Dan 10:21 and 12:1; Jude 9; Rev 12:7)

Dan 10:20 So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come;

Dan 10:21 but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

Dan 12:1 "At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book-- will be delivered.

Jud 1:9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

Rev 12:7 And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.

Rev 12:8 But he was not strong enough, and they lost their place in heaven.

5. Michael seems to be the most powerful of the holy angels, and with his assistance the messenger to Daniel (Gabriel) is released and permitted to go on his way.

6. Driver suggests that the phrase and I remained there actually means "I was superfluous there," inasmuch as Michael, who was more powerful, had relieved him.

6.1 The Hebrew word translated "I remained" (Yatur) does not properly signify "to remain behind" but "to remain over, to be superfluous." Thus with Michael there, what need was there for Gabriel.

7. Zockler in support of the idea that we have angelic warfare described here cites several reasons not the least of which are:

7.1 the idea of an angel's conflict with a human king seems very inappropriate;

7.2 the angel Michael was Israel's prince, i.e., guardian angel as we have just noted and corresponding to this, the prince of Persia and the prince of Greece mentioned in v. 20 also have their angelic sponsors respectively;

7.3 the idea of guardian angels over entire realms, whether friendly or hostile in their disposition toward the theocracy, is attested by various Old Testament parallels, particularly by Isaiah.

Isa 24:21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

Isa 24:22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

Isa 24:23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

8. Although the entire subject of the unseen struggle between the elect angels and the fallen angels is not clearly revealed in the Scriptures, from the rare glimpses which are afforded, as in this instance, it is plain that behind the political and social conditions of the world there is angelic influence for good on the part of the holy angels, evil on the part of the angels under satanic control.

End Lesson Taught 12-15-2002