

1. Last week I exegeted Dan 10:11-12. When time expired I was teaching of the unseen struggle between the elect angels and the fallen angels, a subject introduced in Dan 10:13 and 14.
2. We will review some of that learned and then return to our analysis of verses thirteen and fourteen.
3. Before returning to that analysis I want to give you an expanded translation of Dan 10:1-12.

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.

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."

4. Now let's see return to our study of Dan 10:13 and 14:

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 a demon assigned to influence Persia. Question, did Israel have a demon warring against them and was Michael always there to counter attack? And how about the U. S. of A. today? As a client nation do we have an angel like Michael to protect us?
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." (see Dan 10:21 and 12:1; Jude 9; Rev 12:7)
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. The Hebrew word translated "I remained" in verse thirteen (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.

Dan 10:13 "Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia."

7. 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.

8. This is the struggle to which Paul referred in Eph 6:10-18.

Eph 6:10 Finally, be strong in the Lord and in his mighty power.

Eph 6:11 Put on the full armor of God so that you can take your stand against the devil's schemes.

Eph 6:12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

Eph 6:13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.

Eph 6:14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place,

Eph 6:15 and with your feet fitted with the readiness that comes from the gospel of peace.

Eph 6:16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one.

Eph 6:17 Take the helmet of salvation and the sword of the Spirit, which is the word of God.

Eph 6:18 And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

9. Keil interprets the expression, "I remained there with the kings of Persia," as meaning that a victory of major character was won against the demonic forces which had previously controlled the kingdom of Persia, and the subsequent result was that the kingdom of Persia now would become the object of divine direction through angelic ministry ... The plural "over Kings of Persia" denotes, that by the subjugation of the demon of the Persian kingdom, his influence not merely over Cyrus, but overall the following kings of Persia, was brought to an end, so that the whole of the Persian kings became accessible to the influence of the spirit proceeding from God and in advancing the welfare of Israel."

10. It would seem Keil is in error given Dan 10:21 which states further assistance from Michael will be needed on Gabriel's return trip.

11. Leupold summarizes the correct interpretation in these words, "Bad angels, called demons in the New Testament, are, without a doubt, referred to here. In the course of time, these demonic powers gained a very strong influence over certain nations and the government of these nations.

They became the controlling power. They used whatever resources they could muster to

hamper God's work and to thwart His purposes ... We get a rare glimpse behind the scene of world history. There are spiritual forces at work that are far in excess of what men who disregard revelation would suppose. They struggle behind the struggles that are written on the pages of history."

12. The fact that the angelic messenger needed the help of Michael, however, refutes Young's interpretation that the speaker is the Angel of Jehovah or the Lord Himself.

13. While even an important angel might need the help of Michael, it is hardly acceptable that Christ in the Old Testament, prior to the incarnation, would need angelic help to gain a victory over a fallen angel.

13.1 The circumstances seem to indicate that this must be an angel, not a Theophany, and, therefore, be distinguished from the Theophany of Dan 10:5-6.

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.

14. The angelic messenger now explains to Daniel that his purpose in coming is to make Daniel understand what would come upon "thy people," that is, Israel, in the latter days. The angel explains that much time is involved in the vision.

14.1 The "much time" refers to an expanse of time from Darius the Mede in 539 B.C. to through at least AD 2002 plus more than 1007 years. At the time of Daniel's vision however "much time" was even more abstruse and singularly esoteric i.e. known only to God.

15. The expression in the latter days is an important chronological term related to the prophetic program which is foretold at least in part in the book of Daniel.

16. As previously considered in the exposition of Daniel 2:28, this phrase is seen to refer to the entire history of Israel beginning as early as the predictions of Jacob who declared to his sons "that which shall befall you in the last days" (Gen 49:1) and extending and climaxing in the second coming of Jesus Christ to the earth.

Dan 2:28 but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come. Your dream and the visions that passed through your mind as you lay on your bed are these:

Jacob Blesses His Sons

Gen 49:1 Then Jacob called for his sons and said: "Gather around so I can tell you what will happen to you in days to come.

17. The latter days view the entire history of Israel as culminating in the climax of the Second Advent and the establishment of the earthly kingdom. As such they must also include the veiled intercalation of the church age.

18. Daniel's concern for his people, which probably occasioned his three weeks of fasting and prayer is now to be somewhat relieved by a specific revelation in addition to that already given in Daniel 9:24-27.

Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Dan 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of 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.

19. The particulars of the vision will include many Kings and Queens culminating in the great tribulation and the Second Advent of Christ.

20. Although Daniel probably did not understand the details, he was assured that God had a plan which ended in the ultimate victory of divine power.

21. Although the prophecies made clear that there were powerful forces at work against Israel, which would bring upon them much suffering and loss, in the end the power of God would triumph and Israel would be exalted as a nation.

22. Before we move to a study of Dan 10:15-17 I want to give you an expanded translation of Dan 10:13-14.

Expanded Translation

Dan 10:13 But on my way the demon assigned to influence the various Persian kings resisted me for some three weeks. Then Michael, the elect angel assigned to protect Israel, came to my assistance, because I had been detained over Persia.

Dan 10:14 Now do not be afraid for I, Gabriel, have come to explain to you what is going to happen to Israel in the future, your vision concerns a time yet to come.

23. Now let's see what we can learn from Dan 10:15-17.

KJV

Dan 10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

Dan 10:16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

Dan 10:17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

NIV

Dan 10:15 While he was saying this to me, I bowed with my face toward the ground and was speechless.

Dan 10:16 Then one who looked like a man touched my lips, and I opened my mouth and began to speak. I said to the one standing before me, "I am overcome with anguish because of the vision, my lord, and I am helpless.

Dan 10:17 How can I, your servant, talk with you, my lord? My strength is gone and I can hardly breathe."

Principles:

1. Daniel's weakness once again overwhelms him. Speechless, he turns his face to the ground. Calvin, refuting a notion taught by many i.e. that Daniel is repenting of his prophetic office, has written, "By becoming prostrate on the ground, he manifested his reverence, and by becoming dumb, displayed his astonishment."

2. Whether or not Daniel actually fell to the ground is not clearly stated in verse fifteen, but the effect may well be what Calvin intimates.

Dan 10:15 While he was saying this to me, I bowed with my face toward the ground and was speechless.

3. Once again Daniel experiences strengthening from God. Whether or not the personage described as "one like the similitude of the sons of men" is a Theophany, i.e., Christ, or is another angel is problematic to some.

3.1 The angel recall is Gabriel the announcing angel. Upon being strengthened and

having his ability to speak restored he is ready to listen and later write what he hears and sees.

4. Keep in mind God is a God Who reveals Himself in the Old Testament by angels, visions, dreams, burning bushes, still small voices, etc.

5. Daniel is again overwhelmed and confesses his weakness and lack of strength. Daniel goes on to explain that he has difficulty in talking because he lacks both strength and breath. Daniel's problem is a physical one.

6. Daniel had great difficulty in carrying on even a "normal conversation" with the angelic messenger.

7. Let's see how our verses look by way of expanded translation.

Dan 10:15 As Gabriel spoke to me, I bowed my head looking only at the ground finding myself unable to speak.

Dan 10:16 Then Gabriel touched my lips, and I was able to again speak. I said to Gabriel who stood before me, "I am overcome with anxiety because of what I have seen, I am absolutely helpless and without discernment.

Dan 10:17 I have so many questions but how can I, your servant, talk with you? My physical strength is gone and I am having difficulty breathing."

8. Now let's see what we can learn from verse eighteen and nineteen.

KJV

Dan 10:18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

Dan 10:19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said; Let my lord speak; for thou hast strengthened me.

NIV

Dan 10:18 Again the one who looked like a man touched me and gave me strength.

Dan 10:19 "Do not be afraid, O man highly esteemed," he said. "Peace! Be strong now; be strong." When he spoke to me, I was strengthened and said, "Speak, my lord, since you have given me strength."

Principles:

1. For the third time in this chapter, Daniel is strengthened supernaturally by one who comes and touches him.

2. The same happens to us when the Holy Spirit strengthens us in preparation for the

intake of the Word.

3. Leupold believes that the same angel mentioned in verse 10 and following is the one who strengthens Daniel in each instance.

3.1 This is certainly my view although there are those who differ.

3.2 Walvoord writes for example: "However, in view of the plurality of angelic ministry, there is no special reason why Daniel should not have the ministry of more than one angel." The description of verse 16, as well as the description of verse 18, would be unnecessary if only one angel was involved."

4. After much reflection Walvoord concludes "The context of verses 18 and 19 however, seems to link this angel as the one who addressed Daniel in verses 11 and 12."

5. He goes on to write: "The same angel (in my view Gabriel) again exhorts Daniel with the reassuring salutation, "O man greatly beloved," do not be afraid, to receive peace from God, and to be strong. Daniel was then strengthened and was able to say, "Let my lord speak; for thou hast strengthened me."

6. The detail given to this experience of Daniel leaves the impression that the revelation to follow must be of tremendous character, as indeed it is.

7. The strengthening of Daniel in this agonizing experience has sometimes been compared to that of the Lord's temptation in the Garden of Gethsemane.

Luk 22:39 Jesus went out as usual to the Mount of Olives, and his disciples followed him.

Luk 22:40 On reaching the place, he said to them, "Pray that you will not fall into temptation."

Luk 22:41 He withdrew about a stone's throw beyond them, knelt down and prayed,

Luk 22:42 "Father, if you are willing, take this cup from me; yet not my will, but yours be done."

Luk 22:43 An angel from heaven appeared to him and strengthened him.

Luk 22:44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

Luk 22:45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow.

8. In both cases, an angel is the source of strength (Luk 22:43).

9. This is the last time in this vision where Daniel requires additional strength to be administered by the angel.

10. Before studying Dan 10:20-21 I want to give you an expanded translation of verses 18



and 19.

Expanded Translation

Dan 10:18 Again Gabriel, God's special messenger, touched me and I immediately felt better.

Dan 10:19 I was now able to listen. Gabriel then said "Do not be afraid, O man highly esteemed and loved of God. Peace! Be strong now; be strong." His words strengthened me so I said, "Speak, my lord, since you have given me strength."

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