

A transition in power occurred in the former territory of Babylon when Darius the Mede, co-ruler of the Medo-Persia Empire, died. His nephew, Cyrus the Persian, succeeded him. Daniel Chapter 10, commences during the 3rd year of Cyrus' reign when Daniel was given both a "thing" [*dabar* - Heb], and a "vision" from God. Unlike the visions in Daniel Chapter 8, where Daniel initially had no understanding, he clearly understood both the "thing" and "vision" of Chapter 10. The Hebrew word for "thing" (*dabar*) is the same word used in Daniel 9:23 for "matter". It refers to the **chazown** vision that shows the expansive rise and fall of nations and the desolation of God's sanctuary and His people, the host. The Hebrew word for vision in chapter 10, *maréh*, is the same word for vision used in Daniel 9:23, describing Christ in His glory, as seen in the *Most Holy Place* of the heavenly sanctuary as High Priest at the conclusion of the 2,300-year prophecy. Daniel is said to have spent three weeks fasting and mourning over both the "thing" and the "vision".

This chapter also marks a transition in prophetic revelation within the book of Daniel. Thus far, Daniel had been given understanding of three parallel prophecies delineated in Chapters 2, 7, and 8 with chapter 9 being an explanation of the vision of chapter 8. Chapter 10 introduces his final vision that spans the last three chapters of the book-chapters 10, 11, and 12. Daniel's experience in this chapter is a foreshadowing of the experience of the people of God at the **End of Time**, who receive both an understanding of the "thing" (*chazown*) and the "vision" (*maréh*). Daniel is driven

to a fast, based on what he beheld. He foreshadows those who are driven to **sigh and cry**, fast and pray in the last days for the solemnity of the time, the *Anti-typical Day of Atonement* (Leviticus 16:29-31; Ezekiel 9:1-6).

On the 24th day of the first month in 534B.C, Daniel received vision of a Glorious Person. The Person's voice was as the voice of a great multitude, His skin was as bronze, His face as the appearance of lightning, and His eyes were as lamps of fire. The Person was clothed in white linen and had a belt of gold around His waist.

Q: *Whom do you perceive this person to be? Consider the following verses: Revelation 1:13-15, 2:18*

A: Daniel had a revelation of Jesus Christ, the *Son of Man*, above the river Hiddekel [Tigris].

Q: *What do Christ's white linen garments, His eyes as lamps of fire, and His waist girded with gold signify? Consider Revelation 3:14-18; 1 Peter 1:7; Psalm 139, 44:20, 21*

A: Jesus' white garments are a symbol of His perfect purity and righteousness. His golden belt signifies His perfect faith, and His piercing eyes, like lamps of fire, reveal His all-knowing wisdom that searches and tries the hearts of men.

Consider that Daniel, though in the company of others, was the only one who beheld the glorious personage of Jesus (*maréh*- vision), while "a great quaking fell upon" Daniel's companions so that they "fled to hide themselves" (v7). Saul in A.D.34, whose name was changed to Paul, and his companions had a similar experience recorded in Acts 9:1-7.

Could God be illustrating an object lesson through the experience of Daniel the prophet and those with him?

Q: *Consider the counsels being given by Jesus in the following verses: Matt 13:10-17, John 9:35-41; 1 Thess 5:1-9. How might they relate to the experience of Daniel and his companions?*

A: Could this be the experience of those whose eyes have been opened, whose ears attuned to hear and obey the voice of God in the *Last Days*, in contrast to others? Indeed, God is presenting an object lesson contrasting two classes of people. One class are they who through perseverance, obedience, faithfulness, and soul searching receive the Holy Spirit (John 14:16, 17). They are given understanding of God's *Last Day* message ("thing" and the "vision"), and patiently await the coming of Christ. The other class are they who make no preparation and whose hearts will eventually fail them for fear (Luke 21:25-27; Jeremiah 8:20). The former will stand in anticipation, awaiting God in His glory, while the latter will run and hide in fear (Rev 6:15-17).

Q: *What was Daniel's condition after seeing the glorious vision (maréh - Heb) of Christ? Compare Daniel's response to that of the following individuals:*

- **Job:** Job 42:5, 6
- **Peter:** Luke 5:1-8
- **Isaiah:** Isaiah 6:1-7
- **John:** Revelation 1:17

A: As we consider Jesus' solemn work of judgment in the heavenly sanctuary today, should we not also be overwhelmed with reverential fear, recognizing our own unrighteousness? This experience is required of all who will be among the **sealed** of God. It is only as we recognize our

unworthiness and our need of a Savior that Christ will impute and impart His righteousness to us **by grace through faith!** (Revelation 3:14-21; Zechariah 3:1-10)

Daniel was left faint, with his head towards the ground after beholding the glorious vision and hearing the words of The Lord Jesus. Gabriel was sent to strengthen, encourage, and give further explanation of the marvelous "thing" and "vision" for which Daniel had fasted three full weeks.

Q: *Consider Gabriel's response to Daniel, that God heard his prayers the first day that he prayed, yet the response was delayed for twenty-one days (v12, 13). Based on your knowledge of the situation, how did Daniel handle the delay? Should our response be any different when awaiting God's answers to our prayers? Read Isaiah 65:24.*

Gabriel was sent by God to provide counsel to Daniel. However, Satan delayed Gabriel's previous assignment of influencing the ruler of Persia. Cyrus waivered in fulfilling the commitments made two years prior, when he issued the first of three decrees [536B.C, 519B.C, 457B.C.], authorizing the rebuilding of God's temple in Jerusalem (Ezra 1:1-4, 6:14; Daniel 9:25). Unbeknownst to Daniel, a **spiritual war** had been waging for twenty-one days between God's angel and Satan. Satan challenged God's providence and will to restore both His desolated temple and His people, that He purposed to begin through the decree of Cyrus (Isaiah 44:24-28). The Bible here gives a behind-the-scenes glimpse of the spiritual conflict that rages for the control of men's minds, influencing world events (see also Job 1, 2). It was

Heavenly Messengers

Daniel Chapter 10



Lesson 24

not until **Michael** arrived to Gabriel's aid, dispelling Satan, that Gabriel was enabled to complete his first task of influencing Cyrus, and then take words of counsel to Daniel.

Q: *Who is Michael? The name Michael means, "Who is like God?" Study the following verses before drawing a conclusion:*

- Daniel 9:25; 11:22; 10:21; 12:1; Acts 3:15; 5:30, 31; Revelation 1:5; John 8:56-68*
- John 5:25; 1 Thessalonians 4:16; Jude 9*
- Joshua 5:13-15; Revelation 12:7-9; Luke 10:18*
- Exodus 3:1-6; Revelation 15:4; Isaiah 46:5, 9*
- Judges 13:8-23; Ex 13:21, 22; Isaiah 63:9; Acts 7:37, 38*

A: Michael is God, the Second Person of the Godhead, Jesus Christ Himself! Consider that Jesus, the Eternal God, before any mention of form was ascribed to Him, was identified as the **Word of God**, the Author and Creator of all things (John 1:1-5, 14-17). Further, Jesus appeared as a **burning bush** to Moses; a **pillar of a cloud** by day and a **pillar of fire** by night to the Children of Israel while guiding them through the wilderness (Exodus 3:1-6, 13:21, 22, 23:20-23). In addition, Jesus, Whose name means **Savior**, in time, **took on humanity**, in order to redeem the human race from death and sin while remaining God, fully. Seeing that Jesus, the Great **I AM**, assumed many diverse forms in the past, it is not a stretch to believe that He once manifested Himself in the likeness of an angel to the angelic host- this He did, while remaining **"One like God"** [**Michael**- Heb.] (Exodus 23:20, 21; Isaiah 42:8). It is interesting to note that with each mention of the name Michael in the Bible, He is shown in direct conflict with the

enemy of souls, Satan. Michael is the **Prince [Ruler]** that stands guard over the **sons of God**.

Q: *Consider Michael is called the Prince of God and Prince [Ruler] over the kings of the earth (Acts 5:31, Revelation 1:5). Based on your understanding of Bible prophecy, when will Michael become **King of Kings and Lord of Lords** (Revelation 19:11-16), and what event marks the commencement of this process? Consider the following:*

- *Luke 19:12-27*
- *Daniel 7:13, 14*
- *Daniel 2:44*
- *Daniel 8:14*

A: According to the parable of Jesus, the nobleman went away to receive his kingdom and then returned to reign as king. Similarly, once judgment has ended in heaven and Jesus receives His kingdom, signaled by Michael standing up (Daniel 7:13, 14, 12:1)], then too, He will return to reign as **King of Kings and Lord of Lords**.

After beholding the extreme persecutions to befall the people of God ("**thy people**") in the distant future, Daniel was overwhelmed with sorrow and no strength remained in him (v16). The term "**thy people**" undoubtedly refers to members of the Jewish Nation, up to and beyond the time of Christ. However, more specifically it refers to the faithful throughout time whose names are written in the book (Dan 12:1), who follow Christ wherever He leads, **sons of God** (Romans 2:28, 29). Those who would endure persecution and remain faithful to God in Daniel's future are the subjects of the final vision. Gabriel informed Daniel that his purpose was to give understanding of the events contained in

Daniel's final vision; while fighting alongside the prince [ruler] of Persia, Cyrus. Cyrus waived in his commitment to "**strengthen the hands**" of Daniel's people in rebuilding the temple in Jerusalem (Ezra 1:1-7, 4:4, 5). The Bible states that Gabriel would continue to strive with Cyrus and subsequent rulers of Medo-Persia until God's divine will was accomplished; further, until God should see fit to depose the Persian kings in favor of the prince [ruler] of Greece (v20).

Daniel chapter 10 introduces Daniel's final vision, written especially for those "**upon whom the ends of the age have come**" (1 Corinthians 10:11). The account is to reveal the required experience of the righteous in the **Last Days** to enable them to be victorious over the **confederated** forces of evil. Through the angel of prophetic revelation, Gabriel (Luke 1:11-19; 26-37; Daniel 8:16-19; 9:20, 21; Revelation 1:10, 22:6), Daniel is prompted to receive a "**thing**" (**chazown**) and "**vision**" (**maréh**) of epic proportion.

The chapter also shows God's intimate involvement in world affairs. Through the prayers of His people, God influences kings, princes, and ordinary people in order to chart the course of world history. Similarly, the chapter reveals the spiritual warfare waged by the devil and his fallen angels against both men and the angels of God, who strive to perform God's will. God demonstrates great restraint with Satan as He patiently works out His **Plan of Redemption**. It is only with the direct intervention of **Michael**, God Himself, that victory is won, even for heavenly angels!

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