

Daniel - Chapter ten

- This chapter is an 'interlude' just preceding the final revelation which God was to give Daniel concerning the history of His own people, the nation of Israel, during the end time.

Vs.1. 'In the third year of Cyrus king of Persia' (five years after Daniel's vision of the '70 weeks of years' recorded in previous chapter).

- 'Cyrus'. A Persian prince who became king of the Medo-Persian Empire after Darius had reigned two years and some few months.

- His name was foretold 175 years before he was born (Isa.44:24-28). Note: The prophecy of Isaiah even told of the 'decree' Cyrus would make, giving the Hebrews freedom to return to their homeland and rebuild both Jerusalem and the Temple.

- Some believe that Cyrus was the son of Esther, Queen of Persia. (But I find no scripture or record of such.)

- 'the time appointed was long'. (The time of the prophesy's fulfillment would be in the distant future - v.14.) Even now (2018), it is yet to be fulfilled.

Vs.2,3. 'Daniel was mourning three full weeks'. This is a long time for a man (any man) to be in fasting, prayer, and under a constant emotional strain. Surely, what he saw and heard took a toll upon him.

- 'I ate no pleasant bread'. This was not some 'special diet', as some have suggested. Daniel was on a 'total fast', having a desire to know and understand what the future might hold for his people.

Vs.4-6. The 'revelation' was given to Daniel on the 24th of April, 534BC while he was on the banks of the Hiddekel River (Tigris).

- At the end of the three weeks God begins to reveal Himself to Daniel through the agency of an 'angelic being' (one likely of very high rank and order - believed by many to be Gabriel). Note: Inasmuch as his description is similar to that of the 'Son of man' outlined in Rev.1:13-15, some believe this heavenly being is surely Christ. But notice v.13. From this passage we learn that the angel sent from heaven to speak to Daniel was 'opposed' while passing through the atmospheric heavens (the realm of demons, principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places). But Michael, one of the chief princes, came to assist the angel so that he might get the message to Daniel.

Vs.7-11. The effect of the vision.

- 'I Daniel alone saw the vision'. Others were present with him, but they failed to see what Daniel saw. Too, because of the 'great quaking' they were frightened, and ran to find a place to hide.

- 'no strength in me'. An example of how frail and weak man really is when he finds himself in the presence of a 'heavenly being'. Note: When a heavenly messenger spoke to the Apostle John (Rev.19:10), John said, 'And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant'.

- 'for my comeliness was turned in me into corruption'. Note: This is similar to Isaiah's reaction when he caught a glimpse of Jehovah God in Isa.6. He said, 'Woe is me! for I am undone; because I am a man of unclean lips'.

- 'deep sleep on my face'. Possibly a 'biblical expression' of what is known today in Pentecostal circles as being 'slain in the Spirit'.

- 'And he said unto me'. After a time of great amazement on the part of Daniel, and with his face toward the ground, the heavenly messenger touched him and strengthened him and gave him the message which he was to put down for the latter days.

V.12. Angel's explanation.

- 'Fear not'. Those 'faithful' need never be afraid when given a word from heaven. Note: I have found those 'two words' to be a source of strength, encouragement, and blessing throughout my fifty-nine years of ministry. When reading the Bible, the night I was called to preach (Nov.1958), God high-lighted for me the words found in Isa.41:9b,10, which say, 'Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness'. Amen! It's like what someone said: 'Why fear? when you can trust God'.

- 'from the first day'. The angelic messenger said, at the very time you set your heart to understand the full meaning of the '70 weeks' concerning your people by prayer and fasting, I was sent with the answer. God heard when you first began to pray (I Jn.5:14,15). Note: This is an example of 'answers to prayer' being delayed. But such delays should never hinder our faith or cause us to give up. If you have a promise from God, hold on in prayer and faith until the answer comes. Surely, the answer is on its way.

- In 9:20,21, the angel Gabriel came with the answer while Daniel was praying. Here, in this chapter, Daniel fasted and prayed three weeks before receiving the answer. Note: Could it be possible that we have prayed, God heard and sent the answer, the answer was delayed by evil forces, we gave up, and we never received the answer? That's why it's so important to 'ask', and keep on asking; 'seek', and keep on seeking; 'knock', and keep on knocking, as Jesus mentioned in Matt.7:7,8.

- 'I am come for thy words'. (I am come with the answer to your request.)

V.13. Angelic messenger (possibly Gabriel) detained by evil forces.

- While Daniel was fasting and praying, seeking God for some answers, a 'spiritual battle' was raging in the heavenlies (Eph.6:12).

- 'The prince of the kingdom of Persia withstood me'. This is the satanic prince of the kingdom of Persia ruling for Satan ('god of this world').

- Satan has his angels ruling over the governments of this world. They are responsible to him for carrying out his desires. And his goal is to hinder God's plan in the fulfillment of prophecy regarding world kingdoms. But, remember, God has His trusted angels, and they carry out His will concerning what He has declared will take place in the various future kingdoms of the world.

- There is a 'warfare' going on between these two groups of 'spirit beings' in the atmospheric heavenlies (Satan's present domain). In fact, all wars are won or lost on earth according to the outcome of the battles fought by these armies in the heavenlies. 'As the holy angels are sent forth in behalf of the heirs of salvation, so demons are concerned in behalf of the world-system of Satan' (Scofield).

- 'prince of the kingdom of Persia' (the evil chief ruler in the atmospheric heavens for the nation of Persia detained the angelic messenger 21 days to keep him from getting through with the answer to Daniel's prayer.)

- 'But, lo, Michael, one of the chief princes, came to help me'.

- There are only four angels named in Scripture: (1) Lucifer (Isa.14:12), (2) Michael (v.13), (3) Gabriel (v.21), and (4) Abaddon or Apollyon (Rev.9:11). Therefore, we might know that there are ranks among the angelic host. Michael is called the 'prince of the nation of Israel' (v.21).

- The angelic messenger was hindered so violently that he was unable to get through until God dispatched Michael, the archangel, to assist him. Note: Some might ask: Why didn't the messenger angel and Michael destroy the prince of Persia and cast him into the abyss (bottomless pit)? (Answer: Because it wasn't God's time for Persia to be overthrown by the Greeks.)

- 'I remained there with the kings of Persia' (the satanic princes of the Medes and Persians). Note: The statement, 'I remained there', is not easily understood, so I'll mention three interpretations: (1) 'I maintained there the preeminence with the kings of Persia' (An Improved Edition of the American Baptist Publications Society), (2) 'I was left master of the field' (Ronald Knox), (3) 'Seeing that I held out there' (The New English Bible). Possibly a better interpretation would be, 'I held my own against the kings of Persia until Michael came to help. We were then victorious, and I have come with the answer to your prayer'.

V.14. 'I am come to make thee understand what shall befall thy people'. (This was Daniel's reason for fasting and praying. He was concerned about Israel's future.)

- 'thy people' - the offspring of Abraham (Hebrews), the nation of Israel (9:24).

- 'in the latter days' - the days just prior to the coming of Messiah back to earth again. The main object of the vision was to show what shall happen to the Jews and the nation of Israel at the end time of their oppression by the Gentiles.

- 'the vision is for many days' - for days yet to come out in the future.

Vs.15-19. The vision's effect upon Daniel. 'He was as a man astonished, who knew not what to say, struck dumb with adoration and fear' (Matthew Henry)., Too, he was reluctant to engage in conversation with such a heavenly being.

Vs.20,21. Since the Medo-Persian Empire was the dominant anti-God anti-Jewish world power at that time, the angelic messenger reveals to Daniel that as he returns to his place in heaven with Almighty God, he will once again have to do battle with the prince of Persia.

- 'And when I am gone forth, lo, the prince of Grecia shall come'. After the angelic messenger leaves that scene in the heavenlies, the demonic prince of Greece will arrive on the scene to do battle with the prince of Persia. And Greece, with Alexander the Great their leader, will be victorious as was foretold in chapter 8.

- The angel says, 'Michael, the prince of Israel, is the only one who stood with me in my battle with the prince of Persia'.

- Note: Fallen Satanic princes, which have rule over nations in the heavenlies, when fallen, are consigned to the Abyss. 'The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition' (Rev.17:8). This, undoubtedly, is speaking of the 'prince of Greece'.