

Daniel 10 - Arrival of a Heavenly Messenger; Explanation of the Heavenly Messenger; Daniel's Reaction

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Introduction

God first gave Daniel a general picture of the future, first about humanity generally (2; 7) and then about Israel (9:24-27). Then, after Daniel had had time to think about what God had told him, He filled in more detail. In other words, God went from the known to the unknown in teaching Daniel these things. In this final vision of the book, we have even more detail about the future, particularly about Israel's future.

Dan 10 and 11:1 introduce the vision that follows. There are two parts to this vision:

1. The immediate future from Darius through Antiochus Epiphanes (11:2-35)
2. The distant future, namely: the 70th Week (Cf. 9:27), or the Tribulation Period (11:36–12:4)

The rest of Dan 12 provides a conclusion to this revelation.

Daniel 10

- (3) Final panoramic vision (Dan 10:1–12:13)

(A) Setting (10:1-3)

(a) From a historical perspective (10:1)

1 In the **third year of Cyrus** king of Persia, a **message** was revealed to **Daniel**, who was named Belteshazzar; and the **message** was true and *it concerned great conflict*, but he **understood the message** and had an **understanding** of the vision.

1 In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and *one of great conflict*, but he understood the message and had an understanding of the vision.

1 In the third year of Cyrus, king of Persia, a message was revealed to Daniel (also known as Belteshazzar). The message was trustworthy and concerned a great conflict. He understood it and had insight concerning the vision.

1 In the third year of Cyrus king of Persia a thing was revealed unto 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.

- "...third year of Cyrus" - 536 BC; Cyrus issued his decree allowing the Jews to return to the land and rebuild their temple in 538 BC (the "1st Return"). Some of them departed that same year under Zerubbabel's leadership. See chart: **Three Returns** below). This is the last date given in the book of Daniel.

— The returned exiles had re-instituted sacrifices by 537 BC (Ezra 3:6), and by 536 BC they had begun to rebuild the temple (Ezra 3:8)

- From Dan 1:21, we know that Daniel's career extended until the 1st year of Cyrus. This vision occurred three years after his retirement. Daniel was in his mid-80s at this point, which is likely the reason why he didn't return to Israel when the exiles were released.

— This was similar to the Apostle John, who was also in retirement when he was given the prophetic visions/dreams that make up the Book of Revelation.

- "...a message...the message...the message" - what was revealed to Daniel was "a spoken message." The message that came to Daniel was a revelation from God that included a vision.

— The vision that Daniel will see here spans the rest of the book of Daniel (chapters 10-12) and occurs "in one sitting"

- "...Daniel" - repeated in v2,7,10,12 to stress that Daniel wrote the final three chapters of Daniel

— Many liberal scholars today don't believe that Daniel could have written these chapters because of the uncanny literal fulfillment of the prophecies, down to the very detail, that Daniel lays out here.

— If you come to the Bible from a naturalistic angle, you have no way to reconcile how Daniel could've predicted the distant future with such precise detail. Thus, liberal scholars

try to re-write Scripture to state that Daniel couldn't have written these chapters, and they must have been written sometime after these events took place.

– "...great conflict" – the vision involves "great conflict": a story of Satan himself coming against God's people (Israel) until finally the "conflict" is resolved and the kingdom of God breaks forth on the earth.

— There is also a great conflict that Daniel is going through...his prayer is not answered for 21 days because of a spiritual war going on in the spiritual realm

– "...understood...understanding" – God has spoken and revealed Himself in Scripture in such a way that fallen people who read His Word, respecting the laws of language, under the illumination of the Holy Spirit, can understand exactly what it says

— This doctrine is called the Perspicuity (Clarity) of Scripture...that the Bible is clear and lucid. It is simple enough for any literate person to understand its basic message. See [Daniel 40 The Invisible War - Part 1 \(Dan 10:1\)](#) for more details on the Perspicuity of Scripture.

— Many people will say that the Bible is difficult to understand, then use their lack of understanding as a smoke screen to allow them to indulge in sin or hide a secret sin in their heart

Daniel's Age

CHAPTER	EVENTS	AGE
1	Taken to Babylonian captivity	15
2	Interpreting Nebuchadnezzar's 1 st dream (huge image)	17
3	Daniel's 3 friends cast into the fiery furnace	19 or 20
4	Interpreting Nebuchadnezzar's 2nd dream (huge tree)	45-50
5	Interpreting handwriting of the wall at Belshazzar's feast	Early 80's
6	Delivered from the den of lions	c.83
7-8	Daniel's visions and dreams	Mid-60's
9	Daniel's seventy "sevens" prophecy	Early-80's
<u>10-12</u>	<u>Final dreams and visions</u>	<u>Mid-80's</u>

Three Returns

	Date	Duration	Persian king	Jewish leader	Scripture	Purpose	Number of returnees
1 st return	538–515 BC	23 years	Cyrus (Is 44:28–45:1)	Zerubbabel	Ezra 1–6; Is 44:28	Rebuilding the temple	50,000
2 nd return	458–457 BC	2 years	Artaxerxes	Ezra	Ezra 7–10	Adorning of the temple and reforming the people	2,000
3 rd return	444–432 BC	8 years	Artaxerxes	Nehemiah	Nehemiah	Rebuilding the wall	

(b) From Daniel's personal perspective (10:2-3)

- 2 In those days, I, Daniel, had been mourning for three entire **weeks**.
- 2 In those days, I, Daniel, had been mourning for three entire weeks.
- 2 "At that time I, Daniel, had been mourning for three straight weeks.
- 2 In those days I Daniel was mourning three full weeks.
 - Daniel had been praying for three weeks, with no answer. We don't know the specific content of this prayer, but it probably was either about the 70 Weeks prophecy given to him by Gabriel (9:24-27) and Daniel's concern and contemplation over its meaning for his people Israel, or regarding the news of the returnees' plight and the challenges his fellow Jews were experiencing in Jerusalem (v3).
 - "...weeks" - weeks of days; normal weeks
- 3 I did not eat any **tastyfood**, nor did meat or wine enter my mouth, **nor did I use any ointment at all** until the entire three weeks were completed.
- 3 I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.
- 3 I ate no fancy foods—neither meat nor wine entered my mouth. Furthermore, I didn't use any ointment until the end of the entire three 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.
 - Evidently, the previous revelations from God (9:24-27), and the welfare of the Jews—who had returned to Israel but were encountering opposition—were the reasons for Daniel's grave concern (Cf. Ezra 4:1-5,24; Phil 4:6-7)
 - Even though many Israelites were returning to the Land of Israel, God had already revealed that they would experience trouble there
 - "...tasty food" - "food of delights"; Daniel had access to the finest, most tasty food, as well as meats and wine. He ate none of this during his time of fasting.
 - "...nor did I use any ointment at all" - anointing was done to protect one's skin from the burning rays of the sun. It was also a sign of joy.
 - Daniel "chastened" his body (Cf. v12) by allowing it to get burnt by the sun and not using any pleasant fragrance
 - Fasting is denying ourselves certain pleasures (such as food) for a period of time. It is designed to bring us to the end of our physical self; it gives us an awareness of reliance upon God for our physical sustenance. In the Bible, when someone is very serious about something, you often see them enter a season of fasting.

(B) Angelic conflict (10:4—11:1)

(a) Angel's arrival (10:4-9)

(i) Angel's description (10:4-6)

4 On the **twenty-fourth day of the first month**, while I was by the bank of the great river, that is, the **Tigris**,

4 On the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris,

4 On the twenty-fourth day of the first month, while I was beside the bank of the great Tigris River,

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;

— "...twenty-fourth day of the first month" - Nisan is the first month of the Jewish calendar; this would have been during the Passover and Feast of Unleavened Bread, which were likely coming to an end by the 24th day

— Events in the life of Israel's history often correlate with Israel's feast days

— "...Tigris" - the Tigris flowed about 20 miles northeast of Babylon

— Daniel likely went to the river to pray for the exiles who had returned, probably with other godly Jews. The Jews did not observe their feast days in captivity as they had formerly in their own land. Three days after these important memorial days, God gave Daniel a vision that he alone saw (Cf. 12:5).

5 I raised my eyes and looked, and behold, there was a man **dressed in linen**, whose waist had a belt of pure gold of Uphaz.

5 I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with a *belt* of pure gold of Uphaz.

5 I lifted up my eyes to look, and to my surprise, there was a certain man dressed in linen, whose waist was encircled with gold from Uphaz!

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

— "...dressed in linen" - a material worn by priests (Cf. Lev 6:10)

6 His body also was like topaz, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a multitude.

6 His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult.

6 His body was like beryl, his face flashed like lightning, his eyes were like flaming torches, his arms and legs were like polished bronze, and his speech roared like that of a crowd.

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 colour to polished brass, and the voice of his words like the voice of a multitude.

- The description of this angel is very similar to the description of Jesus Christ given by John on Patmos (Rev 1:13-14). This has led many people to believe that the angel in this vision was indeed Jesus Christ (a theophany).

— However, many Jewish interpreters and some modern Christian scholars prefer the view that this was an angel [Leopold, Archer, Pentecost, Ironside] and not an OT (preincarnate) appearance of Jesus Christ. The clincher that this was not Jesus Christ, but was indeed an angel, is in v13: it's impossible that the "prince of the king of Persia" (a demon) would be able to stand in this being's way if this being was Jesus Christ.

- The Bible teaches in the doctrine of angels that the angels are innumerable, which is why they are analogized to stars; you can't count them

— The angels understand holiness because they are in the presence of God around the clock, they know all about the creative power of God (Job 38:4-7), and they know all about judgment because they watched Lucifer lose his position in heaven, along with one-third of the angelic population.

— What angels don't know much about is God's grace. When Moses constructed the tabernacle, he was told to inscribe cherubim (angels) over the Mercy Seat to observe the animal sacrifice. Throughout Scripture, we're told the angels are always watching (1 Peter 1:12; Eph 3:10) so they can learn about God's grace in our salvation. It's an attribute of God that the angels are not familiar with.

— They are learning about God's grace by watching how God deals with an undeserving, sinful humanity. This blows their minds!

— God is using the present age of grace to fill out angelic understanding about the doctrine of God and theology of God because angels as created beings are not omniscient, but have to learn.

— Private sin on earth is open scandal in heaven

(ii) Reactions (10:7-9)

(a) Daniel's companions (10:7)

7 Now I, Daniel, **alone saw the vision**, while the men who were with me did not see the vision; nevertheless, a **great fear** fell on them, and they ran away to hide themselves.

7 Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves.

7 "Now I, Daniel, was the only one to receive the vision—the men who were with me didn't see it. However, an enormous fear overwhelmed them, so they ran away to hide,

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.

- "...alone saw the vision" - although others were with Daniel at the time, only Daniel was able to see this vision of the angel (v6). This is similar to Paul's vision of the risen Christ on the Damascus road (Cf. Acts 9:7).

- "...great fear" - when God reveals Himself in His glory, the reaction of fallen human beings throughout Scripture is dread and fear (Gen 3:8; Is 6:5)

— This is because of the holiness of God. The presence of sinful, depraved man before a holy God causes fear and dread, because God has the authority and obligation to judge sin because of His holiness. We're so familiar with the grace and mercy of God that sometimes we are a stranger to His holiness.

(b) Daniel (10:8-9)

8 So I was left alone and saw this great vision; yet no strength was left in me, for my complexion turned to a deathly pallor, and I retained no strength.

8 So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength.

8 and I was left alone to observe this magnificent vision. Nevertheless, no strength remained in me—my face lost its color, and I became weak.

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.

- His personal reaction to this vision was also similar to the Apostle John's (8:27; Cf. Rev 1:17)

9 But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a **deepsleep** on my face, with my face to the ground.

9 But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground.

9 As I listened to the sound of his words, I fell down on my face unconscious, with my face to the ground."

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

- The words of the being Daniel saw, along with his glorious appearance, caused him to faint

- "...deep sleep" - *rādam*, Daniel is about to receive one of the greatest revelations of God in all of Daniel, and God puts him to sleep. God sometimes does His greatest work while we're asleep (Gen 2:18-22; Gen 15:12,18).

— We often think we need to help God, but the Bible is full of people who tried to help God (Cf. Abram and Sarah, Gen 17). As far as salvation goes, hell is full of people who tried to help God out.

— In our flesh, our self-righteousness, our works orientation, this is how we are by nature. But God says, Go to sleep. Give it to the Lord and quit trying to manipulate and orchestrate things that we don't have the power to control anyway.

(b) Angel's explanation (10:10—11:1)

(i) For his three-week delay (10:10-13)

10 Then behold, **a hand** touched me and shook me on my hands and knees.

10 Then behold, a hand touched me and set me trembling on my hands and knees.

10 "All of a sudden, a hand touched me and lifted me upon my hands and knees.

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

- Divine provision; v7-9 is the problem, v10 is the divine provision. God has an answer to every problem a human being could possibly ever have.

- "...a hand" - doesn't say "his hand" so this does not necessarily point to the same angel/person. The being who touched Daniel (v10) and proceeded to speak to him (v11) may have been the same one the prophet saw in the vision (v5-6). It's possible that the Person in v5-6 was the Son of God, but the person in v10-21 was an angel. [Walvoord]

11 And he said to me, "Daniel, **you who are treasured, understand the words that I am about to tell you** and stand at your place, for I have now been sent to you." And when he had spoken this word to me, **I stood up** trembling.

11 He said to me, "O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up trembling.

11 He told me, 'Daniel, man highly regarded, understand the message that I'm about to relate to you. Stand up, because I've been sent to you.' When he spoke this statement to me, I stood there trembling.

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.

- "...you who are treasured" - Daniel had a good reputation in heaven (Cf. 9:23; 10:19) because Daniel honored the things that God honors and respected the things that God respects. If we want a good reputation in heaven, we will learn to honor the things that God honors and respect the things that God respects.

- The angel affirmed Daniel's faithfulness to God, yet God had more work for Daniel—a vision to see, a truth to understand, and a message to share.
- "...understand the words that I am about to tell you" - Daniel is told to understand the vision that God is going to give him
- God gave Daniel understanding of the vision because Daniel sought and desired understanding; this is why Daniel was praying in the first place. In his mid-80s, Daniel was just as hungry for the Word of God as he was when he was in his teens and 20s.
- "...I stood up" - the provision of God had arrived; God called Daniel to speak as His prophetic voice to His people in Babylon.
- Even after years of faithful obedience and spiritual maturity, even Daniel was not immune from trembling and fear before a great and mighty God. But the Lord provided him with strength, assurance, and comfort as He begins to tell him hard truths about the future of Israel.

12 Then he said to me, "**Do not be afraid**, Daniel, for from the first day that you set your heart on **understanding this** and on **humbling yourself** before your God, your words were heard, and **I have come in response to your words**.

12 Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding *this* and on humbling yourself before your God, your words were heard, and I have come in response to your words.

12 "'Don't be afraid, Daniel,' he told me, 'because from the first day that you committed yourself to understand and to humble yourself before your God, your words were heard. I've come in answer to your prayers.'

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.

- Daniel is seeking insight on the future of Israel. Most of the near-term prophecies up through the Babylonian captivity had already been fulfilled, so Daniel is seeking insight into what comes next for the people of Israel. At the same time, Satan is working overtime to keep this insight from Daniel.

— This is a paradigm for believers today...God wants to give us insight into His Word, but Satan comes along with all types of distractions to prevent us from receiving from God what God wants us to have.

— Every time you move to a new level in Christ, the devil ups his game: "new level, new devil"

- "...Do not be afraid" - often our minds are filled with anxieties and worries. These are two of the greatest sins we can commit against God. They are sin because when we have anxiety and worry, we're not trusting the Lord.

-- 365x in Scripture, we're told to not be afraid or "fear not" (Cf. Gen 15:1; 26:24; 46:3; Num 21:34; Joshua 1:9; Judges 6:23; 2 Kings 1:15; 2 Chr 20:17; Is 10:24; Jer 1:8; Ezek 2:6; Joel 2:21-22; Zech 8:13; Matt 1:20; 14:27; Luke 1:13; John 12:15; Acts 18:9; Phil 4:5-7; Rev 1:17)

- "...understanding *this*" - Daniel's persistent prayer was for understanding of the troubling revelations he had received from God. These revelations had spoken of Gentile dominion and opposition, and of difficulty and persecution for Israel (2:36ff; 7:1ff; 8:1ff; 9:21ff).

— Thus, his heavy heart activated his mind: he wanted to know the future plans of God for Israel more clearly. His mind triggered his will and Daniel "set his heart to understand." This response proves that God's purposes incorporate the prayers of His people.

— Daniel was disciplined: the purpose of this chastening was not to gain favor with God, but to prepare his heart in humble submission before God. If his heart attitude was right, his prayers would be heard.

- The angel informed Daniel that God had heard his first prayer for understanding, and that what follows came in answer to that petition (9:23). Even when our prayers are not answered immediately, this verse confirms they are heard.

- "...humbling yourself" - Daniel was fasting (Cf. v2-3)

- "...I have come in response to your words" - prayer moves the heavenly realm

13 But the **prince of the kingdom of Persia** was **standing in my way** for twenty-one days; then behold, **Michael**, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

13 But the prince of the kingdom of Persia was withholding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

13 However, the prince of the kingdom of Persia opposed me for 21 days. Then all of a sudden, Michael, one of the chief angels, came to assist me! I had been detained there near the kings of Persia.

13 But the prince of the kingdom of Persia withheld 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.

- "...prince of the kingdom of Persia" - not Cyrus; rather, a supernatural power (fallen angel/demonic enemy) with some sort of regional jurisdiction behind the kingdom of Persia, perhaps Satan himself; see [Daniel 10 and the Notion of Territorial Spirits](#).

— This demon ("prince"), evidently a fallen angel who, under Satan's authority, had special responsibility over Persia (Cf. v20; Eph 2:2), delayed the arrival of God's answer to Daniel's prayer. Angelic hostility in the unseen world resulted in a 21-day delay of this "good" angel's arrival with God's message for Daniel.

- Fallen angels and Satan himself are not omnipresent, so they cannot be everywhere at once
- The demons over Persia stopped the angel from bringing an answer to Daniel's prayer. Bottom line is that this angel (or Satan?) was preventing God from communicating His future blessings on Israel as promised in the Abrahamic Covenant.
- This spiritual "war" goes on for 21 days as Satan and his demons try to keep God's revelation from getting to Daniel. God wanted to enlighten Daniel; Satan wanted Daniel to remain ignorant of God's plans and will. This was Satan's first lie to Eve (Gen 3:1): doubt God's Word and stay ignorant of it.
- The last thing Satan wants is for God's Word to be heard, understood, and followed (Cf. Matt 13:19)
- It is incomprehensible that the prince of Persia could have resisted the Son of God this way, if He were the Person addressing Daniel beginning in v10
- In addition, God's messenger received help from Michael, one of the chief princes (angels), so it seems unlikely that it was God Himself. Some angels have more authority and power than others do (Cf. Eph 1:21).
- "...standing in my way" - there are a number of reasons why prayers are not answered; one of the reasons not often talked about is spiritual warfare
- "...Michael" - the name means "Who is like God?"; this is the first mention of this archangel in Scripture. He's always mentioned in the context of a spiritual "fight" against Satan (Cf. Jude 9; Rev 12:7)

For more info on spiritual warfare, see [Daniel 42 The Invisible War - Part 3 \(Dan 10:12-13\)](#).

There may be hindrances to our praying—about which we know nothing—as we wonder why an answer to our prayer does not come. Nevertheless we should keep on praying (Luke 18:1-8). This incident reminds us of the importance of persistent prayer. If Daniel had stopped praying on the 20th day, he might not have received the great revelation of Dan 11 on the 21st day.

(ii) The coming vision (10:14-19)

14 Now I have come to explain to you what will happen to **your people** in the **latterdays**, because the vision *pertains* to the days still *future*."

14 Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet *future*."

14 Now I've come to help you understand what will happen to your people in the days to come, because the vision pertains to those days.'

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.

- The information this unnamed angel is bringing is detailed in Dan 11-12...
- "...your people" - the news concerns the Jews (not the Church)
- "...latter days" - the days leading up to Israel's covenants being fulfilled, which will fully take place after the Second Coming, during the millennial kingdom. Once the covenants are all fulfilled, the kingdom of God will be upon the earth. Prior to the fulfillment of the covenants, there will be "great conflict" (Cf. 10:1).
- Daniel had already received some revelation about what lay ahead for the Jews (Cf. 8:23-26; 9:24-27). It was evidently these revelations that puzzled him and led to his request for clarification in prayer (v2).
- 11:2—12:4 contains more information about Israel's future fate relative to Antiochus Epiphanes, in the near future, and information about Israel's fate relative to the Antichrist, in the distant future.
- This is why the "war" delayed the message to Daniel for 21 days...the more important the message or ministry, the more Satanic opposition (spiritual warfare) that will be involved.
- Because Daniel was about to receive something great from God (a prophecy for the Jewish people that spans until the "latter days"), Satan led an all-out assault to keep the message from reaching Daniel.
- Whenever all hell breaks loose, understand that should be an encouragement because God is about to do something big. Anytime you have any spiritual victory of any quality, there's always a season of conflict or warfare that precedes that victory. This should be an encouragement rather than a discouragement.
- If God was not going to do something significant in your life, you would not have a bullseye on your back. The fact that you have been targeted demonstrates that God, by definition, wants to do something significant in your life.

15 When he had spoken to me according to these words, I turned my face toward the ground and became speechless.

15 When he had spoken to me according to these words, I turned my face toward the ground and became speechless.

15 "After he had spoken to me like this, I bowed my face to the ground, unable to speak.

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

- Apparently Daniel knew nothing about the angelic conflict. His reaction to this information, on top of the partial vision he had just seen, was to bow his head and not speak. Daniel is realizing the reality of what is unseen to the mortal eye can be frightening.

— After years in exile, and receiving multiple disturbing prophecies about Israel's future, he grasped the magnitude of the spiritual warfare waged against God and His people. Yet this experience left him speechless, anguished, and weak.

16 And behold, one who resembled a human was touching my lips. Then I opened my mouth and spoke and said to him who was standing before me, "My lord, due to the vision anguish has come upon me, and I have retained no strength.

16 And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength.

16 But suddenly someone who resembled a human being touched my lips, so addressing the one who was standing in front of me, I opened my mouth and said, 'Sir, I'm overwhelmed with anguish by this vision. I have no strength left.

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.

- The suffering that the Jewish people would go through before the promised kingdom would arrive was unimaginable to Daniel. As Daniel saw these prophetic visions, they physically wore him out.

17 For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me."

17 For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me."

17 So how can a servant of my lord talk with someone like you, sir? And as for me, there's no strength left in me, and I can hardly breathe.'

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.

- Anytime a person encounters the supernatural or a special messenger, there is always an overwhelming feeling of inadequacy

— Daniel felt so inferior to the angel that he considered himself unworthy to talk to him, and was without sufficient strength and breath to do so

18 Then *this* one with human appearance touched me again and strengthened me.

18 Then *this* one with human appearance touched me again and strengthened me.

18 "Then this person who looked like a man touched me again and strengthened me

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

- This isn't the first time Daniel was touched by God...in every crisis Daniel went through during his life, God was there to touch or rescue or provide whatever Daniel needed to make it through (v10,16; Cf. Heb 1:14)
- Compare Luke's record of an angel strengthening Jesus in the Garden of Gethsemane (Luke 22:39-44)
- Sometimes we go to the Lord and think that we've used up all of God's goodness...He's done so much good for me in the past, but His goodness has somehow run out.
- We should never feel guilty or embarrassed to go back to God over and over and over again because He is faithful and just (Cf. 1 John 1:9)

19 And he said, "**You who are treasured, do not be afraid.** Peace be to you; take courage and be courageous!" Now as soon as he spoke to me, I felt strengthened and said, "May my lord speak, for you have strengthened me."

19 He said, "O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!" Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have strengthened me."

19 and said, 'Don't be afraid, man highly regarded. Be at peace, and be strong.' "As soon as he spoke to me, I gained strength and replied, 'Sir, please speak, now that you've strengthened me.'

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.

- "...You who are treasured" - the angel repeated the complimentary description of Daniel from v11

- "...do not be afraid" - this is a command—to feel at peace, to take courage, to be courageous

— Fear has no place in the life of a Christian. We're afraid of so many things. If we're walking in fear in any area of our lives, we're living beneath our privileges. Christ has done everything that can be done to rid the human heart and mind of something that plagues it every day of its life...fear (Cf. 2 Tim 1:7). God does not give us a spirit of fear, so fear cannot come from God.

— If we're fearful, it's coming from our own sinful nature that always wants to be in control, or it's coming from the adversary who is targeting our minds. As Christians, we have no connection to fear (Prov 28:1); fear is a characteristic of the unsaved.

The total effect of the vision made Daniel weak. The strength that an angel or angels provided him serves to make the reader anticipate the coming revelation. That vision (11:2—12:4) contains the most detailed prophetic revelation in the Book of Daniel.

(iii) For his combative exit (10:20—11:1)

20 Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am leaving, and behold, the **prince of Greece** is about to come.

20 Then he said, "Do you understand why I came to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come.

20 "Then he said, 'Do you understand why I came to you? Soon I'll return to fight the prince of Persia. I'm going forth to war—and take note—the prince of Greece is coming!

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

- After giving Daniel the info (v14), he had to go back and fight again with the prince of Persia

- "...prince of Greece" - after he fought the prince of Persia, he would wage war against the prince of Greece. The Greek Empire didn't come to power until 200 years later.

— The angel understood the future and the fact that the Greek Empire will eventually take over the empire of Medo-Persia

21 However, I will tell you what is recorded in the **writing of truth**. Yet there is no one who stands firmly with me against these **forces** except **Michael your prince**.

21 However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these **forces** except Michael your prince.

21 I'll inform you about what has been recorded in the Book of Truth. No one stands firmly with me against these opponents, except Michael your prince.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

- "...writing of truth" - Book of Truth [ISV]; only mention of this book in Scripture. It likely is a book that records God's plan for Israel and the world.

- This angel and Michael are committed to informing and protecting Daniel. This would have been an encouragement to Daniel, since he was leaving him to return to spiritual warfare.

- "...Michael your prince" - links Michael with Daniel and identifies Michael as the angel whom God commissioned to help Daniel and his Jewish brethren (12:1; Cf. Rev 12:7; 20:2)

The NASB (1971), NIV and NKJV translators have sought to clarify the fact that 11:1 should be the last verse of Dan 10. Without observing this, readers might conclude that another reference to a king introduces a different incident from the one already introduced in 10:1.

11:1 In year one of King Darius the Mede, I arose to **fortify and strengthen him.**"

11:1 "In the first year of Darius the Mede, I arose to be an encouragement and a protection for him.

11:1 In year one of King Darius the Mede, I arose to fortify and strengthen him."

11:1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

- "...King Darius the Mede" - the good Persian king who tried to protect Daniel in Dan 6; it is likely the dynastic name for Cyrus

- "...I" - the unnamed angel who came to Daniel (10:1); Daniel is recording what the angel is saying

- "...fortify and strengthen" - encourage and protect; critics are a dime a dozen, but encouragers are in short supply

- "...him" - refers to Darius, not Daniel

— The angel concluded his encouragement of Daniel by adding that he had been responsible for encouraging and protecting Darius the Mede during the beginning of his reign over Babylon, in 539 BC